THE

Scripture History

of the

Jews,

and their

Republick.

Being

A Collection of what is most remarkable

in the Sacred Writings,

Relating to the Rise, Establishment and Declension

of the Jewish Nation;

Their Laws, and Courts of Justice, their

Government Civil and Ecclesiastical, their

Customs, Manners, &c.

Interpers'd with Remarks Divine and Moral.

Design'd as a proper Introduction to the Reading and

right Understanding of the Holy Scriptures.

By James Home, Esq; Advocate.

In Two Volumes.

Volume the First.

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PREFACE.

His Work is the product of some scattered Notes which I long ago made upon several Portions of Scripture, and is chiefly designed to assist those who are religiously disposed to read the Bible with Understanding, Pleasure, and Profit. Every one who is in the least acquainted with the Holy Scriptures must allow, there is so much of the Jewish Polity interspers'd with the Sacred Text, especially in the Old Testament, that whatever affords Light to the one, must greatly contribute to the right Understanding of the other.

I am abundantly sensible that this Subject has been already well handled by Persons of venerable Distinction, and therefore it's possible that this Treatise may incur the Censure of a superfluous Work: But when it's considered, that the Observations of others lie scattered and dispersed in many large and expensive Volumes, that most of the Writers on this Subject take their Accounts of the Jewish State from profane Authors, which may indeed satisfy the Reader's
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Reader's Curiosity, but does not so directly answer the purpose of this Work, which is to illustrate the Sacred Oracles, by representing to us the Jewish OEconomy in that light only, wherein the divine Revelation exhibits it to us; these Considerations will, I hope, justify me in the Review of a Subject of the greatest Importance; since it's of the utmost Consequence to be thoroughly acquainted with what relates to the State of the Jews under the Old Testament, if we would rightly understand the divine Oracles of Truth.

I may add further as an Apology for this Undertaking, that the Scriptures are an inexhaustible Treasure of divine Matter, and of all others the richest and noblest Field, which can never be rendred too fruitful by Culture. To such who will give themselves no trouble in the perusal of a Book that contains many Expressions not presently understood (as being peculiarly adapted to the Jewish Dialect) this Work may afford some help; in regard that the Historical part of the Bible (which is the Subject of the first Book) is in a Stile suited to our modern Language, varying from the Words of our Translation, but still keeping strictly to what appears to be the true meaning of the Inspired Penmen, a Liberty no other than what is taken by all Paraphrasical Writers. To such who are ready to throw aside every thing that is not connected in a Methodical Order, this Work may give some satisfaction, the whole of this History being so digested, and the principal Occurrences therein recited, so placed
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placed according to the Order of Time wherein they happened, as to remove any Objections of that kind: And it being only a short Abstract of the most remarkable Events that befel the People of God, it may afford some useful Lessons to such, who for want of sufficient leisure are depriv'd of the advantage of reading the Sacred Writings from their Original Fountain. And Lastly, As it contains several Remarks Divine and Moral interspers'd with the History, it may by degrees introduce some to the Study of that more valuable part of Scripture, which regards the Practice and Morals of a Christian; for our Saviour has pronounced him to be the happy Person, not who knows these things only, but who shall do them.

It's with a view to give the pious Reader some Assistance in these Particulars, and from no lower Motives, that this Treatise makes its Appearance in the World; whereby, I hope, it may be of use to abate the Prejudices of some against the Sacred Writings, to confirm others in the right Esteem of them, and to enable the less learned to read them with Advantage. How far the Performance answers the Design, the Judgment of the Publick must determine; and therefore I shall, without any Prepossession in favours of the Work, acquiesce in whatever Censure is made of it by proper Judges. But however unequal the Execution is to the Subject, it's but a reasonable Request that if any thing is not suited to the Taste of the Reader, he would not cast away the good with the bad, and for the sake of a few obnoxious
obnoxious Passages which may happen not to agree with his Sentiments, to condemn the whole Treatise, and to refuse the Assistance it may afford them in things they themselves allow. Whatever Mistakes I may have committed, or whatever Qualifications I have wanted, I am apt to believe that the Method of disposing the Materials is regular and unexceptionable, having followed the Order generally observed by such who have written with Success upon this Subject.

It's a Duty expressly commanded by God, and of indispensable Obligation on all, to search the Scriptures, and for our Encouragement we are assured that they are able to make us wise to Salvation. The Knowledge of the divine Truths therein revealed, when joint with the doing the will of God, will forward our Admission into Heaven, and accompany us thither, an Advantage which no other Study can boast of. Indeed the Wits of this Age have too fine a Taste to relish the Bible: They fancy themselves too wise to learn of infinite Wisdom, and imagine it gives them a fine Air, and makes them pretty young Fellows, when they signalize themselves in the impious and licentious Maxims of Infidelity, which now so avowedly prevail. But tho' such do generally spend their younger Years in trifling Diversions, and in a Circle of Vanity and Folly, yet it's to be hoped that, upon a more cool Reflexion, some of the more ingenuous and rational among them, may be induced to let the Bible take its turn in their riper Years, among these Volumes.
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Volumes which pass through their Hands either for Amusement or Instruction. There we shall see the Wisdom of God, which transcends the most refined Politicks; there we are taught Virtues which the Heathen Philosophers knew nothing of; and as it is the Basis of our National Religion, it must give Vigour and Spirit to all our Social Laws, and thereby make Men useful and ornamental even in this Life. As it is the eldest History of a very ancient People, it is venerable upon account of its Antiquity; as it abounds with Precepts of Morality, and Examples worthy our Imitation, it must appear very sacred; and to these who truly believe the Truths therein taught, and know by Faith how to apply them, it will ever be an inexhaustible Fountain of Spiritual Consolation.

But it's in vain to extol the Value, and urge the Necessity of studying the holy Scriptures, to Men who are affrighted at the least Appearance of Labour, unless this Study is made easy to them, to which end I have contributed my weak Endeavours; and do freely own that in Matters of more difficult Discussion, especially in explaining dark Passages of Scripture, I have call'd in all the Assistance I could obtain from the most noted Authors, and best Commentators I could meet with; taking always the Liberty where I found any peculiar Beauty in the Thought, or Emphasis in their Expression, literally to introduce their Original Words, when conducive to the Use or Ornament of this Work; for I could never discover any Cunning
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ning in varying the Stile of an Author, purely to conceal the Ignorance of the Transcriber, and thereby destroy an Obligation of Gratitude, which ought to be confess'd to all Mankind. By the Help, therefore, and Assistance of these, the Author hopes he shall not anywhere be found guilty (he is sure not designedly guilty) of misleading the Reader by a wrong Interpretation of God's holy Word.

To conclude, I shall reckon myself very happy, if this Work is accepted as the Result of a sincere Desire to promote the Cause of Religion, or if it contributes to recommend the Scriptures to the Perusal of any, by drawing the Attention of my Fellow-Christians upon this Head; and tho' it may be of less use perhaps to greater Proficients, it may at least prove a Help to new Beginners, and provoke them to have recourse to the Fountain of Sacred History.
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ERRATA in VOL. I.
Pag. 67. the Marginal Citation should be Job. ix. instead of Job. xi. Pag. 72. first Marginal Citation instead of xvi. read xiv.

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THE
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Scripture History of the Jews.

BOOK I.

Containing an Abstract of the Scripture History of the Jews, from the Call of Abraham to the final Destruction of Jerusalem by the Romans.

A SHORT Account of the original Constitution, and subsequent Revolutions of the Jewish Nation, as recorded in the Holy Scriptures, is absolutely necessary in order to the right understanding their Government, Laws, and other Matters, of which I shall have occasion to speak in the following Treatise; and therefore it's proper to begin with that, the rather because there will be frequent Occasion to refer to this History in the Sequel of this Book.

The whole Space of Time included in this Historical Account comprehends the Number of one thousand nine hundred ninety one Years, or thereabouts, which I shall divide into four lesser Periods, viz.

First Period, from the Call of Abraham to the Departure of the Israelites out of Egypt, containing the Space of four hundred and thirty Years.

Second Period, from the Departure of the Israelites out of Egypt to the finishing of the first Temple, called the Temple of Solomon, containing the Space of four hundred eighty seven Years.

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Third Period, from the finishing of Solomon's Temple to the End of the Babylonian Captivity, containing the Space of four hundred sixty eight Years.

Fourth Period, from the End of the Babylonian Captivity to the final Destruction of Jerusalem and the Jewish Polity by the Romans, containing the Space of six hundred and six Years, or thereabouts.

In the several Periods of this History the Reader may observe,

First, That the Scripture Account of this Nation and People carries along with it a great Strength of Evidence and Truth beyond any other History whatsoever; in as much as the Jews kept Publick Records of the most remarkable Transactions that befel them, from which the chief Materials of the Sacred History are taken, and to which the inspired Writers themselves do often appeal, (as is plain from the Books of Kings and Chronicles) and which appears evident from the Connexion that is observible amongst the Writers of the Scripture History. And as this adds much to it in point of Credit, so does the Impartiality and true Air of Sincerity of the Writers add extremely to the Divine Authority of it. The Holy Penmen neither conceal their own Infirmities, nor any of these Particulars which reflect upon the Honour of their Nation, Princes, Tribes or Families. They frankly repreffent the Jews as a stubborn untractable People, neither to be wrought upon by God's Mercies, nor his Judgments. They give us the juft Characters of Men without Distinction of Quality or Degree, plainly telling us their Blemishes, as well as their Virtues; witness what is said of David, Solomon, Hezekiah, &c. Nay even the Holy Patriarchs, as Noah, Abraham, Lot, &c. they represent to us, as they really were, Men clothed with Infirmities, and beset with Temptations to Sin. Moses in particular sets both his own and his Brother Aaron's Failures in a true light, without extenuation or excuse; which are glorious instances of the
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The Truth and Veracity of Scripture. And as an undoubted Proof of Moses's Integrity, and that he endured in the Office he undertook, upon Principles of Religion and Sincerity, we are told of his forsaking the Honours and Advantages of Pharaoh's Court, and turning his back on all the Preferments he might have expected there: But it is evident he had no ambitious views to satisfy, either of raising his Reputation or aggrandizing his Family, which might have been easily done. It was but concealing what might seem to depress the one, and using the Power he had to advance the other: But instead of that we find him secure and careless in both Respects, recording his own Miscarriages without disguise, and conferring the Civil and Ecclesiastical Power upon other Families, leaving his own in the meanest sort of Attendance upon the Tabernacle.

Secondly, The Reader will perceive by this Abstract of the Jewish History as recorded in Scripture, how groundless the Objection of some is, who ignorantly pretend there is no Connexion in the Thread of that Sacred History, and that the several Revolutions which happened in that Government, are confusedly jumbled together, without any Coherence, and without observing an Historical or Chronological Order of Time, which is utterly false. It is true indeed there are some Portions of Scripture not exactly placed according to the Order of Time, in which the Facts therein recorded did happen. As for example the Story of Ruth happened in the Time of the Judges (as is plain from the first Verse of that Book) and yet it's placed after the Book of Judges. The Books of Ezra, Nehemiah and Esther, contain the Jewish History after their Return from the Babylonian Captivity, and yet they are placed before the Prophecies of Isaiah, Jeremiah, and other Prophets who foretold the Captivities of Israel and Judah long before they happened. The Prophet Jonah appeared...
in the Days of Jeroboam the Second of that Name, as is plain from 2 Kings xiv. 25. compared with Jonah i. 1. and executed his Commission against Nineveh, during the Interregnum that succeeded the Death of that King; and yet that Transaction is not recorded in the History of the Israelitish Kings, but separately placed among the Prophetick Writings. The Dreams and Visions spoke of by Daniel (Chap. vii. and viii.) happened in the first and third Years of Belshazzar's Reign, (as is plain from these Chapters) and yet they are placed after that King's prophane Banquet, upon which Day he was slain by Darius the Mede. Many such other Mislocations of particular Passages might be given, for which good Reasons are assigned, too tedious to mention here; but these do not hinder the Connexion of the Jewish History, because the Sacred Writers for the most part acquaint us when the several Occurrences happened, which therefore are easily reducible to the Order of Time. And indeed if the Reader will but reflect upon the various Revolutions in the Jewish State, and the troublesome Times in which most of the Prophets wrote, (Ezekiel and Daniel while in Captivity in Babylon, and Jeremy when all things, both in Church and State, were in the utmost disorder at Jerusalem, and the first Copy of his Book destroyed by King Jeboiakim, Jer. xxxvi. 23.) it is not so much to be wondered at, that any of these Sacred Books are misplaced, but rather ought thankfully to be acknowledged that we have them at all.

Thirdly, From the many wonderful Events of Providence, which befell the Jewish Nation, and particular Persons in it, and from the astonishing Predictions of the Prophets (especially after the Division of the Kingdoms of Judah and Israel) and the surprising Accomplishment of these Prophecies, even in their minutest Circumstances, none who is not stupidly blind to all the Convictions of Sense and Reason, but
must confess, That verily there is a God who ruleth in Heaven, and among the Sons of Men. Nor can the force of this Argument be avoided upon any pretext of doubtfulness in the fact: For tho' it's allowed that many Occurrences in History may easily be forged, with very plausible Circumstances, so as to obtain great Credit in a deluded Age, especially where Tradition is the Original Channel of Conveyance, yet the sacred Writers could not thus impose upon a Succession of People, who for the most part had either been Eye-Witnesses themselves of such Transactions, or had proper Evidences and exact Records sufficient to discover any such Forgery, or confirm the Truth of what was advanced. And this Observation serves to confound the impious Doctrines of such, who decry the Overruling Providence of God in the Government and Preservation of the Universe, and attribute all to Time and Chance, as if every thing were left to run at random, and fall out at hap-hazard.

Fourthly, In the course of this History the Reader will perceive, that during the continuance of the Jewish State, that People were sure to be happy or miserable, according as they kept close to, or departed from the Worship of the true God, and the observance of those Laws, which he vouchsafed to give them; so certain it is what Solomon says, That Righteousness exalteth a Nation, but Sin is a Reproach to any People. (Prov. xiv. 34.) And this Circumstance is not only a remarkable instance of God's overruling Providence, but likewise a signal verification of these Promises and Threatnings, which he annexed as the Sanction of his Laws and Ordinances.

Fifthly, We ought chiefly to take notice, that every Part of the Jewish Economy was only an Introduction to prepare Mens Minds for the coming of Christ, and for that other Covenant which was to be established upon better Promises. Every thing contributed to describe the Messiah, so that when he came, he might be
be easily known by the Marks and Characters given of him. The \textit{Rites} and \textit{Ceremonies} of the \textit{Jewish Worship}, the \textit{Lives} and \textit{Actions} of their most \textit{famous Men}, (who were as so many \textit{Harbingers} of him) the \textit{Predictions of the Prophets}, the \textit{Promises of God}, and the whole \textit{series of Providence}, with respect to the \textit{Jewish Nation}, did all concur to prefigure \textit{Christ}, and to preserve in Mens Minds an earnest \textit{Expectation} of his \textit{Appearance}, and of those happy \textit{Days}, wherein \textit{God} had promised \textit{to pour out his Spirit upon all Flesh}. And as this introduced \textit{Christ} into the \textit{World} with a great deal more of previous \textit{solemnity} and pompous \textit{attendance}, (too great indeed had he been only a \textit{meek Man}) so it served to raise in our \textit{Minds}, a just \textit{Veneration} for the \textit{Gospel State}, as the \textit{Master-piece of Divine Wisdom}, the Point wherein all the \textit{Dispensations of Providence} under the \textit{Old Testament} did meet as in their \textit{Center}, and the End to which all \textit{lesser Dispensations} were subservient; which proves what the \textit{Apostle} advances, \textit{That Christ was fore-ordained by God before the foundation of the World, but was made manifest in these last times for us.}

\textit{1 Pet. i. 20.}

The History of the four \textit{Periods of Time} before-mentioned shall be contained in so many distinct \textit{Chapters}, in which I shall study as much \textit{brevity} as \textit{consists} with a clear \textit{Narrative} of the most \textit{memorable Transactions} recorded in \textit{Scripture}.

The \textit{Reader} may observe, that the \textit{Historical Part} is chiefly taken from the \textit{Passages of Scripture} quoted on the \textit{Margin}. What relates to other \textit{Events} having a \textit{Connexion} with these, are \textit{separately marked} in the \textit{Body} of the \textit{Book}. 

\textbf{CHAP;}
C H A P. I.

Containing the Origin and Scripture History of the Jews, from the Call of Abraham to the Departure of the Israelites out of Egypt.

OUR first Parents, though formed in full Perfection both of Soul and Body, with all Powers and Capacities suitable to their Nature and Condition, and moreover expressly instructed in their Duty to God their Creator, yet unhappily proved the first Example of Disobedience, and by breaking the Divine Command forfeited God’s favour, and entail’d Sin and Misery upon their wretched Posterity, being made subject to the Wrath and Curse of God, to Diseases and Death, and condemned to eat their Bread in the sweat of their Brows. Nevertheless God (who in the midst of Judgment remembers Mercy) was soon pleased to promise them a Restorer, by letting them know, That the Seed of the Woman should bruise the head of the Serpent; pointing out thereby that Jesus Christ the Messiah and Saviour of the World (who was the Seed of the Woman in a Sense that never any other Man was, being born of a Virgin) should, in the fullness of time, proceed from their Offspring, restore Man to those Blessings he had forfeited by the Fall, and finally destroy Satan who was the Author and Contriver of it.

The sad Effects of the Fall soon appeared in the Gen. iv. dismal Consequences that ensued: For of Adam’s three Sons, Cain, Abel, and Seth; the first slew his Brother Abel, revolted from God, and propagated an impious Race of Mortals, who treading in their Father’s Steps, deviated from the Paths of true Religion.
ligion and Virtue, and left themselves in the Mazes of Error and false Worship. Of them therefore the Scripture takes very little notice. Moses indeed gives us the Register of Cain's Posterity for seven Generations; but it's chiefly to shew who were the real Authors and Inventors of certain Arts and Handicrafts, which the Egyptians too vainly assumed to themselves; but then he barely enumerates them, looking upon them as a Generation so reprobate as not to deserve a Place in the Book of the Living; so sure is it, that the remembrance of the wicked shall perish from the Earth, Job. xviii. 17.

Gen. v, vi, vii, viii. It was Seth therefore who kept close to the Worship and Service of God, and with that Success, that soon after the Birth of his Son Enos, Men began to call upon the Name of God, that is; with greater devotion and more constancy than formerly, and perhaps in Publick Assemblies not heretofore practised. The Knowledge of Religion increased in proportion as his Descendants were multiplied. To the Cogniscence therefore of this particular Branch of Mankind, the Scripture chiefly confines it self, as of those of whom Abram and our blessed Saviour were to arise. However in process of time the Posterity of Seth became infected by the ungodly Descendants of Cain; for in the Days of Noab (who was lineally descended from Seth) we are told that the righteous Progeny of Seth (called in Scripture the Sons of God) went in unto the Daughters of Men, and took them Wives from among the Descendants of Cain, and that from these licentious Marriages there speedily ensued a great Decay of Piety, insomuch that the whole Earth grew so universally abandoned to all manner of Wickedness, that God thought proper at once to put an end to their sinful Courses and their Lives, by destroying them in a deluge of Waters which he sent upon the Earth: Only Noab, who was a righteous Man, was spared with all his Family, having escaped in the Ark which he built.
built for that purpose, by God's special Direction; and which was a Type of that Salvation, which Christ was to purchase in due time for his Church, the number of the Elect being small, in comparison of the multitude of the Wicked who perish. This happened somewhat above 1600 Years after the Creation.

Noah had three Sons, Shem, Ham, and Japheth, Gen. ix. xi. by whose numerous Offspring the New World was peopled, and the several Parts of the Earth inhabited; which was the sooner effected, because a vain Attempt being undertaken of building a High Tower at Babel, God thought fit to confound their Language, whereby they were dispersed over all the Face of the Earth; every one after his Tongue, after their Families, in their Nations, so that every Colony (called Nations) consisting of so many Families of the same Language, had their Lot by themselves; and every Family of that Nation their Lots by themselves. Of these three Sons of Noah, some part of the Descendants of Shem only, continued to worship the true God, those of Ham and Japheth totally revolting from him. And therefore of this second Generation after the Flood, the Scripture takes notice of no more than these, Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, and Terah, which last was the Father of Abraham.

The Sons of Eber (as the Jewish Historians allege) did not concur with the rest in their audacious Design of building the Tower, and therefore they retained the ancient Hebrew Language, which from the Flood had been in use among Noah's posterity. It was from Eber that the posterity of Abraham began first to take the Name of Hebrews, and we find Abraham (who was the sixth from Eber) is called Abraham the Hebrew (Gen. xiv. 13.) This Name they retained still in Jacob's Time, when his being changed to Israel, they were from thence forward called Israelites, until the Captivity, and total Destruction of the Ten Tribes, when
when none remaining but Judah and Benjamin, they assumed and were commonly distinguished by the Name of Jews, from that Tribe of Judah, in opposition to the Gentiles; under which Name all other Nations, besides the Jews, were comprehended.

The Family of Eber continued in Chaldea, which was a Part of Mesopotamia and Assyria, the rest of Shem's Posterity extending by degrees towards Persia and India on the East, while the Posterity of Japheth, as they increased, took possession of Asia minor and Europe on the West, by degrees extending towards the northern Parts; and that of Ham sat down in the intermediate Country that lay between the other two, of which Canaan was a Part, extending their Possessions, as their Numbers multiplied, towards Arabia, Egypt, Ethiopia, and Africa. And therefore it is that Jacob and his Posterity are said to have so-journed in the Land of Ham (Ps. cv. 23.) comprehending Egypt and Canaan, where God shewed his Signs and Wonders, ver. 27.

It was in Ur, a City of the Chaldees, that the Family of Eber lived, until the Time of Terab the Father of Abraham. Here the God of Glory appeared unto Abraham, and said unto him, Go out of thy Country, and from thy Kindred, and come into the Land which I shall shew thee. (Aëts vii. 1, 2, 3.) It was in obedience to this Call that Terab intended to go and settle in the Land of Canaan, and for that end took with him Abraham his Son, Sarah Abraham's Wife, and Lot his Grandson (by another Son named Haran, who died before they left Ur) and accordingly they removed out of Chaldea, but went no further than Haran, a City of Mesopotamia, lying between the River Tigris and Euphrates, where he took up his Residence, and there Terab dwelt the Remainder of his Days with his Family he brought along with him, and there he died.

This
I. of the Jews.

This Call to Abram was the first great Step that was made towards the fulfilling the Promise of the Seed. In order to the making of which Promise good, it was necessary, for preserving the Purity of Religion, to distinguish that Family, whence he was to proceed, from all others by a peculiar Set of Rites and Ordinances, which should prefigure the Messiah's Coming, and cease at his Appearance. For this purpose God thought fit to make choice of Abraham's Family as the Founder of that People, from whom the Messiah was to spring. We must observe, however, when the Scriptures speak of the Fathers of the Hebrews, they generally mention Abraham, Isaac and Jacob jointly, to denote that Abraham was not the only Head, for he was also of the Ishmaelites, who had no Share in the Promise: Nor is it sufficient to call Isaac their Father, because he was like-wise the Father of the Edomites, who were Aliens from the Commonwealth of Israel, and therefore it's from these Three jointly considered, that the Hebrews derive their Origin.

Abraham was a very religious and righteous Man; and therefore, in obedience to God's Command, as soon as his Father Terah was dead, he took Sarai his Wife, and Lot his Brother's Son, and all their Substance they had gathered, and all the Souls they had begotten in Haran, and removed into the Land of Canaan, which was about four hundred Miles westward, relying by Faith on the Promises which God made him, which were these: First, That he should be the Father of a great Nation, (Chap. xii. 2.) such as the Israelites at one time were. Secondly, That in him all the Nations of the Earth should be blessed, (ver. 3.) which was fully accomplished by the Coming of the Messiah, who descended lineally from Abraham, and therefore is sometimes called his Son. Thirdly, A Grant of Canaan to his Seed, (ver. 7.) of which he was only to take possession in their Name, for he himself
himself dwelt in Tents, and had no more Property than what was set apart for his Burial-place.

Abraham's first Settlement when he came to Canaan, was at Sichem in the Plains of Moreb. This was that Part of the Country which was afterwards called Samaria. Here he so-journed for some time, here God appeared to him, and here he built an Altar to the Lord. From thence he removed to a Mountain near Bethel, journeying southwards, where he also built an Altar, and called upon the Name of the Lord: But a grievous Famine ensuing, he was forced to leave his Abode and go to Egypt. One Circumstance in his History here, is pretty remarkable: He thought himself in danger, it seems, while in Egypt (and afterwards when in the Territories of Abimelech King of Gerar) of being kill'd for the sake of his Wife Sarah, who being a beautiful Woman, he reckoned they would covet her, and so destroy him. The Instruction therefore he gave his Wife was, to say That She was his Sister, and so indeed she was, as being the Daughter of his Father Terah (who had, it seems, two Wives) but not the Daughter of his own Mother (Gen. xx. 12.) so that she was his half Sister by the Father's Side.

Abraham had not been long in Egypt before he found his Fears to be just. His Wife, tho' she had passed the sixty fifth Year of her Age, yet was in great Esteem for her Beauty. The high Commendations of her raised a Curiosity in the King of Egypt to see this amiable Stranger. Accordingly she was brought to Court, and was designed for one of the Royal Concubines, while her pretended Brother was treated with great Civility for her sake, and loaded with many valuable Presents from the King. We may easily imagine what a sad Distress both the Patriarch and his Wife must have been in upon this Occasion; while she a beautiful Woman, destitute of all Protection
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tection but God’s, was in the Power of a loose and 
vicious Prince ready to gratify his Lust, and Abrahams 
not daring to own her for his Wife, knowing how 
certain and sudden his Destruction would be, if he 
should attempt to provoke the Power and Passion of 
the King.

But the Providence of God soon interposed for 
their Relief; and to deter the King or his Nobles from 
any Attempt upon her Virtue, God inflicted upon 
them such Plagues, as made them soon sensible that 
Sarah was a married Woman, and that it was on 
her account they suffered: The King taking the hint, 
called for Abrahams, and expostulated with him the 
ill Consequences which might have ensued, and after 
some Reprimands returned him his Wife, and gave 
orders that they might safely depart his Kingdom, 
without any Molestation either to their Persons or 
their Possessions.

It must be owned however, that this Behaviour of 
Abrahams’s, and what afterwards happened of the same 
kind with respect to Abimelech King of Gerar, is one 
of the greatest Blemishes in the History of Abrahams’s 
Life: Nor do I see how the good Patriarch can be 
ascribed from the Imputation of Diffimulation, if 
not direct Lying. Here there was a settled In-
tention to deceive the Hearer, in which the very 
Nature of a Lye does consist; and however disguis’d 
this was, it was spoke by him with that very Ten-
dency; and the declaring her to be his Sister, was in 
effect denying her to be his Wife. One great Error 
in those who have undertaken to vindicate the Holy 
Scriptures, is their Unwillingness to suppose any Faults 
in the Lives of the ancient Patriarchs, and therefore they 
study to apologize for every thing they did, and 
sometimes labour even to consecrate their Vices, as be-
lieving that any Blemishes in them throw a Dis-
paragement on the Scriptures; whereas there is no-
thing contributes more to the proving the Truth and 
Veracity
Veracity of Scripture than their representing these holy Men as they really were, Men clothed with Infirmities, and beset with Temptations to Sin, recording their Vices, that we may avoid them, as well as their Virtues for our Imitation. Abram therefore had done much better, had he committed the whole to God's Care, and relied entirely on his Providence, firmly trusting in the Confidence of his Protection.

Gen. xiii. After some time Abram returned again from Egypt to Bethel with Lot and all his Family; but that Part of the Country not being sufficient for the Support of both Abram's Flock and Lot's, (for their Substance is said to be great) this rais'd Quarrels between their Shepherds; upon which Lot retir'd to Sodom, and Abram removed to the Plain of Mamre. Here God gave him a repeated Assurance of the Grant of Canaan to his Posterity, and of a numerous Issue.

Gen. xiv. Sometime after this it so happened that some neighbouring Princes made war against the King of Sodom, defeated him, and amongst the rest carried away Lot with all his Substance; of which Abram getting notice, went with his Servants and other Attendants to the Number of three hundred and eighteen Persons, rescued Lot with the other Captives, and took a considerable Spoil from the Enemy; of which he gave the Tenth Part (or the Tithes) to Melchizedek Priest of the living God (Heb. vii. 4.) from which it's evident that the Payment of Tithes was not derived from the Jews, who at this time were not an established People; and therefore more probably it flowed from some divine Direction given to Adam or Noab in the first Ages of the World.

Gen. xv. Upon Abram's lamenting his Infelicity in the want of Children, God renews to him again the Promise of a numerous Seed by bidding him look towards Heaven, and tell the Stars if he was able to number them, saying, So shall thy Seed be: And also gives him
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A new Grant of Canaan in more explicit Terms, being described (ver. 18) to be from the River of Egypt to the River Euphrates. Not that any more than the Land of Canaan, properly so called, should be their Possession, (Gen. xvii. 8.) but that they should have Dominion over the rest, by making them Tributary. And Solomon accordingly is said to reign over all Kingdoms, from the River (i.e. Euphrates) unto the Land of the Philistines and unto the Border of Egypt. (1 Kings iv. 21.)

Upon these Terms God entered into a Covenant with Abraham, the Condition upon the part of Abraham being (as is afterwards mentioned Gen. xviii. 1.) To walk before God and be perfect. In the making of this Covenant God condescended to the manner of Men, who sometimes in their solemn Covenants used to divide a Beast sacrificed, and to pass between the Parts of it (Jer. xxxiv. 18.) as much as to say, Let me be divided and cut in pieces, if I violate this Covenant. In compliance with this Custom, the Divine Majesty represented by a burning Lamp, passed between the Pieces in making this Covenant with Abraham; and it's thought consumed them in token of God's Acceptance.

Sarah had for some Years patiently waited the Gen. xvi. Performance of God's Promise to Abraham of a numerous Issue, but now judging that by the Course of Nature that Issue must proceed from some other Woman, and not from her own Body, she prevailed with Abraham to take her Handmaid Hagar, to be his Concubine or Secondary Wife, pleasing her self with the Thoughts, That if her Maid should conceive by her Husband, the Child would be reputed hers, whereby her House would be established in the Completion of the Divine Promise. Accordingly Abraham had by Hagar a Son named Ishmael, from whom the Ishmaelites descended. This Nation (as we shall see by the Sequel of this History) became a Scandal to their illustrious
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In order to confirm and strengthen Abraham's Faith, God vouchsafes to give him yet another Renewal of the gracious Promises formerly made, and particularly assures him of the Birth of Isaac by his Wife Sarah, notwithstanding her great Age, and in token of this Covenant institutes Circumcision as the Seal of it, whereupon Abraham (tho' then ninety and nine years old) was circumcised, and all the Males in his Family.

In the History of Abraham we have frequent mention made of the Lord's appearing to him (as in Gen. xii. 7, and xv. 1. and xvii. 1.) but more especially here (ver. 1.) we are told that the Lord appeared unto him in the Plains of Mamre as he sat by his Tent-door, and looking, behold Three Men stood by him, to whom he payed a very humble Obedience, entertain'd them in his Tent, and after some Discourse with them, he had a further Assurance given him that his Wife Sarah should have a Son: She lifting at the Tent-door, and believing she was far enough past Child-bearing, could not refrain from laughing; however not long after, this Promise was accomplished in the Birth of Isaac. The Appearance of these Three Men to Abraham, is generally thought to be a Representation of the Three Persons in the Godhead in the Holy Trinity, and particularly, That Our Lord Jesus Christ the second Person of that ever-blessed Trinity, did thus condescend to appear under a Human Shape, and thereby gave to Abraham a Specimen of his Incarnation: And it's very probable, that it is to this famous Appearance, that our blessed Savior alludes in the Gospel, when he says, Your Father Abraham rejoiced to see my Day, and he saw it and was glad, John viii. 56.
Betwixt the Birth of Ishmael and that of Isaac a very remarkable Occurrence happened. The Men of the City of Sodom (among whom Lot sojourned) had given themselves up to the most horrible Impurities and unnatural Lusts with those of their own Sex; on which account God, resolving to destroy the Inhabitants and the City with Fire, first acquainted Abraham with it, who zealously interceded with God in their behalf, and then sent two of the Angels that had appeared to Abraham in his Tent, to acquaint Lot of it. These the Men of Sodom used in a very unhospitable manner, and believing they were real Men, intended to commit their unnatural Wickedness with them. Lot, out of regard to these Angels, made an Offer to the Sodomites of his two Daughters, which Offer, tho' far from being excusable, yet no doubt it proceeded from a real Perplexity of Mind, from a Desire of preserving to his Strangers the Rights of Hospitality, and from a View of preventing a more unnatural Crime. This however did not appease the Men of Sodom, so that the Angels smote them with Blindness, brought Lot, his Wife and two Daughters out of the City, and then God rained Fire and Brimstone upon it, whereby he destroyed Sodom and Gomorrab, and all the Inhabitants of the Plain, and every thing that grew upon the Ground.

In this we may see the Justice of God in punishing Sin, and his Goodness in being disposed to forgive, had there been but Ten righteous Men found among them. Also we have an Instance of the Temper of a good Man in Abraham, who with so much Pity and Concern interceded for them six times one after another: And next an Example in Lot's Wife, who contrary to the Command of the Angels, looked back upon Sodom (no doubt with regret of what had happened) whereupon she became a Pillar of Salt: Which Punishment carries this Instruction along with it, that, when People once forfake the World, they should
should never suffer their Eyes or their Inclinations to have any desire towards it again. And lastly it is remarkable, that God was pleased to preserve a continued Monument of this signal Judgment, in the Lake called the Salt-Sea, or Dead-Sea, to this Day, being in the very Place where Sodom and Gomorrah stood, and the Plain that was destroyed. This Lake has no visible Passage into the Ocean, and yet Mr. Maundrel in his Travels says, 'That the Water of it is salt to the highest degree, extremely bitter and nauseous, and bears up one's Body in swimming with an uncommon Force.'

Lot and his two Daughters (who were all that remained of the Inhabitants of Sodom) retir'd into a Cave, which was near the City of Zoar, where his Daughters imagining, perhaps, that they and their Father were the only Persons left upon the Earth, thought themselves at liberty to make him drunk, and then lie with him, to prevent his Family from being extinct; the Fruits of which Incest were Moab and Ammon, the Heads of the Moabites and Ammonites, a People of whom we shall have occasion to make frequent mention in the following History.

After the Destruction of Sodom and Gomorrah, Abraham removed from Mamre, probably to avoid the Stench which it would occasion, and dwelt not far from Gerar, a City of the Philistines, at a Place named afterwards (Chap. xxi. 33.) Beerseba; where much the same Adventure happened to him, which he had met with in Egypt. Abimelech the King of that Place, designing to invite Sarah to his Bed, God threatened Abimelech with immediate Death, if he did not return her untouched, which that King did, and moreover loaded Abraham with many rich Presents, and afterwards made a solemn League of Friendship with him, mentioned in the following Chapter.

Gen. xxi. When Abraham was a hundred Years old, and his Wife Sarah ninety, then God, mindful of his Promise,
mife, gave them a Son named Isaac, of whose Race the Messiah was to be born: Upon the Birth of Isaac, Sarah triumphing over Hagar and her Son Ishmael, caused Abram to dismiss them from his Family, which he at length condescended to, tho' it was grievous to him, being assured by God, That in Isaac his Seed should be called: By this was prefigured the Ejecting of the Jews out of the Church of Christ, and is so interpreted by St. Paul, Gal. iv. 30.

It was not long before God shewed, in the same Isaac, another Type of the Sacrifice, which the Messiah was to offer up, by his submitting willingly to that Death, of which his own Father was to be the Executioner: For God having commanded Abram to offer up in Sacrifice this beloved Son, upon whom Nevertheless all his Hopes of that numerous Posterity, which had been promised him, depended; Abram obeyed without Hesitation, and every thing being prepared for that purpose, God being satisfied with Abram's Obedience, sent an Angel and put a stop to it.

Sarah dying, Abram purchased from Ephron a Field and the Cave of Machpelah, in which he buried her, this being all the Property, which Abram had in the Land of Canaan: Upon Sarah's Death, Abram bethought himself of getting Isaac a Wife, and accordingly sent Eliezer the Steward of his Household, with rich Presents into Mesopotamia, to demand of Bethuel his Daughter Rebecca, who accordingly granted his Request; so Rebecca married Isaac: Now this Bethuel was the Son of Nahor, which Nahor was Abram's own Brother.

After this happy Marriage of Isaac's, Abram still finding himself strong enough to make a new Addition to his Family, took another Wife, whose Name was Keturah, by whom he had six Sons; but these did not remain in his Family: To prevent therefore all Feuds and Disquiets that might arise, and left
they should interfere with Isaac in his Inheritance of Canaan, as they grew up he portioned them off, and sent them towards the East, where they settling in Arabia and Syria; became in time Heads of different Nations: Among these was Midian, from whom the Midianites sprung, of whom we shall have occasion to make frequent mention; while Ishmael (from whom the Ishmaelites descended) planted the Country towards Egypt and Assyria. At length Abram, laden with Honours and worn out with Age, after he had lived the Space of one hundred seventy five Years, took leave of the World, and by his two Sons, Ishmael and Isaac, was buried in the Cave of Machpelah, where above forty Years before he had deposited the Remains of his beloved Wife Sarai, leaving a Name behind him famous to all posterity. Rebecca, after she had been some time barren, bore to Isaac two Sons at a birth, Esau and Jacob: From the former of these descended the Edomites or Idumeans, and from the latter the Israelites, who are the Subject of this History; so called from Jacob, who was thereafter named Israel by God himself.

Esau was a strong and active Person, who delighted much in hunting, and thereby supplying his Father with Venison, gained his particular Affection; whilst Jacob, who was of a more courteous Disposition, by staying at home with his Mother in the Tent, became her Darling. One Day Esau returning from his Sport, quite spent with Hunger and Fatigue, desired a share of some Leprous-pottage which Jacob had made; Jacob refused to give it, unless Esau would make an immediate surrender of his Birthright; Esau putting no great value upon what Jacob desired, complied with his Demand, and confirmed it by Oath. Now one of the great Privileges of Primogeniture in these ancient Times, consisted in being the Priest or Sacrificer for the Family; tho'
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It's very likely Jacob had a view also to the Promise of the Messiah, which he readily might think would attend upon the Purchase of the Birth-right; and it is probable, that Esau, upon both these accounts, is called by the Apostle a prophane Person (Heb. xii. 16.) as despising that Promise, and the religious Employment of the Priesthood.

I mentioned before, that in Abraham's time the Gen.xxvi. Famine was once so severe in Canaan, that he was forced to remove into Egypt; upon the same account Isaac had now left his Habitation, and had come as far as Gerar in his Journey thither, but was admonished by God in a Dream to continue here, where he had the same Promises renewed to him, that were so often made to his Father Abraham. It was here at Gerar that Isaac fell into the same Weakness, that his Father had formerly been guilty of in the same Place, by making his Wife pass for his Sister; so strong an Influence has the Example of Parents upon their Children: However it so happened, that the King of Gerar observing some Familiarities pass between Isaac and Rebecca, which did not so well agree with the Character of Brother and Sister, sent for Isaac and complained of his Diffimulation, but upon Isaac's Apology dismissed them, and commanded that none should offer them the least Injury: However Isaac's Wealth increasing, and being envied by the Philistines, he was obliged to remove to more distant Parts of the Country; but still lived in Friendship with the King of Gerar, who renewed with him the League he had entered into with his Father.

At length Age having made Isaac's Eyes very dim, Jacob his younger Son, by the Advice of his Mother Rebecca, covered his Neck and Hands with Goats Skins, the better to resemble Esau who was an hairy Man, and by this Artifice got the Blessing from his Father Isaac, which was designed for his elder
elder Brother Esau. It was by this Blessing that the Promise of the Messiah made by God to Abram was conveyed by Isaac to his Son Jacob; and tho' this might better suit with Jacob than with Esau, who had prophaneely sold his Birth-right, yet we cannot pretend to justify Jacob in his Method of obtaining it, especially in telling such a downright Lye: That he was his very Son Esau (ver. 24.) And indeed in every Circumstance there was a Subtlety and Diffimulation no way becoming a good Man: For tho' God had designed this Privilege for Jacob, yet he should certainly have waited until the divine Wisdom had found out the means of executing his Promise in his own way, and not have as it were anticipated God, and snatched it by any irregular Act of his own: For this look'd like limiting the Power of God, by thinking that a Complication of Frauds was necessary for the Accomplishment of a divine Prophecy: And as Moses, who records the Story, does not commend Jacob or Rebecca for this, we are therefore left at liberty to pass upon it what Censure appears most reasonable: The Use we should make of it, is to lament the Infirmitities of human Nature, which cannot always stand upright, and to admire the Impartiality of the sacred Writings in which the very Blemishes and Transgressions of such as are designed to make the Top-figure therein, are not forgotten to be recorded.

Jacob being afraid of his Brother Esau, whom he had thus deceived, retired to his Uncle Laban his Mother's Brother: But before he went his Father Isaac renewed the Blessing to him in more ample Terms, and gave him full Directions in the Choice of a Wife, to prevent his marrying any of the idolatrous Canaanites. It was in this Journey that Jacob saw in a Dream that wonderful Ladder, which reached from Earth to Heaven, the Angels of God ascending and descending on it, and the Lord standing...
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ing above it, renewing the Promises to Jacob, which formerly he had made to his Grandfather Abraham and his Father Isaac.

Jacob being come to Haran, the Place of Laban's Residence, there desired of Laban his Daughter Rachel in marriage. After he had served seven Years for Rachel, and expecting to have her, Laban deceived him, and gave him Leah, who was his eldest Daughter; which might easily be effected, it being the Custom of those Countries for the Bride to be covered with a Veil, when brought to the Bridegroom: Afterwards he served other seven Years for Rachel, as some do interpret the Words, fulfill her Week; tho' from the Circumstances of the Story it appears rather to have another Meaning, as shall be observed under the Title of the Jewish Customs relating to Marriage. By these two Wives, and two of their Handmaids, Jacob had the following twelve Sons,

By Leah, By Bilhah, By Zilpah, By Rachel,

Rachel's Maid, Leah's Maid,

Reuben, Judah, Dan, Gad, Joseph,
Simeon, Issachar, Naphtali, Zebulun, Asher, Benjamin.

Levi, Zebulen.

These were the twelve Patriarchs of the Jews, who originally were no more than a Family of Shepherds; and yet from them descended the twelve Tribes, into which that Nation was divided.

God afforded to Jacob sundry Instances of his Favour: One was that of increasing his Stock of Cattle in a miraculous manner; for when the Agreement was made with his Father-in-law Laban, that the spotted Cattle should be his, (which Sort increased exceedingly) it did not proceed from any un-
just Policy in Jacob by setting peeled Rods before his Cattle, for that could not in a natural way produce any such Effect, and would be now a very vain Artifice; but it proceeded from God's suggesting and succeeding that Device with his Blessing, as appears from the Angel's Message to him in a Dream, (Chap. xxxi. 10, 11, 12.) and indeed it is God's Blessing only that maketh rich.

Gen. xxxi. This good Success however of Jacob's, raised Laban's Envy, which obliged Jacob to fly from him with his Wives, his Children and his Flocks. Laban pursues him with a mind whetted for Revenge, but God, who appeared that Night to Laban in a Dream, threatened him severally if he offered Jacob any Violence: And therefore when they met, after some Expostulations on both sides, they entred into a mutual League together, and in memory thereof erected a Monument of this their Agreement to all future Ages.

Gen.xxxii. Upon Jacob's Return to his own Country he found Esau very tractable; and herein Jacob's Behaviour is an excellent Pattern for us in our Affairs: He had offended his Brother Esau in procuring of the Birthright, and their Father's Blessing by indirect means; tho' both were providentially affected by God; and Jacob, understanding that his Brother Esau was coming against him with four hundred Men, first betakes himself by Prayer to God, and then endeavours to pacify his angry Brother with a Present: By this means he succeeded, and both were reconciled; whereupon Jacob being again settled in Safety, erected an Altar unto God, ascribing to him the Praise and Glory of his Success. It was in this Journey of Jacob's from Laban's House to his own Country, that an Angel, in the shape of a Man, wrestled with Jacob, and at length blessed him, and gave him the additional Name of Israel.
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Jacob and Esau having parted good Friends, Jacob marched forward, and at length settled with his Family near Shechem. Here he might have lived peaceably and happily, but his Daughter Dinah's Curiosity, leading her to see the Fashions of that Place, gave Shechem the Son of Hamor (a Prince of that Country) an opportunity to ravish her, which so incensed the Sons of Jacob at the Dishonour done their Family, that they treacherously slew him, and all the Men of Shechem, notwithstanding that Shechem and Hamor had agreed to the Conditions proposed by Jacob's Sons of marrying Dinah, and that in consequence of this Agreement, they and all the Men of Shechem had been circumcised; thus taking the advantage of them, while their Circumcision Wounds made them incapable of any Resistance.

This obliged Jacob to remove to Bethel, where God gave him fresh Assurances of a numerous Issue, and their inheriting the Land of Canaan; but the Desire he had to see his aged Father, made him afterwards remove to Hebron where Isaac lived. In his way thither his beloved Wife Rachel died, and which was worse his eldest Son Reuben falling in love with his Father's Concubinary Wife Bilba, committed Incest with her, which, tho' his Father took no notice of at present, yet he highly resented at his Death (Gen. xlix. 4.) and to add further to the Afflictions of Jacob, his Father Isaac died not long after his Arrival at Hebron, aged a hundred and eighty.

In the mean time Esau, who had married among the idolatrous Race of Canaan, increased daily in Substance, insomuch that, by reason of the multitude of his and his Brother Jacob's Cattle, the Land was not able to maintain them; wherefore Esau removed to Mount Seir, where he had a numerous Progeny who peopled that Part of the Country.

Among the twelve Sons of Jacob, there was none so hopeful and promising as Joseph, who, because of his
his Wisdom and Virtue, became both the Object of his Father's Love and the Envy of his Elder Brethren; who therefore contrived to sell him to a Caravan of Egyptian Merchants, and persuaded their Father that he was slain by some wild Beast: The Merchants carried him into Egypt, and they again sold him to Potiphar Captain of the Guard to Pharaoh King of Egypt. Jacob believing he was dead was inconsolable. In vain did his Grief admit of any Remedy, nor did he ever cease from this disconsolate way of Life, until he was told the surprizing News of his Advancement in Egypt.

An unhappy Marriage about this time of one of Jacob's Sons, and the Consequences that followed it, would no doubt be an additional Affliction to the good old Patriarch; for his Son Judah married a Canaanitish Woman, of an idolatrous Race, by whom he had three Sons; the eldest was cut off for his Wickedness without any Children; the second, Onan, being appointed to raise up Seed to his Brother (as the Custom then was) took an unnatural way to prevent it, for which God slew him also; and Judah their Father, who had but lately buried his Wife, committed Incest with his eldest Son's Widow, who had put her self into the Habit of an Harlot, thereby to ensnare him, in Revenge for his not performing a Promise he had made of giving her the third Son in Marriage.

I already observed that Joseph was sold to Potiphar: While he was in Potiphar's Family, he gave an eminent instance of his Piety to God and Respect to his Master; for being frequently tempted by Potiphar's Wife to lie with her, he still refus'd, saying, How can I do this great Wickedness and sin against God? She, to be avenged on him, falsely accused Joseph to her Husband, as if he had made an attempt upon her Virtue, whereupon he was cast into Prison, and loaded with Chains, (Psal. cv. 18.) and so to all outward appearance
pearance rendered incapable of any future Eminency; however he by his Skill of interpreting the Dreams of his Fellow-Prisoners, (the chief Butler and Baker) in such manner as they came to pass, soon recommended himself to Pharaoh for interpreting his Dream, thereby warning him, that after seven Years of Plenty there would be seven Years of Famine, whereby and by means of that extraordinary Skill and Address with which God favoured him, he came to be in great esteem with Pharaoh, who advanced him to the highest Dignity, and made him Super-intendant of the Granaries of Egypt during the time of these seven Years of Dearth and Scarcity, which himself had predicted. In these instances we have a bright Example of the Calamities of God's People in this Life, of God's Truth in fulfilling his Promises, of his Wisdom, Power and Providence in protecting his Servants, and destroying the Designs of their Enemies, and bringing to pass what he had determined.

According to Joseph's Prediction the seven Years of Famine succeeded the seven Years of Plenty: But Joseph had wisely heaped up great Quantities of Corn in the Years of Plenty; however the Famine was so grievous in the Countries bordering upon Egypt, that Jacob found himself under a necessity of sending his Sons thither to buy Corn. Joseph, after he had treated them as Spies, that he might discover their Intentions, at length made himself known to them, and ordered them to return and bring their Father Jacob, and all their Families to Egypt, that so they might be supported the more commodiously out of the great Stores he had provided.

The whole Relation of this remarkable Passage is indeed extremely natural, and has some peculiar Beauties in it worthy our notice, but the Manner of Joseph's discovering himself to his Brethren (Chap. xlv.) is truly inimitable; nor can any thing certainly be a more lively Description of Joseph's tender Respect for his
his Father and Love for his Brethren than the Expressions he uses. And in like manner when his Brethren returned and told their Father in what Splendor and Glory his Son Joseph lived, it is said, That Jacob's Heart fainted, for he believed them not, but when he saw the Wagons which Joseph had sent for him, the Spirit of Jacob their Father revived, and Israel said, It is enough — Joseph my Son is yet alive — I will go and see him — before I die. Here is such a Contrast of different Passions, of utter Despondency, Dawning Hope, Confirmed Faith, Triumphant Joy, and Paternal Affection, as no Orator in the World could express more movingly, in a more easy manner, or in a shorter compass of Words.

Gen. xlvii. Accordingly Jacob left the Land of Canaan, and with about seventy Males descended from him removed into Egypt, where they were kindly received by Pharaoh, and honourably entertain'd by Joseph. Their Settlement was in that Part of Egypt called the Land of Goshen. Joseph contrived they should be there by themselves, because every Shepherd was an Abomination to the Egyptians, (Chap. xlvi. 34.) Caneus de Repub. Heb. says, 'That Shepherds had often occasioned great Commotions in the Kingdom, which made their Employment odious.

Gen. xlviii. Gen. xlix. i. Here Jacob and his Family lived and grew very wealthy and numerous, till at length, about seventeen Years thereafter, Jacob finding himself grow old, and perceiving that his latter end was near approaching, adopted Joseph's two Sons (Ephraim and Manasseh) placing them upon an equal foot with his own; and a little before his Death calling them and his Sons together, blessed them with a very solemn Benediction. That of Judah is the most remarkable, being a famous Prophecy concerning the Time when the Messiah should be born, namely, That the Sceptre should not depart from Judah, nor a Lawgiver from between his Feet until Shiloh came, and unto him should the gathering of the
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The meaning is, that the Power and Right of Government (call'd here the Sceptre) which was then settled and established by Jacob in the House of Judah, and in all the other Tribes (as in Dan. v. 16.) and which Jacob foresaw would depart from the other Tribes long before the Coming of Shiloh (or Christ the Messiah) should remain with Judah until Shiloh came. We are not to understand it of any Dominion that Judah was to have over the other Tribes; for it never had any Legislative Authority over the rest, no not even in the Days of David and Solomon. It only imports a longer continuance of Power with him than with his Brethren: And indeed it did so; for tho' the Exercise of their Government was sometimes interrupted and suspended, yet it never totally departed, but continued in Judah's Posterity till the very Death of Christ; from which time all things began to work towards the Destruction of the Jewish Government and Polity.

It may be further observed here, That Judah was the only one who received two Blessings from his Father, viz. the Promise of the Blessed Seed, and a Portion in the Land of Canaan. It was for the maintenance of this last that a Government was settled in his Family, as in the other Tribes, and this Prophecy fixes a Term for the duration of this Government. Nothing certainly could make this Distinction, but the peculiar Blessing of the Promised Seed given to Judah: And taking both his Blessings together, is it not natural to think, that the Continuance of his Temporal Dominion should be assured to him, to last till the Commencement of his better Promise? This is according to the Analogy of all the Prophecies from Abraham's time, in all which the Land of Canaan is inseparably annexed to the Promise of the Blessed Seed: Whoever had the one Promise had the other, and whoever was excluded from the one, was excluded from the other: And accordingly that Part of Canaan which
which Judah possessed, and which attended upon the Promise of the Blessed Seed, was so united and annex'd to that Promise, that it could not be entirely forfeited till the Blessed Seed came. And this is the Reason why the Land of Judah, in distinction from the Land possessed by the other Tribes, is called by the Prophet Isaiah the Land of Immanuel, Isa. viii. 8.

Thus the good old Patriarch, having given his Blessing to his Children according to the Divine Direction, and not according to his own Inclination, laid himself down in his Bed, and in a short time expired, aged a hundred forty seven Years. Joseph having obtain'd leave of Pharaoh did, in obedience to his Father's last Commands, carry his Body to Canaan, being attended thither by the Chief Officers of Pharaoh's Household, where having deposited his Body in the Cave of Machpelah with his Ancestors, they afterwards returned to Egypt again. Joseph having given his Brethren assurance of his Protection in Egypt, lived about fifty four Years after his Father's Death, when finding his own approaching, he sent for his Brethren, and, with the like Prophetick Spirit that his Father Jacob had, told them God would not fail to bring their Posterity out of Egypt into the Land of Canaan, and therefore made them swear they would carry his Body along with them, and accordingly when he died, they embalmed his Body, and kept it in a Coffin, until the time of their Deliverance should come.

In process of time Joseph's Brethren also died, leaving their Families (which I shall henceforward call Tribes) greatly multiplied in Egypt. These Tribes, tho' they were in all thirteen (Joseph's two Sons, by being adopted, standing in his stead) yet are always called the Twelve Tribes of Israel; for the Tribe of Levi was, by God's Appointment, set apart for the Sacred Offices of Religion, and upon that Account not numbered amongst the rest, either to serve in the Wars,
Wars, or to have any Inheritance in the Land of Canaan. Omitting therefore that of Levi, their Names are as follows,

1 Reuben, 4 Issachar, 7 Naphtali, 10 Ephraim,
2 Simeon, 5 Zebulun, 8 Gad, 11 Manasseb,
3 Judah, 6 Dan, 9 Asher, 12 Benjamin.

However the Scripture does not always place them in this Order; and to do Honour to the Name of Joseph, each of the Tribes of Ephraim and Manasseb is sometimes called the Tribe or House of Joseph, Judg. i. 22, 35.

Their Numbers increasing so prodigiously made Exod. i. them very formidable to the Egyptians, who thought it advisable by some means or other to prevent their Increase, and break their Spirits with all manner of rigorous Impositions. Accordingly a new King of Egypt arose, and grievously persecuted them, after the Death of that King who protected them on Joseph's Account, whose Services were then forgotten. This King, as the former, was also called Pharaoh, which was a Name common to all the Kings of Egypt, as Abimelech was to the Kings of Gerar, not being a proper Name but a Title of Dignity only, importing the same as Sultan or Emperor does. His Severities not having their designed Effect, and the Israelites still increasing, he gave orders to the Egyptian Midwives when they were called to do their Office, to kill the Male-Children, sparing only the Females: They abhorring such cruel Practices, disobeyed the King's Command, and therefore Pharaoh finding that this Expedient would not do, resolved upon another more effectual, having by an Edit ordered all their Male-Children to be thrown into the River Nile.

The Parents of Moses (by whose Ministry the Children of Israel were to be delivered) having concealed him three Months, were obliged at length, when they could do it no longer, to expose him on the Waters
Waters in a little Basket of Bulrushes plaister’d without and within (to make it hold out Water) and into this they put the poor Infant Moses, leaving it among the Flags by the Bank of the River. It happened by the good Providence of God, that Pharaoh’s Daughter attended with her Maids, came to the River not long after to bathe her self, and spying the Basket at some distance, caused one of her Attendants to fetch it out; which when she had uncovered, the surprising Beauty of the Infant, weeping and making its little moan, so moved her Heart with Compassion, that she immediately ordered it a Nurse, which proved to be Moses’s own Mother, and as the Child grew became so fond of him, that she adopted him for her own Son, and therefore he is sometimes called in Scripture the Son of Pharaoh’s Daughter; Heb. xi. 24.

When Moses came to maturity he was educated at Pharaoh’s Court in all the Learning of the Egyptians, but left it about the Age of forty, preferring Affliction with the People of God to all the Treasures of Egypt; so that he lived for the most part amongst his Brethren, and was himself an Eye-witness at what a merciless Rate the Egyptian Taskmasters treated them. This raised his Resentment and Indignation to such a Degree, that seeing one Day an Egyptian abuse an Hebrew in a very gross manner, he fainted in to his Assistance, and flew the Egyptian. Moses fearing this might reach Pharaoh’s Ears, and endanger his Life, left Egypt and went into Midian, where he married Zipporah the Daughter of Jethro, a considerable Man in that Country, and became Jethro’s Shepherd.

Here while he was feeding his Father-in-law’s Flock, God appeared to him in a burning Bush, and gave him a Commission to undertake the deliverance of his People out of the Hands of the Egyptians: And because Moses was doubtful of Success, God vouchsafed
vouchsafed to satisfy him by some miraculous Signs which he shewed him; upon which he undertook the Work jointly with his Brother Aaron, and accordingly they returned to Egypt, where they called an Assembly of the Chief Elders of Israel, and there opened to them their Commission, and wrought the several Miracles, they were impowered by God to do, in Confirmation of it.

Afterwards they went to Pharaoh’s Court, and acquainted him with their Commission, requesting he would let the People of Israel depart his Dominions; but Pharaoh knowing very well that the Loss of so many useful Slaves would be of infinite disadvantage to him, instead of complying with their Desire, increased their Task and Slavery the more. Moses, upon laying the Matter before God, was encouraged with the promise of Success, and therefore he address’d himself at sundry times to Pharaoh, and renewed his former Petition, and confirmed his Mission in presence of Pharaoh by several Miracles.

Pharaoh having long resisted was at length, by ten different Plagues, severely punished by God: By the last all the First-born of Egypt were destroyed, and those of the Israelites saved, whose Door-Posts were sprinkled with the Blood of a Lamb offered up in Sacrifice to God according to his Appointment; hereby typifying to us, That it is the Blood of Jesus Christ the Lamb of God, that can only secure us from Eternal Death. The Egyptians therefore, not knowing where such dreadful Judgments would end, intreated and urged the Israelites to be gone, with their Cattle and all their Treasures which they had borrowed of them; and it’s said, Egypt was glad when they departed, Psal. cv. 38.

That the Memory of so signal a Mercy, (in sparing the First-born of the Israelites, while those of the Egyptians were destroyed) might be preserved throughout all succeeding Generations, God instituted a solemn
Feast, called the Passover, of which I shall have occasion to take more particular Notice hereafter. Besides this Annual Feast, God also appointed as a standing Memorial of this great Deliverance, that the First-born Males of the Children of Israel should be sanctified or set apart for his Service, instead of whom God afterwards accepted of the Tribe of Levi, and ordered them to be separated for his Service (Numb. iii. 12, 13.) but with this Proviso that the First-born were to be redeemed (that is freed from the first Appointment of God setting them apart for his Service) by the Payment of five Shekels (Numb. xviii. 15, 16.) Hence we read that our Lord Jesus Christ was carried up to Jerusalem and presented in the Temple, to be redeem’d according to the Law (Luke ii.). And because the First-born of the Israelites Cattle were also spared, therefore the First-born, not of Man only, but of Beasts too, were separated to God with this difference, that the Clean Beasts were to be reserved for Sacrifices, and the Unclean to be redeem’d (Numb. xviii. 15.)

CHAP. II.

Containing the Scripture History of the Jews, from the Departure of the Israelites out of Egypt to the finishing of the first Temple, called Solomon’s Temple.

SECTION I. From their Departure out of Egypt to their Entry into Canaan.

Exod. xii. & xiii. Pharaoh having consented to the Departure of the Israelites, the Place of their general Rendezvous was Rameses the chief City of Goshen, from whence they set forward as regularly as any Army, being in number
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The number about six hundred thousand besides Children. With them went a mixed Multitude, who were not Israelites but Strangers, choosing rather to seek their Fortunes with the Israelites, than tarry in a Country rendered by the many Plagues almost desolate. They marched first to Succoth, where, upon their setting out, God in a wonderful manner, for their Encouragement and Security, went before them in the Daytime in a Pillar of Cloud, and by Night in a Pillar of Fire; which stood still when they were to rest, and moved forward when and which way they were to march. This was doubtless the same with the Shechinah or Glory of God that appeared afterwards on the Tabernacle (Numb. ix. 15.)

In order to accomplish the wise Ends of his Providence, God did not lead them in a direct Line to Canaan through the Philistines Country, which from Egypt was not above ten Days Journey, but conducted them by Etham down towards the Red-Sea: This Sea is so called, not from its Colour (for in that it differs nothing from other Seas) but because it joins to the Land of Edom, just as the British, German, or Indian Seas have their Denominations from the Countries next adjoining to them: Now Edom or Esau (for Esau is Edom, Gen. xxxvi. 1.) in the Hebrew Language signifies Red; for Esau at his Nativity having come out Red, from thence had his Name (Gen. xxv. 25.) and in this Country of Edom he lived and ruled.

When the Israelites came to the Red-Sea, they encamped between the Straits of the Mountains in sight of the Sea. Pharaoh forgetting the Hand of the Almighty God, and push'd on by Rage and Revenge, changed his Mind, and by hafty Marches pursued them, in order to bring them back again into Slavery. On the sixth Day after their Departure out of Egypt he came up with them, and finding them beset on all sides, the Sea in Front, huge Mountains on their Flank,
Flank, and his own Army in their Rear, he reckoned no doubt his Conquest unavoidable. The Israelites betraying a servile Fear, reproach'd Moses as being the Author of their Calamity. However Moses, like a good Man, after encouraging them with the hopes of God's Protection, lifted up his Sacred Rod, which had formerly wrought so many Miracles, and waving it over the Sea, immediately a strong East-Wind blew, which divided the Waters, making thereby a dry Passage for the Israelites, who entering the Sandy Plain boldly marched on, the Floods being wall'd up on each side.

The Egyptians blind with Fury and Revenge pursue their Tract, and enter in after them into the midst of the Sea; but God disordering their Army they now see too late their Folly: For Moses waving again his Rod, after the Israelites were landed, the divided Sea unites, and the roaring Waves breaking loofe from their invisible Chain, swallowed up the Egyptians, making them a lasting Monument of God's Justice and Vengeance, upon which the Israelites sung that triumphant Song, mentioned in Exod. xv. 1—20.

Exod. xv. The Israelites, as soon as they were got through the Red-Sea, entred the Wilderness of Shur. As there is frequent mention made here and elsewhere in Scripture, of a Wilderness or Desart, it may not be improper to observe, that the Desarts or Wildernesses in Canaan and other Countries adjacent, were not Places altogether uninhabited, as we are now-a-days ready to imagine; but as with us the Country is in respect to Cities or principal Towns, so were the Desarts of old, namely Places more open and common, where were Hills and Woods, and some Towns here and there with good Pasture. That they were not altogether uninhabited is evident from Matth. iii. 1. where John the Baptist is said to preach in the Wilderness of Judea: And we are told (1 Sam. xxv.) that
that Neba! and his Family dwelt in the Wilderness of Paran, (See Psal. lxxiv. 14. Jer. ix. 10. Joel i. 20.) This Wilderness of Sbáva and the others aftermentioned (taking their Denominations from the Places next adjacent) were part of that vast Desert of Arabia, through which the Israelites wandered forty Years.

They had scarce marched three Days in this Wilderness before their Thirst made them murmur, because they could find nothing but the bitter Waters of Marába to quench it. Moses therefore, by the Commandment of God, threw a piece of Wood into these Waters, which changed their Bitterness into Sweetness. At Elim they had better Accommodation, finding there twelve Wells of Water, and seventy Palm or Date-Trees, which some not improperly make Types of the twelve Apostles, and seventy Disciples of Christ, by whose Life and Doctrine the Primitive Christians were supported and refreshed, as the Israelites by these.

Sometime after this, Hunger raised a fresh Disturbance, and made them regret their leaving of Egypt, where they had at least the Necessaries of Life in abundance; and tho' they had sufficient Cause to depend on God's Providence, yet their Faith did not long survive his Miracles, God therefore, to show that his Hand was not shortened, and to awe them into a belief of his Power, told them by Moses, that at Even they should eat Flesh, and in the Morning be filled with Bread; which he made good by covering their Camp in the Evening with an innumerable multitude of Quails, wherewith they satisfied their Hunger: And in the Morning when the Dew was gone, there lay upon the Ground a little white round thing, as small as the hoar Frost, and like to Coriander Seed for Shape, which when the Israelites saw, they cried out in a surprize, Manbu, that is to say, what is this; from whence this heavenly Food was called Manna,
with which God regularly fed them every Day for forty Years. Every one gathered as much in the Morning as served him that Day, by a Measure call'd an Omer, which contained scarce four English Pints. If he gathered more it corrupted, but on the seventh Day, which was the Jewish Sabbath, none was to be found, and therefore they gathered as much on the preceding Day as served them that Day, and the Sabbath-day, which kept without stinking.

At Rephidim the want of Water raised fresh Murmurings, and Moses narrowly escaped perishing in the Sedition; however, after Moses had meekly rebuked them, he by God's Orders struck the Rock of Horeb with his sacred Rod, and made a plentiful Stream to flow from it; and in memory of this Mutiny he call'd the Place Massab and Meribab. Before they could move from this Place they were put upon another very severe Trial; for an Army of the Amalekites was at their Heels, ready to attack them and oppose their March. Moses thereupon ordered Joshua a valiant young Man, (who always attended him) to draw out a Party of choice young Men against next Morning, and to give the Amalekites Battle. Joshua obeyed and engaged them, Moses with Aaron and Hur having gone to the Top of a Mountain to pray; whilst Moses kept his Hands upright with the Rod of God in them, Joshua was victorious; but when through weariness he let his Hands down, Amalek prevail'd; therefore Aaron and Hur affixing the wearied Hands of Moses until the going down of the Sun, Joshua routed the Amalekite Army, and put them to the Sword; which good Success in their first martial Enterprise greatly encouraged the Israelites.

By this time the Israelites were come near the Place where God first appeared to Moses in the Burning Bush; not far from his Father-in-law Jethro's House; there Moses had left Zipporah his Wife and his two Sons Gershom and Eliazer, when he returned from thence to
to Egypt to deliver the Israelites; all these met him in the Israelish Camp. During Jethro's Stay there, he observed the great weight of Business under which Mojes laboured in hearing Complaints, and determining the Differences of the great a People, and therefore advised him to ease himself, by devolving part of this Trouble upon subordinate Officers, some over Thousands, some over Hundreds, some over Fifties, and some over Tens, who should hear and determine smaller Matters, referring only the Decision of weightier Causes to himself. This Advice of Jethro's was approved of, and immediately put in execution; and that Order, then established, was ever after preserved among the Jews.

Three Months after the Israelites left Egypt they came to Mount Sinai, which is often called in Scripture the Mount of God. It's also call'd Mount Horeb, (Deut. iv. 10.) either because Horeb is an adjoining Mountain to Sinai, or that they were only two different Risings of the same Mountain. Mojes was frequently called up by God to Mount Sinai, and sometimes by God's Command took Aaron, Nadab, Abiba, the seventy Elders, and Joshua part of the way with him, who beheld the great Glory of God. Here God commanded Mojes to sanctify the People and be ready the third Day, on which the Lord would descend in the sight of all the People on Mount Sinai. Accordingly Mojes marked out the Bounds at the Foot of the Mountain, beyond which the People were not to pass, and on the third Day God descended on the Top of the Mount, which was all on Fire, the Smoke thereof ascending as the Smoke of a Furnace, attended with great Thunderings, the Trumpets sounding, and the whole Mountain quaking greatly. The People continued at the Foot of the Mountain while Mojes and Aaron went up, but Mojes alone entred the Cloud where God was. There God conversed with him Face to Face, that is not in Dreams and Visions, as he did
to other Prophets, but in such a clear and plain manner as one Person would converse with another.

Upon this Mount Sinai Moses received from God the ten Commandments, which at first were only delivered to him verbally, as were divers Judicial Laws, intermixed with some Ceremonials, of which more particular notice will be taken in their proper Place. Here he also received Instructions concerning the Tabernacle and the perpetual Sacrifice; afterwards he received the ten Commandments written by the Finger of God upon two Tables of Stone. Upon this last Occasion Moses had taken Joshua up part of the Mount with him, leaving the Care of the People to Aaron and Hur.

While Moses was in the Mount conversing with God, and Joshua dutifully waiting his Return, a great part of the People impatient of Moses's Absence, tumultuously repair'd to Aaron, concluding that Moses had deserted them, and demanded of Aaron to make them a Molten Calf to go before them in their Journey. Aaron, who should have restrained them from this madness, too easily complied, or rather encouraged them in this Idolatry, as appears from Chap. xxxii. ver. 3, 4, and 35. Herein the Israelites copied after the Egyptians (among whom they had lived) who worshipped their God Apis, being an Image made after the Similitude of an Ox, in imitation of which Jeroboam afterwards set up Golden Calves in Dan and Bethel. It does not appear, however, that they had any intention wholly to cast off God, but that something in place of God might stand before them; for we find Aaron proclaimed a Feast to the Lord, ver. 5. and this Calf was designed as the Symbol or Sign of his Presence: But this was plainly a debasing of God, as if he were a Corporeal Being, and as the Apostle expresses it, changing the Glory of the incorruptible God into an Image, Rom. i. 23. See Psal. cvi. 20.
Moses at length appearing, having in his Hands the two Tables of Stone, struck with Refentment and Surprise at their Ingratitude and Idolatry, in a holy Rage broke these two Tables, threw the Idol Calf into the Fire, and after calling Aaron to an Account for it (who very poorly excuses himself, by urging the mischiefous Temper of the People) he assembled the Levites together who had not been concern'd in that Idolatry, and ordered them to slay all without Distinction, who had any hand in this Wickedness. In this Slaughter there fell three thousand Men. After which Moses by God's Command made new Tables, upon which God wrote the Words that were in the first.

Soon after this Moses set about the making of a Tabernacle according to the Directions given him by God in the Mount. The Materials of it were soon prepared by the liberal Offerings of the People. The particular Form of it shall be taken notice of in its proper Place. The Work being finished it was set up, and all its Furniture disposed according to the Directions of God, which being done the Cloud covered it, and the Glory of the Lord filled it, so that for a while Moses himself was not able to enter it: And this Cloud was the Signal thereafter to the People of Israel, by which they knew when to march and when to rest; for when the Cloud was taken up from over the Tabernacle the Children of Israel journeyed; but if the Cloud was not taken up, they journeyed not until it was.

As the chief Design of erecting the Tabernacle was for the publick Service of God, which consisted mainly in Sacrifices, (of which hereafter) Moses therefore, by express Command from God, appointed Aaron High-Priest, and his Sons with their Offspring to be the Priestly Race; to whom were joined the Levites, for the better dispatching the Service of the Tabernacle, both which had their proper Allowances, and were put under strict Regulations, as we shall see hereafter.
Accordingly, eight Days after the Consecration of Aaron and his Sons, Aaron offered his first Burnt-Offering for himself and the People. This was so acceptable to God, that he gave a miraculous Testimony of his approving it, by sending Fire upon the Altar, which consumed the Offering in the sight of the People, whereupon they, by loud Shouts and Acclamations, expressed their Joy (Levit. ix. 24.) The Fire thus miraculously kindled was to be kept continually burning upon the Altar (Levit. vi. 12, 13.) and accordingly lasted till the Captivity of Babylon, so that no other Fire but this, was to be used for the Altar: However Nadab and Ahibu, two unhappy Sons of Aaron being forgetful of their Duty, took their Censers, and putting common Fire in them, laid Incense thereon, and offered strange Fire to the Lord, for which a suffocating Flame darted through their inwards, and killed them without destroying their Bodies or Garments, Levit. x.

Numb. 1. Whilst the Israelites lay encamped in the Wilderness of Sinai, the Lord appointed Moses to take Aaron and a principal Man of each Tribe named by God, and make a general Muster of the Men fit to bear Arms from Twenty and upwards: Which being done the Number amounted to six hundred and three thousand, five hundred and fifty five, without including any of the Tribe of Levi, who were numbered by themselves, being twenty two thousand (Numb. iii. 39.) and who were exempted from all warlike Service, and peculiarly set apart for the Worship of the Tabernacle. By this we may see the vast Increase of this People in little more than a Year from their coming out of Egypt, tho' their being in a travelling Condition, their engaging in Battle with the Amalekites, the Loss of three thousand Men in the Affair of the golden Calf, and the Exclusion of the Tribe of Levi in this Muster, occasioned a great Diminution of their total Number at their
of the Jews.

their coming out of Egypt, which was six hundred thousand.

Moses gives us a particular Account of the Manner of Numb. in
the Encampment of this great Body of People, and the Method of their dislodging and marching, and the several Services to be performed by the Priests and Levites upon that occasion; but as there will be an Opportunity to speak more particularly of these under the head of the military Affairs of the Jews, I shall therefore pass over what relates to them in this Place.

The Israelites having continued the Space of eleven Numb. x.
Months before Mount Sinai, they by God's Command & xi.
decamped on the twentieth Day of the second Month in the second Year after their coming out of Egypt. During their Journey from thence to Hazeroth, the Mutinies of the People gave Moses much Uneasiness; and the Increase of their Numbers demanding more Care and Vigilance, he remonstrated to God his Inability to support the Government of so great a People without some Assistance: Accordingly God hears his Complaint and provides a Remedy, bidding him choose seventy Men of the Elders of Israel, and bring them with him to the Tabernacle of the Congregation, which he did, and there they were inspired by God, and straightway prophesied. And tho' two of these remained in the Camp, yet they were also endued with this Spirit of Prophecy: This appears to have been the first Origin and Foundation of that great national Council of the Jews, called in After-ages the Sanhedrim, of which in its proper Place.

At Hazeroth an unhappy Accident fell out; for Aaron and his Sister Miriam (tho' a Prophetess) envying the Authority and Interest of Moses, upbraided him with having married an Ethiopian, and otherwise shewed their Discontent greatly against their Brother Moses. Aaron, tho' he was sharply rebuked by God, yet upon acknowledging his Sin was spared;
red; Miriam however became leprous, and was turned out of the Camp for seven Days.

The Israelites removed from Hazeroth, after several Encampments, through the Desart of Paran to Kadesh-barnea on the Frontiers of Canaan. Here Moses let the People know they were come near to the Promised Land; and for their Satisfaction God commanded Moses to send twelve Men, one out of each Tribe to view the Country. Moses accordingly did so, and gave these twelve Spies their proper Instructions, with which they set forward. Having spent forty Days in this Journey, they returned unto the Camp of Israel at Kadesh, bringing of the Fruits of the Country along with them. They owned that it was a fertile and plentifull Land, but they gave a frightful Account of the People, which to the timorous Israelites, prepar’d already by their Discontents to receive any ill Impression, was very discouraging. Upon this they mutinied, and were for choosing themselves a Chief and returning to Egypt. Caleb and Joshua (who were two of the twelve) endeavoured to persuade them, that by God’s belp they might overcome the Inhabitants of that Country, if by their Disobedience they did not forfeit God’s Promise and Protection: But this had so little Impression upon them, that they were ready to stone Caleb and Joshua, had not God miraculously interposed.

God was highly incensed at this Insolence, and threatened to send a Plague amongst the People, and utterly extirpate them: But Moses and Aaron, who lay prostrate on their Faces before God, imploring his Mercy, at length prevailed; and to satisfy Moses, God pronounced the People pardoned, declaring however that none of those who murmured, should enter into the Promised Land, and that they should wander in the Wilderness with their Children for the space of forty Years: But tho’ God reversed his Sentence of sudden Death against the whole Congregation of
of Murmurers, yet the ten false Spies, who were the immediate Authors of this Rebellion, by bringing an evil Report upon the Land, were immediately punished and died of the Plague. Caleb and Joshua the other two, who had done their Duty faithfully, were not only preserved alive, but received a Promise from God, that they should live to take possession of the good Land.

The Israelites thinking to appease for their Cowardise, fell into the other Extreme of presumptuous Rashness; for the Amalekites and Canaanites, having gain'd the Passes in the Mountains before them, notwithstanding this Advantage, and all the Endeavours which Moses used to dissuade them, yet they believing that the Boldness of the Attempt would reinstate them in God's Favour, resolutely advanced to the Top of the Hills, where being surpriz'd by the Enemy they were defeated, and many of them slain: To punish them therefore for their Disobedience and Rebellion, Moses by the express Command of God led them from Kadesh-barneah back into the Desart toward the Red-Sea, where they continued about thirty eight Years, during which time they made about eighteen several Removes, and at last returned again to Kadesh-barneah a second time near the Place from whence they went, (Numb. xx. Deut. ii. 14) During this Space mention is made of two or three remarkable Occurrences that befel them.

Corah a great Grandson of Levi, inflamed with Pride, because he had not that share in the Government and Priesthood, which he ambitiously aspired to, blew up a Faction into a Flame, which gave great Disquiet to the Peace of Israel; for he having seduced Dathan and Abiram of the Tribe of Reuben, and drawn in two hundred and fifty Levites to his Party, (Men of Interest among the People,) made grievous Complaints against Moses and Aaron. Moses with his usual Calmness meekly rebuked them; but
but they persisting and invading the Priest’s Office, by setting fire to the Incense in their Censers, God, in order to vindicate his own Choice of Officers and Governours, caus’d the Surface of the Earth to cleave asunder in a miraculous Manner, whereby Corah, Dathan and Abiram, with their Goods and Families, were swallowed up alive, and the Ground closing upon them they perished, and a Fire from Heaven destroyed the two hundred and fifty who join’d them. It appears however that some of Corah’s Sons were preserved (Numb. xxvi. 11.) who probably did not concur with their Father in his Wickedness. This, as St. Jude observes, ought to be an Example to us, not to despise Dominion, and speak evil of Dignities, Jude 8, 11.

Such a visible Punishment one would think was sufficient to deter the Israelites, and keep them within the Limits of due Obedience, yet so far from that, the very next Day they mutinied afresh against Moses and Aaron, charging them with the Murder of so many Persons, inasmuch that Moses and Aaron were obliged to take sanctuary in the Tabernacle, where the Glory of the Lord appeared as soon as they entered; for immediately God bid Moses and Aaron separate from the rest of the Congregation, being resolved to consume the Mutineers in a Moment: But the’ Moses and Aaron were very early in their Application to God for Mercy, yet Vengeance was before them, and the Plague was already got among the People; however Aaron by the Direction of Moses took his Censer, and putting Fire in it from the Altar, and some Incense, ran therewith into the Camp, and standing between the Dead and the Living, prayed for them, and the Plague ceased: But yet in this short Space there died fourteen thousand seven hundred.

God having in this dreadful manner declared against those who opposed the Government of Moses and the Priesthood of Aaron, in order to prevent all Disputes
pouses of this kind for the future, was resolved by a
convincing Miracle to put an end to the Controversy,
and confirm the Priesthood in the Family of Aaron;
God therefore ordered Moses to take a Rod from each
Tribe, and to write upon it the Name of the Tribe
to which it belonged, and on the Rod of the Tribe
of Levi, to write Aaron's Name: Moses was ordered
to lay up these twelve Rods in the Tabernacle before
the Ark of the Testimony; God signifying that he
would cause the Rod of that Man to blossom, whom
he would choose. Moses obeys the Directions of God,
and the next Day brought forth these Rods before the
People, giving each Man the Rod of that Tribe, to
which it belonged. The Rod of Aaron not only
blossomed, but bare ripe Almonds, God giving hereby
a convincing Proof, that he had singled out Aaron
to the Priestly Office: This Rod of Aaron's was kept
as a Memorial, and laid up before the Ark of the
Tabernacle.

Upon their Return the second time to Kadesh-bar-
nea, Miriam the Prophetess (Sister to Aaron and Mo-
jes) died. Here the People wanting Water, Moses
was ordered to speak to the Rock in sight of the
People; but tho' he had hitherto payed an absolute
Obedience to the Commands of God, yet instead of
speaking to the Rock he spoke to the People, ex-
pressing some Impatience and Incredulity; however
God would not lose the Honour of his Miracle for
his Servant's Fault, and therefore upon Moses's stri-
ing the Rock, there issued out Plenty of Water:
Yet God, to shew that he expected an entire Ob-
edience, denounced against Moses and Aaron (who was
in the same Transgression with him) their Doom,
that they should not enter the Promised Land.

It was now about forty Years since the Israelites
came first out of Egypt, according as the Lord had
threatened, having been near thirty eight Years in the
Wilderness betwixt their first and second Coming to
Kadesh-
Kadesh-barnea, and about two Years before that in their Journey from Egypt to Kadesh. During this whole Space they lived chiefly on Manna, which God gave them from Heaven, and which did not cease till they were actually entred into the Land of Canaan: Their Clothes were miraculously preserved from decaying (Deut. viii. 4.) and no doubt the Clothes of such as died, were preserved to answer the Stature of such as grew up. It was in punishment of their many Rebellions, Murmurings, and Distrust of God's Providence, that they were so long kept from the Land of Promise, and to humble and prove them (Deut. viii. 2.) Besides being so long used to Slavery, God would have them inured and trained for some time to Hardships, which is one reason assigned why they were not led the nearest way from Egypt, Exod. xiii. 7.

And now we may observe, That the whole People of Israel, and what befell them, were so many Types and Figures of Christ and his Church, as is observed by the Apostle (1 Cor. x.) Their Redemption from Egypt was a Type of our Redemption from Sin; the barren Wilderness which they passed through, a Type of the Afflictions of this Life; Moses their Captain of Christ, the Red-Sea of Baptism, Manna of the Spiritual Bread or Doctrine of Salvation by Christ, which nourishes to eternal Life, and Canaan of Heaven.

Tho' Moses was told by God that he was not to conduct the Israelites into Canaan, yet in the mean time he continued his Command and Care of them; and the Time drawing near when they were to enter the Promised Land, he decamped with them from Kadesh, sending an Embassy to the King of Edom, (upon whose Borders they now were) desiring a free Passage; but the King refused it, tho' Moses offered to pay for every thing they wanted, even for Water. He could easily have forced his Passage, but God
God discharged Moses to meddle with the Edomites, (Deut. ii. 5.) so this obliged him to march another way by Mount Hor; upon the Top of which Mountain Aaron died, aged a hundred and twenty three Years, and his Son Eleazer succeeded him in the Office of High-Priest.

Near to this Place Arad one of the Kings of Canaan came out against Israel, and in the first Engagement took some of them Prisoners; but they were afterwards defeated by the Israelites, and their Cities utterly destroyed. As they marched along the Borders of Edom (through which they were denied Passage) they began to lothe the Manna, and murmured against Moses; upon which God sent fiery Serpents among them, which caufed a great Inflammation in those that were stung by them, whereby a great Number was destroyed. Moses therefore address'd himself to God by Prayer, and tho' God did not remove these Serpents, yet at his Request he provided a Remedy; for he ordered Moses to make a brazen Serpent of a fiery Colour, and set it up on a high Pole, whereby such who were stung by the fiery Serpents, upon looking on the brazen one were recovered. This brazen Serpent was a lively Type of our Lord Jesus Christ; for it is only by Faith looking to him who was lifted up on the Cross, and through the Merits of his Passion that we can be saved from our Sins; and it is so applied by our Saviour himself, John iii. 13, 14.

The Israelites going on in their March, after several Removes, at length came into the Valley of Moab: From hence Moses sent Ambassadors to Sihon King of the Amorites to demand a Passage through his Country, which he not only denied, but gathering together what Force he could, marched and attacked the Israelites at Jabaz, where they routed him, and seized on his Country and Cities; then turning another way, they marched towards...
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Book I.

Bashan, where Og another King of the Amorites reigned; a Description of this gigantick King, who was the last of the Race of Giants we have in Deut. iii. 11. whose Stature we may guess at by the Size of his Bed, which being made of Iron for Strength, was nine Cubits in Length and four in Breadth, after the Cubit of a Man, which being the common Cubit (containing a Foot and a half) when reduced to Feet, makes the Length of his Bed thirteen Feet and a half, and six Feet for the Breadth of it: This monstrous Prince with his gigantick Troops drew out to give battle to Israel; the Israelites, tho' at first discouraged, yet being assured by Moses that they should make an easy Conquest of them, joined battle, flew Og and his Sons, defeated his Army, took their Cities, three-score in Number, destroyed the Inhabitants, and got the Spoil of the Cities and Country for a Prey to themselves, Deut. iii.

From the Valley of Moab the Israelites marched, and encamped in the Plains of Moab on the East Side of Jordan over-against Jericho. The Approach of these victorious Conquerors struck a Terror wherever they came; Balak King of Moab was in a mighty Consternation, tho' if he had known the Protection he was under, he needed not be afraid, both he and the Ammonites (who were the Posterity of Lot's two incestuous Sons) being particularly exempted from the Sword of Israel (Deut. ii. 9, 19.) Balak however consulting with the Chiefs of the Midianites, (who were his Neighbours and Confederates) and representing to them the common Danger, sends Messengers to Balaam the Son of Beor, who lived at Pethor a City of Mesopotamia, (which the Hebrews call'd Aaram Naboraim) the Design of which was to invite and bribe him to come and curse the Israelites; for they had so great an opinion of his Skill and Power in Divination, that they thought he could by the Help of his Gods curse or bless whom he pleased.
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Some think that this Balaam had the knowledge of the true God, and was a real Prophet, being so called by St. Peter, 2 Pet. ii. 16. and that therefore he told the Mesengers who were sent to him, (Numb. xxii. 8.) That he would bring them word again as the Lord should speak unto him: And again he says, ver. 18. I cannot go beyond the Word of the Lord my God: But others represent him as a Wizard and a beathen Sorcerer, and he is expressly called a Soothsayer or Diviner (Josb. xiii. 22.) as being famous for the Art of Magick; accordingly he is said to seek for Enchantments, (Numb. xxiv. 1.) and the King of Moab (who was an Idolater) had no doubt this Opinion of him, else he would not have sent for him upon this Occasion. The Apostle might call him a Prophet as being esteem'd so; but it is evident that the Expressions used by St. Peter in the fore-cited Place, viz. his being rebuked for his Iniquity, the madness of the Prophet, and in the preceding Verse, his loving the Wages of Unrighteousness, are by no means favourable Characters; and for the Expressions made use of by Balaam, they shew only that he was overruled by the Spirit of God, so that he was unable to find any Enchantment against Jacob or Divination against Israel, (Numb. xxiii. 23.) Moreover it's plain that he instructed the Moabites and Midianites in that wicked Artifice of sending their Daughters to the Israelitish Camp, thereby drawing them into Whoredom and Idolatry; for Moses expressly refers this to the Counsel of Balaam, (Numb. xxxi. 16.) which we cannot suppose any Prophet of the true God would do.

The Moabites and Midianites relying upon the Success of his Divination, sent a select Number of their chief Men with Presents to Balaam, inviting him to go with them to Balak King of Moab; he refused to comply with their first Request, alleging that after consulting God he was forbid to go, or to curse Israel: E 2
Israel: Balak fanning, that either the Number and Quality of his Messengers did not answer Balaam's Ambition, or the Value of his Presents his Covetousness, dispatch'd away other Messengers a second time, of more honourable Rank, and with larger Proposals: Balaam so far shewed his wicked Inclination to the promised Reward, that he fawningly intreats the Messengers to tarry all Night with him under pretence that he might know what the Lord would say farther to him: This was plainly tempting God, for he being positively told the Mind of God already, it was the highest Presumption in him to offer by any farther Application at the reverting of it.

God therefore provoked with his Behaviour, leaves him to his own Will; and accordingly Balaam went with the Princes of Moab, but by the way God shewed him a sensible Mark of his Displeasure; for while he was upon the Road the Angel of the Lord stood in the way with a drawn Sword in his Hand; the Ass upon which Balaam rode, being more quicksighted than he, turned out of the way into the Field upon seeing the Angel, whereupon Balaam beats his Ass, and brings her into the way again, but in a narrow Pass betwixt two Walls, the Ass seeing the Angel, clung up to the Wall, and cruel'd Balaam's Foot, whereupon he beats her a second time; the Angel going further stood in a narrow Place where the Ass could not turn, so she fell down under Balaam, upon which he beats her a third time; God hereupon miraculously opened the Mouth of the Ass, who reproved Balaam for beating her, and afterwards opened Balaam's Eyes, who saw the Angel standing in the way, upon which he bowed himself down, and fell on his face.

Balaam being reproved by the Angel, offers to turn back, but God being about to accomplish the wife Ends of his Providence, contrary to the Intentions of Balaam, or the Expectations of the Moabites, suffers
suffers him to go: Accordingly he and the Princes of Moab advanced, and upon their Arrival were received by Balak with great Civilities: Balak intent upon his Design, takes Balaam first up to the high Places of Baal, and then to the Top of Pizgah, and a third time to the Top of Mount Peor, from whence he had a view of the Israelites Camp. On each of these Places Altars were erected, and Sacrifices offered, to give a religious Grace to their wicked Design; but God each time over-ruling the Spirit of Balaam, instead of cursing the Israelites, blessed them three several times, wishing his Lot might be with them in Life and Death; and tho' much urg'd to it by Balak, yet Balaam excus'd himself by the Necessity of his Instructions, thereby shewing that he would have cursed them if he could; and indeed it's plain from the Advances already made by Balaam, and from what Moses tells the Israelites, (Deut. xxiii. 5.) that he laboured earnestly with God to have that Liberty.

Balak being enraged dismisses Balaam, who thinking to gratify the King, and thereby entitle himself to some Reward, acquaints Balak what the Israelites should do to his People in the latter Days; and gives him the wicked Advice beforementioned of sending the Moabitish and Midianitish Women to the Camp of Israel, rightly judging that by their Whoredoms and Idolatry, they would bring the Curse of God more effectually upon themselves, than any Curse he could pronounce, and thereby expose themselves to the Wrath and Judgments of God, for which wicked Advice Balaam was justly punished, as we shall see by and by.

Accordingly many of these Women being arrived in the Camp of Israel, it came to pass, as Balaam foretold, the Israelites having committed Whoredom with them, worshipped their Gods, even Baal-Peor, and also assailed at their Sacrifices; but the Israelites payed severely
verely for this their Folly: For Moses, by the Command of God, gave strict charge to the Judges of Israel (probably the same who by the Advice of Jethro were set over the People) to hang up the Chief of those who had joined themselves to Baal-Peor, which was accordingly done: But the divine Justice did not stop here; their Whoredom was to be punished as well as their Idolatry, which was greatly aggravated by a Person of considerable Dignity among them, viz. Zimri a Prince of the Tribe of Simeon, who took Cozbi a Daughter of one of the Midianitish Princes, brought her to the Israelitish Camp in open Contempt of Moses, and in sight of all the Congregation, who stood weeping at the Door of the Tabernacle, for the late Execution done upon those concerned in the Affair of Baal-Peor, and with a superlative Impudence led her openly into his Tent, where he lay with her. Phineas the Grandson of Aaron fir'd with a holy Indignation for this open breach of God's Law, rose up from the Congregation, took a Javelin in his Hand, and following them into the Tent, thrust them both through, and flew them in the very Act of Whoredom. The Plague by this time had seiz'd the Camp of the Israelites, in which there died twenty four thousand; it's probable Moses includes in this Number the Princes that were hanged, for they are called by the Apostle only twenty three thousand (1 Cor. x. 8.) This zealous Act of Phineas put a stop to the Plague, and gain'd him a perpetual Settlement of the Priesthood upon himself and his Posterity.

God who had thus punish'd the Israelites for their Whoredom and Idolatry, was determined also to punish those who were the Occasion of it, and therefore ordered Moses to avenge himself upon the Midianites: Accordingly Moses sends a Detachment of a thousand select Men out of each Tribe; and tho' this was but a small Number to invade so powerful a People, yet God blessed them with so wonderful Success, that they
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flew five Kings, and all their Men, among whom was the Prophet Balaam, who, tho' he escaped the Angel's Sword, yet fell a Sacrifice to the injured People of God. They burnt their Cities, took their Women and Children Prisoners, and return'd in triumph to the Camp loaded with the Spoils of their Enemies; which Mojes divided equally between the Soldiers who had taken it and those who staid at home.

Mojes, seeing the Midianitish Women among the Captives, was much offended at the Officers for saving them, and therefore ordered all of them to be put to the Sword, except such of them as were Virgins, whose Number was thirty two thousand. The Plunder in Cattle and Flocks consisted of six hundred seventy five thousand Sheep, seventy two thousand Beeves, and sixty one thousand Asses, besides rich Goods and Ornaments; from which we may judge of the Greatness of the Victory; and to make it yet more miraculous, it was gain'd without the Loss of one Man on the part of the Israelites. The Moabites were not punished in so visible a manner, yet as they were equally guilty with the Midianites in tempting the Children of Israel to Whoredom and Idolatry, God on that Account and for their Inhumanity in refusing the Israelites a Passage through their Country, and the necessary Provision of Water, ordain'd that the Moabites should not enter into the Congregation of his People, even to the tenth Generation, (Deut. xxiii. 3, 4.) that is, as Interpreters generally explain it, should not intermarry with the Israelites during that Space.

The Israelites having thus made a Conquest of the Numb. Country on the East-side of Jordan, the Tribes of xxxii. Reuben and Gad and the half Tribe of Manasseh, observing it a fertile Soil, desired of Mojes that they might have that for their Possession: At first Mojes was displeased with them, thinking they intended to go no further, and to leave the rest of the Tribes; but upon Assurance given, that they should march along
along with the other Tribes over Jordan, and assist them in their Conquests, he granted their Request; so that the Country possesst by the Amorites, one of the seven Nations of Canaan, who had extended their Conquests beyond Jordan, and whom the Israelites had now subdued, fell by Choice to the Share of the Tribes of Reuben, Gad, and the half Tribe of Manasseb.

Moses being sensible that he was now drawing towards the end of his Life, describes to the Israelites the Bounds of the Promised Land, appoints certain Persons in each Tribe to divide it, the Share of each Tribe to be given by lot, assigns to the Levites forty eight Cities with their Suburbs for them to live in among the several Tribes, appoints six Cities of Refuge for such as happened to kill another by Chance; and to prevent any Inheritance being transferr’d to another Tribe, the Daughters who should enjoy it (for want of Male Issue) were ordered by a Law to marry one of the Tribe of her Father, which was the Cave of Zelophehad’s Daughters, (Numb. xxvii. 1, 2, &c.) Afterwards he repeats the Law given on Mount Sinai to the People, who were either sprung up since that Law was given, or too young to remember it, acquaints them with God’s gracious Dealings with them, commands them to destroy all the Idols, and extirpate the People of Canaan, renewed the Covenant with the People in the Name of the Lord, and delivered the Book of the Law to the Care of the Levites, with Orders to place it in the side of the Ark.

Which being done Moses takes a solemn Farewel of the People in a pathetick Blessing, which he pronounced upon each Tribe, as Jacob had done before his Death; then by God’s Command went up to the Top of one of the Mountains of Abarim in the Land of Moab, which consist of a Chain of several Hills under different Names, of which the Mountains of Pisgah, Nebo, and Peor were a part: From the first (which
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(which was the higheft) he got a full View of the Promised Land, and coming down from thence to Mount Nebo, it was there that illustrious Prophet died, aged a hundred and twenty. The People wept for Moses in the Plains of Moab thirty Days, but to prevent any superstitious Adoration to his Remains, God himself performed the Funeral Honours, having buried him so secretly in the Valley of Moab, over-against Beth-Peor, that no Man ever knew where his Sepulchre was to this Day; and thus we see that neither the Levitical Priesthood which Aaron executed, nor the Levitical Law given by the Administration of Moses, can conduct the People of God into their eternal Inheritance, but only the Grace of God by Faith in Christ, of whom both that Priesthood and that Law were Types and Shadows.

And now that the Children of Israel were ready to enter the Land of Canaan under the Conduct of Joshua their Leader, (whom Moses a little before his Death had appointed to be his Successor) it will not be improper to give a short Account of the Country, its Boundaries, and Inhabitants: It lies in Asia, near the most Western Part of that Quarter of the World, being bounded on the East by Arabia Deserta, which is the same with the Country of Kedar, whose Inhabitants lived in Tents, spoke of in Cant. i. 5. Mount Gilead and Mount Arnon were the Boundaries of it on that Side: On the West it was bounded by the farthest end of the Mediterranean-Sea, and some of that part of Syria called Phœnicia. On the North and North-east by the rest of Syria, from which it was divided by Mount Libanus and Mount Hermon; and on the South and South-west by Arabia Petraea, and particularly that part of it called Idumea. This last Country of Arabia Petraea is, by the Mistake of some Writers, said to be that Country over which the Queen of the South reigned, spoke of by our Saviour (Mat. xii. 42,) for the Presents she brought Sisammon sufficiently
sufficiently prove that she was Queen of the Sabeans, who inhabited Arabia Felix, situated between the Red-Sea and the Gulph of Persia, which also lay to the South of Canaan; and which is called in this last cited Text the utmost Part of the Earth, because no Country was then known to be beyond it.

The Extent of Canaan from North to South (that is from Dan to Beer-sheba) is about two hundred English Miles. Dan (since called Caesarea Philippi) was at the foot of Mount Libanus, in the most Northern Parts of that Country, and Beer-sheba lies in the most Southern Limits of it; hence it is when all Israel is spoke of in Scripture, it is ordinarily described from Dan to Beer-sheba, (1 Sam. iii. 20. 2 Sam. xvii. ii. and xxiv. 17. 2 Chron. xxx. 5.) It is scarce a hundred Miles in breadth, and in many Places considerably less, so that it contains a Spot of Land not half so large as England.

Its Situation is in a warm Climate, between 30 and 33 Degrees of Northern Latitude. It once surpafs'd all Countries in the World in Fertility and Pleasantness, express'd in Scripture by its flowing with Milk and Honey, that is good Pasture and variety of Flowers, abounding in the choicest Grains and finest Grapes, as appears from what the Spies brought along with them, and with many other Necceffaries and Conveniences of Life (Deut. viii. 7, 8.) Being blest therefore with these Advantages, and with a sweet Temperature of Air, God was pleased to assign it for the Habitation of his Elect People, and promised it to the Father of the Faithful and his Posterity, as a Type of the Celestial Canaan, the Seat of the most perfect Felicity.

It is divided into two unequal Parts by the River Jordan, which has its Rife among the Mountains of Libanus, not far from the Place where the City of Dan was, whence it is called Jordan. That Part of it which lies on the West of Jordan, was by much the
the largest and most fertile. This River, in its Passage from North to South, runs through two Lakes called the Sea of Galilee and the Dead-Sea, the Hebrews giving the Name of Sea to any great Collection of Waters. The Sea of Galilee is often named in the Gospels, where it is called also the Sea of Tiberias and Lake of Genzareth, because on the Banks thereof was the City of Tiberias, and a Tract of Land call'd Genzareth. The other Lake, through which Jordan runs, is called the Dead-Sea, because it is a Stagnated Water without any Motion, or perhaps because it was the Place where Sodom and Gomorrah stood, the Theatre of many dead Bodies. In Scripture it is sometimes call'd the Salt-Sea, (Gen. iv. 3. Numb. xxxiv. 3, 12. Deut. iii. 17. Josb. iii. 16.)

This River of Jordan frequently overflowed its Banks and the adjacent Fields, so that the Inhabitants were obliged in many Places to plant Willows, Bushes, and such like Fences against these Inundations. Amidst these Thickets Historians tell us, that many wild Beasts were wont to harbour themselves, until driven out by the Overflowings of the River, which might probably give occasion to that Allusion of the Prophet, He shall come up like a Lion from the swelling of Jordan, (Jer. xlix. 19.) This was the only River in Canaan, all the others we meet with in Scripture are more properly Brooks and Rivulets, such as Kishon in the Tribes of Issacbar and Zebulun, Arnon which falls into the Dead-Sea, and Jabbok which falls into Jordan.

In it there were several Mountains mentioned in Scripture: On the Borders we have already taken notice of Mount Libanus, Hermon, Arnon, and the Mountains of Gilead. The most remarkable on the West were Mount Carmel, and Mount Ephraim, and in the middle of Canaan, Tabor, Gerizzim, Ebal, Sion, Moriah, and Hebron, which the Evangelists call the Mountains of Judea.
This Country was at first called the Land of Canaan, from Canaan the youngest Son of Ham (who was one of the three Sons of Noah) whose Posterity possessed it of old. The Names of Canaan’s Sons, who were its old Possessors, we find mentioned Gen. x. 15—-20. It was called the Land of Promise (Heb. xi. 9.) from the Promise of it given by God to Abraham and his Seed. It is called the Land of Israel from the Israelites who made themselves Masters of it; and the Land of Judea from the Tribe of Judah, which was the most considerable of the Twelve, and which remained there with Benjamin after the other Ten were dispers’d: Afterwards it came to have the Name of Palestine, from the Philistines who inhabited the Western Coasts of it, who being first known to the Greeks and Romans (as bordering on the Mediterranean-Sea) were by them corruptly called Palestines: And lastly, the Happines of it had of being blest with the Presence, Actions, Miracles and Death of our blessed Lord, has given it the Name of the Holy Land, which it retains to this Day.

At the Time when the Children of Israel were to take possession of it, there were seven Nations in it, reckoned up in Deut. vii. 1. viz. the Hittites, Gergesites, Amorites, Canaanites, (strictly so called) Perizzites, Hivites, and Jebusites; and these again were branched out into several petty Kingdoms, so that when the Israelites entered Canaan there were about thirty one Kings in that Country, who are mentioned, Josh. xii. These seven Nations were the People which the Children of Israel were to root out, and to settle themselves in their Place: This they had already done in part to the Amorites on the East Side of Jordan, before they pass’d over that River, by defeating Sihon and Og, two of their Kings, upon whose Country they seiz’d, and allotted it to the Possession of the Tribes of Reuben, Gad, and the half Tribe of Manasseh, as has already been mentioned. We shall see by
by the Sequel of this History in what manner the other five Nations, and the Amorites on the West Side of Jordan, were conquered, and the Israelites put in possession of their Land; an Account of which we have in the Book of Joshua. Let it be observed, however, that the Effect of Noah's Curse against his Grand-son Canaan, (mentioned in Gen. ix. 25.) was evidently seen in the Punishment of these People who were his Descendants, by the great Severity wherewith God required his People to treat them, when they made a Conquest of their Country.

SECTION II.

From the Entry of the Israelites into Canaan; to the Beginning of the Government by the Judges.

Joshua was Prime Minister to Moses the greatest part of the forty Years the Israelites wandered in the Wilderness; he had seen the wonderful Works of God by Moses, understood well the Disposition of the People, was one of the twelve Spies sent to search the Promised Land, one of the two who made a just Report of it, and a Person of great Courage and Conduct: On all which Accounts he was certainly the most proper Man to conduct the Israelites as their General in the Wars with the Canaanites; and therefore was formally installed in this Office before the Death of Moses, and with solemn Ceremonies presented before Eliazer the High-Priest. He was greatly encouraged in this Commission by God, who bid him be strong and of good Courage, assuring him that every Place upon which their Feet did tread, should be theirs, that no Man should be able to stand before him, and that he would never fail him nor forsake him.

The City of Jericho was at no great distance, on John. i. the other side of Jordan, from the Place where the Israelites
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Israelites were now encamped. Joshua therefore sent over two Spies to observe the Situation and Strength of the Place, and the Avenues to it; being the first Place he was to attack. These Spies took up their Lodging at a publick House in Jericho kept by Rabab, who, tho' she is call'd a Harlot, yet the word in the Hebrew equally signifies an Hostess, or one that keeps a House for publick Entertainment. When the King of Jericho was inform'd of it, he sent to Rabab to produce them; she having timely notice of this hid them on the Roof of her House, under some Stalks of Flax which she had spread there; for the Roofs of the Houses in Judaea were built flat with Battlements round them. Rabab therefore put off the King's Messengers with a feigned Story, alleging they were gone; upon which the King sent Men after them as far as the Fords of Jordan, but to no purpose.

Of this Rabab acquainted the two Spies, and as she was the Instrument of saving them, she had full Assurance given her, that she and her Kindred should be spared, when the Israelitish Forces should enter the City; whereupon she let them down by a Cord from a Window of her House which faced the Country; for her House stood on the Town-wall. The Spies ordered her to tye a scarlet Thread in the Window through which they were let down, when the Israelitish Army came before the Town, thereby to distinguish her House. By Rabab's Advice they hid themselves in the Mountains three Days, after which having passed over Jordan, they arrived safe in the Camp of Israel, giving Joshua their General an Account of their Expedition.

Josh. iii. 

Joshua having notified to the People that within three Days they should pass Jordan, orders them to provide Vittuals for their March; and like a good Man exhorted them on the ninth Day of the Month to sanctify themselves, for the Lord the next day would do
do wonders among them. Accordingly on the tenth day of the first Month, the Priests taking up the Ark were ordered to march with it before the People to the Banks of Jordan, where they halted. Here Joshua call'd the People together, and acquainted them that by this they should know the Presence of God was with them, and that they should drive out the Nations from before them, That how soon the Feet of the Priests who bare the Ark should touch the Waters, Jordan should divide, and the Waters stand in a heap on each side. Accordingly the Priests marching into the River with the Ark, the Waters retired on each side, and they stopping in the middle, stood there until all the Israelites had pass'd the River on dry Land, as their Fathers had formerly done the Red-Sea. The Priests coming out with the Ark, the Waters returned again to their natural Channel, and overflowed the Banks as usual; but before the Priests came out of the River, Joshua by God's Command ordered twelve Stones to be set up in the middle of it, where the Priests stood with the Ark, and afterwards other Twelve at Gilgal, where they encamped that Night, as Memorials of this wonderful Miracle.

The Fame of this soon spread over the Neighbouring Countries, who were struck with Astonishment and Terror; for it is said of the Amorites who dwelt on the West-side of Jordan, and the Canaanites who were by the Sea, that their Heart melted, neither was there Spirit in them any more. While they were at Gilgal God commanded them all to be circumcised; for Circumcision was the Seal of the Covenant, and therefore God was pleased to order it should be renewed, when they entred into Canaan. During their Travels in the Wilderness, Circumcision had been omitted, so that none who were born in the Wilderness were circumcised till they came to Gilgal; not through any neglect of this Ordinance, but being in a travelling Condition God was pleased to dispense with it, that they
they might not be incommoded with pain in their Journeys. All such as had been circumcised before they came out of Egypt, and were Men at that time, were now dead, except Joshua and Caleb; so that most of the People who now entred Canaan, were born within the forty Years of their Travels in the Wilderness. They tarried at Gilgal (which was about two Miles on the West of Jordan) till their Circumcision-Wounds were healed, and they kept the Passover on the fourteenth day of the first Month according to the Law; and on the very next day they did eat of the Corn, of the Fruits, and the other delicious Products of the Land, and then the Manna ceased. It was here at Gilgal (in the Lot of Benjamin) where the Tabernacle of God was pitched, and the Sacrifices offered, during the seven Years of their Wars with the Canaanites.

Every thing being ready for the Attack of Jericho, Joshua marces to it with the Army under his Command. Whilst he was reconnoitring the Place, and making his Observations, on a sudden there appeared to him a Person clothed in Armour, and standing at some distance, holding a flaming Sword in his Hand, and having a Luftre in his Face that bespoke him to be more than Mortal: Upon his declaring that he was Captain of the Lord's Host, Joshua fell down and worshipped him. From this Act of Adoration, and the Title of Lord given by Joshua, many believe that this was Christ the Son of God; the rather because in the 15th verse we are told that Joshua was ordered to put off his Shoes, for the Place whereon he stood was holy, it being the Presence of Christ that consecrates every Place where he appears.

This glorious Personage, after encouraging Joshua, proceeded to instruct him in what Form he would have the Siege carried on, to the end the Canaanites might perceive, that it was something more than the Arm of flesh that fought against them. The Directions that
that he gave Joshua were, to march round the City with his Army six days successively, with seven Priests before the Ark having in their Hands Trumpets made of Rams-borns, and on the seventh day to compass it seven times, after which the Priests were to make a long Blast with their Trumpets, and then the People were to shout with a great Shout, upon which the Walls of the City would fall flat to the ground. This was accordingly performed, and the Army marched directly into the City, took it, and put all to the Sword, both Man and Beast, old and young; only Rabab and her House were saved alive. The City was set on fire, and every thing in it destroyed, and a prophetic Imprecation pronounced by Joshua on the bold Undertaker that should presume to rebuild it, that he should lay the foundations thereof in his First-born, and set up the Gates thereof in his youngest Son; which Curse was exactly fulfill'd in Hiel the Bethelite, as we find it recorded in 1 Kings xvi. 34.

Before the City was taken, Joshua had cautioned Joshua vii. the People to destroy every thing in it, the Inhabitants with their Effects of all forts, only the Gold, Silver and Brass were to be saved and consecrated to the Lord; and to be laid up in the Treasury for the Service of the Tabernacle. Every thing else was reckoned profane and devoted to destruction, and is therefore called accursed. Joshua therefore warned the People not to meddle either with that which was accursed, or that which was devoted to the Lord; notwithstanding of this strict Charge, Achan one of the Tribe of Judah took some of the Spoil of both forts, and tho' this was but the Deed of one Man, yet it was like to have proved very fatal to all the Israelites; for a Party being sent by Joshua to seize upon Ai, they were repulsed and driven back to their Camp, which brought a Terror upon all the Army.

Joshua being much afflicted at this, humbled himself before God, who tells him, that some of the Israelites
raelites had taken of the Spoil of Jericho, both of what was accursed, and of what was devoted to the Lord, and had hid it for their own use; and God directed Joshua how to find out the Offender, and how to punish him. Achan in short was found to be the guilty Person; a Royal Garment, a Wedge of Gold, and two hundred Shekels of Silver, was the Spoil he had hid in the midst of his Tent; and this was his Punishment; he with his Sons, Daughters, his Cattle, his Tent and all his Moveables were brought to the Valley of Achan (which from him took its name) where after he and his Family were stoned, they and every thing belonging to them were burnt.

Josh. viii. The wrath of God being thus appeas'd Joshua attacks Ai afresh; and for the Encouragement of the Soldiers the Plunder was allowed them by express orders from God. Tho' God was willing to shew his omnipotent Power in destroying Jericho by a Miracle, yet he was pleas'd they should take the rest of the Cities by warlike Stratagems and Policy; thereby instructing us that he who hath ordained the End, hath for the most part designed the Means for attaining that End, and that therefore we ought to make use of these Means for that purpose. Joshua therefore detaches thirty thousand Men from his Camp; five thousand of them he laid in ambuscade betwixt Bethel and Ai, ordering them upon a Signal given to enter the City and set it on fire, while he, at the head of the other twenty five thousand Men, attack'd the City upon the opposite Quarter. In order therefore to draw the Forces out of the Town, as the King of Ai fellied out, Joshua retired; and to make sure work of it, the King of Ai called out all the Citizens to assist him in the Pursuit, and thereby left the Town naked and defenceless. Joshua by his pretended flight having drawn them at a good distance from the City, gives the Signal to the Ambuscade, who immediately entered the City, and set it on fire.
Joshua perceiving by the Smoke that his Men had entred the City, faces about and charges the Army of
the King of Ai, who seeing the City in flames were so
dispirited, that they neither had power to fight nor
fly, and being attack'd in the Rear by the Ambuscade,
were thus encompass'd on both sides and cut in pieces;
whereupon Joshua with his victorious Army enters
the City, put all he found in it to the Sword, so that
the Number of the Slain upon this Occasion was about
twelve Thousand. The King of Ai, who was taken
Prisoner in the Fight, was hanged on a Tree, and after
wards buried under a heap of Stones at the Entrance
of the City.

The Fame of the Israelites Success alarmed all the
Kings on that side Jordan, who therefore entred
into a League for their mutual Defence, in which the
Gibeonites did not join with them; for they had re-
course to a Stratagem, which saved themselves from
the general Destruction: They sent certain Men to
Joshua, who were instructed to say that they were
Ambassadors come from a far Country to enter into a
League with Israel; and to make the Cheat pass the
better, they produced their mouldy Bread, their torn
Bottles, their old Clothes and Shoes, alledging that these
were worn out by the length of the Journey. In this
matter the Israelites were outwitted, for they neglect-
ing to ask Counsel of God, were impos'd on by the
seeming Simplicity of the Gibeonites, which, as they
thought, had unquestionable Marks of Truth, of which
their Eyes were Judges; so that without further hesita-
tion they entred into an Alliance with them, the Princes
of the Congregation solemnly swearing to observe it.

This Artifice was soon discovered, and the Israelites
fell a mutinying against the Princes for being thus dis-
appointed of the rich Plunder they expected of the
Gibeonites; but being told that tho' the Alliance ex-
tended to the saving of their Lives and Goods, yet it
did not exempt them from Services and Tribute, and
that
that they should be made Hewers of Wood and Drawers of Water for the use of all the Congregation of Israel, which at length appeas'd the Mutineers.

But tho' the Gibeonites had by this Stratagem sav'd their Lives with the loss of their Liberty, yet they run a fresh hazard by their Neighbours the Confederated Princes, who were resolved to be revenged on them for this separate Peace; accordingly Adoni-bezek and four other Kings joining their Forces, encamped before Gibeon. The Gibeonites upon this dispatch'd away Messengers to the Camp of Israel, desiring their new Allies would come to their assistance: Joshua, who was bound in Honour and Interest to succour them, made a very quick March in the Night-time, surpris'd the Confederated Kings in the Morning, and put them to flight: As they fled a Storm of Hail overtook them, and more were destroyed by it, than by the Sword; the five Confederated Kings escaping the Hail-stones, hid themselves in a Cave at Makkedab. Joshua having intelligence of this, ordered it to be block'd up, and set a guard upon it, till he should return from his Pursuit; and that he might have Time and Day to complete his Victory, he received Authority from God to command the Sun and Moon to stand still in the fight of Israel. These glorious Luminaries obeyed his Command, and gave him full time to conquer his Enemies and secure his Victory.

This Alteration in the Course of Nature was indeed very miraculous; but as he who makes a Clock, after disordering its Motion, can set it to rights again; so in like manner this was every whit as easy to the Omnipotent Power of God, who created these two great Lights; and possibly by shortening the Night as much as the Day was lengthned, the whole natural Day consisting of twenty four Hours, was of equal length as at other Times; so that there is no need to suppose with some, that an extraordinary Body of Light representing the Sun was placed in the Heavens; for the
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the Prophet Habakkuk represents it as a thing really done, Hab. iii. 11.

Joshua, upon his return ordered the Cave to be opened, where the five Kings lay hid, and having brought them out, commanded the Officers to set their Feet on their Necks, not with a design to insult over these wretched Captives, but as an Emblem of their future Success, as appears from Josb. x. 25. And then he caused them to be hung on five Trees till the Evening according to the Law (Deut. xxi. 22, 23.) afterwards he threw their dead Bodies into the Cave, making their Sanctuary their Sepulchre; then he reduced to his Obedience the Cities of Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir, putting the Inhabitants both Kings and People to the Sword, as God had commanded (Deut. xx. 16, 17.) These great Achievements aforemention'd we are told (ver. 42.) were performed by the Assistance of the mighty God of Israel at one time, that is at one Expedition, or in one Campaign.

In the taking of Debir there is one remarkable Circumstance mentioned with respect to Othniel afterwards the first Judge in Israel, which was this: Caleb having the Command in the Attack of this City, which was to be Part of his Possession, and being resolved to storm the Place, to encourage his Men made Proclamation in his Camp, that he would give his Daughter Achsah to the brave Horo who should take the Town, that is, should be the Person who first entred it, or distinguish'd himself most in the Attack of it. The hopes of this beautiful Prize rais'd in all the Youth a generous Emulation, but none came near the brave Othniel, whose conquering Sword, at the head of his Party, hews down all before him, gain'd the Place and with it the fair Prize. Othniel's Gallantry being thus nobly rewarded, Achsah not thinking her self a sufficient Recompense for so great a Service, puts Othniel upon asking of her Father a Parcel of Land which
which lay commodiously by their Estate: Othniel thinking his Service already overpaid seems backward to ask it; wherefore he addresses her self to her Father to give her a Blessing, and adds that the Estate he had given her was hot and dry and likely to prove barren, and therefore prays he would give her that Parcel of Land about Debir which was well-watered. Accordingly Caleb generously granted her Request, having, as is said, given her the upper and nether Springs, Josh. xv. 15, 16, &c.

The distant Nations on the South dreading their Fate would follow next, enter into a League together, viz. the King of Hazor, the King of Madon, the King of Shimrom, and the King of Achshaph, with the neighbouring Princes: They with a vast Army reckoned themselves secure of Victory; but Joshua encouraged and instructed by God, attacks them, routs them, and puts all to the Sword, burning only the City of Hazor, whose King was Head of this Confederacy, and giving the Plunder of these Cities to the Soldiers. He also routed out all the Anakims or Giants in that Country, except in Gaza, Gath and Ashdod, where some remain'd.

Thus by degrees did Joshua conquer all the Land of Canaan, subduing most of the Kings and People that possest it. We have particular Account of the several Kings, whom he routed, and whose Land was divided amongst the Twelve Tribes; for besides Sibon and Og two of the Amorite Kings on the East side of Jordan, there are reckoned up thirty one Kings on the West of Jordan, who were subdued by Joshua. These Kings, as I formerly observed, were so many inferior Branches of the seven Nations allotted by God to destruction; and tho' they were independent of each other, were rather titular than real Kings, none of them having any great number of Subjects under their Command, and perhaps a few Cities only, with their Dependencies; so that when we read in the Scripture
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Scripture of Kings, Princes, Dukes, and Nations in those early times, we ought to limit our Ideas within due bounds, and not to imagine because the Words are the same which we now use, that they must necessarily signify as high degrees of Power and Honour as now they do.

Tho' the History of this War with the Canaanites is briefly summed up, yet it is said to last a long Time (Josb. xi. 18.) that is, full seven Years; which appears from what Caleb says, that forty five years had passed from the time the Lord spake concerning him to Moses (Josb. xiv. 6, 7, 10, &c.) viz. from the time he returned from spying the Land to the distribution of it among the Tribes. Now of that forty five they wandred thirty eight Years in the Wilderness, after they came first to Kadesh-barnea (Deut. ii. 14.) therefore seven years more to make up the forty five was the time of the War; hereby not only the Faith and Patience of God's people was exercised, but time was given to the Inhabitants for Repentance.

The whole Land being thus conquered, Joshua gave it for an Inheritance unto Israel (Josb. xi. 23.) but tho' these Nations and Kings of Canaan were brought under the subjection of, and made tributary to the Israelites, yet they were not totally extirpated, as God had ordered them (see Judg. i. 21, 27, to the end, and Chap. ii. ver. 20. to the end. Josb. xiii. 13. and xvi. 10.) many of them still remained in the Land, particularly the Jebusites, who continued unsubdued, till the time of David and Solomon, when all the Territories of the Canaanites were conquered and brought under the Government of the Jews. These who remained till that time were as Thorns in the Sides of Israel, by whom God often punished them for their Sins, as he did by their Neighbours the Philistines (who were a strong and warlike People) and by the Moabites and Ammonites on the East-side, and also by the Kings of Mesopotamia;
the Particulars of which History is the subject of some following Pages.

However Joshua being old and stricken in Years, was willing to leave them in Peace, and in the Enjoyment of the Conquests already made, and in the Expectance of a complete Reduction by the total Overthrow of their Enemies: With that view he sets about the Division of the Land. The Tribes of Reuben and Gad, with the half Tribe of Manasseh, had by choice their Portions assigned them by Moses on the East-side of Jordan out of the Lands of Siron and Og, two of the Amorite Kings, as was already mentioned. Their Boundaries from South to North were from the River Arnon to Mount Hermon. To the East of them were the Ammonites, and on the West the River Jordan.

The Northern Parts of the Country on the West-side of Jordan were given to the Tribes of Abner, Naphtali, Zebulun and Issachar. The middle Parts to that of Ephraim; and the other half Tribe of Manasseh, and the Southern Parts to those of Judah, Benjamin, Dan and Simeon; so that the Allotment of the nine Tribes and a half on the West-side of Jordan, in its utmost Extent from North to South, reached from Dan to Beer-sheba, the first City lying contiguous to Syria, the other to Arabia Petraea. Thus did they take Possession of the Promised Land, which had been assured to them by God, about four hundred and seventy Years before.

In this Division of the Land it may be observed, First, That Jebus or Jerusalem, possess'd by the Jebusites, was partly in the Tribe of Judah, partly in that of Benjamin, which reconciles what is said in Josh. xxvi. 63. with Judg. i. 21. tho' afterwards David made Jerusalem the principal City of the Tribe of Judah, and the Seat of his Empire. Secondly, In this Division Joshua allots to Caleb (who was of the Tribe of Judah) the City of Hebron and the Country about
about it, within the Division of Judah, which, with the Town of Debir, (at no great distance from it) were taken before Joshua died, as was formerly mentioned (See Josh. xiv. 13, 14. compared with Chap. xv. 16—19.) but because of a particular Circumstance relating to Othniel the first Judge in Israel (which we have already hinted at) a Recapitulation is made with respect to the taking of these two Cities after the Death of Joshua, as may be seen in Judg. i. 8—16. which may lead some into a mistake as if these two Places had not been taken till after the Death of Joshua, and that therefore this last-cited Passage was contradictory to the former with respect to the Time of taking Hebron and Debir. Thirdly. That there were two Distributions made, one of the whole Country into twelve Parts amongst the twelve Tribes, and another of each of these Parts among the several Families that were in each Tribe, giving to every Family a certain Proportion of Lands according to the Number of Persons belonging to it. Fourthly, That Joshua (who was of the Tribe of Ephraim) had, on account of his great Services, a particular Portion allotted to him, even the City of Timnah-sera in Mount Ephraim (Josh. xix. 49, 50.) without any special regard perhaps had to the Number of his Family, as was in other Cases.

Fifthly, In this Division of the Land the Tribe of Levi had no Part nor Inheritance assigned them (Josh. xiii. 33. &c xiv. 14.) but in lieu thereof by the special Appointment of God were to have perpetual Possession of the Priesthood, and all other Employments about Religion, and were to be sustain'd out of the Tribes and Oblations offered to God, as shall be more particularly observed afterwards: They had only forty eight Cities with their Suburbs dispers'd up and down the Tribes, to serve for Habitations to them, and for Pasturage to their Cattle; after which they were very rarely reckoned a Tribe by themselves,
or numbered in any of the warlike Exploits of the Israelites, according to the Instructions God had given to Moses (Numb. i. 47.) but were always said to be of that Tribe, in whose Territories they happened to live; and therefore we read in Judg. xvii. 7. of a young Man out of Bethlehem-Judah (who was really a Levite) and yet is called of the Family of Judah, because he sojourned among them. In like manner Elkanah the Father of Samuel is said to be an Ephraimite (1 Sam. i. 1.) because he dwelt upon Mount Ephraim within the Limits of that Tribe, whereas he was indeed a Levite, as appears by his Genealogy, 1 Chron. vi. 34.

These Tribes being settled in their several Possessions, Joshua brought the Tabernacle from Gilgal to Shiloh, more in the Heart of the Country, and here it was set up (Josh. xviii. 1.) and continued there above three hundred Years till the Time of Samuel. See Judg. xviii. 31. 1 Sam. i. 3. and iv. 3.

Upon the Conquest of Canaan Joshua calls the Reubenites, Gadites, and the half Tribe of Manasseh together, acknowledges they had kept their Covenant in helping their Brethren to subdue the Land, advises them to continue steadfast in their Duty to God, gives them his Blessing, and kindly dismisses them, who return'd to their Families on the other side Jordan, loaded with Spoils and much Cattle, as their Share of the Plunder taken from the Enemy. They being arriv'd on the Banks of Jordan, erected there an Altar, which had like to have proved of fatal Consequence: It had been misrepresented to their Brethren on the West-side of Jordan, that this new-erected Altar was intended as a separate Place of Worship for the two Tribes and a half, and that they resolved to forfeit the Worship of the true God at the Altar now set up with the Tabernacle at Shiloh, which was ordered by God, to be the common Place for Burnt-offerings and other Sacrifices to all the Tribes: But after the Mef-
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Sengers sent to enquire of this Matter had reasoned the thing with them, and understood that this Altar was not erected for any religious Use, but as a Memorial to succeeding Ages, that tho' they were parted by Jordan from their Brethren, yet being of one Extraction and Religion, they had an equal Right to the Altar at Shiloh with them: Upon this Report their Brethren were well satisfied with that Declaration, and with their pious Care to preserve their Poffertity in the Fear and Service of the true God. This new Altar was called Ed, signifying a Witness, because it was to be a Witness betwixt the other Tribes and them, that the Lord was their God.

Joshua perceiving his Death to be near at hand, Josh. xxiii. caused all Israel to be assembled, and after enumerating the Blessings bestowed on them by God, he, like a good Man, exhorted them to continue steadfast in their Obedience to God's Laws, renewed their Covenant with God in very ample and significant Terms, wrote the Words of it in the Book of the Law of God, and set up a great Stone by the Sanctuary as a Witness of it. Soon after Joshua died, aged a hundred and ten Years, and was buried at Timna-zerah in Mount Ephraim, which was the Portion of the Land assigned to him. This great and good Man was a very significant Type of Christ, his Name importing one that saves, and as he led the Israelites who were God's Church into the earthly Canaan, so does Christ conduct his Church into the Heavenly. Much about the same time died also Eliezer the High-Priest, his Son Phineas succeeding him in the Priesthood; and it was at this time the Israelites buried the Bones of Joseph in Shechem which they had brought with them out of Egypt, and kept till now.

The Israelites had for some Years before the Death of Joshua enjoyed a Peace with the Canaanites, during which time the Division of the Land on the West-side of Jordan was compleated; but
but Joshua dying without appointing any supreme Governor to succeed him, every Tribe was for some time governed by their respective Elders, who were the Heads of the great Families in each Tribe. These differed from the seventy Elders, whose Authority was universal over all the Twelve Tribes; of both these more particular Notice shall be taken under the Title of Civil Government.

The Israelites increasing greatly in their Numbers, and finding their Possessions very much straitened, and there being in each Tribe many of the old Inhabitants of Canaan still remaining, and much of the Country allotted to the respective Tribes still unconquered, they resolved therefore to enlarge their Conquests over the Canaanites: Each Tribe therefore chose their own Commanders for War, and generally managed this War by themselves, every Tribe by their own Strength conquering what was possesst by the Canaanites within their particular Allotments, either by destroying them or making them Tributaries; only we find that before the Commencement of these particular Wars, the Tribes not agreeing among themselves, who should begin first, they asked Counsel of God; and happy had it been for them, had they done so in all their Concerns, for when that was neglected their Affairs went very crost. It was no doubt Phineas the High-Priest, who consulted with God upon this occasion, and this was commonly done by Urim and Thummim, as the manner was in all Cases that concern’d the whole Congregation of Israel, of which hereafter. God’s Orders were that the Tribe of Judah should begin; Judah somewhat diffident, it seems, of his Success, invites the Tribe of Simeon (who lay next to him) to accompany him in this Expedition, and upon Assurance given that he would do the like afterwards to Simeon, this was agreed to.

In this War of Judah’s, the City and Country about Bezeth were all subdued, as also that Part of Jebus
Jehus (afterwards call'd Jerusalem) which fell to the Lot of Judah; in the City of Bezek, and Country, about ten thousand of the Canaanites were slain: There it was Adoni-bezek King of Bezek was taken, whose Thumbs and great Toes they cut off, as he himself confess'd he had done to no less than seventy Kings, whom in this mangled Condition he made to gather their Meat like Dogs under his Table: This cruel Captive was afterwards, carried to Jehus where he died. The Tribe of Judah in like manner afflicted the Simeonites in their turn to take Gaza, Askelon, Zephah, &c. so that these Places in After-ages came into their Possession.

The Tribe of Ephraim (called the House of Joseph) in their Wars seiz'd on Bethel, and put all the Inhabitants to the Sword, except one Man who had discovered to the Spies sent to view it, the Entrance and Avenues to the Place. The other Tribes had equally good Success in gaining possession of the Lands that were allotted them; only the Tribe of Dan was so unsuccessful against the Amorites, that they were compell'd to quit the Plains, and retire to the mountainous Part of the Country, where they were pent up for some time until the Family of Joseph came to their Assistance, who reduced them to a narrower Tract of Land.

One great Error however in those that were successfull against the Canaanites was, that they did not make a right use of their Victories, but either through a misplaced Lenity, or through Covetousness, instead of destroying them as God commanded, permitted them to live, and encouraged them to trade with them, contenting themselves with making them tributary. This their Disobedience incens'd the Wrath of God so much, that he sent an Angel from Gilgal to expostulate the Matter with them, and rebuke them for it: This Angel is generally thought to be no created Angel, but the Son of God, (who is called the Angel
gel of the Covenant) because of that Expression I brought you out of Egypt, ver. 1. a manner of Speech only proper for God.

Judg. iii. This Reproof made them for the present a little sensible of their Sin and Folly, but scarce were their Tears wiped off their Eyes, when they begun again to indulge themselves in their loose Conversation with the Canaanites, and made Intermarriages with them; this naturally led them to Idolatry, and they fell a worshipping of Baal and Astaroth the Idols of these Heathen Canaanites; the first was a general Name for all their Male-Gods, as the last was for their Females: This so provoked God that he left them to themselves, and we shall see by the Sequel of this History, what a poor and weak Defence they made when destitute of God's Protection. In this time of Anarchy and Confusion when they were left of God, and no Judge in Israel, when every one did that which seemed right in his own Eyes (Judg. xvii. 6. and xxii. 25.) all these Disorders are supposed to be committed, that are spoke of in the five last Chapters of the Book of Judges, which are placed together at the End, that the History of the Judges (which is the chief Subject) might not be interrupted. The two following Stories related in these Chapters, are sad and remarkable Instances of their Idolatry and Corruption of Manners.

Judg. xvii. The Tribe of Dan (as we said before) being pent up in the mountainous Parts, found their Territories much too narrow for them, and being resolved to extend their Bounds, sent five Spies to view the Country and bring them Intelligence: They being encouraged by these Spies, detach'd a Party of six hundred Men in order to seize upon Laish and the Country thereabouts which was pleasant and fruitful. This Party, in their way through Mount Ephraim, call'd at the House of one Micah, whose Mother thinking it too much trouble to go to Shiloh, to worship and
and offer Sacrifices, had made an Idol and placed it in a private Chapel built by her Son, and hired a Levite to execute the Office of Priest in her Family. This Party, in the Absence of Micah, seized the Levite with his Ephod, Teraphim, and other Images; and as the Levite was remonstrating against what they had done, they soon pacified him, by representing the Advantages of being a Priest to a whole Tribe rather than any one Family; and with the hopes of that, he went willingly along with them. Micah returning home and understanding that his Priest and his God were gone, musters up his Friends, and pursues the Danites; but tho' he complain'd of the Injury done, yet he thought fit to return home without attempting anything further. The Danites continued their Journey to Lach, which being unguarded, they burnt the City, destroyed the Inhabitants, and possessed themselves of the Country; but in a short time after they rebuilt the City, and called it Dan. Here they set up their Images they had stole from Micah, made the Levite and his Sons their Priests, and continued in this State of idolatrous Worship for about three hundred Years, even unto the Days of Samuel.

Not long after, a War broke out betwixt the other Tribes and the Benjamites, which is another tragical Piece of History: The Occasion of it is as pregnant a proof of the People's Immorality and Depravation of Manners, as the other is of their Apostasy and Idolatry. The Substance of the Story is this; a Levite of Mount Ephraim having taken a Wife (who is often call'd a Concubine) out of Bethlehem-Judah, she proved a lewd Woman; this Woman made an Elopement from her Husband to her Father's House, where she continu'd some Months; her Husband having digested the Injury, and willing to be reconciled, went to her Father's House to bring her home; in their Return they happen'd to be benighted; the Sun was set before they could reach Gibeah, where sitting down
down in the Street, as the Custom of Travellers then was (for in those Days there were no publick Houses for Entertainment or Lodging as now) they waited to see who would invite them to their House, Hospitality to Strangers being much in use at that time: Accordingly an old Man received them into his House; while they were at Supper the Men of the City beset the House, and demanded the Stranger should be brought out to them, that (according to the Sin of Sodom) they might know him. It was in vain to use Reasonings with so rude a Mob. The old Man offered them his own Daughter to prevent a worse Evil, as Lot had done upon the like Occasion. At length by consent the Levite's Wife was turned out amongst them: They abused her all night, and next Morning she was found dead at the Threshold of the Door where her Husband lay: Her Husband carried her dead Body home to his own House, and being greatly enraged at the barbarous Treatment of the Men of Gibeah, took her Body, and cut it into twelve Parts, sending a Part to each of the twelve Tribes. The Congregation of Israel met at Mizpeh on this occasion, and came to a Resolution to bring the Offenders to condign Punishment.

But before proceeding to Extremities they sent Messengers to the Tribe of Benjamin (within whose Bounds Gibeah lay) to demand that these Men might be delivered to them, and that Justice might be done upon them: With this just Demand the Tribe of Benjamin not only refused to comply, but mustered up all their Forces to defend these Criminals. Tho' the Israelites were vastly superior to the Benjamites, yet in two several Engagements the Benjamites had the better of it, killing in one Engagement twenty two thousand Israelites, and in another eighteen thousand; which was owing to a greater Confidence the Israelites had in the Goodness of their Cause and Superiority of their Troops, than in the Assistance of God; but
but being sensible of their Error, before the third
Engagement they humbled themselves in a proper
manner before God, and after the Encouragement God
was pleas'd to give them, they attack'd the Benjamites,
laying an Ambuscade behind the City of Gibeon in
such a manner as Joshua did at Ai, routed them, flew
twenty five thousand of them, set the City on fire, and
destroyed all that belonged to them.

It so happened however that six hundred of the
Benjamites (which was all that remain'd of that Tribe)
made their escape into a Wildernes, and shelter'd
themselves in the Fortress of Rimmon. When the
Heat of the Action was over, and the Israelites began
to reflect to how low a Condition they had reduced
the Tribe of Benjamin by this general Slaughter, they
were very much afflicted; and the rather because up-
on their first engaging in this War, they had all tak-
en a rash Oath not to marry their Daughters to any
of the Benjamites, so that how to recruit that Tribe
they could not tell. At length they bethought them-

When this War first broke out the Israelites had
bound themselves by Oath to put all to the sword,
who would not join them in the common Cause against
the Benjamites. Upon Enquiry they found by their
Muster-Roll, that the People of Jabesh-Gilead had
neglected to come. They dispatch'd therefore twelve
thousand Men to that Place, with Orders to put all
to the sword, except such Virgins as were marriage-
able, whom they intended to give to the Benjamites
for Wives. By this time the Benjamites had made
their Peace with the Israelites, had left their Strong-
hold, and were come into the Camp of Israel; so that
when the Men were returned from the Slaughter of
the Gileadites they brought four hundred Virgins along
with them, who were immediately given to as many
of the Benjamites; but as they were six hundred
in number, there was not a Wife for every Man;
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and therefore the Israelites betook themselves to another Expedient for supplying this Deficiency, which was this.

Once every Year there was a Festival kept at Shiloh, peculiar to the People of that Place, to which the young Women of the Country used to resort for Dancing. The Israelites therefore suggested to the Benjamites, that as many as wanted Wives might repair thither, seize and carry off such young Women as they fancied, promising that if any of the Relations of the Damfels should complain, they would skreen them from Danger. The Benjamites pursue their Instructions, and watching their Opportunity took every one his Damfle to Wife, and carried them off to their own Inheritance, where they repairing their Cities, settled again in their own Country, and by degrees recruited their Tribe.

SECTION III.

From the Beginning of the Government by the Judges, to the Commencement of the Regal Government of Saul.

Before we proceed any further, it will be necessary for the better understanding of what follows, to observe, First, That the Israelites for a long space of Time after the Death of Joshua, even unto the End of Samuel's Days, had many Changes of Prosperity and Adversity, as they lived in Obedience or Disobedience to God's Laws. Secondly, That notwithstanding of their great Apostasies from God, yet he mindful of his Promises to their Forefathers, suffered his Mercy so far to temper his Justice, that he would not quite abandon them, but raised up Judges under whole Administration their Affairs commonly prospered
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pered, (Judg. ii. 18.) yet in the Intervals betwixt one Judge and another, their Disobedience constantly return’d (ver. 19.) Thirdly, That these Judges were not Hereditary, tho’ they were generally for Life, nor was their Succession always constant and without Interruption; for they were raised up by God himself for the Relief of this People, upon special Occasions when they were oppress’d, either by their Neighbours the Canaanites, or by Strangers, (Judg. ii. 16.) Fourthly, That, during the Intervals in which their Commonwealth wanted Judges, they had a long Continuance of Servitude and Oppression, under which they groan’d, being made subject and tributary to their Oppressors. Fifthly, That these Judges, tho’ doubtless they had a power in deciding Matters of Right, (from which they might probably assume this Name) yet they were commonly the most illustrious Persons for Wisdom and Courage, and were usually employed in conducting their Affairs of War, as Captain-General of the Israelitish Host; a more particular Notice will be taken of them and of their Powers, under the Title of the Civil Government of the Jews.

To return then, the first Oppressor the Israelites Judg. iii. had, was Cushan-rishathaim King of Mesopotamia: When he invaded the Territories of Israel, he made an easy Conquest of them, and imposed a Tribute on them which lasted eight Years; at the Expiration of which God in Mercy heard the Cries of the Israelites, and rais’d up the brave Othniel, Caleb’s Son-in-law, to be the first Judge in Israel; he with an undaunted Resolution took up arms in defence of Israel, soon defeated the King of Mesopotamia, and settled the Israelites in a State of Peace and Tranquillity for forty Years; but this long Peace became fatal to them, they relaps’d into Idolatry, and the Punishment followed the Crime; for God made use of Eglon King of Moab to chastise them, so that for eighteen Years together they were forc’d to be tributary to him;
him; but upon their Humiliation and Repentance he raised them up a Man, even out of the distressed Tribe of Benjamin, who wrought their Deliverance, whose Name was Ebud the second Judge in Israel.

The Method he took is in no wise to be justified under any other Supposition, than his having a divine Command for so doing. It was this: Every Year it was customary for the Israelites to send their Tribute to the King of Moab. This Ebud (who is call'd a left-handed Man) was appointed to go with it that Year: After he had delivered his Tribute, he told the King of Moab that he had a Message from God to him, and therefore desir'd a private Audience of him, when Ebud taking this Opportunity, stabb'd him with a Poniard, which he conceal'd under his right Side; then locking the Door behind him as he came out, made the bent of his way home. The King's Servants suspected no such thing, and they finding the Door lock'd were unwilling to disturb the King, supposing he was retired; and so Ebud had full time to escape. As soon as he was arrived in the Israelish Camp, after he acquainted the Israelites with what was done, they took the advantage of the Confusion which would necessarily be among the Moabites on this occasion, assembled their Army, fell on the Moabites and destroyed them all, and thereby delivered Israel and subdued Moab: By this Conquest the Eastern Part of Canaan enjoyed a settled Peace for eighty Years. The Western Parts of it were not so happy, for they were sadly molested by the Philistines, who dwelt upon the same Side of the Mediterranean Sea. Upon this occasion Shamgar the third Judge undertook the Cause of Israel, and with no better Weapon than an Ox-goad, slew at divers times six hundred of these Invaders, and preserv'd the Peace of the Country for eight Years.

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In the North Parts of the Kingdom, the Idola-Judg. iv. try which Micab began propagated apace, so that God being greatly provoked by the Wickedness of the People, permitted Jabin (who assum’d the Title of King of Canaan) to oppress them with great Severity for twenty Years: He had an experience’d General, named Sisera, at the head of his Forces, and was well provided with all military Stores, particularly with nine hundred Chariots armed with Iron, which made him formidable to the Israelites. This King Jabin was so cruel, that he would not suffer the Israelites to travel the common Roads upon their ordinary Occasions, but they were forc’d to seek By-ways to avoid their Enemies; neither could they dwell in Safety in their Villages, or go out to draw Water without being attack’d by their Archers.

These Sufferings brought the poor Israelites to a Sense of their Sins, and God found out a way to deliver them beyond what they could expect: In all appearance the Severity of their Servitude had so degenerated their Spirits, that under their present Difficulties they had not a Man fit to be invested with sovereign Power; for which reason Deborah a Prophetess, the Wife of Lapidoth, is said to have judged Israel at this time. God communicated to her his Design of delivering his People, and directed her to send for Barak a brave young Prince of the Tribe of Naphtali to command their Forces. Some think that these two had the supreme Power jointly lodged in them, and were therefore jointly the Fourth Judge in Israel. When Barak came, he made some difficulty to undertake the Command, unless the Prophet’s would go along with him: She contented, but reproach’d his Diffidence by telling him that it would not be for his Honour, that Sisera the General of King Jabin’s Forces should fall into the Hands of a Woman.
Barak soon mustered up ten thousand Volunteers in
Zebulon and Naphtali, and led them to Mount Tabor.
Sisera having intelligence of this, made hasty marches,
and at length encamped at the foot of the Mountain,
in hopes of cutting off Barak's Retreat; however Barak,
by the advice of Deborah, early next Morning
marched directly down to the Enemy before they
were aware of him, and charged them with great fury,
which struck such a Terror in them, that they were
not able to stand before the Israelites, so that they were
soon broke and put to flight, insomuch that their
whole Army either fell by the Sword, or were drowned
in the River Kishon, the very Stars in the Heavens fa-
vouring the Pursuit of the Israelites by an uncommon
brightness, which gave light to the Pursuers.

Sisera quitting his Chariot took to his Heels, and
coming to the Tent of Jael the Wife of Heber (which
was at some distance from the Field of Battle) she
kindly invited him to come in; he suspecting no
danger, (Heber being his Master's Ally) accepted the
invitation: After he had refreshed himself he went to
rest, charging Jael to deny him, if any body should
inquire after him. No sooner was he asleep, but Jael
took a Hammer and a long Tent-nail, and pitching
it to the Temples of his Head, struck it with such
force, that it quite pierced through the Head of Si-
sera, and pin'd him to the ground, after which she
cut off his Head, and so left him. Barak coming
that way in pursuit of him, Jael call'd him in, and
shewed him the Place and Posture in which his Enemy
lay. In commemoration of this signal Victory the
Heroine Deborah and her valiant General Barak com-
posed and sung the triumphant Song mentioned in
Judg. v.

This victory put an end to the Oppressions in the
North Part of Canaan for forty Years, during which
space the Israelites again rebelled against God; but God
being resolved to take the Punishment of them into
his
his own Hand, sent a grievous Famine among them, wherein several were forced to remove into strange Countries: The History of this is recorded in the
Book of Ruth; for it is said Chap. i. 1. that these things happened when the Judges rul'd, and it seems generally agreed that it was about this time; so that the Book of Ruth is only an Appendix or Addition to that of Judges; the Design of which is chiefly to shew the Genealogy of Christ, who as Man descended from Boaz one of the Posterity of Pharez the Son of Judah, one of the twelve Sons of Jacob. (See Gen. xxxviii. 29. and Ruth. iv. 18, &c.) and therefore tho' this History of Ruth relates chiefly to a private Family, yet, as it shews us the Genealogy of Christ, is of great use to illustrate and explain the Prophecies concerning him, and their Accomplishment.

The History of this Famine and the wonderful Series of divine Providence which afterwards ensued in iii. & iv.
Boaz's being acquainted with Ruth, from whom the Family of David sprung, is briefly this. Amongst the rest of the Israelites who removed from Canaan during this Famine, was one Elimelech a Man of Bethlehem; he with his Wife Naomi and his two Sons Mahlon and Obliion, went into the Land of Moab to live. Elimelech died there, and his Widow Naomi married her two Sons to two Women of the Country, whose Names were Orpah and Ruth. About two Years afterwards these two Sons died, whereupon Naomi resolved to return to her own Country. Orpah, after accompanying her Mother-in-law some part of the way, took leave of her with Tears; but Ruth the other Daughter-in-law went along with her to Bethlehem, where by her Mother's Art and Contrivance she so managed the Matter, that she married Boaz, by whom she had Obed, who was the Father of Jesse, and the Grandfather of David, from whom, according to the flesh, Jesus Christ the Saviour of the World was lineally descended.
After the Death of Deborah and Barak the Israelites fell into their old Apostasy and Idolatry, so that God forsook them and gave them up to the Midianites, who for seven years kept them in such subjection, that they were forc'd to betake themselves to Dens and Caves for their protection, from whence they stole out in the Spring-time to cultivate and sow their Ground; but the Midianites and their Confederates the Amalekites very often reaped it in Harvest.

Upon this fore Calamity the Israelites began to be sensible of their Apostasy, and humbled themselves under the afflicting Hand of God: Thus did they in prosperity forget all his Benefits, and in adversity call'd upon his holy Name; whereupon God sent them a Prophet, who reproach'd them sharply for their base Ingratitude; and then sent an Angel to Gideon, who was threshing his Corn, to whom this Angel signified the purport of his Message, which was to acquaint him, that God had made choice of him for the Deliverance of his People. Gideon at first excus'd himself by reason of the Obscurity of his Family and Circumstances; but the Angel by a Miracle satisfying him that the Commission was from God, he complied; so he was the fifth Judge in Israel. He began with demolishing the Altar of Baal and building a new one to the true God.

It was now about the time when the Midianites and Amalekites us'd to come and plunder the Country, who appear'd in a vast Body encamp'd in the Valley of Jezreel: Upon which Gideon summoned first his own Relations, then the adjacent Tribes to join him and shake off the Yoke of the Midianites: His Army in a short time amounted to thirty-two thousand Men, small indeed in comparison of their Enemies, which consisted of one hundred thirty-five thousand. At Gideon's Desire God was pleas'd to give the People this token of his divine Commission for their Encouragement, viz. upon his laying a Fleece of Wool on the ground, the Decw
Dew was upon the Fleece only, and the Earth round about it was dry; and the Miracle was inverted, the Fleece becoming dry, while the Ground all around it was wet.

Afterwards Gideon marches against the Midianites at that time encamp'd in the Plain of Jezreel. God willing to convince the Israelites that it was not Numbers they were to depend on, ordered Gideon to make Proclamation in his Camp, that whoever was diffident of the Undertaking should have liberty to return home. Upon which occasion twenty two thousand quitted the Field, so that ten thousand only remained with Gideon. God being still resolved to shew his almighty Power, and that the whole Glory of the Victory was to be ascribed to him, diminished again their number by this sign, viz. upon Gideon's leading his Soldiers down to the Water to drink, he ordered him to take such only along with him, as by taking up Water in their hands, should thereby content themselves with moistening their Mouths, while he should dismiss those who laid themselves down to drink their Bellyfull: By this Gideon's Army was reduced to three hundred, while the Number of the Enemies still continued a hundred thirty five thousand.

Gideon ordered these three hundred to be in readiness, each with a Trumpet and a Lamp, put into an empty Pitcher to conceal the Light, while he in the mean time with a Servant went privately to the Midianitish Camp, where having heard what encouraged him, upon his Return draws out his three hundred Men, dividing them into three Companies, gives them a Watchword (which was this, The Sword of the Lord and of Gideon) and thereupon advances to the Enemies Camp at midnight. The Soldiers (as ordered) broke their Pitchers, brandishing their Lamps, founded their Trumpets, and so frightened the Midianites (who imagined them to be a formidable Army) that mistaking their Friends for their Enemies, and being infatuated by God,
God, they fell upon one another and made a great Slaughter of their own Men, and afterwards they fled. Gideon having thus obtained an easy Victory, sent to the rest of the Army who had withdrawn themselves, who pursuing the flying Enemy, secured the Passes of Jordan to prevent their Retreat, took Oreb and Zeeb two Midianitish Princes, cut off their Heads, and sent them to Gideon.

Judg. viii. By this time Gideon was got to the other side Jordan, in pursuit of Zeba and Zalmunna (two Kings of Midian) and their Forces, who by a quicker flight had got over the Fords of that River, and coming up with them at Karkor, surpriz'd and defeated their Army, taking these two Kings Prisoners, whom he carried in triumph to Succoth, which Place and also Penuel he severely punisht in his Return, for insulting his small Army, and refusing them Provisions in their march; and understanding that Zeba and Zalmunna had laid the Country waste, and slain his Brethren at Tabor, he (tho' otherwise inclin'd to Mercy) dispatch'd them both with his own hands.

And now the Strength of Midian being thus broke, Israel enjoyed a Peace of forty years: They being sensible of Gideon's good services in defence of the Liberty of his Country, were resolved to crown his Merit with the Settlement of the Government on him and his Family: Gideon well-knowing that the Honour of this Victory was not due to him, but to God, modestly and generously declin'd their Offer, desiring only the Ear-rings taken from the Midianites, as Part of the Plunder, which was readily granted. Of these and some other things Gideon made an Ephod, placing it in the City of Ophrah as a Monument of this Victory, which in After-ages was perverted to a bad use, and gave occasion to a fresh Apostasy, which proved the Ruin of Gideon's Family.

Judg. ix. After Gideon's Death Israel fell into their old Sins of Idolatry and Ingratitude, not only to God, but to
the Memory of Gideon their Deliverer; for we are told that Gideon had several Wives, by whom he had seventy Sons, besides one by a Concubine call’d Abimelech: As soon as Gideon was dead this Abimelech (who was a bold aspiring Youth) tampered with the People of Shechem (the Place of his Nativity, and where his Mother’s Family had no small Interest) to make him their King; they by his Persuasions were inclinable to it, and furnish’d him with Money to carry on his Design; with this Money he hir’d a Company of dissolute Fellows to attend him, and with these Russians he repair’d to his deceas’d Father’s House at Ophrah, seiz’d and slew all his seventy Brethren upon one Stone (except Jotham the youngest, who made his escape) and returning to Shechem was elected their King.

Jotham hearing of this went up to Mount Gerizzim, which overlooks the City of Shechem, and after he had presented to the People in a Parabolical Speech his Father’s Modesty and Self-denial in refusing the Government, which they had now conferr’d on one so undeserving, expostulates with them the Injury done to his Family, upbraided them with their Ingratitude, and at length denounces a Curse on them for this wicked Action. Jotham afterwards made his escape, and it was not long before his Curse began to operate; for the People of Shechem growing jealous of their new King, were for killing him, which made him leave the Place and escape for his Life. As soon as he was gone, they set up another vile Wretch, call’d Gael, to be their Governor, who lived entirely upon the Spoil of others, as the Shechemites themselves commonly did.

This Gael being at the head of a dissolute Gang, ravaged the Country uncontroll’d for some time, spoiling even the Vineyards of such of the Shechemites who had made Abimelech King, and boasting what he would do if he could catch Abimelech; however Abimelech gathering
gathering some Forces together, marches against Shechem, besets the City, and engages with Gaiel and his Party, whom he defeated and slew: Next Morning Abimelech storms the Place, kill'd all the Inhabitants that came in his way, and destroyed a great many in a Fort, to which they had retir'd, by setting Fire to it.

During these Times of Confusion the Town of Thebez, not far distant from Shechem, revolted against Abimelech; he being flush'd with Victory besieged it; the Inhabitants flying to a strong Tower he endeavoured to burn it, as he had done the other, but not with the same Success; for while he was encouraging his Men, and helping them to set the Gate on fire, a Woman threw down a piece of a Mill-stone upon him, which fractur'd his Skull, and being mortally wound-ed, call'd to his Armour-bearer to put an end to his Life, that it might not be said he died by the Hands of a Woman. Thus God in his abundant Righteousness punish'd both Abimelech and the Men of Shechem, making them Instruments of each others Destruction, and thus was Jotham's Curfe completed in the Fate of both; and it's remarkable that as Abimelech flew all his seventy Brethren, except Jotham, upon one Stone, so his dying by no other Instrument, carried some Stamp of his Sin upon it. He is reckon'd the sixth Judge in Israel, tho' it does not appear that he was universally acknowledg'd as such by all the Tribes, and he seems rather to have assum'd the Government himself than to have been elected to it.

Judg x.

Tolah succeeded Abimelech as the seventh Judge, who managed the State twenty three Years, of whom nothing remarkable is recorded. Jair the eighth Judge was appointed in his stead; he was supported in his Government by the Affittance of his thirty Sons, who were Lords of so many Cities; for he seems to have been more solicitous to aggrandize his Family than to advance the Interest of Religion or his Country. During his
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his Administration the People not only worship’d Baalim and Ashteroth, as they had frequently done before, but also the Gods of every neighbouring Nation, of the Syrians, the Zidonians, the Ammonites, the Moabites, and the Philistines; so that God being incensed against them, stirred up the Philistines and the Ammonites to invade them on all Quarters in one and the same Year.

The Israelites finding themselves not able to cope with such powerful Enemies, grew sensible of their Folly, and to recover the Protection of God renounced all their Idols, and betook themselves to his Service in good earnest: This was the most remarkable Repentance and Reformation that we meet with in the History of the Judges, and it seems to be so serious, that in the time of the three Governors who succeeded Jepthah, we read nothing of their relapsing into Idolatry; and as their Repentance was sincere, so the Expressions of the divine Compassion are very strong; for it’s said, ver. 16. That his Soul was grieved for the Misery of Israel; so that his Mercy returning with their Repentance, he soon found out means to effectuate their Deliverance.

At that time there was one Jepthah the Son of Gilead, in the half Tribe of Manasseh, on the East of Jordan, who lived in the Land of Tob; he was a bastard Son of his Father’s, and having no Right of Inheritance, was expell’d by his Brothers begot in lawful Wedlock, and sent to seek his Fortune. The Land of Tob being upon the Borders of the Ammonites, and liable to the frequent Excursions of the Enemy, he had repeated Occasions of distinguing himself, and came at length to be much renowned for Courage and Bravery. The Ammonites designing to invade the Gileadites (where Jepthah’s Brothers lived) these last were at a loss for a General to command their Forces; at length it was resolved to make an Offer of the Command to Jepthah; he after some Expostu-
Expostulations of Unkindness, accepted the Offer upon certain Conditions, and was the ninth Judge in Israel.

Soon after Jepthah sent Ambassadors to demand of the Ammonites the Reason why they invaded the Gileadites; their Answer was because they possessed the Land belonging to their Ancestors. Jepthah declared that this was an Acquisition which the Israelites had made in a just War with the Amorites, who had long enjoyed it by a Right of Conquest from the Ammonites, so that he had both the Title of Conquest, and Prescription for three hundred Years to support his Right: This however did not satisfy the Ammonites; so Jepthah gave them Battle and defeated them.

Before Jepthah took the Field he made a Vow, that, if he return'd with Victory, whatsoever came out of his House to meet him, he would offer for a Burnt-offering to the Lord; this proved to be his Daughter and only Child: Whether this Vow was executed or not, is a great Question amongst the Learned; it's said indeed, ver. 39. that he did with her according to his Vow, but it's added, that she knew no Man, which makes some of opinion she was only condemned to a State of perpetual Virginity, which was look'd upon in those Days as a great Curse; and therefore they think the copulative Particle and (ver. 31.) should be rendered or. No Body indeed can think of the Execution of this Vow without Horror and Amazement, that an Israelite, one lifted in the Catalogue of the Worthies, and reckon'd amongst the number of the Faithful (Heb. xi. 32.) one upon whom was the Spirit of the Lord at that very time, that he should offer a Humane Sacrifice, which was hateful to God, and kindled his Indignation against the Israelites, when they brought the King of Moab under that fad Necessity (2 Kings iii. 27.) That a fond and indulgent Father should burn the Fruit of his own Body, a young, innocent, virtuous Maid, his dutiful, obedient, and only
only Child; all this I own is very shocking, and yet it appears more probable that she was actually sacrificed by her Father, who mistaking the Command in Deut. xxiii. 21. might reckon it obligatory even in the Cafe of a rash Vow; and indeed the Expressions mentioned ver. 35, 36, 39. seem to favour this Opinion; and no doubt the Spirit of God might permit this Action of Jepthah's to be recorded for a Warning against such rash Vows.

After Jepthah's Return from the Battle with the Judg. xii. Ammonites, he met with great Disturbance at home from the Tribe of Ephraim, for no other reason but because he had not sent for them to join the Army, and share in the Victory and Spoil; nothing in short could pacify them; they gathered together a considerable Body of Men, pass'd the River Jordan on purpose to pick a Quarrel with him, and proceeded so far as to threaten to burn his House over his Head. When Jepthah found that no reasoning would do, he fell upon them with his Army and put them to flight, and he being determined to prevent their giving him any such Molestation for the future, secures all the Passes over Jordan in their way home, so that as fast as they came thither they were immediately put to the Sword; if they denied themselves to be Ephraimites they had the Test-sword given them, which was Sibbeloth; if they pronounced it Sibbeloth it discovered their Country, and cost them their Lives; so that what in the Field and also at the Passes of Jordan, no less than thirty two thousand Ephraimites were slain.

Jepthah having thus successfully rid himself both of his foreign and domestick Enemies, spent the rest of his Life in peace, which lasted not long, for the whole time of his Administration was only six Years: He was succeeded by Iblan the tenth Judge, Elon the eleventh, and Abdon the twelfth; of these the Sacred History says nothing remarkable, only that some of them had a numerous
numerous Issue, which probably is mentioned to shew that the Government at that time was not benedictory.

Judg. xiii. In these three last Reigns Israel enjoyed a Peace of twenty three Years, after which they grew wanton, and relapsed into their former Impieties, for which God suffered the Philistines to invade and oppress them, whereupon Samson's valiant Acts began to display themselves; he was promised for a Deliverer of Israel before he was born, and his Birth was attended with several unusual Circumstances.

Judg. xiv. While Samson was yet a Youth, the Spirit of God began to move him, a Hebrew Phrase frequently us'd in the History of Samson's Administration, denoting that God remarkably appear'd in the Action: When he came to be a Man he fell in love with the Daughter of a Philistine, and tho' his Parents did not approve of the Match (the being descended of an idolatrous Nation) yet such was their Tenderness for their Son, that they indulged his Passion, and went along with him to Timnath to treat of the Marriage. By the way Samson engaged with a young Lion, which he tore as if it had been a young Kid; and coming that way afterwards to solemnize the Marriage, he found a swarm of Bees had settled in the Lion's Carcase; so taking out the Honey, he gave part of it to his Parents: This occasioned his propounding a Riddle at the Wedding, namely, Out of the Eater came forth Meat, and out of the Strong came forth Sweetness, which was propofed to the young Men of the Company, with a Promise of Reward if expounded; they by applying to Samson's Wife (who got the Secret from her Husband) came to resolve the Riddle. Samson fulfill'd his Promise of Reward, but being enraged at his Wife he left her; and returning to his Father's House, in his Absence his Wife married another.

Judg. xv. When his Resentment was abated and his Anger appeas'd, Samson, taking a Present with him went down with
with a full purpose of being reconciled to his Wife, not knowing that she was married to another, but to his great Surprize was denied access, and being told the Cafe, reckoned the Affront was not so much the Deed of his Father-in-law, as a Contrivance of the Philistines, for which he vowed Revenge. This was afterwards executed in the following manner: He some way or other found means to catch three hundred Foxes, which he tied two and two together by the Tails, with lighted Torches to them; and turning the Foxes into the standing Corn, by this means destroyed a great deal of the Philistines Corn, with their Vineyards and Olive-Trees. The Philistines laying the Blame of this again upon Samson's Wife and her Father, they burnt him and her, which Samson soon resented by a great Slaughter of the Philistines.

This occasioned Samson's retiring to the Top of the Rock Etam in the Tribe of Judah, a strong Place where no more than one Man could come a-breast; hereupon the Philistines demanded that Samson should be delivered to them. The People of Judah fearing the Consequences in case of a Refusal, detach'd a Body of three thousand Men, who seiz'd on Samson, bound him and brought him to the Philistines Camp. As he came near to the Philistines he snapp'd at under the Cords wherewith he was bound, took up the Jawbone of an Ass, and therewith slew no less than a thousand Philistines. This Action made him exceeding thirsty, and upon his Prayer God supplied him with Water from a Rock in a miraculous manner, which revived him.

Afterwards Samson despising the Power of the Philistines, went openly to Gaza one of their Cities, where he took up his Lodgings in a Place of publick Entertainment: The Inhabitants of the Place having notice of it, beset the House all Night, and waited at the Gates of the City in hopes of catching him next Morning; about midnight he arose, took the Gates of the City
City with its two Posts and Bars, and laying them on his Shoulders, carried them to the top of a Hill, thereby escaping the Danger that threatened him.

At length a more fatal Adventure than any of these befell him, for he falling in love with a Woman named Dalilah, was so infatuated with her, that he loft all regard to his own Safety: The Princes of the Philistines taking this Advantage, promis’d Dalilah a round Sum of Money if she could discover the Cause of his wonderful Strength, and how he might be deprived of it: She undertook the doing of this, and failed not to employ all her Art to get the Secret from him: For some time he amus’d her, making her believe that his Strength consist’d sometimes in one thing, sometimes in another: She then complain’d of his Falshood, and upbraided him with his want of Love; and thus by daily teasing him she prevail’d with him at length to tell her the Secret, viz. That in the Preservation of his Hair his Strength and Security lay.

There was something in the manner of telling it, which made her believe she had got the true Secret, and therefore she sent to the Philistines, who came and paid her the Money they had covenant’d; whereupon she lulling him asleep, as his Head lay upon her Lap, a Man whom she had provided shaved off the seven Locks of his Head, then rouling him she said, The Philistines be upon thee, Samson; and he thinking to stretch himself as he used to do, found that he had lost his Strength, and thereby discovered, that the Lord was departed from him; whereupon the Philistines bound him, put out his Eyes, carried him to Gaza, shut him up in Prison, and made him grind in a Hand-mill like a Slave.

We must not conclude from this Story, that Samson’s Hair was the physical or natural Cause of his Strength, for tho’ abundance of Hair may be some Indication of bodily Strength, yet since he that is naturally strong becomes not less so by having his Hair cut
cut off, it must necessarily follow, that this great Strength was a supernatural and miraculous Gift of God, depending on the Covenant made betwixt God and him, being separated by God for his Service as a Nazarite from the Womb (see the Law concerning the Nazarites, Numb. vi. 2—6.) Now the Sign of this Covenant was his Hair, and therefore by discovering the Secret to Dalilah, and giving her an opportunity of cutting off his Hair, he broke his Covenant with God, and thereby forfeited his Strength and Courage.

Not long after, when several of the Princes of the Philistines were met to return Thanks to their God Dagon, for thus delivering into their Hands their greatest Enemy, and while they were feasting and making merry they ordered Samson to be sent for, that they might triumph over him in his Misery, and make sport with his Blindness. The House where they were having only two large Pillars to support the Roof, after they had insulted him as long as they thought fit, he desired his Guide to lead him to one of those Pillars to rest himself a little against it; then having laid hold of these two Pillars, the one with his right Hand, the other with his left; after a short Ejaculation to God for the Restoration of his Strength (which shews that it was purely the Gift of God) he gave the Pillars such a terrible Shake that down came the House, and crush’d to death above three thousand Persons, he himself being buried under the Ruins of it. Thus died this great Heroe, who (if he is reckoned a Judge) was the thirteenth in Israel, having governed twenty Years; but he was more properly a Scourge to the Philistines than a Deliverer of Israel, tho’ he might be said to have begun that Deliver at his Death, as in Judg. xiii. 5. for it appears rather that, during Samson’s great Exploits, the Civil and Ecclesiastical Administration was in the Hands of Eli the High-Priest, in the beginning of whose Government Samuel was born;
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the History of both these we have in the first eight Chapters of the first Book of Samuel.

1 Sam. i. Eli the fourteenth Judge was a pious Man, but was unhappy in two wicked Sons Hophni and Phineas, who, tho' they were in the priestly Office, were downright Libertines, debauching the Women as they came to their Devotions; and so far were they from being satisfied with the Portions God allotted to them as Priests, that they took what Part of the Sacrifices they pleas'd, which gave a general Disgust, and brought Religion into Contempt. Old Eli who knew their ill Conduct, was too indulgent of them, and too mild in his Reproofs, for which God punish'd Eli's Family by the Removal of the Priesthood from it, and the Poverty of his Posterity; having forewarned him of this, first by a Prophet not named, and then by Samuel.

1 Sam. iii. By this time Samuel was grown up, and was famous over all Israel for his Prophetick Spirit, God having given him frequent Revelations at Shiloh. The Prophetick Office had greatly fail'd in those Days, and this Return made the Israelites entertain great Expectations of God's Favour; in hopes of this they took up Arms, to rescue themselves from the Yoke of the Philistines. In the first Engagement the Israelites were defeated with the Loss of four thousand Men; they imputed this to the want of the Ark of God in their Army, and therefore they sent to Hophni and Phineas to bring it with them, reckoning they were secure under the Protection of the Ark, without asking the Assistance of God; when it arrived they received it with loud Acclamations of Joy, which dispirited the Philistines as much as the Israelites were animated by it. It so fell out, however, that God thought fit to punish the Israelites once more by the Loss of a second Battle, wherein thirty thousand of them were slain (among whom were Hophni and Phineas) the rest were put
put to flight, and which was the greatest Loss of all, the Ark of God was taken: This unhappy News was brought to Shiloh by a Soldier escaping from the Field of Battle, which when Eli heard, his Spirits failed him, and being aged, he fell from his Seat, broke his Neck, and died, having been both the supreme Magistrate and the High-Priest in Israel for forty Years.

Samuel the fifteenth and last Judge in Israel succeeded old Eli (1 Sam. vii. 5, 6.) His Mother Hannah the Wife of Elkanah had been long barren, and being upbraided for her Sterility by Peninnah another Wife of Elkanah’s, she earnestly prayed to God for a Son, vowing to dedicate him to the Lord. In answer to her Prayers God was pleased to give her Samuel. After weaning him she fulfilled her Vow, taking him to Shiloh, where he was educated under the Direction of old Eli, and ministred before the Lord (see 1 Chap. and 2 Chap. ver. 11, 18.) We have already taken notice of the Gift of Prophecy with which he was endued, so that he was both Prophet and Priest, and also a Judge in Israel.

The Philistines having got possession of the Ark, 1 Sam. v. as we just now mentioned, carried it in triumph to Ashdod, and there placed it in the Temple of their God Dagon near his Image; the People next Morning going into this Temple, found Dagon fallen down upon his Face before the Ark, but supposing this to be only an Accident, they set him up again; however next Morning they found him fallen down a second time, and lying on the Threshold with his Head and the Palms of his Hands broke off; and to let these Idolaters see that the Cause was no longer between the Philistines and the Israelites, but between God and Dagon, the Lord smote the Inhabitants of Ashdod and the Places adjacent with the Emerods, and destroyed the Fruits of their Ground with Swarms of Mice, so that the Philistines remov’d the Ark

H 3
from thence to Gath and afterwards to Ekron, which Places were also severely punished by the aLafflìng
Hand of God.

1 Sam. vi. At length the Phìlìstìnes, by the Advice of their
Priests, sent the Ark away (after it had been seven
Months in their Possession) in a Cart drawn by two
Milk-kine with a Trespass-Offìng to the God of
Israel: The two Kine being let go with a Driver
went on directly to Bethshemesh in the way to Judea;
by this the five Prìnces of the Phìlìstìnes who fol-
low'd it at some distance, were convinced that it was
the God of Israel that had plagued them. The Peo-
ples of Bethshemesh who were reaping their Harvèst,
being told of the Arrival of the Ark, were overjoy'd; 
and this being one of the Cities belonging to the Le-
vìtes, after taking out the Ark, and cleaving the
Wood of the Cart, they sacrificèd the two Kìne for
a Burnt-Offìng to the Lord; but whether from Cu-
riosity or any other Reason, so it was that some of
the Bethshemites venturing to look into the Ark (con-
trary to the Law, Numb. iv. 20.) were immediately
slain: From Bethshemesh the Ark was carryèd to Kir-
jath-jeairim, where it remain'd in the House of Abi-
nadab for twenty Years.

It was probably on this Occasion that Samuel call'd
the People together, and, after exhorting them to re-
nounce their idolatrous Practìces, and devote them-
selves to the Worship of the true God, gave them
Assurances of Victory over their Enemies, if they
complied with his Advice, whereupon he appointed
a solemn Fast at Mizpèh at a certain Day follow-
ing: When the People were conven'd at Mizpèh,
and employed in their Devotions, the Phìlìstìnes who
had got notice of this general Meeting, came upon
them unawares, which put the Israelìtes into no small
Confusion; but upon the Intervention of Samuel God
declared for the Israelìtes; for as soon as the Fight
began, there was heard such a dreadful Peal of Thun-
der,
der, as struck Terror and Amazement into the Enemy, who immediately fled, being pursued and smitten by the Israelites; so that the Philistines being thus subdued, were not only oblig'd to restore the Cities taken from Israel, from Ekron even unto Gath, but for a long time afterwards durst not appear on the Frontiers of Israel.

After this Action the greatest Part of Samuel's Government was employed in the peaceable Administration of Justice, for which purpose he took a Circuit every Year round a great Part of the Country; but as he grew in Years he appointed his two Sons Joel and Abiah his Deputies in the Execution of that Office, who degenerating from their Father's Example became such mercenary and corrupt Judges, that the Elders of Israel came in a body to Samuel, and complained of the Grievances they lay under, by reason of his Infirmity, and the Male-administration of his Sons. Their Cause of Complaint was just, but when they took upon them to go further, and dictate to Samuel how to redress it, they forfeited his Love and God's Care; for they wanted to have the Form of their Government changed, and desired a King might be set over them as there was in other Nations. Upon this occasion Samuel consulted God, who after reproaching the People with their Ingratitude, gave him in Answer that he should comply with what the People desired, notwithstanding that the Affront did terminate not so much on Samuel, as on God himself who had hitherto been their King; but at the same time God ordered Samuel to acquaint the People, what they were to expect from the Demands of Royal Prerogative and Kingly Power when abused, viz. Slavery to themselves and their Children, Subjection to the meanest Offices, Loss of Liberty and Property, heavy Taxes, constant War, and many other Inconveniences, a true Picture of arbitrary Government and an unlimited Monarchy; which ought to enhance the Plea-
sure of every Subject in this Nation, who have the
Happiness to live under a legal Establishment; and
at the same time cautions every one against permitting
it to degenerate, by presenting to their view the seve-
ral Mischiefs they are to expect whenever they give up
the Liberty, which now under so gracious a Sovereign
we are so happily in possession of: But all these Re-
monstrances avail’d nothing; they still persisted in their
Desire of a King, and God tells Samuel he would not
fail to give them one, and so he dismissed the Elders
of the People. The first King of Israel was Saul,
the second David, and then his Son Solomon. Their
History is contained in 1 Sam. from Chap. viii. to
the End, the second Book of Samuel, 1 Kings to
Chap. xii. all the first Book of Chronicles, and the
first nine Chapters of the second Book.

SECTION IV.

From the Commencement of the Regal Govern-
ment of Saul to the finishing of Solomon’s
Temple.

1 Sam. ix. & x.

The Appearance of Providence in the Election
of Saul was indeed very remarkable. Saul,
who was the Son of Kish of the Tribe of Benjamin,
was a handsom Toub, taller by the Head and Shoul-
ders than any of the People, whereby God intended
to gratify the Humour of this fickle People, by
the Choice of a Man extraordinary in his Person;
he and a Servant being in search of his Father’s Afs-
es, which had gone astray, happened to come to
Ramab where Samuel dwelt, and there he advised
with the Prophet about his Asses. God had before-
hand appriz’d Samuel of his coming, and therefore
when he saw him he shew’d him all the Respect
that
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that was due to his future Character, and at length acquainted him with God's Purpose of exalting him to the Royal Dignity; and next Morning, as Samuel was waiting on Saul out of Town, he anointed him privately as King of Israel; and to assure Saul that this was the Designation of Heaven, he informed him of several Events that should happen in his Return home, which exactly came to pass.

That the Choice and Inauguration of the King might be more publick and solemn, Samuel call'd an Assembly of the People together at Mizpah, where all the Tribes being met, the Tribe of Benjamin was separated from the rest, and out of the several Families therein Saul was chozen, who appearing with much Majesty gained the Affections of all the People, a few only excepted.

About the time Saul was made King of Israel, 1 Sam. xi. Nabal, King of the Ammonites had laid siege to Jabez-Gilead, and brought that City under great Straits, which it's likely made the Israelites so urgent at this time for a King, they being destitute of an able Leader. The People of that Place had offered to capitulate, but Nabal would give them no other Conditions than that each Man should have his right Eye put out, and he allowed them seven Days to advise of it; during this Space Messengers were sent all over Israel for Assistance; upon which Saul gathering a great Army together, fell upon the besiegers and totally routed them.

This Victory and the Deliverance procured by it from a barbarous Enemy, soon rais'd the Reputation of Saul; whereupon Samuel rightly judging that this would be a fit Opportunity for such as had oppos'd Saul's Election to come in and recognize his Title, appointed a general Meeting at Gilgal, where the Election was confirmed with great Joy betwixt the King and his People, and the Meeting concluded with Sacrifices and Thanksgivings to God.

Samuel
Samuel was at this time about to resign the Government into the Hands of Saul, and therefore in a Speech he made upon this occasion, he intimated not a little upon vindicating his own Administration, reminded the People of their great Transgressions, set before them the Blessings that would follow upon their Obedience, and the Judgments which would certainly attend their Disobedience to God, and gave them to understand that they had been far from doing an acceptable thing to God in rejecting his Government and requiring a King; and that they might not think he said this without the divine Direction, he gave them this as a Sign, that God would immediately send a Storm of Thunder and Rain, which in the time of Wheat-Harvest (as it was then) was very unusual in these Countries; and this accordingly coming to pass, the People were terrified, acknowledged their Offence, and intreated Samuel to intercede for them.

After the Victory over the Ammonites, Saul in the second Year of his Reign disbanded all his Army except three thousand Men, two of which he kept for his own Body-guard, and the other thousand for his Son Jonathan's: Jonathan was a Prince of great Bravery; with his thousand Men he cut off a Garrison of the Philistines at Geba. The Philistines looking on this as a Declaration of War, assembled a great Army together at Michmash: The Israelite Army, which was to rendezvous at Gilgal, came in but slowly, and were sadly intimidated by reason of the Delay of Samuel's coming, on whose powerful Intercessions with God they depended much: Saul despairing of his Coming offered Burnt-Offerings to God, and thereby invaded the Priestly Office. Samuel at length came, and understanding what Saul had done, severely rebuked him for it, told him that God for this Offence would give his Kingdom to another, and thereupon left him at Gilgal, and went to Gibeah, whither Saul
Saul and Jonathan followed him with a small Army and badly provided. The main Body of the Philistines continued at Michmash, but they frequently sallied out in Parties and ravaged the Country without Opposition. Jonathan, without Orders from his Father and contrary to all the Rules of War, privately withdrew from the Camp, being attended only by his Armour-bearer, and found means to ascend a steep Rock, where the Enemy least of all expected an Attack, and early in the Morning advanced to the Out-guards of the Philistines; then falling upon them, killed some and put the rest into such a Consternation, that mistrusting Friends for Foes, they destroyed one another. Saul getting intelligence of this, and taking advantage of their Confusion, attack’d the Philistines with such Fury, that he totally routed and defeated them; and that the Slaughter and Pursuit of the Enemy might not be retarded, he ordered a Proclamation to be made in the heat of the Chase, that none upon pain of Death should eat any thing till Night. Jonathan knew nothing of this, and happening to eat some Honey by the way, he had like to have fallen a Sacrifice to his Father’s rash Vow, had not the People interpos’d. Saul by this Proclamation defeated his own Purpofe, for the People grew faint in the Pursuit, whereby the Philistines escaped into their own Country.

Some time afterwards Saul, by the advice of Samuel, attack’d the Amalekites, God hereby intending to put in Execution a Sentence which many Years before he had decreed against them, for opposing the Israelites in their Passage out of Egypt. (see Exod. xvii. 8, &c.) Saul’s Commission was to destroy them utterly, Men, Women, and Children, with all their Cattle. Saul executed this Commission, but saved their King Agag with the best of their Cattle alive: By his Disobedience he so displeased God, that it’s said God repented him he had made Saul King; and therefore Samuel by God’s
God's Orders declared to Saul God's immovable purpose of alienating the Kingdom from his Family, which made a deep Impression on Saul: Afterwards Samuel call'd for Agag King of the Amalakites, and the Reverend Prophet without any Ceremony fell upon him and slew him, saying, As thy Sword has made Women childless, so shall thy Mother be childless among Women: This was the last interview Samuel had with Saul; for Samuel after this retir'd to his House at Ramah, where he dwelt all the rest of his Life among the Prophets, who lived under his Conduct in a kind of Community; and tho' he might sometimes exercise the Office of a Judge, (for it's said he judged the People all his Life-time, 1 Sam. vii. 15.) yet he was chiefly employed by God as a Prophet.

It was not long after, that God ordered Samuel to go to Bethlehem and anoint David as King and Successor to Saul, which he did by pouring Oil on his Head in the midst of his Brethren; nor was this Ceremony useless, for from that time forward the Spirit of the Lord rested upon David, and departed from Saul; David was endued with a Spirit of Wisdom, Prudence and Courage, whereas Saul declined every day more and more in the favour of God; and an unhappy turn of mind grew upon him, which at last settled in a confirmed Melancholy, attended with violent Perturbations, and sometimes with a direft Phrensy. Some of Saul's Courtiers told him that Music was the best Expedient to quiet his disturbed Spirit; hereupon David was sent for; Saul was so much taken with the Beauty of his Person, and his Skill in playing on the Harp, that he made him one of his Armour-bearers; tho' it appears that upon Saul's growing better David return'd again to his Father's House.

By this time the Philistines had recruited their Forces, and were resolved to begin a new War. Saul gathered his Army together, and both were encamp'd on the sides of two Mountains over-against one another,
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...ther, having only the Valley of Elab betwixt them. While th- Armies lay thus facing each other, Goliath a Champion of a prodigious gigantick Stature, full ten foot high, with Arms and Armour proportionable, came out of the Camp of the Philistines for forty days successively, and challeng'd any one of the Israelites to a single Combat, which was to decide the fate of this War. David happening to come to the Camp, was moved by a divine Impulse to accept of the Challenge; Saul hearing of this sent for David, and seeing him but a raw Youth, at first doubted of his Success; but David acquainting him that he had done as great Exploits in killing a Lion and a Bear with his bare Hands, prepares himself for the Combat. David refusing Saul's Armour, took nothing with him but his Staff, a Sling, and five smooth Stones, and therewith advancing towards Goliath, lets fly a Stone at him with such force and direction, that it hit on his Forehead, and piercing his Brain sunk into it, so that he fell flat on his Face. David thereupon runs up to him, and with Goliath's own Sword cut off his Head. At the sight of this the Army of the Philistines fled, and were pursued by Saul as far as the Gates of Ekron with a very great Slaughter.

This bold Action soon rais'd David's Character, 1 Sam. and was the occasion of contracting a most tender and endearing Friendship betwixt him and Jonathan the Son of Saul, which lafted all their lives: It had not however so good an Effect upon Saul, having occasioned Saul's jealousy of David ever after; which was increased by a Chorus of Women, who meeting them upon their Return from this Victory, played upon some musical Instruments, and sung a certain Song, whose chief Burden was, Saul has slain his Thousand, and David his Ten-thousands: This gave Saul an unlucky hint of David's succeeding him, which so enraged Saul, that from that time he never looked on David with a favourable eye, and basely gave his eldest
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The eldest Daughter to another, whom he had promised as a Reward to any that should kill Goliath.

Afterwards Saul returning home, the same Spirit of Melancholy seiz'd him as before; and while David was touching his Harp before him as usual, the outrageous King threw a Javelin at David with such fury as would certainly have kill'd him, had not Providence turn'd it aside; hereupon David thought fit to withdraw, tho' Saul still continued him in his Service, with a view only to have the better Opportunity against his Life.

It happened that Michal Saul's second Daughter was in love with David: Saul knowing this, agreed to give him his Daughter on this Condition, that he should kill a hundred Philistines and deliver their Foreskins to Saul. The latent Malice of this Proposal was evident, for Saul was in hopes David might be kill'd in the Attempt, and it was to prevent any Cheat, that this last Condition was insisted upon, because they were the only neighbouring People that were Uncircumcised. David however accepts of the Terms, and having with a select Number of Men made an Incursion upon the Philistines, he slew two hundred of them, being double the Number requir'd, and according to Agreement sent their Foreskins to Saul, tho' David's Head would have been a more welcome Present to him. Thus all things being so gallantly accomplished, and in so publick a manner, Saul in honour could not get off from his Promise, and therefore gives his Daughter Michal to David, but at the same time had many other Schemes to take away his Life.

For to such desperate lengths did Saul's Jealousy go, that shaking off all disguise, he resolved to engage his whole Family in his Refentment, and commands Jonathan and all his Servants to dispatch David: Jonathan abhor'd the thoughts of such Ingratitude, and Inhumanity; and being now doubly engaged,
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gaged, both as a Brother-in-law and Friend, gave
timely notice to David of his great Danger; and ex-
postulating the Matter with his Father, Saul appear’d
seemingly reconciled to David, but this did not con-
tinue long; for while David was tuning his Harp
with a design to play to him, Saul thought to prick
him up to the Wall with his Javelin, but David
having a watchful eye on him, stepp’d nimbly aside,
escap’d the Danger, and withdrew to his own House:
Thither the King sent his Guards to apprehend David,
but by the contrivance of his Wife Michal (who let
him down from a Window) he made his escape; and
by the favour of a dark Night came to his Friend
Samuel at Ramah, who for his better Security carried
him to Naioth a College of the Prophets, which had
obtain’d the Privilege of a Sanctuary. Saul under-
standing where David was, impiously offers to violate
this sacred Asylum, by sending a Party of Soldiers one
after another to seize on David, and at length coming
himself, both they and he fell a Prophecying, that is,
either fell into such Motions and Distortions as Pro-
phets in their Inspirations were wont to express, or
(as some interpret it) were involuntarily by a Divine
Impulse compell’d by God to sing Psalms and Hymns
of Thanksgiving; upon which Saul stripping him-
selv of his Upper-garments lay (as it were in an Ex-
tasy) almost naked on the ground all that Day
and next Night, which gave David an opportunity
to escape.

David takes this occasion to pay a Visit to his friend Jonathan, and there they renewed their League
of Friendship, Jonathan assuring David that he
would always give him timely discoveries of his Fa-
ther’s Designs. It happened that the Feast of the
New-Moon was at hand, and therefore Saul bethought
himself of returning from Naioth to celebrate it: At
this Feast Saul observ’ing that David’s Seat at the
Table was empty for two days, ask’d Jonathan
what
what was become of him: Jonathan answered that he had allowed him to go to his Friends at Bethlehem, whereupon Saul upbraided his Son with too great a Friendship for David, telling him how fatal this would prove to him and his Succession, and therefore ordered his Son to produce him. Jonathan interposing in behalf of his Friend, provok’d thereby his Father to such a degree, that forgetting all Ties of Paternal Love, he threw a Javelin at his Son with a design to kill him, but he avoided the Blow and retir’d, acquainting David with what had pass’d, and advising him to escape for his Life, his Father being implacable and resolutely bent to destroy him.

From this time David was banish’d from Court and lived as an Outlaw: The first Place he betook himself to, was Nob; this Place, tho’ not at first assigned to the Priests, yet afterwards came to be one of the Sacerdotal Towns, as appears from 1 Sam. xxii. 19. Here stood the Tabernacle at that time, and here was Abimelech the High-Priest, so that David had all the opportunities he could desire for consulting with God. David pretended he was dispatch’d by the King upon his business, with a view probably to furnish Abimelech with an Apology for his Reception, which we see he made use of when he was challenged by the King, but herein David cannot be justified: David having neither Arms nor Provisions with him, obtains of the High-Priest the Sword with which he kill’d Goliath, which had been deposited in the Tabernacle, and some of the Shew-bread which our Saviour makes mention of in Mark ii. 25, 26.

David not thinking himself safe in any of Saul’s Dominions proceeds to Gath a City of the Philistines, but was soon discovered; there he feigned himself mad, by which means he escap’d. Upon this occasion he compos’d the 56th Psalm. From thence he fled to Adullam in the Tribe of Judah, where his Relations and many Malecontents join’d him to the Number of four
four hundred; and that he might secure to himself and them a safe Retreat, he retir'd under the Protection of the King of Moab, where he continued until the Prophet Gad came, who advis'd him to leave Moab and return to Judah, which he did, taking up his Quarters in the Forest of Hareth, where Abiathar the High-Priest, Son of Abimelech, came to him upon a very melancholy Occasion, which was this.

Doeg the King's Herdsman happened to be at Nob during the short stay David made there, and upon his Return to Court gave the King information of all that pass'd betwixt David and Abimelech; whereupon Saul sent for Abimelech and the rest of the Priests whom he accused of traitorous Practices, and ordered them to be put to death: His Guards who heard their Defence, refus'd this barbarous office, but at length Doeg their Accuser, at the King's Command, became their Executioner, and with his sacrilegious hand slew no less than eighty five of them; which Execution, tho' extremely unjust, yet was in part a Completion of God's Judgment denounced against Eli and his Sons (1 Sam. ii. 31.) Nor did Saul's bloody Resentment stop here, for he sent a Party to Nob, where by his Orders they kill'd Man, Woman and Child, and every living Creature, none escaping but Abiathar, who brought David the dismal Tidings of this Maf-facte, which gave him the greater Uneasiness, as looking upon himself to be the innocent Occasion of it. This gave David an opportunity of composing the 52d Psalm.

While Saul was imbruizing his hands in innocent Blood, and exercising his arbitrary Power, which xxiii.
Samuel had forewarned the People would be the Con-sequence of choosing a King, David was employing his Arms in the defence of his Country, having reliev'd Keilah from the Incursions of the Philistines; but being inform'd by the Divine Oracle that the Vol. I. Inha-
Inhabitants of this Place would prove treacherous to him, retires thence into a Wood in the Desert of Ziph, where Jonathan met him, and confirm'd the Covenant of Friendship with him. Here David is supposed to have written the 63d Psalm. The Ziphites gave Saul intelligence of David, which obliged David to change his Quarters, and go to the Desert of Maon, where Saul pursues him, and designed to encompass the Mountain where David was, but laid aside his Design at that time, upon the News that the Philistines had invaded the Country: The Philistines however being defeated, Saul with three thousand Men renews the Pursuit of David, who by this time was retired to the Strong-holds of Engedi, being steep Mountains in which was a great Number of vast Caves and craggy Rocks, where David hid himself.

God in his Providence so ordered it, that while Saul was here in search of David, being weary he happened to turn into a Cave to take a little Rest, which proved to be the very Cave where David and some of his Men lay conceal'd: In these large Caves there were Cliffs and dark Cells, having Passages one from another, from which David and his Men perceiv'd Saul in the Cave, but Saul could not see them. David's Men seeing the King enter alone, propos'd to dispatch Saul, but David rejected the offer with Abhorrence, saying, God forbid that I should stretch forth my hand against the Lord's Anointed; but to shew Saul how much he had it in his Power, he went softly and cut off the Skirt of Saul's upper Garment while he was asleep: When Saul was gone out of the Cave, David followed him at some distance, and probably planting himself upon some secure Place among these Rocks call'd after Saul, and shewing him the Skirt of his Garment which he had cut off, David declared his Innocence in such tender Words, and with such a submissive Behaviour, that he made the King's Heart relent, so that Saul declar'd his own Injustice, and being now assured
assured that God had design'd David for his Successor, requested him not to destroy his Family: David promised he would not, upon which Saul return'd home, but David not willing to trust his fair words, still continued in these Strong-holds of Engedi.

About this time the Prophet Samuel died, much lamented by the People, who had good reason so to do, considering the Disorders of Saul's Reign, and their Sin in rejecting so good a Magistrate: While Saul and the People were employed about the Solemnities of the Funeral, David took that opportunity of removing from Engedi into the Wilderness of Paran, not far from Maon, where he had been formerly. Here Nabal liv'd, a Man of a surly disposition, who at this time was employed about his Sheep-shearing, which in these Countries was a Season of great Mirth and Entertainment. David being straitened for want of Provisions, sent to demand part of Nabal's for refreshing his small Army: Nabal received the Messengers very rudely, and reflecting on David sent them away empty; wherefore David in the heat of his Resentment vowed to destroy him and his Family, and with this Resolution set forward. Abigail Nabal's Wife, being a wise and beautiful Woman, without consulting with her Husband met David with a handsome Present, while he was on his march to put his rash Vow in Execution, and addressing David in a very moving and elegant Speech, soon disarm'd him of his Rage, and appeas'd David. Abigail returning to her Husband found him very drunk. She, like a prudent Wife, said nothing to him that Night, but next Morning acquainting him with the matter, he was so terrified with the Danger he had run himself into, that in ten days after he died, and David married his Widow, as he did likewise another nam'd Abinoam, tho' his first Wife Michal Saul's Daughter was still alive, whom Saul gave to another, purposely to
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cut off all pretence on David's part to the Crown, by reason of this Relation.

The Ziphites giving Saul notice where David was, he, contrary to all former Protestations, went again in quest of him with an Army of three thousand Men. David having notice where he was, went first himself privately to reconnoitre his Camp, then taking his Cousin Abishai, found Saul with his General Abner, and all his Host fast asleep. Abishai would gladly have embraced this opportunity of dispatching Saul, but David would not permit him. They seiz'd however upon a Spear and a Censer of Water that stood by his Bed, and having got at a convenient distance, with a loud Voice call'd upon Abner, shewed him their Spoil, and in an ironical manner upbraided him with his neglect of preserving the King's Life. Saul hearing David's Voice came out, and applauding David's Generosity confess'd his guilt, and promised for the future never to make any further Attempts on his Life.

David, who knew the instability of Saul's Temper, reckoned himself altogether unsafe while he continued in his Dominions, and therefore determin'd at once to go to the Country of the Philistines: By the favour of Abish, King of Gath, he and his Retinue lived for some time in that City, and afterwards at Ziklag, where he was join'd by some of Saul's Officers and Soldiers. By this accession to his Army he was enabled to make excursions against the Amalekites, and by certain ambiguous Expressions made Abish believe that the Booty he brought home was taken from the Israelites, whereby he was in great Confidence with Abish.

This Intimacy grew to such a degree that Abish propos'd to take David with him in the War now declar'd against Saul; but some of the chief Men disapproving of it, Abish dismift him. David therefore return'd to Ziklag, but upon his coming there found that the Amalekites had burnt and pillag'd the Place, carried away his two...
two Wives and all the People therein; whereupon he with his small Army march'd immediately against them, fell upon them, cut them in pieces, and recovered all that were taken, with much Booty and rich Spoils, which he sent as Presents to his Friends.

The Philistines continued their march against Saul, whose Army was encamp'd upon Mount Gilboa, from whence he had a full view of the Philistines Army, and seeing them more numerous his Courage fail'd him: In this pressing juncture he inquir'd of the Lord, but God refus'd to answer him, whereupon he wickedly consulted with a Witch at Endor, desiring she would raise up the Ghost of Samuel, which by the permission of God some think she did, at least Saul certainly believ'd it was Samuel, and bowed his Face to the ground. Samuel (or whoever it was that personated him) demanding the reason why he had rais'd him from the dead, and Saul acquainting him with the occasion of it, Samuel told Saul, that God had taken the Kingdom away from his Family and given it to David, and that next day the Philistines should rout his Army, and he with his Sons fall in Battle. Saul hearing his Doom faint'd away, but recovering again took some Refreshment, and marching all Night came next Morning to his Camp.

That same Morning the two Armies engaged; the Israelites gave way and maintain'd a running Fight, until they return'd to Mount Gilboa, having advanced from thence to meet the Philistines; here they attempted to rally again, but to no purpose; Jonathan and other two of Saul's Sons were kill'd, and the whole Army put into confusion. At length Saul himself was fore wounded, and fearing lest he should fall into the Enemies hands, desir'd his Armour-bearer to thrust him through, which he refusing Saul took his own Sword, fell upon it, and died: Upon which his Armour-bearer followed his Example, and in the same manner put an end to his Life. The next day
the Philistines viewing the Field of Battle, and finding Saul and his Sons among the slain, cut off their Heads which they fixed up in the Temple of Dagon, hung their Bodies on Gibbets against the Wall of Bethshan, and sent their Armour to the Temple of Ashteroth as Trophies of Victory; but some time after the Inhabitants of Jabez-gilead, hearing of this Indignity, and retaining a grateful Sense of the good Services Saul had done them in the beginning of his Reign, sent a Party of Soldiers by Night, who took down their Bodies and brought them to Jabez, where the Inhabitants of that Place first burnt the Remains of their Flesh (not being fit for Embalming, as the Custom was to Persons of distinction) and then buried their Bones under a Tree at Jabez.

An Amalekite of Saul’s Army brought this News to David then at Ziklag, and in hopes doubtless of a great Reward pretended he had kill’d Saul, and (however he came by them) produced Saul’s Crown and Bracelet to verify what he said; but tho’ his killing Saul was false in fact, yet upon his own Declaration David caus’d him to be slain. Upon this News David goes to Hebron, where the Princes of Judah made him King of their particular Tribe: On the other hand Ishbosheth (one of the surviving Sons of Saul) by the great interest of Abner General of Saul’s Army, was proclaim’d and recogniz’d as King by all the other Tribes: For two years there were no Hostilities on either side, but not long after a War commenc’d betwixt the two Rival Kings, in which were several Engagements, but none so remarkable as that, which was occasioned by Abner’s sending Joab (who was the General of David’s Forces) a Challenge for twelve Men to practice their military Exercises (or as it’s now called, to play at Sharps as Gladiators) against an equal number of his in single Combat. They all accordingly met, and to a Man killed one another upon the Spot, whereupon a fierce Battle
Battle ensued, in which Abner and his Army were defeated. Abner rallying his scattered Forces, beat a Parley, and upon reasoning the matter with Joab, both Armies parted and went home.

During the Course of this Civil War which lasted for some Years, David’s Forces in most Encounters had the Advantage, and his Interest in the Nation increas’d, as that of Ishboseb declin’d. Abner was a brave and an experienced Warrior, and was the only Support of Ishboseb; but an unhappy difference fell out betwixt them, which prov’d the Ruin of both. Abner had debauch’d Rizpah one of Saul’s Concubines; now to have any Commerce with the Widows of Princes (of what Denomination soever they were) was in those Day’s look’d upon as an Indignity to the Royal Family, and an Affectation of the Crown (see 1 Kings ii. 17.) On this account Ishboseb chid Abner; he being a hot Man was impatient of Reproof, upbraided Ishboseb with Ingratitude, and threatened not only to withdraw his own Allegiance, but to carry all Israel over to David’s Interest, and so he did; for from that Moment he entered into a private Correspondence with David, and not long after had a publick Interview with him, and was splendidly entertain’d by him. Joab upon his Return from an Expedition against the Philistines, understanding in what favour Abner was with David, grew immediately jealous, fearing he should be supplanted by him in the Command, and in a very unmannerly way upbraids David with what he had done, and without David’s Knowledge sent a Messenger after Abner (whom David had sent away upon some Affair) to return to the King. Abner obeys, but Joab upon his Return to Hebron treacherously stabb’d him. This cruel Action troubled David much; but his Affairs being as yet unsettled, and Joab having great credit with the Army, David was satisfied with declaring publickly his De
testation of it, and with making a magnificent Funer-
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The death of Abner, where he himself was the chief mourner.

2 Sam. iv. Ishboseth upon the loss of Abner grew desperate in his affairs, and negligent of his person, which gave an opportunity to two buffoons that were of his household to kill him while he lay asleep in his bed-chamber; and having cut off his head made the best of their way to Hebron, thinking they would be welcome guests to David; but David was so far from rejoicing at his rival's death, that being struck with indignation, he in a just rage commanded his guards to kill the assassins, and for a terror to all regicides ordered their hands and feet to be cut off, and their bodies to be hung up in a publick place.

2 Sam. v. Upon the death of Ishboseth all the tribes of Israel sent their deputies to David, and making their submission acknowledged his title; and now that he was at the head of the united forces of Israel and Judah, he thought of enlarging his territories, and subduing his and their enemies: His first expedition was against Jerusalem, where he dispossessed the Jebusites of the strong fort of Zion, which commanded the city; this David made his royal palace.

The Philistines looking on David's growing greatness as the prelude of their ruin, intended to put a stop to it by attacking him first, but were defeated as they approach'd to Jerusalem; and next year coming with a much greater army, David by direction from God making a compass round by a wood of mulberry-trees to cover his march, upon the found or ruffling of the trees (which was the sign God appointed) he fell on the Philistines, and gave them such a total defeat, that for many years after they never pretended to give Israel any more disturbance.

2 Sam. vi. A time of peace succeeding David thought this a proper season to bring home the Ark of God to his capital city: so to this purpose he, being attended with all the principal men of the nation and a strong guard,
Guard, went to Kirjath-jearim, where it had been a long time in the House of Abinadab, as is formerly mentioned. Whether through Inadvertency or Neglect of the Divine Law (which oblig'd them to carry it upon Men's Shoulders, Numb. vi. 5.) they in imitation of the Philistines put it into a Cart, and when the Cart had almost been overturn'd, Uzzah, who was one of the Drivers, taking hold of the Ark to prevent its falling, was immediately struck dead upon the spot. David terrified at this Judgment durst not at that time bring it into Jerusalem, but left it near the City in the House of Obed-Edom a Levite, where it rested three Months, and much to his advantage: At length David reflecting that none were to carry the Ark but Levites, and that they were also forbid to touch it (Numb. iv. 15.) he, conforming himself to the Law herein, removed it from Obed-Edom's House to a Place he had prepar'd for it, which he did with great Solemnity, he himself (clothed in a Linen Ephod) dancing before it; for which he was in a sarcastical manner upbraided for it by his Wife Michal the Daughter of Saul (who had been restor'd to him upon her Father's Death) and who look'd upon this as a Diminution of his regal Dignity; but God thought fit to punish her with barrenness for thus deriding her Husband the King.

During this time of rest from War, David had resolv'd to build a stately Fabrick for a Temple to God, which Design he communicated to Nathan the Prophet, who at first approv'd of it, but thereafter was commanded by God to dischARGE David from doing it, assigning for a Reason (as himself afterwards told his Son Solomon) because he had shed much Blood (1 Chron. xxii. 8.) but was assured that God accepted of his sincere Intentions, and that his Posterity should reign for many Generations.

- God having refused David the Privilege of building him a Temple, and having reserv'd it for his Son Solomon, he betakes himself to subdue the Enemies of Israel.
Israel on every side; so that, when his Son came to undertake that great Affair, he might meet with as little molestation as possible: He begins therefore with the Philistines, and reduced the royal City of Gath and the Towns belonging to it, which he made Barrier-Towns for security of the Tribe of Judah. He utterly subdued the Moabites, and dismantled all their strong Places; from hence he march'd to secure his Territories bordering on the Euphrates, where he routed the Syrians, and afterwards defeated and slew a great Body of them at Damascus, and made them tributary: In his return from Syria he fell upon the Edomites, slew many of them, and brought them under the like Submission: Thus he return'd loaded with great Honour and much Presents given him, he laid up for the future use of the Temple.

2 Sam. ix. David being mindful of the great Kindness he had formerly receiv'd from his dear Friend Jonathan, and being inform'd that Mephibosheth the Son of Jonathan was alive, very generously restored him to his Grandfather Saul's Land, shewing him many other tokens of Respect: He constituted Ziba Steward to Mephibosheth, who not long after treacherously misrepresenting his Master to David, procur'd from the too credulous King a haughty Grant of his Master's Estate (2 Sam. xvi. 1—5.) but David being inform'd of Mephibosheth's Innocence, ordains the Estate to be divided betwixt him and Ziba, 2 Sam. xix. 24—30.

About this time Nabal King of the Ammonites died, with whom David was in good Correspondence, and therefore upon his Death sent Ambassadors to his Son and Successor Hanum, to condole his Father's Death: Hanum believing they were come only as Spies, us'd them in a very ignominious manner, sending them back with their Beards half-shaved, and their Clothes cut short even to the middle of their Buttocks. David, to chastise him for this Indignity, sent Joab against him with an Army, who defeated the Ammonites.
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nites and a great Body of Syrians, whom they had hir'd as Auxiliaries, and thereupon Joab return'd home. The Syrians looking upon this Defeat as a great Affront, gathered a numerous Army together next Campaign, and with that march'd to Helam on the Borders of the half Tribe of Manasseh, where they were join'd by the Forces of several petty Kings. Joab with his Army march'd against them, flew forty seven thousand of them with their General, making the petty Kings tributary, and had Assurances from Hadadezer King of the Syrians, that he should never more espouse the Cause of the Ammonites. Afterwards Joab laid Siege to Rabbab the Metropolis of the King of Ammon, while David continued in his Palace at Jerusalem.

Hitherto David's Affairs went on in an uninterrupted Series of Successes, and Victory declares on his side wherever he turns his Arms; but at last, unhappy Prince! he becomes his own Enemy; for he indulging himself in Ease and Luxury, insensibly gives way to loose Desires, which captivated his Reason, and betrayed him to the perpetrating the vile Acts of Adultery and Murder. The manner of building in these eastern Countries was to have their Houses flat-roofed, with a Terrafs and Parapet-Wall, for the Convenience of walking in the cool Air; and as David's Palace was built upon one of the highest Places of Mount Zion, he might easily look down upon the lower parts of the Town, and take a View of all the Gardens that were within a due distance: He walking one Evening on the top of his Palace, happened to espie a beautiful Woman bathing in her Garden: The King as soon as he saw her was smitten; she proved to be Bathsheba the Wife of Uriah, a Hittite by Nation, but proselyted to the Jewish Religion, who was an Officer in the Army, and was then with Joab at the Siege of Rabbab, hazarding his Life for the Service of his King, which made this Attempt the more ungenerous.

David
David sent for her: She, poor Woman! dazzled with the Glories of a Court, and royal Favor, gives her self a willing Prey to his unlawful Embraces: In a short time Bathsheba finding herself with Child, acquainted David of it, desiring he would find out some means to conceal it, and thereby save his own and her Honour; hereupon he sent for Uriah from the Siege of Rabbah, thereby to give him an opportunity of being with his Wife, that so the Child when born might be reputed his. Uriah came, but suspecting probably something of his Wife's Adultery, instead of going home he chose to sleep in the Guard-Room. David being thus disappointed tries another Expedient; for next Day entertaining Uriah at his Table, he so plied him with Liquor that he made him drunk, believing that the Heat of the Liquor would inflame his Desire to his Wife, but still he lay in the Guard-Room. David therefore missing hitherto of his Aim, ordered Uriah next Day back to the Army, and resolving to make short work of it, dismisses him with a Commission for his own Death to Joab, who according to the King's Instructions posted Uriah in the most dangerous Place of Action; so that he being defeated by the other Soldiers (according to private Orders given them) fell immediately by the Enemies Sword. Bathsheba according to custom made a formal Mourning for her Husband; but her hypocrical Tears were soon wiped off, for David sends for her to his Palace, and declares her his Wife; and some time afterwards had Solomon his Son and Successor by her. This Story is chiefly recorded to shew, that the beft of Men stand continually in need of the Divine Grace and Assistance, and ought therefore to watch and pray that they fall not into Temptation.

2 Sam. xii. Now tho' David might with Impunity escape human Justice, and indulge himself in the Arms of his beloved Bathsheba, whom he had brought to his Bed with the Blood of her Husband, yet he could not escape
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cape the all-seeing Eye of the great Judge of the whole World: God therefore sends the Prophet Nathan to rouse him out of his adulterous Lechery, who by an elegant Parable represents to him the Wickedness he had done, and makes him unwittingly his own Judge; whereupon David confesses his Crime, and God in his great Goodness transfers the Punishment of Death (which David had pronounced against himself) upon the adulterous Child; but at the same time Nathan forewarns David of several unhappy Misfortunes that should befall his Children and Wives, because he had by this open Scandal given occasion to the Enemies of God to blaspheme. It was upon occasion of his committing these Crimes, and his Repentance and Humiliation that followed upon Nathan’s rebuking him, that David compos’d the 51st Psalm.

Josab having reduced the City of Rabbah to the utmost Extremities, gave notice of it to David, de-xx.
saying he would come in person, and have the Honour of taking it; accordingly he went, storm'd the Place, put the Inhabitants thereof to exquisite Torments (in which we cannot justify him) and among the rich Plunder seiz'd on the Imperial Crown of the King of Ammon, which was of inestimable Value.

It was not long before the Threats, which God had denounced against David's Family for his Adultery with Bathsheba, were brought to Execution by the Rape of his Daughter Tamar, the Murder of his eldest Son Amnon, the Rebellion of his other Son Absalom, and at last Absalom’s fatal Death: The Particulars of which are as follow. David’s eldest Son Amnon having conceived a violent Passion for his own Sister Tamar, by the Advice and Contrivance of Jonadab found means to decoy her into his Apartment, where, notwithstanding all the Intreaties and Expostulations that Tamar made with him, he first ravish’d her, and when his brutish Passion was satisfy’d, in a fulless manner bid her be gone; and after she had remon-
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remonstrated against this ill Usage, he turn'd her out by main Force. Tamar acquaints her Brother Absalom with this matter, who, tho' he artfully conceal'd his Refentment for two Years, yet afterwards inviting the Princes of the Blood to an Entertainment of Sheep-bearing (amongst whom Amnon was) he there treacherously caus'd his Servants to fall upon Amnon and kill'd him, upon which he retired to his Mother's Relations at Gezirur, where he continued three Years.

2 Sam. xiv.

At the Expiration of three Years Joab perceived that the King had a secret Desire to see Absalom, which he improv'd by the cunning Artifice of a Widow of Tekoa, who, in an artful Speech to David, pretended that she was a Mourner for the Death of one of her Sons slain by the other; and because that her Relations demanded the surviving Son to be delivered up to Justice, she convince'd David that in some such cases the Life of a Murderer might be saved, upon which David promis'd her a Pardon for her Son; this being done she gave David to understand that her Petition was only feigned, and that the Case she had been stating was Absalom's, whose Banishment the People very much lamented, being the Heir apparent to the Crown. By this Artifice David was prevail'd upon to recall Absalom, and to invite him to Jerusalem; but tho' at first he would not admit him into his Presence, yet two Years after, by the Intercession of Joab, he granted him a full Pardon.

2 Sam. xv.

Absalom soon abus'd his Father's Indulgence by aspiring to the Crown and Royal Dignity, taking all Opportunities of ingratiating himself with the People, to whose Favour, the Advantages of Birth, the Familiarity of his Address, and the Comeliness of his Person did not a little recommend him; and as these drew the Affections of the People to him, so it insensibly alienated them from David. When Matters, as Absalom thought, were ripe for his Purpose, and his Interest as he imagined, strong enough, he unnaturally plots his Father's
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ther's Ruin. Under pretence of a Vow he obtains leave of his Father to go to Hebron, the Place of his Nativity, where he carried on his rebellious Practices in an open and avowed Manner, whereupon a general Insurrection ensued, the People flocking to Absalom from all Quarters, and amongst the rest a very cunning and subtile Man nam'd Abiathabel, was engag'd in his Measures, whose great Abilities gave David no small Uneasiness.

David had early notice of this unnatural Rebellion, and thinking it not safe for him to continue any longer in Jerusalem, left the Place with a design to retire beyond Jordan; he was attended by his best Troops and his principal Friends, the Priests offering to carry the Ark of God to accompany him in his Distress, which David would by no means allow of, and therefore sent it back to Jerusalem, and ordered also Hushai his Counsellor and faithful Friend to return thither, judging he might be of greater Service to him there, than by accompanying him in this Expedition.

As David drew near to Baburim a City in the 2 Sam. Tribe of Benjamin, he was very rudely accosted by one Shimei of the Family of Saul; this insolent Rebel went on cursing and railing at David, and with his sacrilegious Hands threw Dust and Stones at him. Abiathai defir'd leave of David to cut off his Head, but David would by no means permit him, being sensible what now befel him, was the righteous Judgment of God for his Sin in the Case of Uriah, and therefore bore all with an admirable Patience and Resignation to the Will of God.

While David continued at Baburim, Absalom with his rebellious Party enters Jerusalem; here Hushai puruing David's Instructions, disguis'd his real Inclinations, complimented Absalom, offered him his Service, and passing for a sincere Friend was receiv'd into Absalom's Privy-Council. Abiathabel, who stood highest
highest in the Esteem of Absalom, in order to make
the Breach wider betwixt the Father and Son, and
thereby prevent all Hopes of a Reconciliation, wick-
edly advis’d him to lie with his Father’s Concubines,
which Absalom soon put in execution in a very open
and scandalous manner.

Another thing which Abishophel advis’d Absalom to,
was to send immediately twelve thousand Men, and
attack David while he was fatigued in his March;
but upon consulting with Hushai he was advis’d ra-
ther to delay this Attempt, until he should get all
the Forces of the Kingdom together, whereby they
might make sure work on’t; Hushai acquainted
David of this by two Messengers which he sent
to him, advising him at the same time instantly to
pafs over to the other Side of Jordan, lest Absalom
should change his Mind and suddenly fall upon him.
These Messengers being informed in their way, that some
of Absalom’s Party followed them, had the good fortune
to conceal themselves in a Well, until their Pursuers
were returned, and then proceeded on their Journey.

David accordingly decamp’d by break of Day, and
passing over Jordan came to Mahanaim a City in the
Tribe of Gad, where he was kindly receiv’d. Here
he lived for some time in a manner as an Exile.
Abishophel hearing that David was out of danger,
either taking it amiss that his Counsel was slighted,
or doubtful of Absalom’s Success, and fearing David’s
Resentment, or perhaps check’d by his Conscience for
the wicked Advice he had first given, and which
was already executed, saddles his Ass, goes home to
his House, and there hangs himself.

David had not been long at Manheim, before Ab-
salom getting a numerous Army together pafs’d Jo-
dan in pursuit of his Father. David hearing of the
Approach of his rebellious Son, and finding that a
Battle was unavoidable, resolv’d at first to head his
Army in Person, but was more easily perhaps dif-

fused
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... shaded from this, that the Battle was against a Son, for whom he still retain'd so tender an Affection, that he gave his Generals strict charge in the hearing of his Soldiers, that they should use Absalom kindly, in case he should fall into their hands.

The two Armies met in the Wood of Ephraim belonging to the Tribe of Manasséh on the East of Jordan, being probably the same Place where Jepthah made a great Slaughter of the Ephraimites mentioned, Judg. xii. Here Absalom's Army was defeated and put to flight, twenty thousand of the Rebels being kill'd on the Spot. Absalom riding with great speed under the Trees, it happened that he was caught on one of the Boughs by the Hair of his Head, which was of prodigious Length and Largeness, by which means he was lifted off his Saddle, and his Mule running from under him, left him there hanging in the Air, unable to disengage himself.

In this Condition a private Soldier found him, and told it unto Joab, David's General; he contrary to the express Orders of David (looking upon it perhaps as a Command more suitable for a Parent than a King) first gave him a mortal Wound, and then ordered his Men to kill him outright; and taking down his Body, threw it into a Pit with a great heap of Stones upon him. This being done he founded a Retreat to prevent any further Effusion of Blood; but as soon as the News of Absalom's Death reach'd the Ears of David, all the Joy of the Victory was turned into Sorrow; for he withdrawing himself into a private Apartment, vented his Grief in these moving and pathetick Words, O my Son Absalom, my Son, my Son Absalom, would God I had died for thee, O Absalom, my Son, my Son!

The King's Army as well as himself was much concern'd for Absalom's Death, for instead of return-...
Matter with the King in Words not so becoming a Subject, rous’d him from his Melancholy, and prevail’d with him to appear in publick to the Joy of all his faithful Subjects; but as Joab was grown insufferably insolent and imperious, and had formerly most perfidiously kill’d Abner in cool Blood, and had now slain Absalom against the King’s express Command, David therefore was resolv’d to take the first Opportunity of dismissing him from his Service; which was soon executed by giving a Pardon to Amasa, who commanded the Rebel Army, and by making him General in the room of Joab.

The Rebels sensible of their Folly soon return’d to their Duty, and every thing conspiring to the happy Restoration of the King, David left Mahanaim, and set forward to Jerusalem. Among many others who met him upon this occasion Shimei was one, who not long before had loaded him with Curses, Abishai would have kill’d him, but David unwilling to eclipse the publick Joy by the Death of any of his Subjects, not only hindered it, but generously and graciously pardoned him.

Tho’ the Tribe of Judah (which was David’s own Tribe) were something backward in the Beginning, yet they were the first that came to conduct him home, which occasioned an unhappy Jealousy betwixt the Princes of the other Tribes and those of Judah, as if Judah had ingross’d all the Favour of the King. David unwilling to displease either Party, shifted meddling in the Controversy, which occasion’d a fresh Insurrection.

2 Sam. xx. For many of the other Tribes having followed Sheba a Benjamite (and probably one of Saul’s Family) gathered a considerable Army together, and threatened a new Revolution in the Government; but David upon his Return to Jerusalem first dispatch’d Abishai with his Guards in quest of Sheba, and afterwards Amasa his new General with the rest of his Army.
my. Joab without any Orders from the King went alone with Abishai, taking some Forces with him. When Amasa came up with them (which was at Gibeon) and was going to take upon him the Command of the whole Army, Joab advanc'd with all seeming Friendship to salute him, but when he came within reach he took him by the Beard, and stabb'd him to the Heart, after which he proclaim'd himself General, and pursued after Sheba.

Sheba finding his Affairs in a bad Situation, retir'd to Abel a fortified Town in the Tribe of Naphtali, where Joab besieged him; as he was battering the Wall to make a Breach, and preparing for an Assault, a Woman (probably Governess of the Place) call'd to the Besiegers from off the Walls, and desired to speak with their General; she after address'd her self to Joab in a very handsom manner, gave him to understand that it was no contemptible Place, being of a long time well reputed for the Wisdom and Prudence of its Inhabitants, in agreeing Differences amongst Neighbours; and representing that according to the Law (Deut. xx. 10) Peace ought first to be offered even to Strangers, much more to Israelites, before any Attack is begun, and thereupon she declares her Inclinations for Peace. Joab then inform'd her, that no Evil was intended against the City, provided they would deliver up the Traitor Sheba; she upon this persuades the Inhabitants to cut off Sheba's Head, which was thrown over the Wall to Joab, whereupon he raiseth the Siege and returns with his Army to Jerusalem: His Services upon this occasion were, it seems, thought of that Value, that the King found himself oblig'd to overlook his insolent Behaviour, and restor'd him to his Post of Captain-General.

These two Revellions being thus quieted, not long after there happened a sore Famine in the Land, and the long Continuance of it (which was for three Years) made David suspet that it did not proceed from any common
common Cause, but was inflicted by the immediate Hand of God; he therefore consulted the Divine Oracle to know the Occasion of it, and was given to understand that Saul's Cruelty to the Gibeonites in slaying so many, contrary to the Treaty then in force, was the chief Cause of it. These Gibeonites were not of the Children of Israel, but the Remainders of the Amorites, who in Joshua's time had cunningly drawn the Israelites into a League with them (Josh. ix. 3—17.) which League tho' fraudulently obtain'd, yet was never violated till Saul's time, who, it seems, out of Zeal for Israel slew some of them, tho' when, how, or why it was done is no where mentioned in Scripture; only it does not appear to have been a general Slaughter, for David (being probably directed by God to do so) sent to the Gibeonites to know what Satisfaction they desired, and in compliance with their Demand sent them seven of Saul's Posterity (sparing Mephibosheth the Son of Jonathan) whom the Gibeonites hung up on Gibbets, where they remain'd till God sent Rain on the Earth, for it was the want of Rain which occasioned the Famine.

David being mov'd probably by a vain Curiosity to know the Strength of the Kingdom, commanded his Generals to go through all the Tribes and number the People. Joab remonstrated against it, in a manner more modest than was customary with him, as did also the rest of the Commanders, but to no purpose; for David was obstinately bent upon it, and his Orders were positive: Accordingly after having spent above nine Months in traversing the Country, they return'd to Jerusalem, and brought in a List of eight hundred thousand Men in Israel fit to bear Arms, and of five hundred thousand in Judah; but this numbering cost David and his People dear, having in it something of a bold Presumption, as if he gloried and depended more upon the Strength of his People, than in the Aid and Assistance of God. Others think that

David
David neglected to raise the Lord's Tribute, which was due when the People were number'd according to an express Law, Exod. xxx. 12, 13. But in whatever thing his Sin consisted, he soon became sensible that he had done wrong; and it was not long before the Prophet Gad was sent to offer him the Choice of three Punishments, Famine, Pestilence or War, which he liked best: Where every Punishment was so destructive, it was hard to tell which to prefer; but David at last made choice of the Pestilence, which accordingly was sent. This, beginning at the extreme Parts of the Kingdom, in a very short time destroyed no less than seventy thousand Men; and as the destroying Angel was going to smite Jerusalem, the Anger of God was appeas'd by the Humiliation of the People, and the Sacrifices offered by David upon a Threshing-Floor which he purchased from Araunah the Jebusite, whereupon the Temple was afterwards built, and of which Sacrifices offered by David, God declared his Acceptance by Fire from Heaven, and so the Plague ceased.

The short time that remain'd of David's Life was employed in regulating Matters relating to the Temple, which his Son Solomon was to build, and in settling his Civil and Military Affairs, an Account of which we have in the latter end of the first Book of Chronicles; but while he was thus employed he was seiz'd with a Distemper that chill'd his Blood, and extinguish'd his natural Heat, so that he could not be kept warm in Bed by any Covering of Clothes. He was therefore advis'd, that, to supply him with a natural Heat, a young Virgin should be got to lie in the same Bed with him; for this purpose one Abishag was brought to him, who it's like became his Concubinary Wife, without which the thing had been sinful; for it's said (1 Kings i. 2.) that she lay in his Bosom, a Phrase which every where in Scripture denotes the sole Privilege of a Wife or Concubine (Gen. xvi. 5. Deut. xiii. 6.)
Besides we are told, ver. 4. that the King knew her not, which implies that he might have had carnal knowledge of her without sin: Nor can we imagine why Adonijah’s desiring her in marriage should be so heinous a crime in Solomon’s account, had she not been the King’s wife, and he by this means had design’d to revive his pretensions to the crown. See 1 Kings ii. 17—26.

Adonijah, who next to Absalom was David’s eldest son, taking the advantage of his Father’s age and infirmity, began to entertain thoughts of making himself king, presuming that his Father either could not, or would not obstruct him: He was a Prince of exquisite beauty, very popular, being admir’d by all, and too much indulg’d by his Father. These advantages push’d him on to his ruin and the disquiet of his Father. He had a great deal of Absalom in his complexion, and fail’d not to imitate him in many respects; he by some means or other gain’d Joab the General of his forces and Abiaiab the high-priest over to his interest, who encouraged him in his rebellion. By their advice he invited all the King’s sons (except Solomon) and all the great men of Judah (except Nathan the prophet, and Benaiah the captain of the guard, who with Zadok the other high-priest were not for him) to a sumptuous entertainment at Enrogel, where the purpose of the meeting was (as soon as the Company had well feasted) to proclaim him king. This Enrogel is thought to be the same with the fountain of Siloam near to Mount Sion.

Nathan the prophet having notice of this conspiracy, and knowing God’s designation of Solomon to the crown, David’s choice, and the people’s interest, acquaints Bathsheba with it, advising her by all means to go and press the king immediately to declare her son Solomon his successor, according to the oath that he had formerly made to her, which was accordingly done.
done; and Orders were immediately given for anointing of Solomon at the Fountain of Gibon, which was on the opposite Side of Jerusalem to that where Enrogel was; for these Fountains being Places of great Restort, the doing it there, where was a great Concours of Spectators, made it more publickly known.

These Orders being executed, Solomon was pro-
claim'd King by the sound of Trumpet, and the Choice approved by the loud Shouts and Acclamations of Joy, which appear'd every where among the People of Jerusalem: Adonijab's Party being by this time just upon the point of proclaiming him King, were surpriz'd at the Shouts of the People and the Noise of the Trumpet. So soon as they were inform'd what the Occasion of it was, every Man thought fit to shift for himself. Adonijab fled to the Altar for Sanctuary, but having obtain'd a Promise of Life from Solomon, upon condition he should never attempt any thing for the future against the Government, he was introduced into Solomon's Presence, where he made his Obeisance in acknowledgment of his Preservation, and of Solomon's Superiority.

But as this Inauguration of Solomon was a little too hasty and private, therefore he was anointed a second time in a more publick manner, and thereby fully establish'd on the Royal Throne, either as sole Regent of the Kingdom, during his Father's Life, or as Co-Rex with him, during the short remainder of his Days; for it does not appear that David ever resign'd the Sceptre, till he resign'd his Breath.

David finding his Death approaching, he gave Solomon his last Charge with respect to his Duty to God, and in some Particulars with respect to Shimei, Joab, and old Barzillai; which being done this great Prince died after a Reign of forty Years, and was buried in that part of the City of Jerusalem, which he had taken from the Jebusites, and from him call'd the City.
City of David. His Sepulchre was in being in St. Peter's time, as we see by Acts ii. 29.

Solomon had not been long on the Throne, before an unhappy Occasion offered, which put him upon dispatching his Brother Adonijah, and ridding himself of some of his other Adversaries. We have already observed that Adonijah, even in his Father's Life-time, made bold Pretensions to the Crown, but was defeated and pardoned by Solomon upon Condition of his giving no farther Molestation; but whether taken with the Charms of the beautiful Abishag (his Father David's Concubinary Wife, but not known by him) or whether to revive thereby his Pretensions to the Crown (as is more likely) he by the advice of Joab and Abiathar petitions Bathsheba the Queen-Mother to speak to her Son Solomon to give him Abishag for his Wife, which Bathsheba, not being aware of the Consequence, accordingly did. Solomon suspecting the treasonable Design, sent immediately for Benaiah the Captain of his Host, and put Adonijah to Death, banish'd Abiathar the High-Priest, confining him to his Country-Seat, and placed Zadok in his room; and hearing that Joab was fled to the Altar for Sanctuary, caus'd Benaiah (whom he afterwards made General in his room) to go in, and kill him there. Shimei, who was probably engag'd in this faction, and who otherwise deserv'd a severe Punishment for his cursing David, was only confin'd to Jerusalem as a Prisoner at large, with a strict Injunction not to move out of the Place on pain of Death. Upon this Condition he thankfully accepted of his Life, and for some time kept within the bounds of his Confinement; but having two Slaves that run away from him to Achish King of Gath, he imprudently and without asking leave went thither to reclaim them, and upon his Return by Solomon's Order was put to death.

Solomon
Solomon having thus secur'd his Kingdom at home, by cutting off the Heads of the Faction that were a-gainst him, bethought himself of strengthening his Interest abroad by foreign Alliances; for this purpose he married the Daughter of Pharaoh King of Egypt; but, as we shall see hereafter, this Woman among others contributed not a little to the Perversion of Solomon: It's plain that he began his Reign with a good sense of Religion upon his mind; for we are told (1 Chron. i.) that he took the chief of his Officers and Nobility along with him to Gibeon, where the Original Tabernacle and Altar made by Moses in the Wilderness stood at that time, and there he offered many Sacrifices to God; here God appear'd to him in a Vision, promising to grant whatever he should ask; his Choice was, that God would give him a wise and understanding Heart for the due Government of the People under his Charge, with which Petition God was so well pleas'd, that over and above the Wisdom which he ask'd, he promis'd him such affluence of Riches and Honour as should exceed all other Kings in his days; and upon the Observance of God's Commands should also have the additional Blessing of length of Days bestowed upon him. Solomon therefore (who calls himself but a little Child, not in respect of Years, but in his skill of managing the Affairs of State, ver. 7.) had his extraordinary Wisdom from the immediate Inspiration of God; but his singular Gifts did not supercede the use of ordinary means in the Acquisition of knowledge as we see by Eccles. i. 13, so that by Application he perfected what he had so advantageously received from the hand of God.

It was not long before Solomon had an opportunity of shewing his Wisdom to the satisfaction of all his Subjects; for two Women who liv'd together in one House (they are called Harlots in the Text, ver. 16.) were brought to bed about the same time, but one of them had overlaid her Child; the who found the dead Child
Child by her, accus'd the other of having stole away her Living Child, and left her Dead one in its place; the other persifted that the Living Child was hers. Solomon to find out the true Mother of the Living Child (which was best known by her Compassion and Tenderness) seemingly gave Orders to cut the Child into two parts, and to give each Woman a half; whereupon the real Mother begs that the Child might be saved, even tho' it should be given to her Adversary; but the pretended Mother was clear for dividing it, which gave Solomon a full Conviction, that she who express'd her Compassion for the Child, was its true Mother, and accordingly ordered it to be given her.

1 Kings iv. The Wisdom of Solomon soon diffused an happy influence over all his Dominions, and every Subject was in some degree or other made partaker of it. All Israel liv'd in the greatest Plenty and Safety from its Enemies. His Neighbours were either in Alliance with him, or tributary to him, so that his Dominions extended from the River Euphrates on the East to the Land of the Philistines on the Mediterranean Sea upon the West, and to the River Nile on the South bordering on Egypt: And tho' there was little occasion for any warlike Ammunition, yet he was well provided with thefe, ver. 26. Instances of his Wisdom are said to be as numerous as the Sand of the Sea, ver. 29. and he surpass'd in Learning all the Orientals and Egyptians. People justly fam'd for their knowledge in every useful Science. To shew his Skill in Moral and Natural Philosophy and in Poetry it's said (ver. 32, and 33.) that he spake three thousand Proverbs, part of which is compriz'd in the Book that goes under that Name, and in his Ecclesiastes. We are told that he collected a thousand and five Songs, none of which now remain, but that which goes by the name of the Song of Solomon and the hundred twenty seventh Psalm; and moreover that he knew perfectly the nature of all Animals.
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Animals and Plants, but his Writings relating to these, are suppos'd to have been lost in the Babylonish Captivity. The Grandeur of his Court, his Prime Ministers and Officers, with the Pomp and Magnificence of his Living, are all particularly described in this 4th Chapter of the Kings.

Solomon being now at leisure, he remembred the Charge his Father had given him about building the Temple; and tho' the Materials and Treasure which David had provided were very considerable, yet Wood and Workmanship being chiefly wanted, Solomon therefore applies to Hiram King of Tyre for his Assistance, who readily supplied him with these, for which Solomon was to return him yearly a Quantity of Wheat, Wine, and Oil.

All things being in readiness, in the fourth Year of the Reign of King Solomon the Temple was begun upon Mount Moriah, being in the very place that David had prepar'd in the Threshing-floor of Araunah the Jebusite, and where Abraham long before had been directed by God to offer up his Son Isaac, Gen. xxii. 2. and in his eleventh Year it was finished in all its parts; so that it was seven Years and a half in building, in which a vast number of Workmen were employed. The inner Furniture of this Temple, (which was exceeding rich in Gold, Silver, fine Tapestry and Embroidery) was chiefly design'd and finish'd by a very skilful Artist, whom Hiram had sent; and such admirable Care and Contrivance were used in preparing and adjusting the Materials before they were brought together, and such Dexterity in compleating it, that neither the Hammer nor Ax, nor any Tool of Iron were heard in it all the while that it was in building. A particular Description of this magnificent Edifice and of its principal Parts will be found afterwards in its proper Place.

CHAP.
C H A P. III.

Containing the Scripture-History of the Jews, from the finishing of Solomon's Temple to the end of the Babylonian Captivity.

SECTION I.

From the finishing of Solomon's Temple to the Death of King Jehoshaphat.

THE Temple being finished, the Dedication of it was deferr'd till next Year, which was a Year of Jubilee, and then it was celebrated with great Magnificence in presence of the Elders of Israel, the Princes of the Tribes, and Heads of Families. After carrying in the rich Presents which David had made to it, and setting up the Vessels and Ornaments appointed for the Service of the Altar and Sanctuary, the Levites brought in the Ark of the Covenant, and the Tabernacle of the Congregation with great Solemnity, while the Priests offered an infinite number of Sacrifices in all the Places through which the Ark passed.

Upon this occasion God gave a visible Sign of his Presence and Favour (as he had formerly done, when the Tabernacle was dedicated, Exod. xl. 34, 35.) by the Shechinah or Glory of God, which in a miraculous Cloud filled the Temple, and by a Fire from Heaven consuming the Sacrifices, whereby God as it were took possession of the Place. This Solemnity continued fourteen days, viz. seven in the Feast of Dedication, and other seven in the Feast of Tabernacles, which were no doubt purposely design'd to follow one another, because the Temple succeeded in the place of the Tabernacle.

It's
It's observable that Solomon had a singular Taste for Building, for besides this glorious Temple he built a Palace for himself, another for his Egyptian Queen, and a third call'd the House of the Forest of Lebanon; being his Country-seat near to Jerusalem, where he chiefly resided in the Summer; he also rebuilt and fortified several Cities, built the Walls of Jerusalem, and a Senate-house in the same City call'd Millo, of which more particularly afterwards in the Description of Jerusalem. In all these Undertakings he was supplied by Hiram King of Tyre, both with Men, Money and Materials; and to clear the Debts which he had contracted with him on that account, we are told that he offered Hiram twenty Cities in the Land of Galilee, adjoining to his own Country, until that Debt was satisfied; but these not suiting Hiram's Inclinations, some other Satisfaction no doubt was made him, tho' not mentioned.

Though Solomon for the most part of his Reign enjoyed a profound Peace, yet as there still remain'd some of the old Canaanites in the Land, he without much trouble soon subdued all the Hittites, the Hivites, the Amorites, and Perizzites, and employed them in the Drudgery and servile Labour attending his Buildings, while his own Subjects were either employed about his Person, in his Army, or in Trade; for Solomon took particular Care to cultivate the Trade of the Nation, especially the Trade to Ophir, where was great Plenty of the purest Gold. When his Father David had conquered Edom, or Idumea, he made himself Master of Elam and Ezion-geber, two Ports in that Country situated upon the Red-Sea (2 Sam. viii. 14. compar'd with 1 Kings ix. 26.) Thither Solomon went in Person, built several Ships, and improv'd the Art of Navigation to a great pitch; and for as great a King as he was, yet to encourage his Subjects in Trade, he himself turn'd Merchant: For it's said (2 Chron. viii. 18.) that in one Voyage his Servants brought
brought home no less than four hundred and twenty 
Talents of Gold, which is an immense Sum, however 
computed; which profitable Traffick was afterwards 
carried on more or less (with some Interruptions, 
2 Kings viii. 20. and xii. 22.) for three Generations, 
till the Reign of Abax, when the Sea-Ports above-
mentioned, with that Trade, fell into the Hands of the 
Syrians (2 Kings xvi. 6.)
In short Solomon was one of the richest and most 
magnificent Princes that was then upon the Face of 
the Earth; his annual Revenues were six hundred fifty 
six Talents of Gold, besides the Tributes he received 
from the Kings and Nations in subjection to him, the 
Taxes of his Subjects, and the Customs of Merchan-
dise. In his Time there was such plenty of Gold; 
that Silver was of little value, and no more regarded 
than Stones in the Street. The Utensils of his Palaces, 
the Grandeur of his Court, the Vessels of his Table, 
the Sumptuousness of his Provisions, his golden Buck-
lers, ivory Palace, &c. are particularly describ'd in 
these Chapters: He had moreover rich Presents of va-
rious kinds sent him from all Quarters; so that Solo-
mon now found by Experience the fulfilling of God's 
gracious Promise to him mentioned, 1 Kings iii. 22, 23.
To see the Face and hear the Wisdom of the re-
nown'd Solomon was the prevailing Ambition of the 
great Men of that Age; amongst the many others, 
whom the Fame of his Wisdom and Grandeur drew 
to his Court, the Queen of Sheba was one, who came 
attended with a very great Retinue, and brought with 
her many rich Presents: In her Conferences with him, 
she propos'd several enigmatical Questions, and receiv'd 
from him such clear and satisfactory Answers, that 
she was amaz'd at the Profoundness of his Judgment. 
After seeing the Beauty and Worship of the Temple, 
the Magnificence of his Palaces, and the Economy of 
his Household, she was quite astonisht, and own'd that 
everything far exceeded the Reports she had heard of
of him. After she had thus gratified her Curiosity, she returned to her own Country loaden with Presents, and highly pleas'd with her Visit.

Now was the State of Israel in the height of its Splendor and Glory, and hitherto we have seen nothing in Solomon but what was truly great and wonderful; but the latter Actions of his Life do sadly tarnish and disgrace his Character, and we shall see from the Sequel of his History how his pure Gold became dim, and how precarious the Riches and greatest Dominions on Earth are, when by Sin we have forfeited the Protection and Favour of God, to which alone are owing the Blessings and Possessions of this World. From this fatal Period therefore of Solomon's Apostasy from God, may be dated his own personal Calamities, and the Declension of the Jewish State; which may teach us how dangerous Temptations Prosperity and Plenty are, and above all the excessive Love of Women.

For the wise Solomon, forgetting the Laws of God (upon his Obedience to which all the Promises were conditionally founded) gave way to his loose and ungovernable Passions, and to the Embraces of many strange Women, such as were descended from idolatrous Nations (contrary to the Command of God, Exod. xxxiv. 16.) Nay so unbounded was his Lust, that he had no less than seven hundred Wives, and three hundred Concubines (contrary to another express Command, Deut. xvii. 17.) These perverted his Heart, and seduced him in his old Age to the Worship of several Idols; sad Instances of humane Frailty and the Corruption of our Nature.

This Apostasy and Ingratitude of Solomon so provoked the Lord, that as a Punishment for this his Sin God declar'd he would rend his Kingdom, and would leave to his Son but one Tribe to govern, which was that of Judah, unto which Benjamin was as it were an Appendix, being much mix'd with it; and to make him sensible that this Judgment began already to operate,
rate, he rais'd up several Enemies to the disturbance of his Peace, which he enjoyed without much Interruption, as long as he continued in the Observance of God's Laws; but the most dangerous Enemy of all was Jeroboam the Son of Nebat, a bold and enterprising Man, who being one of Solomon's own Servants, and a Person of great Ability, he had made him Overseer of his Buildings, and chief Ruler in the House of Joseph, that is in the Tribes of Ephraim and Manasseh: God singled him out to be a Scourge to Solomon, and sent the Prophet Abijab to him in the Field, who acquainted Jeroboam that God had appointed him to be Solomon's Successor in ten Tribes of the twelve, and that upon his Adherence to the Service of God the Government of these should be establish'd in his Family.

Jeroboam, it seems, was but ill affected to Solomon before this, but now being encourag'd by the Prophet, he began even before Solomon's Death to stir up the People to a Revolt, of which the King having Intelligence, design'd to have taken him into Custody, but he fled into Egypt, where he continued for the short Remainder of Solomon's Life, who died after a Reign of forty Years, and was buried in the City of David. It's probable that Solomon some time before his Death repented of his Apostasy and return'd to God, and on that occasion wrote his Book call'd Ecclesiastes, or the Preacher, as a Warning to others to beware of the vain Allurements of this World.

It's somewhat strange that notwithstanding the vast number of Solomon's Wives and Concubines, yet the Scripture makes mention of no more than three Children, viz. Rehoboam his Son, and two Daughters spoke of in 1 Kings iv. 11, 15. And tho' Rehoboam's Mother was an Ammonites (Chap. xiv. 21, 31.) and he on that account not entirely an Israelite, yet being the eldest Son, if not the only Son of Solomon, the Kingdom by right belong'd to him, according to the Law then establish'd,
blish'd, which ever after continued in Judah; and therefore, upon his Father's Death Reboboam went to Shechem, where he summoned all Israel (being the most convenient Place, and in the midst of the Kingdom) in order to get himself proclaimed King. Before they would consent to this they desir'd a Redress of certain Grievances, and in hopes of awing him into a Compliance, sent for Jeroboam out of Egypt to appear at the Head of the Assembly.

Reboboam being an imprudent Man made a very false Step upon this his Accession to the Throne; for instead of a gracious Answer, which his Father's old Counsellors advis'd him to, he followed the Advice of some of his young Politicians, which was, that instead of redressing he intended to increase their Grievances. This so disgusted the People that they immediately threw off their Allegiance, and declar'd for another King: So soon as he understood this, he sent Adoram the Collector of his Taxes to appease them, and probably to give them some Assurances they should be lessen'd; but herein he shewed great Imprudence and Infatuation in sending a Man so obnoxious to the People on such an Errand; for nothing is so natural as to hate those that are the Instruments of our Oppression, or any ways employed in it; and the Event prov'd it to be so, for they ston'd him to Death, without so much as hearing what he had to say.

Reboboam too late sensible of his Error, consults his own safety, and flies to Jerusalem; in the mean time these ten Tribes, which had now revolted from the House of David, sent for Jeroboam and created him King, while Reboboam secur'd the other two Tribes of Judah and Benjamin; and thus was that great and goodly Kingdom (which formerly, while united under one Sovereign, was called the Kingdom of Israel) now while in its greatest Glory and Splendor, split into two unequal, but distinct and independent Kingdoms, and for ever afterwards went under different

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Denominations, one call'd the Kingdom of Judah, comprehending that Tribe and the Tribe of Benjamin, and the other call'd the Kingdom of Israel, comprehending the other ten Tribes; the former adhering to Rehoboam, and the latter choosing Jeroboam for their King. Jeroboam was of the Tribe of Ephraim, and it's for that reason we find that the ten Tribes who submitted to him, are sometimes in Scripture called the People of Ephraim, (Isa. vii. 8. Jer. vii. 15.) and the two Nations themselves are often distinguished from each other by the Names of Judah and Ephraim, as in Isa. xi. 13. Hos. v. 12, 13. and vi. 4.

Before we enter upon the particular History of these two Kingdoms, it may not be improper to observe, First, That this Division was the Cause of most of the Evils which befell them, and occasioned their warring against each other, till they both became a Prey sooner or later to their Enemies, against which their mutual Agreement and united Forces might have secured them. Secondly, That many of the Kings of Israel came to the Throne by Violence and not by rightful Succession; whereas the Kings of Judah, being the Posterity of David, all reign'd by Right of Inheritance, each King succeeding his Father in the Throne; wherein the Promise of God to David was plainly fulfilled, that he would set up his Seed after him (2 Sam. vii. 12.) Thirdly, That amongst the twenty Kings of Judah these six only were religious, viz. Asa, Jeboiahiah, Azariah, Jotham, Hezekiah, and Josiah, all the rest being more or less tainted with Idolatry; and that of all the nineteen Kings of Israel only Jeboam and Jebru are noted to have done some good in destroying the Image of Baal. Fourthly, That the capital or chief City of Judah was Jerusalem, and that of Israel was at first Shechem (1 Kings xii. 25.) and then Tirzah (1 Kings xiv. 17. and xvi. 8.) which last Place appears to have been a pleasant City, as we gather from that Expression in Canticles, Thou art beautiful,
beautiful, O my Love, as Tirzah, Chap. vi. 4. Afterwards the Capital was remov'd by King Omri to Samaria, being the chief City of the Tribe of Ephraim, (1 Kings xvi. 23, 24, 29.) and this continued to be the regal City of Israel, till a Period was put to that Kingdom; whence the Prophets often understood by Samaria the Kingdom of Israel (Hos. viii. 5, 6.) as by Jerusalem the House of David; and by Zion they describe the Kingdom of Judah. First, That, tho' the Revolt of the ten Tribes from the House of David was pretty general, yet the Priests and Levites who were dispers'd in Cities up and down the whole Land, and whose Business it was to instruct the People in the Law, and officiate at Jerusalem, and a few others out of every Tribe being induced by their Example, did not revolt, but refered to Rehoboam at Jerusalem (2 Chron. xi. 13—16.) tho' it's plain from Ezekiel xliv. 10. that some even of the Levites turn'd Idolaters, who no doubt remain'd with Jeroboam. We see also (in 1 Kings xii. 17.) that such of the Children of Israel as dwelt in the Cities of Judah (viz. the Simeonites, who had by Lot some Cities assign'd them, locally situated within the Tribe of Judah, Josh. xix. 1.) continued in their Allegiance to Rehoboam: As on the other hand it's very likely that the extreme Parts of Benjamin, which lay contiguous to the revolting Tribes, join'd with them; which might give occasion to that Expression in 2 Kings xii. 20. and in some other Places where it's said, That none (i.e. no one entire Tribe) followed the House of David, but the Tribe of Judah only; for otherwise we find all along, that the main Body of the Tribe of Benjamin adher'd to David in Conjunction with the Tribe of Judah. Lastly, From the following History of these two Kingdoms it will appear that, tho' God was much provok'd by the Idolatries and Apostasies of the Kings and People in both Nations, yet such was his Goodness that he still owned them, and sent them Prophets to direct and reclaim them;
them; until at length by their repeated Sins God was provok'd to deliver them up a Prey to their Enemies.

After this Digression we return to the particular History of these two Kingdoms of Judah and Israel, which by reason of the near Connexion of their Affairs, and the consequent Differences which this Separation naturally occasion'd betwixt them, is jointly interspers'd in the Books of Kings and Chronicles; but as we purpose to abridge this History as much as possible, I shall observe only such Occurrences as are most remarkable, leaving the Reader to his own Perusal of the Sacred History in Circumstances of lesser Moment.

We left Reoboam at Jerusalem in possession of the two Tribes of Judah and Benjamin, and Jeroboam his Competitor at Shechem, where he was proclaim'd King of Israel. Reoboam intending to recover his Right rais'd an Army of a hundred and eighty thousand Men, but while they were on their March the Prophet Simeon, by Direction from God, advis'd them to return home, it being the Will of God that this Division should take place, which Commission was obeyed, and this Army disbanded.

Jeroboam the more effectually to secure those who had declar'd for him, and fearing left his Subjects might return to their Allegiance to the House of David, if they were permitted to go up thrice every Year (as the Law directed) to offer their Sacrifices at Jerusalem, appointed other Places of Worship, and set up two Images or golden Calves, like the Idols of the Egyptians, among whom he had lately been, one at Bethel in the Southern, and the other at Dan in the Northern Parts of his Dominions; telling the People that these were their Gods, and that to these only religious Worship was due; and that therefore they had no occasion to give themselves the trouble of a Journey to Jerusalem on that account. And because the Priests and Levites would not comply with him in these
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These Idolatries he banish'd them, and seiz'd on their Possessions, and employed any others that offered in their place, tho' not of the Tribe of Levi. This accurs'd Policy in keeping the Israelites from going to Jerusalem, by paying their Worship at Dan and Bethel to these Idol Gods, was continued by the following Kings of Israel, and is often called the Sin of Jeroboam which made Israel to sin.

To give the better Countenance to this new-invented Religion, Jeroboam himself was accustomed some times to officiate as Priest: One time particularly, as he stood by the Altar at Bethel, a Prophet not nam'd came to him, and told him that the same Altar by which he stood, should one Day be destroyed by a Child to be born of the House of David, whose Name should be Josiah; and as a Proof of this his Prediction, added that the Altar should immediately be split. Jeroboam incens'd at this freedom of Speech against his new Religion and Altar, stretched out his Hand, and called on some of his People to seize the Prophet, for which Profanennes of his Hand withered, and the Altar split asunder; so that the Fire and Ashes that were thereon fell to the Ground, but upon the Intercession of the Prophet his Hand was restor'd; and this remarkable Prophecy came exactly to pass in the time of Josiah King of Judah, three hundred and forty Years afterwards, as we shall see in the History of that King.

Not long after this, Jeroboam's Son (whose Name was Abijah) fell sick; he being anxious to know the Event, sends his Queen in disguise to a Prophet (also call'd Abijah) then at Shiloh; and because this Prophet was then blind, they thought they might easily impose on him; but before the Queen came in, God had discovered the whole matter to him, so that upon her Entry he call'd her by her Name, upbraided Jeroboam for his Ingratitude and Apostasy, foretold the Extirpation of his Race, and the Death of the sick Child.
Child, and threatened fore Judgments upon Israel; whereupon the Queen return'd home, and as she entered the Threshold of the Door the Child died: Notwithstanding of which Judgments foretold and effected, they wrought no Reformation in wicked Jeroboam, for he still persisted obstinately in his Idolatry.

Nor was his Rival Rehoboam King of Judah much better: He indeed for three Years kept up the Worship of the true God at Jerusalem; but soon after he degenerated so grossly into Idolatry, that he and his Subjects exceeded all that went before them; for it's said they set up Images and Groves upon every Hill and under every green Tree, and introduced many other detestable Sins for which the Canaanites were expell'd. These Impieties provok'd the divine Vengeance, which in the fift Year of his Reign brought upon him an Invasion from Shishak King of Egypt, who rifled the Temple and Royal Treasure of their rich Furniture and Moveables, so that he left the State much impoverished to Abijam his Son, second King of Judah, who in the Book of Chronicles is call'd Abijah.

This Prince was of an active and martial Spirit, and being determin'd to recover his Right of Succession to the ten revolted Tribes, he rais'd an Army of four hundred thousand Men. Jeroboam, whose Territories were much larger, got together an Army of double that number; notwithstanding of this Inequality Abijam was resolv'd to give him Battle: Before they engaged, Abijam got up on an Eminence (having probably beforehand desired a Parly) where he expostulated with the Israelish Army, in very moving Terms, the Injustice of their Cause, his Right of Succession, and the Expectance he had of divine Assistance. Jeroboam being resolv'd to answer him only by dint of Sword, surrounds Abijam's Army, who seeing themselves in this unhappy Situation, apply to God for Assistance; then the Priests blowing the Trumpets,
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Trumpets, the Soldiers gave a great Shout, and charg'd the Israelites so vigorously, that they soon gave way, and loft no less than five hundred thousand Men, the greatest Slaughter that we read of, either in sacred or profane History.

Jeroboam afterwards was never able to make head against his Adversary, who seiz'd on many of his strong Cities, particularly Bethel where one of the golden Calves had been set up; but we read nothing of Abijam's destroying it; nor is it probable this was done, because of the Character given him by the sacred Historian (1 Kings xv. 3.) for which reason it might be, that God shortned his Days, he having reigned only three Years.

Asa the third King of Judah succeeds to his Father Abijam: He was a Prince of great Piety and Virtue, came peaceably to the Throne, and reign'd quietly for the first ten Years: He reform'd many Abuses, broke down all the Idols and their Altars, and by all the Enforcements of regal Authority engaged his Subjects to be religious. He was invaded by Zerab, who is call'd an Ethiopian King, with a Million of Men, but Asa routed him with a much inferior Force: Afterwards he enjoyed Peace for five Years, during which time, by the Advice of the Prophet Azariah, he set about a thorough Reformation in Religion, not sparing even his own Mother, whom he banish'd from Court because of her Idolatry.

This his Zeal made many of the Subjects of Israel, who feared God, come over to him in great Numbers to Jerusalem, which the then King of Israel resolved to put a stop to, and for that end fortified Ramah, so that by keeping a Garrison there, he propos'd to cut off all Communication between his People and those of Judah. Asa by many rich Presents engages the King of Syria on his side, who attacking the King of Israel upon one hand, gave Asa an Opportunity of demolishing Ramah on the other;
but as he had in this shewn a Distrust of God's Power, he was reproved for it by the Prophet Hanani: Instead of receiving the Reproof with a due Temper, Aja (now grown peevish by the Gout) imprison'd the Prophet, and oppres'sd some of his Subjects, so that his Reign which continued forty one Years, did not end so well as it began.

While Aja reign'd in Judah, Israel was in the Hands of seven or eight Princes who succeeded each other, viz. Jeroboam, Nadab, Baasha, Elab, Zimri, Tibni, Omri and Abab: Of whom the sacred History has given us but a short Account, except of Abab, whose Reign co-inciding mostly with the Reign of Jebozaphbat shall be taken notice of afterwards. What relates to the rest will be found intermix'd with the History of Aja in the Passages quoted on the Margin. These were vicious and debauch'd Princes, and many of them came to the Throne by assassinating their Predecessors, and all of them grossly hardned in Sin and Idolatry.

After the Death of Aja his Son Jebozaphbat succeeded him, being the fourth King of Judah; he was a pious Prince and excell'd his Father in the Reformation of Religion. At his Accession to the Throne, the People were grossly ignorant of the Law, and therefore he sent itinerant Priests and Levites through all his Dominions, to expound the Law and instruct the People in their Duty to God. This procured him the Love of his Subjects and the Fear of his Enemies; insomuch that the Philistines and Arabsians sent him yearly Presents, so certain it is that, when a Man's Ways do please the Lord, he maketh even his Enemies to be at peace with him. And indeed the Prosperity of all the Kings of Judah depended upon their firm Continuance in the true Religion; nor did they ever fall into the Hands of their Enemies, but when they had first fallen from God.
Here we must leave Jebothaphat a little, and take a view of the Affairs of Israel, and some remarkable Occurrences recorded in Scripture of Abab King of Israel: He was one of the wickedest Princes, and the most abominable Idolater that ever sat on the Throne of Israel. He not only continued the Worship of Jeroboam's Calves, but having married Jezebel a wicked Woman, by her Influence was guilty of gross Impieties; a fair Warning to every one of being cautious not to yoke in Marriage with such as are void of the Fear of God.

However, in the midst of this bold Impiety, Israel had the Happiness to be bless'd with an eminent Prophet Elijah the Tisbite, (call'd Elias, Luke iv. 25. James v. 17.) He was a Person of a great and elevated Soul, of a generous and undaunted Spirit, a zealous Defender of the Laws of God, and a just Avenger of the Violations of God's Honour: Some make him an Angel sent from Heaven in the midst of the general Corruption of the World, to preserve the true Worship of God; but where the Scripture is silent all Particulars of this kind are of small Authority. This Prophet was sent by God to Abab to let him know, that God intended to bring a sore Famine (occasioned by want of Rain) upon the Land, which should continue for above three whole Years; he having delivered his Message, retires by God's Command out of the reach of the incens'd King to the Brook Cherith on the East of Jordan, where he conceal'd himself for a whole Year, and was miraculously fed by the Ravens, which brought him Bread and Flesh twice every Day; and for Drink he had the Water of the Brook; but the Brook drying up for want of Rain, by God's Appointment he was directed to go to Zarephiba (call'd by our Saviour Sarepta, Luke iv. 26.) in the Territories of Sidon; where a Widow Woman should entertain him.

By
By this time the Famine was become pretty general, having spread over the Country of Sidon as well as Israel: As he came to Zarephath he met the Widow, to whom he was directed, gathering Sticks; he de- sir’d of her a little Water and a Morrel of Bread; she solemnly protested that she had but a handful of Flour in a Barrel, and a little Oil in a Cruse, and that she was picking up some Sticks wherewith to bake a Cake for her self and Son, which she suppos’d would be their last Meal. The Prophet encouraged her by letting her know, that, as long as the Famine lasted, her Flour and Oil should not fail, which prov’d true; for upon that little Store she and her Son and the Prophet liv’d for the Space of two Years; and to convince the poor Widow, that she was under the special Protection of God during his Abode in her House, her Son died, but the Prophet by his Prayers miraculously restor’d him to Life again.

After Elijah had liv’d in this Obscurity for the Space of two Years, God intending to remove the Famine, commanded him to return to Israel. In his way he met with Obadiah one of King Abab’s Domesticks, who had been sent out to seek Forage for the King’s Cattle; so scarce was it by reason of the Famine all over Samaria. This Obadiah was a religious Man, and had conceal’d many of the Prophets during Jezebel’s Persecution of them: Elijah told him that he desir’d to speak with the King. At first Obadiah begg’d to be excus’d, but at length acquainting Abab with it, Abab himself went to meet Elijah. The King at first began to upbraid Elijah, as being the Caufe of the publick Calamity; but Elijah boldly tax’d him with the Worship of false Gods as the Source of his and their Misery; and that if he would summon his Priests and his People together, he would give them a convincing Proof that their Gods were false Gods.
Abab being convinc'd that the Nation's Remedy was in his Hands (because of what he spoke, 1 Kings xvii. 1.) agreed to this Proposal; accordingly in a great Assembly met upon Mount Carmel, where were present four hundred and fifty Priests of Baal, Elijah propos'd that these Priests should call upon their Gods, and he would call upon the Name of the Lord bis God, and that the Deity who should make it appear, he had heard their Prayers by consuming the Sacrifices to be offered with Fire from Heaven, should be owned as God: This Proposal was so fair that none could gainsay it; accordingly the Priests of Baal prepared their Altar, and placed their Sacrifices on it, and continued calling on their Gods by a strange Farce of Devotion, till the Day was half-spent, but to no purpose, for Baal was deaf to their Invocations. Elijah upon the other hand, after bantering them (as justly he might) repair'd an old Altar which had been formerly erected there, upon which he placed his Sacrifice, and having prayed to God, immediately a Fire came from Heaven, and consumed the Sacrifice, the Wood, the Stones, nay the very Dust of the Place, and the Water round the Altar, insomuch that the Miracle drew a Confession from the People, that the God of Elijah was the only true God; whereupon Elijah ordered them to seize on the Priests of Baal as a Pack of Cheats and Impostors, which they did, and carrying them down from the Mountain, slew them at the Brook Kishon. Elijah going further up Mount Carmel, from whence he had a view of the Mediterranean Sea, prayed for Rain, which, by his Servant's perceiving of a small Cloud to rise from the Sea, he soon understood was approaching, and therefore he and King Abab haste to Jezeel.

When Elijah came there, Queen Jezebel understanding what he had done to the Prophets of Baal, vowed Revenge; Elijah not thinking himself safe in Abab's Dominions, retires to Beer-sheba, and from thence to Mount Horeb, where God at first delivered the Law.
Law to Moses; and tho' betwixtBeersebea and Horeb it is not above a hundred and fifty Miles, yet God thought fit to keep him wandring in that pathless Wilderness forty days and forty nights, as he had done to the Israelites forty years, till at length he was conducted to this sacred Mountain. During this Journey he was one night extremely fatigued, hungry and ill provided; he laid himself down under a Juniper-Tree, sick of the World, and desirous to leave it: Here he slept till an Angel waked and fed him, and by the strength of that Repast he came to the Mount of God, where he was blest with a remarkable Vision, and encourag'd in his Zeal for God's Service, and was assure'd that there were seven thousand in Israel who had not bowed the knee to Baal; a small number however in such a populous Country, and a sad Proof of the great Prevalency of Idolatry. Sometime after this the Prophet was directed by God to return to his own Country. In his way thither he met with Elisha at the Plough, whom God had appointed to be his Successor in the Prophetick Ministry; he carried Elisha along with him, and kept him as his Servant as long as he remained on Earth; of whom afterwards.

Not long after this Benbadad King of Syria invades Abab King of Israel with a vast Army, and invested Samaria his Capital City; but he was defeated and had much ado to escape with his Life: The next Year Benbadad made a second Invasion in hopes of getting an Opportunity of attacking Abab in a Valley, foolishly believing that the God of Israel was the God of the Mountains, but not of the Valleys; but in this Enterprize Benbadad came off with no better Success, and in both Invasions Abab (however undeserving) was instructed how to act by a Prophet sent to him by God: But tho' Abab was thus favour'd, yet, instead of destroying Benbadad when he had it in his Power, he concludes a League with him, which was so displeasing to God, that he denounced a severe Sentence against
against him and his Kingdom, which was afterwards executed in the Reign of Hazael.

Abab instead of humbling himself added this further Offence to his other great Crimes: Not far from the Palace of Jezreel there was one Naboth who had a Vineyard, which Abab was very desirous of obtaining, as lying contiguous to his Garden. Naboth, tho' he was offer'd an Equivalent either in Land or Money, yet would by no means part with it, as being his Paternal Inheritance, and the Alienation contrary to the express Command of the Law (Levit. xxv. 23. and Numb. xxxvi. 7, &c.) of which Naboth was a conscientious Professor. This gave Abab such uneasiness, that in great discontent he took his Bed, and was so fullen that he would not eat his Meat. His Queen Jezebel soon found an Expedient to answer the purpose, for she, in the King's name, sent Letters to the Elders and great Men of Jezreel, and under a religious Pretence, as if Naboth had blasphemed God and the King, caus'd a Fas to be proclaim'd, and afterwards brought Naboth to a Trial, while she in the mean time had suborn'd two false Witnesses to depose against him. By the Law of Moses it was Death to blaspheme God (Levit. xxiv. 16.) and by Custom it was Death to revile the King (Exod. xxii. 28.) The first Crime, tho' a specious Pretext, would not do the business, because in that Case his Goods came to his Heirs, whereas for Treason against the King his Estate was forfeited to the Crown. These Crimes therefore being fix'd against Naboth by the two false Witnesses, he was carried out of the City and stoned, whereupon Abab took possession of his Vineyard; but for this God by the Prophet Elijah denounced a dreadful but just Doom against Abab and Jezebel and their Posterity, which was in part fulfilled against Abab (1 Kings xxii. 38.) and afterwards against his Son Jeboram and his Queen Jezebel (2 Kings ix.) and at last by the total
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Book I.

total Extermination of Abab's Posterity and Relations (2 Kings x.)

But to return to Jefoshabad: Tho' he was a good and a pious Prince, yet there was this great Blemish in his Reign, that he married his Son Jeforam to Athaliah Daughter to Abab King of Israel (2 Kings viii. 18.) with this view very probably, that if Abab should die without Issue-Male, he might have a chance to reunite the two Kingdoms of Israel and Judah; but this worldly Policy displeas'd God, and involv'd his Family in several Troubles.

This imprudent Marriage occasioned an Interview betwixt these two Kings; for Jefoshabad went to Samaria to visit King Abab, where he was splendidly entertain'd, and agreed to attend Abab to the Siege of Ramoth-gilead; tho' after consulting with Micah the Prophet he was told, that the Enterprize would prove fatal to Israel, and to Abab in particular, for which King Abab ordered Micah to Custody. Accordingly they went to Ramoth-gilead, where the King of Syria was encamp'd; but in the Attack Abab was kill'd in his Chariot, which being stain'd with his Blood, the Dogs licked it as they waft'd the Chariot in the Pool, whereby the Prophecy of Elijah was in part fulfill'd, as has been already observed.

Tho' Jefoshabad narrowly escap'd in this Battle, and return'd in safety to Jerusalem, yet God by the Prophet Jefu gave him a gentle Reproof for having thus assisted the avowed Enemy of God. This fault however he in some measure repair'd by the good Orders he establish'd in his Dominions, both in Civil and Religious Affairs. The Reformation he made was so acceptable to God, that upon a formidable Invasion made on his Kingdom by the Moabites and Ammonites he proclaim'd a Fast, and God heard his Prayers in a remarkable manner, being assur'd he should gain a Victory.
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Victory without striking a Stroke, which accordingly came to pass; for he having march’d to the Place where the Enemy lay, found nothing there but dead Bodies. It’s certain God can easily infatuate his Enemies and defeat their Designs when he pleases, by arming their own Passions and Mistakes against one another; so here it’s probable some Jealousies and Animosities arising in this Army (which consisted of a mixt multitude of divers Nations, Chap. xx. 1, 2.) these by degrees broke forth into secret Ambushments of one Party against another, ver. 22. and then into open Hostilities and mutual Slaughter, ver. 23. tho’ some are of Opinion that this was done by the Ministry of Angels. This Defeat, in which the hand of God was so visible, struck such a Terror into the neighbouring Nations, that Jehoshaphat enjoyed an uninterrupted Peace all the rest of his Reign, which continued twenty five Years.

SECTION II.

From the Death of Jehoshaphat to the Captivity of the Ten Tribes and the final Destruction of the Israelish Kingdom.

Jehoshaphat was succeeded in the Kingdom of Judah by his Son Jehoram the fifth King, who was xxi. a degenerate Son from so pious a Father, and became worse by the marrying of Athaliah Daughter to wicked King Ahab. It appears (from 2 Kings viii. 16.) that this Jehoram had been taken by his Father into the Government four Years before his Death.

To prevent Confusion the Reader is desir’d to take notice, that in the Sacred History there is mention made of two Jehorams (sometimes call’d Joram) who reign’d much about the same time. This Son of Jehoshaphat is one, spoke of in the Chapter quoted in the Margin, and the second Son of Ahab, who was Successor
cessor to his Brother Abaziab King of Israel, is the other (2 Kings iii. 1.) of whom afterwards.

2 Kings ii.

It was about the beginning of the Reign of this Jebooram King of Judah (or as some rather think in the end of Jebofshapbat's Reign) that Elijah the Prophet was translated into Heaven, which happened in a very miraculous manner. God very probably had given him Intimations of this sometime before, and therefore he went to Bethel and Jericho, to take his leave of the Prophets there, and acquainted Elisha with it, who thereupon determined not to leave his Master, as long as he continued upon Earth. With this Resolution therefore he set forward with Elijah, who was now shaping his Course towards his native Country of Gilead, from whence he was translated. In their way thither, they were obliged to pass over Jordan; therefore Elijah struck the River with his Mantle, which instantly divided into two Parts, so that they went over on dry Ground. This was done in sight of fifty of the Sons (or Scholars) of the Prophets, who it seems had convoy'd them that far. Thus Elijah and Elisha went on till they came to the Place of Elijah's Ascension, where there appear'd as it were a bright Chariot, and Horses running towards them on the ground, and coming between Elijah and Elisha, parted them. Elijah mounts the Chariot, and in a great gulf of Wind (directed probably by Angels) was transported into Heaven, while Elisha was left behind. Elijah's Mantle dropping from him in his Ascent, it was taken up by Elisha, who therewith in his Return divided the Waters of Jordan, and repassed it, as had been done before by Elijah.

Elisha being endued with a large measure of the Spirit of Prophecy (as he desir'd) returns to Jericho, where the Prophets being convinc'd, that the Spirit of Elijah rested upon Elisha, they accordingly recogniz'd him as his Successor. Here at the Request of the Inhabitants of Jericho, he cur'd the Brackishness of their Water,
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Water, and the Barenness of their Soil. From thence passing through Bethel, he came to Mount Carmel, where probably there was a School of the Prophets, and from thence proceeded to Samaria, where he had soon Opportunities enough of exerting his Prophetick Office.

Jeboam King of Judah who succeeded his Father 2 Chron. Jeboahapat, began his Reign with the Slaughter of his Brethren and many of his Nobles: He obtain'd a Victory over the Edomites, but could not keep them in Submission, nor prevent the Revolt of Libnah one of his own Cities. His Country and Palace were plundered by the Philistines and Arabians, who carried away his Wives and all his Children, except the youngest Jeboabaz; and at length to compleat his Misery, and what was threatened in Eliah's Letter to him (mentioned ver. 12.) his Bowels fell out, and he died in a very loathsome manner after a Reign of eight Years. He was succeeded by his Son Jeboabaz, who is called Abaziah, 2 Chron. xxii. 1, and Azariah, ver. 6. and was the Sixth King of Judah.

But to return to the History of the Kings of Israel: 1 Kings Abab being kill'd in a Battle by the Syrians, his Son Abaziah succeeded him, who inherited all his Father's Vices, as well as his Kingdom. Here again we must advise the Reader to beware of mistaking the Sacred History, with regard to these two Kings of Judah and Israel, who enjoyed the same Name of Abaziah, tho' their Reigns did not exactly co-incide.

The Reign of this Abaziah King of Israel tho' short (not above two Years) yet was inglorious and full of Trouble; for in the first Year of his Reign the Moabites, who had always been obedient to the Kings of Israel, ever since their Separation from the Kingdom of Judah, revolted after the Death of Abab, and refus'd to pay their ordinary Tribute; nor...
had Abaxiab power or leisure to bring them under Subjection, for in the second year of his Reign he receiv'd such a Hurt by a Fall from a Lattice in the Roof of his House, as reduced him to a very bad State of Health; he was anxious about his Recovery, and sent to inquire of Baal-zebub the God of Ekron whether he should recover. Elijah the Prophet met his Messengers by the way (for this happened before Elijah's Translation) and bid them go back, telling them that the King would certainly die: This so enraged Abaxiab, that he sent a Captain and fifty Soldiers to apprehend Elijah, but upon their approach, the Prophet called for Fire from Heaven, which destroyed them. The like he did to another Captain and his Company sent upon the same Errand; but when the third came in a more submissive manner, and begg'd his Life and the Lives of his Soldiers, Elijah went with them to the King, and told him from his own Mouth what he had before told the Messengers, which accordingly in a short time afterwards came to pass. He was succeeded by his Brother Jeboram.

This Jeboram King of Israel was not quite so wicked as his Father and Brother; for it's said that he remov'd the Idols of Baal, tho' he still continued the Golden Calfes, which was the State-Engine to keep up the Division between Israel and Judah. In the beginning of his Reign he engaged in a War with Mesha King of Moab, who had refuse'd to pay the Tribute due to the Crown of Israel, in which War he was assist'd by Jebofshaphat, and by the King of Edom, who was then no more than Deputy to Jebofshaphat. In their march against the King of Moab, their Army was miraculously provided with Water by Elisba the Prophet: They attack'd the King of Moab first in the Field, where they defeated him, killing great Numbers on the Spot, and then in his capital City, where they reduc'd him to such Extre-
mity, that he sacrificed his eldest Son upon the Wall of the City in the sight of the Israelites Army, hoping by so costly a Sacrifice to appease his false Deities, which barbarous Action struck such Horror among the Israelites, that they rais'd the Siege, and retir'd to their own Country, to prevent the like being done again.

Upon raising this Siege the Prophet Elisha (who had accompanied the three Kings in this Expedition) return'd to Samaria, where he wrought several remarkable Miracles. But the Miracle which the Sacred History chiefly insists on, is the Cure of Naaman's Leprosy, which was perform'd by his dipping seven times in the River Jordan in conformity to the Law, (Levit. xiv. 7.) for which Cure Elisha refus'd any Present from Naaman. Gebazi however, who was Elisha's Servant, was more covetous, for he resolv'd to get something by the Cure, followed Naaman, and in his Master's Name forged a gross Lye, by which he procur'd two Talents of Silver, and two Changes of Garments; but no sooner did he return, than his Master began to tax him with what he had done, which Gebazi denying, Elisha denounc'd this Sentence upon him, That the Leprosy, whereof he had cur'd Naaman, should adhere to him and his Family for ever, which accordingly that very Moment took place.

Notwithstanding of Elisha's remarkable Cure of the Syrian General, yet Benhadad the King of Syria vi. still continued his Enmity against Israel; for he rais'd a great Army and laid Ambuscades against Jecoriam, but his Counsels were defeated by Elisha, who by the Spirit of Prophecy was inform'd by God of his Deligns; and acquainted Jecoriam with them. Benhadad suspecting that this was owing to Elisha; sent a Detachment to seize the Prophet at Diblun near Samaria: Elisha having notice of their Approach
proach by his Servant (who in a great Fright came and told him not fear, for he had a better Army to defend him, than those that came to attack him; and Elísha praying to the Lord, his Servants Eyes were opened, and he saw the Mountains covered with Horses and Chariots of Fire, all around his Master. Upon the Approach of the Syrians the Lord struck them with Blindness, so that upon the Prophet's persuading them that they were out of the way, in this bewildered Condition he led them into the midst of Samaria, where, at the Prophet's Request, God opened their Eyes again to shew them the Danger they were in. The King of Israel having so great a Party of the Enemy in his Power, would have put them to the Sword, but Elísha dissuaded them from it, alluding they were Prisoners of War; and to create a good Opinion in the King of Syria of the Israelites, advis'd Jebooram to give them their Liberty and let them go, which he generously consented to.

But this did not prevail with Benhadad to relinquish his old Grudge against Israel, for not long after he laid Siege to Samaria, and reduced the City to such Distresses by the Extremity of Famine, that Mothers were constrain'd to eat their own Children, a strange pitch of Necessity, and a terrible Effect of the Divine Vengeance! which Móses had long before told the Israelites, that it would be their Case, if ever they rebell'd against God, (Deut. xxviii. 53,) and which happened afterwards at the Siege of Jerusalem, (Ezek. v 10.) Jebooram being inform'd of this, in a Fit of Rage vowed to cut off Elísha's Head, whom he took to be the Cause of all his Calamity, and accordingly sent an Officer for that Purpose, whom he himself followed to see the Execution done.

Upon their Approach Elísha assured them, that, if they would stay but twenty four Hours more, they
they should see incredible Plenty in Samaria, which accordingly came to pass by the Information of four Lepers, whom they had shut out of the City; for the People of Samaria, tho' addicted to Idolatry, did nevertheless observe the Ceremonial Part of the Law, (see Levit. xiii. 46.) These four Lepers lay under the Walls of the City until they were at the point of Starving; in this Condition they went to the Syrian Camp, where to their great Surprize they found their Army had suddenly fled, having been affrighted by a Noise in the Air, as of an Army in full march against them; which made them betake themselves to their Heels, without ever striking their Tents, which they left provided with Riches and all manner of Necessaries. The Lepers, after satisfying their Hunger, return'd to the Gate of Samaria, and gave the Porter notice of the Enemies Flight, who immediately acquainted Jeboam with it: The King at first thought that this was a Stratagem of the Syrians, to draw his People out of Town, and so fall upon them, and therefore sent out some Parties to reconnoitre the Enemy. This Party returning confirm'd the Report of the Lepers. Upon this the People of Samaria rush'd out of the City in great Numbers, and brought in such quantities of Provisions, that Corn was sold at the Price which Elisba mentioned, and within the Time he foretold.

After this miraculous Raising of the Siege of Samaria, Benhadad was determ'd from making any farther Attempts upon Israel; nor do we hear any more of him in the Sacred History, after Eliseba went to Damascus the Capital of Syria, to execute the Order of declaring Hazael King of Syria, which was originally given to Elijah his Predecessor (1 Kings xix. 15.) Upon his Arrival there, Benhadad being sick sent this Hazael, who was one of his Prime Ministers, to enquire of the Prophet about the Event of his Disease. The Prophet told Hazael, that, tho'
the King's Disease was not mortal, yet he would certainly die; assuring Hazael at the same time, that by Divine Appointment he was to be King of Syria. At these Words Hazael's Ambition took Wing, and next Day he stifled Benhadad and usurp'd his Throne.

2 Kings ix. The next thing which Elisa did, was to anoint Jebo King of Israel, pursuant to the Order given to Elijah (1 Kings xix. 16.) By the Divine Decree he was to be the Instrument of punishing the House of Abab for their manifold Impieties according to the Prophecy of Elijah, mentioned in 1 Kings xxi. 17, &c. This Anointing of Jebo was not perform'd by Elisa himself, but by one of his minor Prophets, whom he sent upon that Errand to Ramoth-Gilead, where Jebo commanded as Captain General, in the Absence of King Jeboram who had been wounded, and retir'd thence to Jezreel to be cured of his Wounds. The Officers that were with Jebo being acquainted with what was done, at first look'd upon the Prophet as a kind of Mad-man; however upon more serious Deliberation they with a general Consent proclaim'd Jebo King, and with a good Body of Forces march'd directly to Jezreel, where Jeboram was, not being yet recovered of his Wounds, and also Abaziah King of Judah his Sitter's Son, who had come there to visit him.

Jeboram being appriz'd of this, mounts his Chariot, taking his Friend Abaziah with him, and as the Providence of God would have it, met Jebo in the very Portion which his Father Abab had unjustly seiz'd from Naboth the Jezreelite: Jeboram soon perceiv'd that Jebo came in an hostile manner, whereupon he turn'd his Chariot and fled, but Jebo soon overtook him, kill'd him with an Arrow, and threw his Body into Naboth's Field. Abaziah King of Judah (who was in the same Chariot with Jeboram) endeavouring to make his Escape, was pursu'd and mortally wound'd, and died as soon as he reach'd Megiddo; then Jebo makes the best of his way to Jezreel, where Jezebel Mother
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Mother of Jeroboam and Widow of King Abab was, who had painted and drest'd herself in her Royal Robes. Jebu ordered her to be thrown out of a Window, by which Fall her Blood stain'd the Walls of the Palace, and the Horses trampled her under foot; and when Jebu, in consideration of her Quality, had given Orders to bury her, there was found nothing of her remaining but her Skull, her Feet, and the Palms of her Hands, all the rest of her Body being devoured by the Dogs. So punctually was Elijah's Prediction (1 Kings xxix.) fulfilled concerning this wicked and idolatrous Woman, and the Posterity of Abab, as was formerly observed.

But the Accomplishment of the Divine Decree did not stop here, for after the great Men at Samaria (who had the Care of the Princes of the Blood) had consented that Jebu should be King, he demanded of them to send him the Heads of all the Royal Princes under their Tuition, who were no less than seventy, in which he was punctually obeyed: Afterwards he exterminated even the most distant Relations of Abab's Family, the great Men of his Court, and all his Friends; and to crown all with a religious Grace and an Air of Reformation, he caus'd his Guards to kill all the Priests of Baal, after he had by Proclamation solemnly assembled them in the Temple of Baal under pretence of offering Sacrifice: He demolished also their Temple and Images, and destroyed the Worship of Baal in Israel; for which he was so far rewarded by God, that he entail'd the Crown upon his Family to the fourth Generation: However all this pretended Reformation was only the Effect of Policy, for Jebu still continued the old Idolatry of Jeroboam's Calfes, even when he had destroyed the new; for which Reason God punish'd him by an Invasion of the Syrians; so that Jebu's Conduct being of a mix'd Nature, God rewarded his Obedience, but punish'd his Idolatry. He reigned twenty eight Years, and was succeeded without
without any Opposition by his Son Jeboabaz in the Kingdom of Israel.

2 Kings xi. 2 Chron. xxii. 10.

Whilst Jebo was executing the Command of the Lord in Israel, Abitaliah the Queen Dowager of Judah, Widow of Jeboram, and Mother to the late King Abaziab, hearing her Son was slain, usurp'd the Government of Judah: She was an ambitious and bloody-minded Woman, and in revenge of the Death of her Father Abab's Family, murder'd all the Seed-royal and most of the Children, which her Husband Jeboram had by another Wife, and their Offspring, with a View utterly to extinguish the Race of David, and to secure to herself and her other Children the Kingdom of Judah; for that she had other Children besides Abaziab, is plain from 2 Chron. xxiv. 7.

2 Chron. xxiii.

But by God's Providence young Joash an Infant of a Year old (her own Grandchild by her Son Abaziab) escap'd her RAGE; for his Aunt Jeboashaba (the Daughter of Jeboram by another Marriage) conceal'd him and his Nurse in an Apartment of the House of the Lord, which she could more conveniently do, because she was married to Jeboiaada the High-Priest. Here this young Prince continued under the Care of his Aunt and her Husband, unknown to Abitaliah for six Years; during which time Abitaliah usurp'd the Government and Crown of Judah.

In the seventh Year Jeboiaada the High-Priest being determin'd to place Joash upon the Throne of his Ancestors, engag'd the Priests and leading Men in all Parts of the Kingdom in his Interest; and in a publick Assembly produc'd young King Joash, where they took an Oath of Fidelity to him; then giving proper Directions for Security of the King's Person, he placed him on a Scaffold by the two famous Pillars which Solomon erected in the Porch of the Temple, where he was anointed (because his Right had been interrupted by the Usurpation of Abitaliah) and had the Crown set on his Head, and the Book of the Law put in
in his Hand (see Deut. xvii. 18.) and then he was proclaim'd King by Sound of Trumpet, seconded with the joyful Shouts and Acclamations of the People.

Athaliah hearing the Noise, in great haste repair'd to the Temple, and to her great Surprize saw the young King on the Throne, whereupon she cried out, 
Treason; but Jeboiada soon silenced her, for by his Orders the Guards of the Temple seiz'd her and slew her: After which Jeboiada in the King's Name made a Covenant between God, the King and the People for restoring the true Worship; and going from thence to Baal's Temple, pull'd down the whole Building, and slew the High-Priest of Baal then in waiting; after which the King was conducted to the Royal Palace, and put in the peaceable Possession of the Kingdom, being the seventh King of Judah.

This young King, while he was under the Direction of his Uncle Jeboiada, govern'd the Nation very well; but afterwards falling into the Hands of wick'd Counsellors (who were Idolaters in their Heart) he was led aside from the Worship of the true God, and woefully deluded into the same Apostasy with them, insomuch that the divine Vengeance was kindled both against the King and People of Judah, whereof they had fair Warning by several Prophets, but all to no purpose. Amongst the rest Zachariab Son of Jeboiada remonstrated to the King against the general Impiety in such Terms, that being offended at his Freedom, the King regardless of the Prophet's Character, of the sacred Place where he was, and of the Obligations he was under to his Father to whom he owed his Life and Crown, caus'd a Band of Russians to stone him to Death in one of the Courts of the Temple; but it was not long before the great Avenger of all Violence and Wrong effectually punish'd both the King and People; for the very next Year the King of Syria march'd directly to Jerusalem, and in the way slew all the great Men that had seduced the King to Idolatry;
lately; nay the King was oblig'd to redeem that City from the Miferies of a Siege, by rich Presents taken out of the Temple and given to the King of Syria. This Invasion however was renewed again the Year after, when many were put to the Sword; but tho' they spar'd Joash the King (who, it's like, had agreed to pay them a yearly Tribute) yet the Hand of God seiz'd him, first by a Complication of many Distemperers, and then by a Conspiracy of two Servants, who murdered him while he lay confin'd to his Bed, after a Reign of forty Years: He was succeeded by his Son Amaziah, the eight King of Judah.

The Chapter quoted in the Margin takes a short Review of the Kingdom of Israel, by acquainting us that Jeboaz, who succeeded his Father Jehu, followed the Example of his Ancestors by continuing the political Worship of the Golden Cales, for which God sorely afflicted him and his People, by delivering them into the Hands of the King of Syria, who reduced Israel to a very low Ebb, and that after a Reign of seventeen Years he was succeeded by his Son Joash (sometimes called Jeboash, 2 Kings xiii. 10.) a Prince more fortunate, and not altogether so irreligious as his Father; Jeroboam the second of that Name succeeded to Joash in the Throne of Israel.

In the beginning of the Reign of Joash King of Israel, Elia the Prophet died. Some time after his Interment, as a Company of Israelites were going to bury a dead Person, they espied a Band of Moabites making towards them, whereupon in great haste they put the dead Corps into Elia's Tomb, which, as soon as it had touch'd his Body, immediately reviv'd, so that the Man stood upon his Feet and went home with the Company.

Amaziah, whom we mentioned as the eighth King of Judah, for some time behav'd indifferent well, but after the Example of his Ancestors suffered the People to offer Sacrifices upon the High-Places.

When
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When he was settled upon the Throne, he justly re-veng’d himself upon the two Assyrians who had kill’d his Father. He reduc’d the Edomites to his Subjection, who in the Reign of Jezoram had revolted from Judah. In this War he had taken ten thousand of the Edomites Prisoners, whom he us’d barbarously, having thrown them headlong from the top of a Rock, so that they were all dash’d to pieces: His Cruelty to these Captives was not the worst thing he was guilty of in this Expedition, for in his Return he brought with him the Idols of Edom, to which he pay’d Adoration, and offered Incense; but God soon punish’d him for it by the Hands of Joash or Jeboab-baz King of Israel, who routed his Army, took Amaziah Prisoner, carried him in triumph through his own City of Jerusalem, plundered the Temple and Royal Palace, broke down a great Part of the Walls of Jerusalem, laid a Tax upon their Land, carried off Hostages for the Security of its Payment, and so return’d to Samaria. At length Amaziah falling under the Contempt of his Subjects fled to Lo-ebiah, where he was privately murdered. He was succeeded by his Son Azariah, call’d in the Book of Chronicles Uzziah, who was the ninth King of Judah.

Jeroboam the second of that Name had been King in Israel for several Years before, in whose Reign the Prophet Jonah appear’d (2 Kings xiv. 25.) After this Jeroboam’s Death there was an Interregnum for the Space of twenty two Years. During this Interregnum, Jonah was sent by Commission from God to denounce Judgment against Nineveh the Capital City of Assyria for their Sins. He afraid of that People, thought to evade the divine Command by going to Tarshish, and with that view embarks at Joppa; but the Ship had not well got to Sea, when there arose a terrible Storm. The Mariners suspecting that this was owing to some Malefactor on board, cast
caut Lots to know who was the guilty Person. The Lot fell on Jonab; he sensible of his Disobedience to the Command of God, desir'd they would throw him over-board, which with some Reluctancy they did. Immediately a Calm ensued: God however not willing to destroy his Prophet, had prepar'd a great Whale which swallowed up Jonab, in whose Belly he continued three Days and three Nights, and then Jonab upon his Prayer was thrown upon the Shore. This was a lively Type of Christ, who by his Death calm'd the violent Tempest of God's Wrath, which would have destroyed the whole World, and who, after having lain three Days in the Bosom of the Earth, rose again to Life, thereby conquering the Power of Death and the Grave. Jonab no longer disputing the divine Command went to Nineveh, where he delivered his Message with Boldness and Intrepidity; but upon the Repentance of that People God mercifully revers'd their Doom, which Jonab thought would discredit his Prophetick Office; but God by the Similitude of a Gourd soon reconcil'd this Prophet to his merciful Method of proceeding.

Azariah (otherwise call'd Uzziab) whom we just now mentioned to have succeeded his Father in the Kingdom of Judah, behav'd well in the former Part of his Reign, for which God prospered him in all his Undertakings, and bless'd his Army with Success against the Philistines, the Arabians, Medunims, and Ammonites: He repaired the Walls of Jerusalem demolish'd in his Father's time, invented several mechanical Engines of War, and was a great Encourager of Husbandry; and to secure the Glory of his Kingdom, he kept a great Army on foot under brave and experienc'd Officers: Thus prosperously did he live in every Circumstance of Life; but he soon grew intoxicated with the thoughts of Power and Greatness, and forgetting himself would needs intrude into the Priestly Office contrary to the Law (Numb. xviii,
Accordingly he took it into his head one day to offer Incense in the Sanctuary; but the Moment he took the Censer in his Hand, he was struck with a Leprosy, which no Art of Man could ever cure. By this he was secluded from all Society, and obliged to live in a separate Place by himself; so that during the rest of his Life his Son Jotham acted as Viceroy, and upon his Death succeeded him in the Throne, being the tenth King of Judah.

About this time there was a Succession of great Prophets in Israel and Judah, whom God graciously raised up to exhort his People to their Duty, and to denounce Judgments against them in case of their Disobedience; whose Prophecies the Spirit of God thought fit to commit to Writing, that Posterity might thereby learn to avoid the Sins and Punishments of this ingratitude People.

The first of these Prophets was Hosea, who prophesied in the Days of Uzziah, Jotham, Abaz, and Hezekiah Kings of Judah, and of Jeroboam the second King of Israel: This Prophet foretold the Captivity of the ten Tribes, that the Kingdom of Judah should continue some time longer, but should at length also be carried away captive beyond the Euphrates; he speaks also of the Messiah's Kingdom and the Conversion of the Gentiles. The next Prophet was Joel, who mentions the same Judgments that Hosea does, and speaks pretty clearly of the Messiah, and the glorious things God would do for his Church in the Days of the Gospel. After him was Amos, who begins with Threatenings against the neighbouring Nations, which were Enemies to Israel, and foretells the Captivity and other heavy Judgments of God against Israel and Judah, and speaks of the Restoration of the Jews, and Accession of the Gentiles. Obadiah was contemporary with these already mentioned, who foretells the Success of Judah over the Edomites and
and their other Enemies, and the setting up of the Messiah’s Kingdom.

But of all the Prophets who liv’d at this time, Isaiah was the most remarkable; his Style is elegant and lofty; he mentions clearly the Captivity of Babylon and their Return; he speaks of Christ as if he were relating things already past, to shew the Certainty of their Accomplishment, and therefore he is call’d the Evangelical Prophet: The first six Chapters of Isaiah relate to the Reign of Josiah, the six following to the Reign of Ahab, and all the rest to the Reign of Hezekiah.

The Vacancy in the Throne of Israel, which we mentioned before to have lasted about twenty two Years, occasioned so general a Confusion in that Kingdom, that the People at length came to a Resolution to place Zecchariab the Son of Jeroboam upon the Throne; he was the fourth and last of JeBu’s Line, God having promised (as was formerly observed) to JeBu, that for executing his Will upon the House of Abah, he would continue the Crown of Israel in his Family for four Generations (2 Kings x. 30. and xv. 12.) but as he did it, not so much in obedience to the divine Command as to satisfy his ambitious Views, and in a Method of Cruelty very disagreeable to God, God therefore cut off his Family, as soon as he had fulfill’d his Promise to him, and thereby accomplish’d the Prophecy mentioned in Hosea i. 4: for at the End of six Months Zechariab was murdered by Shallum, who usurp’d the Throne, but enjoyed it no longer than one Month, for Menahem (who was employed by Zechariab, as General of his Forces in the Siege of Tirzah) hearing of what Shallum had done, immediately rais’d the Siege, march’d directly to Samaria, defeated and slew Shallum, and by the Assistance of the Army plac’d himself upon the Throne.
Pul, King of Assyria, taking advantage of the Confusions in Israel, invaded that Kingdom on the other side Jordan, which lay nearest to Babylon, to which Place he had probably removed after Jonah's Denunciation of Judgment against Nineveh; for this was the ordinary Residence of the Kings of Assyria. This is the first time that we find any mention made of the Kingdom of Assyria, since the Days of Nimrod who erected a small Principality there (Gen. x. 11.) And because it will give some light into the following History, we shall briefly take notice of the State of the Assyrian Monarchy at this Juncture, as it is recorded by Historians of good Credit.

This Pul, King of Assyria is by most reckon'd the Father of Sardanapalus an effeminate Prince, in whose time a Conspiracy was enter'd into by Arbaconses and Beleus the two Deputy-Governors of Media and Babylon, who made a Division among themselves of the Assyrian Monarchy. Arbaconses Governor of Media (call'd Tiglath-pileser 2 Kings xv. 22.) seiz'd on Media and Persia and the neighbouring Provinces, and was own'd King of Assyria upon Sardanapalus's destroying himself in a Funeral Pile at Nineveh. Beleus the other Conspirator, otherwise call'd Nabonassar (and in Scripture Berodach-Baladan, 2 Kings xx. 12. Isa. xxxix. 1.) who was Governor of Babylon, made himself King of Babylon in Chaldea; but his Posteriority failing, Ezerbaddon then King of Assyria also obtain'd Babylon, and re-united it to the ancient Assyrian Monarchy, which afterwards was commonly call'd by the Name of the Babylonian or Chaldean Monarchy, from Babylon a City in Chaldea, where these Monarchs who succeed'd Ezerbaddon usually resided.

Pul, King of Assyria having invaded the Kingdom of Israel (as is already observed) was prevail'd upon by a large Present to recognize Menabem's Title to the Crown of Israel, and to withdraw his Forces, so that Menabem had a quiet possession for ten Years afterwards; but he dying was succeed'd by his Son Pekabiah.
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kabia, who reigned only two Years, being murdered in his royal Palace by Pekab the General of his Army, who usurp'd the Crown and wore it for twenty Years, but not without much dishquiet and perplexity, for Tiglathpileser King of Assyria (of whom we took notice before) subdued and carried into Captivity very many from beyond Jordan, and from the Northern Parts of the Kingdom of Israel, as about Galilee and Gilead. Hoshea the last King of Israel slew Pekab (as he had done his Predecessor) and after an Interregnum of nine Years he thrust himself into the Throne, but he soon found his Usurpation attended with many Incumbrances.

For Salmaneser, who succeeded his Father Tiglathpileser in the Kingdom of Assyria, invaded his Country, subdued Samaria, and made Hoshea tributary to him; but Hoshea intending to shake off the Assyrian Yoke, withdrew his Tribute, whereupon Salmaneser march'd with an Army against him, subdued all his Country, compell'd Samaria to surrender after three Years Siege, took Hoshea, put him in Prison all his days; and having carried the ten Tribes of Israel into Captivity, placed them in the Northern Parts of Assyria, and in the Cities of Media; and thus were the ten Tribes dispossessed of the Land of Canaan, which God had given to their Forefathers, because they obeyed not the voice of the Lord their God, but transgress'd his Covenant, and rejected his Statutes and his Testimonies, and followed vanity, ver. 7—24. And here was an End of the Israelitish Kingdom after it had subsisted about two hundred fifty six Years, and a full Completion of Josiah's Prophecy, Is. vii. 8.

To supply the Place of the ten Tribes, who were carried into Captivity and never more return'd, the King of Assyria (who is call'd the Red of God's Anger, Is. x. 5.) sent several Colonies of his own People from Babylon and other Provinces to replenish the Land, who dwelt chiefly in the Possessions of Ephraim and Manasseb. At first they were too few for the purpose, and
and being a wicked and idolatrous People, the Divine Providence permitted Lions and other wild Beasts to multiply upon them to such a degree, that they were forc'd to make a Representation thereof at the Assyrian Court, in which they attributed this Affliction to their being ignorant of the Manner wherein they were to worship the God of the Country, and therefore desired that some Jewish Priests might be sent to instruct them in that matter, which accordingly was done; but still they served their own Gods, so that they being a mixture of different Nations and Provinces, join'd the Worship of God with that of the several idols of their Country from whence they came, which made a strange and unaccountable Medley of Religion; however for a considerable time before Christ they were brought off from their old Heathen Impieties, and worship'd the true God only, as we shall see afterwards.

This mongrel People, who were recruited by a second Colony sent by Esarhaddon the Grandson of Salmaneser, as appears from Ezra iv. 2. went always afterwards by the Name of Samaritans, between whom and the Jews (under which Name we now understand those only who were of the Tribe of Judah and Benjamin) there always subsisted an irreconcilable Enmity (John iv. 9.) tho' they sometimes pretended a Relation to them, and that they came from the Patriarch Jacob as well as the Jews (see John iv. 12.)

Though this Captivity of the ten Tribes was pretty general, yet the Reader may observe, that many of them without doubt were old, sick and infirm, and therefore unable to bear this Transportation. Many of them might possibly escape, and hide themselves from the fury of their Enemies; and therefore we read in 2 Chron. xxx. 6. and xxxiv. 9. of a Remnant in Israel escaped from the hands of the King of Assyria; and from the Zeal which the Galileans had for the Jewish Religion, and from their Language, which differed
differed only in Dialect and Tone from the Language of the Israelites, we may conclude that the more Northern Parts were still inhabited by many of the Israelites, having some Samaritans mix'd with them.

SECTION III.

From the Captivity of the ten Tribes, and the final Destruction of the Israelish Kingdom, to the Beginning of the Babylonish Captivity.

Having seen an end of the Kingdom of Israel, let us now look back upon the Affairs of the Kingdom of Judah. We left Jotham in possession of that Crown, as Viceroy during his Father Uzziah's Life, and also his Successor after his decease. He was a good Prince, and did that which was right in the sight of the Lord, tho' it's said of him, that he did not enter into the Temple of the Lord, being perhaps afraid to offer any Sacrifices there, on account of what befell his Father. He subdued the Ammonites who invaded him, and oblig'd them to pay a great Tribute yearly. In this Reign Micah began to prophesy, who foretold the Captivity of Judah and Israel (for as yet the last had not happened) and speaks in Prophetick Terms of the Establishment of the Christian Church, and particularly mentions Bethlehem as the Place of Christ's Birth, Chap. v. 2. After a Reign of sixteen Years Jotham left the Crown to his Son Abaz the eleventh King of Judah.

Abaz was a wicked Prince; he not only walked in the steps of Jeroboam, who set up the Golden Calfes (which was very unaccountable in him, because he had not the same political Reason for doing so, that the Kings of Israel had) but also made molten Images for all the inferior Gods of the Heathens, and followed many of their abominable Customs. He was soon punish'd
punish’d for his gross Impieties by the Invasions and Ravages of the Kings of Syria and Israel; the first took from him Elab or Elam that famous Port on the Red-Sea, where David and Solomon had establisht a great Trade to divers Parts of the World, and return’d it to the Edomites, whose it was originally, and who probably at this time were confederated with the Syrians, and therefore it’s likely, would make the Restoration of it an Article of Confederacy. Pekah King of Israel and Ziebri his General march’d with another Army to Jerusalem, which they took, and slew Abaz’s Son and all the great Men of the Kingdom whom they found there, and carried off a vast Number of Captives to Samaria; but at the Request of the Prophet Oded and the principal Inhabitants of Samaria, they were dismist.

By these Calamities and the Inroads of the Edomites and Philistines, Judah was brought to a low Condition; so that Abaz was oblig’d by large Presents and Promises to purchase the Friendship and Assistance of Tiglat-Pileser King of Assyria, who seizing on Rezin the King and Damascus the Capital of Syria, put an end to the Kingdom of Syria in Damascus, after it had continued for nine or ten Generations. While Tiglat-Pileser was at Damascus, Abaz made him a visit; there he happen’d to see an idolatrous Altar of so curious a make and figure, that he sent a Model of it to Urijah the High-Priest at Jerusalem, with Orders to cause make one as like it as possible. The High-Priest carried his Complaisance so far, as to obey the King’s Injunctions, which he ought in virtue of his sacred Office at least to have remonstrated against: But alas! there will be found in all Ages some Men ready to execute the most impious Commands that can possibly come from the Throne.

The more Calamities befell this wicked King Abaz, the greater was his Contempt of God and Religion; for we are told that he defaced the most stately Vessels
of the Temple, and caus’d it at last to be wholly
shut up, and establisht an idolatrous Worship
all over his Kingdom in its place; but in the height of all his
Impiety and Profaneness, he was cut off in the
prime of his Age, and succeeded by his Son good
King Hezekiah the twelfth King of Judah.

Hezekiah was a Prince of excellent Qualities, exam-
plary for his Piety to God, his Justice to Men, and his
Care of the Commonwealth: In the very first Month of
his Reign he caus’d the Gates of the Temple which his
Father had shut up, to be opened, his Father’s New
Altar to be removed, and the Altar of the Lord to
be replaced, and putting every thing in order, set
about a thorough Reformation in good earnest; rightly
judging that the surest way to establisht his Throne,
was to establisht the true Worship of God, tho’ he could
not but run a great hazard in attempting to abolish
Idolatry, which had been confirm’d by several Years
Prescription.

Having restor’d the Service of the Temple he pro-
posed to, revive the Observance of the Passover, which
had for a long while been in disuse; to which Solemni-
ty he invited not only the People of Judah, but those
also of Israel, (for their Captivity had not as yet taken
place) wherein he met with encouragement from
Hoshea then King of Israel. The Jewish Writers tell
us that the Golden Calves (which made this political
Separation) were now remov’d out of Israel, that of
Dan being taken by Tiglat-Pileser, and the other at
Bethel by his Son Salmaneser; so that the Apostate
Israelites being depriv’d of these Idols, began to re-
turn to Jerusalem to worship, for some time before
Hezekiah made them this Invitation to his Passover.

Great was the Concourfe of People from all Parts
at this Festival, which was kept fourteen days with great
joy and gladness of Heart, tho’ the Law directts its
continuance only for seven days; but this no doubt was
done, the better to accommodate so great a multitude
in their religious Services; and tho' the Law appointed its Observation on the fourteenth day of the first month, yet it's likely that Hezekiah found it impossible (by reason of the Disorders and Confusions in former Reigns) to get all things in readiness against that time; and therefore rather than stay till next Year, kept it on the fourteenth day of the second month, being probably encourag'd herein from the Indulgence given to particular Persons (Numb. ix. 10, 11.) which possibly he thought might by the same parity of Reason be allowed to the whole Congregation of Israel.

After this great Feast was over, the People of [ju- 2 Chron. dab and Israel in their Return home broke down all xxxi. the Monuments of Idolatry, which were any where to be found, so that the true Worship of God was universally established; and to remove every Object of idolatrous Worship, Hezekiah thought proper to destroy the Brazen Serpent, which was at first design'd to be kept for a Monument only of God's miraculous Mercy to the Israelites (as the Pot of Manna and Aaron's Rod were) but yet had been perverted to idolatrous Uses by the Iniquity of preceding Reigns. He restor'd also the Tisbes and First-fruits to the Church, which had been detain'd, on purpose to bring the Priesthood into Poverty and Contempt.

Nor was God wanting on his part to reward Hezekiah's Piety by the Victories he obtain'd over the Philistines and Sennacherib King of Assyria; for the last-nam'd Prince, upon Hezekiah's refusing to pay him an yearly Tribute (promis'd by his Predecessor Abaz) march'd against him with a great Army, sat down before Lachish, and threatened to besiege Jerusalem. Hezekiah made all necessary Preparations for a vigorous Defence, and to strengthen himself the more, entred into a League with the King of Egypt; but as this implied a diffidence of the Almighty's Power, it re-dounded to his shame at last; for this new Ally not coming timely to his Assistance, Hezekiah promis'd
Sennacherib if he would retire out of his Dominions, that he would submit to such Conditions as he should impose on him. This was accordingly done, and Hezekiah by exhausting his Treasures, and stripping the Doors and Pillars of the Temple of their Golden Plates, paid him what he could raise; but whether unable to satisfy the whole, or whether Sennacherib breaking the Agreement then subsisting betwixt them, so it is, that Sennacherib sent three of his principal Officers to demand the Surrender of Jerusalem.

Rabshekerab, who delivered the Message from the King of Assyria, spoke blasphemously of God, and insolently of the King, deriding all hopes they could expect of Assistance, and stirring up the People to Sedition by artful Insinuations. Hezekiah being inform'd of this, addressed himself to God, and sent an Account of it to the Prophet Isaiah then with him at Jerusalem, who encourag'd him not to fear the proud Assyrian, assuring him that God would soon find out a way to make him depart his Dominions. Hezekiah had a second Summons from him by a Letter no less insolent and blasphemous than the first, which he also spread before the Lord in the Temple, and was in like manner as before assured of Deliverance by the Prophet Isaiah, who in his Answer to Hezekiah (2 Kings xix. 20, &c.) gives us an admirable Description of the ridiculous Vanity of a King puff'd up with great Success.

The King of Assyria flush'd with a Victory he had obtain'd over an Ethiopian Army (who about this time had invaded his Dominions) was in full march to Jerusalem with intent to destroy the Place and every Soul in it; but the very Night after the Prophet Isaiah had given Hezekiah assurance of Deliverance, an Angel of the Lord came down into the Assyrian Camp, and smote no less than a hundred fourscore and five thousand Men, so that they being terrified with this Slaughter, Sennacherib with his Army made all possible haste to Nineveh
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Nineveh his Capital City, where he had not been long, before his two eldest Sons flew him, who making their Escape, gave room for Ezra-Baddon their younger Brother to succeed his Father Sennacherib in the Assyrian Monarchy; and thereby was accomplish'd what Isaiah had foretold, 2 Kings xix. 6, 7.

Hezekiah had fallen sick before these unhappy Differences betwixt him and Sennacherib, tho' in the course of the sacred History this Sickness is placed immediately after the Defeat and Death of Sennacherib: This is evident from the Message which God sent Hezekiah upon his Bed of Sickness by the Prophet Isaiah, wherein he promises to deliver Jerusalem out of the Hands of the King of Assyria (2 Kings xx. 6.) and it's plain that the Invasion of the King of Assyria happened in the same Year, immediately after Hezekiah's Sickness. For Hezekiah is said to reign in all twenty nine Years (2 Kings xviii. 2.) he had already reign'd fourteen Years when Sennacherib invaded him (2 Kings xviii. 13.) and after his Sickness it's said he continued to reign fifteen Years (2 Kings xx. 6.)

Hezekiah therefore falling sick of a Disease in its self mortal, had a Message from God by Isaiah to settle his Affairs and prepare for Death; but upon his earnest Intercession with God he obtain'd another Message by the same Prophet, promising a Reprieve for fifteen Years longer, and a Deliverance from the Assyrians as we already mentioned; and to give him a full assurance of Faith, God at his Request made the Sun go backwards ten Degrees upon the Sun-Dial that his Father Ahaz had erected. Upon his Recovery he drew a lamentable Memorial of his Affliction, and a thankful Acknowledgment for it to God, which we find recorded, Isa. xxxviii. 9, &c.

The King of Babylon sent Ambassadors to congratulate Hezekiah upon his Recovery, and very probably xxviii. also with a design to enquire about the Miracle of 10.

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the Sun's Retrogradation, as may be gathered from 2 Chron. xxxii. 31. which could not fail to be a Matter of great curiosity among the Babylonians or Chaldeans, who above all other Nations were at that time greatly skill'd in the Study of Astronomy. Hezekiah was so taken with this Honour, that out of the Vanity and Pride of his Heart he shewed these Ambassadors the Riches of his House, his Treasures, his Armory, and all his Stores and Strength of War, with a view doubtless to make them put a greater value upon his Friendship; but herein he offended God (as is said in the last-cited Place, and in ver. 25. of that Chapter) by putting more confidence in these, than in the Favour and Protection of Almighty Power; and in not representing the Miracle of his Recovery to these idolatrous Ambassadors in such strong and convincing Terms, as might have drawn them over to the Knowledge of the true God, which was the proper Improvement he should have made of this divine Vouchsafement to him: Accordingly we find that he was sadly reprov'd for this his Vanity by the Prophet Isaiah (2 Kings xx. 14, &c.) which Admonition good Hezekiah receiv'd in a very humble manner.

Hezekiah being at rest from War, spent the Remainder of his Days in Peace and Tranquillity, doing several useful Works about the City of Jerusalem; so that after a course of many great and worthy Actions he died, happy in every respect, except in his Son and Successor, and with this glorious Character, That after him was none like him among all the Kings of Judah, nor any that were before him, 2 Kings xviii. 5. and to shew the great respect his Subjects had for him, it's said they buried him in the chiefest of the Sepulchres of the Sons of David, and did him honour at his Death (2 Chron. xxxii. 33.)

He was succeeded by his Son Manasseb the thirteenth King of Judah, who in the beginning of his Reign prov'd
provd the very worst of all his Race, tho' God in his great Mercy was afterwards pleas'd to vouchsafe him a sight of his Sins, and to give him Repentance. He was indeed but a Minor of twelve Years old, when he succeeded to the Crown, and had the misfortune to fall into the hands of such Ministers of State as were ill-affect'd to his Father's Reformation, who took all imaginable care to breed him up in the strongest Aversion to it, and to corrupt his Mind in the worst Principles both as to Religion and Government. He not only worshipp'd Idols, and erected Altars to Baal, but in the room of the Ark of the Covenant set up an Idol even in the Sanctuary. He made his Children pass through the Fire to Molech, of which Ceremony afterwards. He practiced Witchcraft and Enchantments, and consulted with Soothsayers, and such as dealt with familiar Spirits.

Nor was Manasseh content to practise these Abominations himself, but he rais'd bitter Persecutions against such as would not conform to them; nay so far did he carry his Wickedness, that (being naturally of a cruel Temper) he shed much innocent Blood, not sparing even the Prophets who were sent by God to reprove him: And amongst the rest that made up this purple Stream, Ecclesiastical Writers inform us that he put the Prophet Ijiaab (whom they mention as his own Father-in-law) to most exquisite Tortures, by sawing his Body asunder with a wooden Saw, to make his Death more lingering, to which the Author of the Epistle to the Hebrews may perhaps allude (Heb. xi. 37.) but it was not long before the divine Vengeance overtook him; for God permitted the Assyrians to enter Judah, who committed all manner of Outrages, and they seizing the guilty King put him in Irons, and carried him Prisoner to Babylon.

Manasseh in this Distress became sensible of his heinous Provocations, and after a deep Sorrow and Humiliation prevail'd with God to mollify the Heart of the
the King of Babylon, who restor’d him to his Liberty, and re-instituted him in his Kingdom. Upon his Return to Jerusalem he redres’d as much as he could the Mischiefs which his former Impiety had done; so that after this God blessed him with a long and prosperous Reign, longer indeed than any of the Kings of Judah, either before or after him, for he possest the Throne full fifty five Years.

His Son Amon succeeded him; he was the fourteenth King of Judah; he inherited the worst of his Father’s Vices, and followed the bad Example he had set him in the Beginning of his Reign, for which God short-ened his Government by permitting some of his Domesticks to slay him after a Reign of two Years.

Amon was succeeded by his Son Josiah the fifteenth King of Judah, who was then a Child of eight Years old; but he having the Happiness to fall into the hands of better Guardians than his Grandfather Manasseb had, prov’d a Prince of extraordinary Merit, equal if not superior in Piety, Virtue and Goodness to the best of his Predecessors. The Sacred Historian gives the same Character of him that was given of Hezekiah, viz. That like unto him there was no King before him, neither after him arose there any like him, 2 Kings xxiii. 25. which therefore must relate to some particular Qualities, in which each of them were singularly eminent.

He began first with a Reformation of Religion in his own Dominions, to which purpose he made a Progress through the whole Kingdom, breaking down the Altars, Groves, and molten Images that were dedicated to Idolatry; then he visited in person the Land which had formerly been possest by the ten Tribes, and there did the same; particularly at Bethel he de-stroy’d the Altar there which Jeroboam the first had built, after taking the Bones of the idolatrous Prophets out of their Sepulchres and burning them on that Altar (2 Kings xxiii. 15.) according as had been pro-phesied
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phesied above three hundred Years before, that it should be done by one expressly named by the Name of Josiah (1 Kings xiii. 2.) But when Josiah had discovered by an Inscription on the Monument of this Prophet of God (who was buried at Bethel) that he was the same Person who had foretold this remarkable Event so long before, he would not suffer that Sepulchre to be touch’d (2 Kings xxiii. 17, 18.) notwithstanding an idolatrous Prophet had been buried with him in the same Sepulchre, as may be seen in 1 Kings xiii. 31. compar’d with the 11th and 18th Verstes of that Chapter.

Josiah having thus carried on the Work of Reformation in the distant Parts of the Kingdom, took care in the next place to have the Temple repair’d. Whilft Hilkiah the High-Priest was by his Orders surveying it, he happened to find the Book of the Law of the Lord, which was carried to the King, and Part of it was read to him by Shaphan the Scribe. The King upon hearing the dreadful Curses denounced therein against a wicked People, rent his Clothes, which makes it probable that this Portion of Scripture was the xxvith, xxixth and xxxth Chapters of Deuteronomy, from whence some have concluded, that this Book of the Law was the Book of Deuteronomy only, tho’ it’s more probable it was the whole Pentateuch. Upon this Josiah fearing that these Judgments would be executed upon him and his Kingdom for the Sins of their Predecessors, sent to advise with Huldah the Prophetess, the other Prophets being perhaps absent from Jerusalem at the time. Her Answer was, that it would not be long before these Judgments would fall upon the Kingdom of Judah, but that their Execution would be delayed till after Josiah’s Death.

The good King however, in order to appease the Wrath of God, call’d an Assembly of the Elders and
People of Judah, in whose Presence he caus'd to be read the Law of God, and he with all the People enter'd into a solemn Covenant to observe it; then making another Progress through Judah and Samaria he destroyed every the least Remainder of Idolatry; and when the Season of the next Passover was come, he kept it with great Exactness and Solemnity.

And tho' Josiah was doubtless sincere in what he did, and omitted nothing to restore the Purity of God's Worship, wherever his Power extended, yet the People had still a hankering after their Idolatries; so dangerous are ill Habits, and difficult to be shaken off. The Prophet Jeremy complains of this in Jer. iii. 6, 7, &c. for in Josiah's Reign he and the Prophets Zephaniah, Habbakkuk, and Nabum began to prophesy; so that the Hearts of this People not being right with God, and no Signs of Repentance appearing (as is plain from the Writings of these Prophets) the Decree for the Removal of Judah into a Land of Captivity was pass'd, irreversibly pass'd; and as a Step towards it, God remov'd from them good King Josiah, of whom they were unworthy, which happened in this manner.

Pharaoh-Necho, King of Egypt intending to march with a great Army against the King of Babylon, desir'd Josiah would permit him for that end to pass through Judea, which Josiah would by no means consent to; the King of Egypt intending to force his Passage, the two Armies met in the Valley of Megiddo: Here the Egyptian Army plied so warmly that Quarter where Josiah was, that at last Josiah receiving a mortal Wound, he was carried off, and died soon after: The Death of so excellent a Prince was devoutly lamented by all the People, and particularly by Jeremiah the Prophet, who upon this mournful Occasion wrote a Song of Lamentation, which is now lost, tho' the other which goes under his Name is still remaining, being compos'd upon the Destruction of Jeru-
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Jerusalem by Nebuchadnezzar; and so great was the Concern for the Death of this pious Prince, that the Prophet Zephaniah compares the Mourning, which he then prophesied should in after-times be in Jerusalem, to the Mourning of Hadadrimmon in the Valley of Megiddon (Zech. xii. 11.) which was the Place where Josiah receiv'd this mortal Wound; an Encouragement worthy the Attention of every good Prince, who would imitate so excellent a Pattern of Reformation as Josiah was.

Upon the Death of Josiah, his Son Jeboabaz (who was also call'd Shallum, Jer. xxii. 11.) was proclaimed King, being the sixteenth King of Judah; he was not the eldest Son of Josiah, as appears from 2 Kings xxiii. 31, 32. compar'd with ver. 36. for which Reason he was anointed King, to prevent his Title being contested; he was far from following his Father's good Example, and was soon tumbled down from his Throne into a Prison, where he ended his Days with Misery and Disgrace in a strange Land, according to the Prophecy of Jeremiah, Chap. xxii. 10, 11, 12. He was a Man of a bold and daring Spirit, as may be gathered from the Words of Ezekiel, Chap. xix. 2, 3, 4. and (as is generally believed) marching against Pharaoh-Neche with a Design to revenge his Father's Death, was seiz'd at Riblah, put in Chains, and sent Prisoner to Egypt where he died, having reign'd only three Months.

Upon his Death Pharaoh-Neche King of Egypt, who at this time was successful every where, made his elder Brother Eliakim King of Judah, and chang'd his Name to Jebojakim, being the seventeenth who wore that Crown, and at the same time made all Judah tributary to him. This Jebojakim, instead of taking warning by the many Judgments God had inflicted upon his Predecessors, imitates them in the worst of their Actions, and relax'd all the good Order and Discipline that his Father Josiah had instituted; so that
the People (who never came heartily into that good
King’s Reformation) took this opportunity of follow-
ing the Bent of their deprav’d Inclinations. And tho’
both King and People were fairly admonished, and
exhorted to Repentance, by the Prophets Jeremy and
Urijah; yet they not only slighted these Warnings, but
King Jebojakim being offended at the Freedom of the
last nam’d Prophet, seiz’d him in Egypt (whither he
had fled from his Fury) brought him Prisoner to Je-
rusalem, where he was executed, and his dead Body
was contemptuously used: And it would have fared
no better with Jeremiab, had it not been for his Interest
amongst some of the great Men in Jebojakim’s Court,
who befriended him on this occasion, see Jer. xxvi.
8, 20, 21.

The King of Egypt, who (as was observ’d) had hi-
therto been victorious over his Enemies, began now
to lose Ground; for we are told (2 Kings xxiv. 7.)
that the King of Babylon had taken all that pertain’d
to him from the River Nile to that of Euphrates;
after which he made an easy Conquest of Judab,
whose King being appointed by Pharaoh-Necho, was
also very probably in Alliance with him. Nebuchad-
nezzar was at this time King of Babylon; he with a
great Army besiegd Jerusalem and took it, bound
Jebojakim with Fetters, and carried him with many of
the young Jewish Nobility, and much of the rich
Vessels and Furniture of the Temple away to Babylon.
At this time (as is generally thought) the Prophet
Daniel with his three Companions, Hananiab, Misbad
and Azariah, were carried to Babylon, see Dan. i. 1--6.
From this Period are the seventy Years of the Babylonish
Captivity usually reckon’d, which was foretold by the
Prophet Jeremy, Chap. xxv. 11.
SECTION IV.
From the Beginning of the Babylonian Captivity to the End of it.

Jebojakim being detain'd Prisoner at Babylon for some time, was at last releas'd and restor'd to his Crown, on condition that he should become tributary to Nebuchadnezzar King of Babylon, which he continued to be for three Years, to which, and to their being made formerly tributary to Egypt, the Prophet Jeremy does probably allude in his Lamentations, Chap. i. i. In the fourth Year Jebojakim retracted from that Subject, and probably renewed his Confederacy with Necbo King of Egypt; but being forsa'en of God for his Incorrigiblenes, Nebuchadnezzar came upon him with a fresh Invasion, consisting of several Nations then subject to the Babylonians, who laid waste the whole Country.

This War lasted for some time, during which God frequently by his Prophets admonish'd Jebojakim and his People to return to their Duty by the exemplary Obedience of the Rechabites mentioned, Jer. xxxv. and by the Denunciations of Judgment pronounced by Jeremy, which by God's Command he reduced to Writing, and caus'd Baruch his Amanuensis to read it in presence of the Princes and People upon a solemn Fast-day; which being call'd for by King Jebojakim he cut it in pieces, and threw it into the Fire, see Jer. xxxvi.

All Means therefore proving ineffectual, the Destruction of the King and People of Judah soon followed; for this Army of Babylonians and Foreigners, which we just now mentioned, besieg'd Jerusalem, took Jebojakim the King, slew him, and cast forth his dead Body beyond the Gates of Jerusalem, as it was foretold by Jeremy, Chap. xxii. 18, 19. and Chap. xxxvi.
xxxvi. 30. tho' in respect to the common Law of Nature it's said, that he slept with his Fathers, 2 Kings xxiv. 6.

To him succeeded his Son Jeboiachin (call'd Jecoiab, 1 Cbron. iii. 16. and more briefly Coniah, Jer. xxii. 24. and xxxvii. 1.) the eighteenth King of Judah, who no doubt succeeded by the Appointment and Consent of Nebuchadnezzar, to whom Judah was at this time entirely under Subjection: But whether it was that he had entred into a Confederacy with the King of Egypt, as his Predecessor had done, or whether, as the Jewish Writers say, that Nebuchadnezzar's Counsellors represented to him, how unadvisedly he acted in making him King, whose Father had been in Rebellion against him, so it is Nebuchadnezzar resolved to depose him; and for that purpose, in little more than three Months after Jeboiachin began to reign, Nebuchadnezzar came and besieged Jerusalem in Person at the Head of a powerful Army. Jeboiachin finding himself too weak to defend the Place surrendered himself, his Mother, his Princes, Officers and Servants to the King of Babylon, who carried them all away Captives to Babylon, amongst whom was Ezekiel the Prophet, who began to appear about this time. Jeboiachin continued in Prison at Babylon to the Death of his Conqueror.

Nebuchadnezzar also carried off most of the Treasures of the Temple and the royal Palace, and all the useful Artificers, leaving none but the poorest sort of People behind. Over these poor Remains of the People Nebuchadnezzar made Mattaniah the third Son of Josiah, King, being the nineteenth and last King of Judah, whose Name he chang'd to Zedekiah, as was usual for Conquerors to do: Of him he took a solemn Oath of Fidelity to be faithful and true in his Obedience to the Crown of Babylon. Zedekiah, tho' he had seen the Ruin of his two Brothers Jehoahaz and Jebojakim, and of his Nephew Jeboiachin, yet still he persisted
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persisted in their wicked ways, doing that which was evil in the sight of the Lord.

He was but just settled in the Throne and Nebuchadnezzar departed out of Judea, when several Kings of the neighbouring Nations jealous of the growing Power of Babylon, sent their Ambassadors to Jerusalem, to congratulate Zedekiah upon his Accession to the Throne, and to propose a League against the King of Babylon, in order to shake off his Yoke, as appears from Jer. xxvii. 3. But the Prophet Jeremiah prevailed with Zedekiah for that time, not to enter into any such League.

And though both King and People did highly provoke God by their Idolatries and other wicked Courses, yet God having Compassion upon them, was pleas'd in his great Goodness still to admonish them by his Prophets of their approaching Calamities. The two great Prophets at this time were Jeremiah at Jerusalem, and Ezekiel who was among the Captives at Babylon. Both these endeavoured by significant Emblems and direct Predictions to reclaim the King and People, Instances whereof we have in Jer. xviii. and xxiv. and xxvii. and in the first five or six Chapters of Ezekiel, both of them confirming each others Prophecies. They also foretold the divine Judgments, which should in time be executed against the King of Babylon and his Subjects, by the Medes and Persians, whereby a Door would be opened for the delivery of the Jews from their Captivity at the Expiration of seventy Years (Jer. i. and li.) And for that reason the Prophet advis'd the Captive Jews by a Letter to live quietly and peaceably in the Country whither they were carried, without expecting any Return, until the Time which God had appointed.

But all the Exhortations and Predictions of the Prophets were to no purpose: Both King and People persisted in their Obstinacy and Disobedience,
and being given up to a downright Infatuation, God at length brought upon them the Calamities which he had so often foretold, and so severely threatened, and which Zedekiah's Impieties hastened; for in the seventh Year of his Reign, Zedekiah being grown impatient of the Babylonian Yoke, as Ecclesiastick Writers inform us, made a Confederacy with the King of Egypt (call'd Pharaoh-Hophra, Jer. xliv. 30.) notwithstanding he had taken a solemn Oath of Fidelity and Obedience to the King of Babylon, as was already observed. When Nebuchadnezzar understood this, he drew together a great Army, and march'd towards Judea to punish him for his Perfidy and Rebellion. This Army soon over-run the Country, and at length in the ninth Year of Zedekiah's Reign besieged Jerusalem, blocking it up on every Side, so that in a short time a Famine began to prevail in the City.

During this time the ProphetJeremiah acquainted Zedekiah what the Fate of the City and of the King would be; which so far affected the People at that time, that they proclaim'd a Release of their Bondslaves according to the Law (Deut. xv. 12.) But this they soon retracted upon a false Notion they had entertain'd, that the Babylonians had quitted the Siege, whereas they only decamped from before it, to attack the King of Egypt then in full march to the Relief of Jerusalem, who upon the Approach of the Babylonian Army retir'd to his own Country; whereupon Nebuchadnezzar return'd again more exasperated than ever to the Siege, as may be seen in Jer. xxxiv. It happened that, during this Absence of the Babylonians,Jeremiah attempted to escape out of the City, but as he was passing the Gate he was seized as a Defector, and committed to the common Goal, where he continued many Days, Jer. xxxvii. 11, &c. and was afterwards thrown into a nasty Dungeon, where inevitably he must have perished, had it not been
been for one of the King's Eunuchs, who interceded with Zedekiah, and got him brought back to his former Prison, Jer. xxxviii.

In the mean time the scarcity of Provisions within Jer.xxxix. the City prevailed exceedingly, and the People were reduced to the last Extremity, being forc'd to rake the Dunghills for Food, and at last to feed on one another (see Lam. iv. 4, 5, &c.) Every thing being provided for a general Assault, the City was storm'd about midnight and taken, all Parts of it being fill'd with Blood and Slaughter. Zedekiah with some of his Friends endeavoured to make their Escape by the favour of the Night; but he had not gone far before he was taken and carried to Nebuchadnezzar, who first caus'd his Sons and the Princes of Judah to be slain before his Face, and then ordered Zedekiah's Eyes to be put out, and himself to be bound in Fetters of Brais and carried in triumph to Babylon, where he died in Prison, to the full Accomplishment of what Jeremiah and Ezekiel had foretold concerning him, Jer. xxxii. 4. Ezek. xii. 13.

Soon after the taking of Jerusalem, Nebuchadnezzar sent Nebuzaradan the Captain of his Guard with Orders to raze the Place, which he fail'd not to execute with the utmost Rigour and Cruelty; for having plundered the Temple of all the Vessels which had not formerly been carried off, and seiz'd on all that was valuable in the King's Palace, and in the Houses of the great Men, he set fire both to the Temple and City, overthrew the Walls and Fortresses thereof, making it a perfect Desolation; and those that escaped the Sword, or had deserted during the Siege, were sent Captives to Babylon, none but a few of the poorer Sort being left to till the Ground, over whom he placed Gedaliah their Governor, who making his Escape from the City, went over to the King of Babylon, and for that reason was promoted to the Government of Judea.

Thus
Thus the People of Judah at three several times were carried Captives to Babylon by Nebuchadnezzar, and the Temple as was often rifled of its rich Vessels and Furniture: First, in the Reign of Jeboiakim, 2 Chron. xxxvi. 7. Dan. i. 2. These are the Vessels which Cyrus restored to Ezra to be set-up again in the Temple when rebuilt, Ezra i. 7. Next, in the Reign of Jeboiakin, when Nebuchadnezzar took the City again, and cut in pieces a great Part of the sacred Vessels which Solomon had made, and which by some means or other had escap’d his former Plunder, 2 Kings xxiv. 13. And lastly, in the eleventh Year of Zedekiah when he pillaged the Temple once more, broke in pieces the Pillars of Brass, the Bases and the Brassen Sea, and carried away all the Vessels of Silver and Gold that he could find (2 Kings xxv. 13.) after which he burnt the Temple, that stately Edifice which Solomon with so great Labour and Expense had erected for the House of the Lord, ver. 9. And since we don’t find among all this Inventory any mention made of the Ark of the Covenant, it’s very probable that it was burnt, together with the Temple in this last Desolation.

Thus did God punish an obstinate and rebellious People for their gross and long-continued Idolatries, as he had threatened not only by his Prophets, but at the time when he first made a Covenant with King Solomon and his Seed (1 Kings ix. 5. &c.) And tho’ their Return was foretold by the Prophets, yet it was not to be till after seventy Years, from the beginning of their first Thraldom, so that their Captivity was to continue the Age of a Man: And very few, if any then living, who were carried away at first, and not many of the rest who were Captives afterwards, could hope to see the End of their Servitude.

We read of no other People planted in Judea, as was in the Kingdom of Israel, so that it remain’d desolate.
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defolate and kept Sabbath, that is, had Rest, and was free from Tillage, all the time the Jews were Captives in Babylon, (2 Chron. xxxvi. 21.) as it had been threatened of old (Lev. xxvi. 34, 35.) And if it be true (as some Ecclesiastical Writers do mention) that the Jews among other Precepts had, for the Space of four hundred and thirty Years, violated that of the Sabbatical Year, which enjoin'd a Forbearance from plowing and sowing the Ground every seventh Year (Exod. xxiii. 10, 11.) then the Judgment of God upon them was very remarkable in making their Ground to Rest, just as long as it should have done, had they observ'd this Law; for in the Space of four hundred and thirty Years there ought to have been sixty-five Years of Rest and Intermittion.

These two Captivities of Israel and Judah serv'd other Ends of Providence besides their Punishment; for into whatsoever Country they were dispers'd they carried the Knowledge of the true God along with them; and although such Knowledge did not reform Nations, yet it made a great many private Converts. So in Acts ii. 9, &c. we read of Prophets of many Nations, that came to worship the true God at Jerusalem: Of such there was in Greece a great Multitude (Acts xvii. 4.) such a one was the Roman Centurion Cornelius (Acts x. 2.) and the Eunuch (Acts viii. 27.) And by this means the Gentiles were prepar'd to receive the Gospel when it was preach'd to them.

Before Nebuzaradan had begun the demolishing of the City and Temple of Jerusalem, the King of Babylon having understood what pains the Prophet Jeremiah had taken to incline the King of Judah and his Princes to a timely Surrender, and what Hardships he had suffered for so doing, gave a strict Charge to Nebuzaradan to have a special Regard to him, and to grant him whatever he should desire: But in the heat of the Action he had neglected.
to enquire after him, and they that had the Charge of transporting the Captives, had carried him away amongst the rest, as far as Ramab. Upon which Nebuzaradan ordered Jeremiab back again, and gave him his Liberty, who afterwards dwelt with Gedaliah the Governor of Mizpeh, as did several of Zedekiab’s Officers, and a good many of the People, who upon taking of the City had fled, and dispers’d about the Country. Among these was Ishmael one of the Blood-Royal, who envying Gedaliah’s Promotion, and intending probably to make himself King of Judah, conspir’d against Gedaliah, and with his traiterous Confederates fell upon him and slew him, even when he was entertaining them at his Table; and he at the same time murdered all the Jews and Chaldeans who were at Mizpeh, making his Escape into the Land of Ammon, whose King had underhand encouraged this barbarous Massacre.

The Officers and People who escap’d Ishmael’s Cruelty, fearing that it would be reveng’d by the King of Babylon, retir’d first to Chimbam and afterwards to Egypt contrary to Jeremiab’s Advice, and the Denunciations of Judgment he pronounc’d against them, if they did. Not only so, but they oblig’d the Prophet and Baruch his Scribe to go along with them, so that the Remnant of that People settled in Egypt, until the Judgments foretold by Jeremiab for their Disobedience came upon them, and upon the King of Egypt. After this we hear no more of the Prophet Jeremiab, and very little of his Contemporary Ezekiel; tho’ no doubt they continued in the Prophetick Office until their Death, but when or where they died does not appear, the Scripture being silent, and Tradition uncertain. St. Jerem says that the Prophet Jeremiab was stoned to Death in Egypt by his own Renegado Country-men, for preaching against their Idolatry, and accordingly interprets that Passage of St. Paul’s, They were stoned, &c. (Heb. xi.)
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xi. 37.) This however we see from the remaining Writing of these two Prophets, that, after they had discharge’d their Duty to their own People the Jews, they address’d their Predictions chiefly to the Gentiles.

And tho’ these fugitive Jews had seen so many Jer. xlv. & xlvi. Marks of God’s Displeasure against their Idolatry, yet were they so far infatuated, that in Egypt they gave themselves wholly up to the worshipping all the Host of Heaven, and the other false Deities of the Land: But they were justly punish’d for this their Obstinacy; for about seventeen Years after the Destruction of Jerusalem, Nebuchadnezzar taking the advantage of some intestine Divisions in Egypt, invaded that Country, and among others slew most of the Jews who had fled thither; and those who escaped the Sword, he carried Captive with him into Babylon, according as Jeremiab had foretold, Jer. xliii. 8—13.

Let us now return and take a view of what the Scripture mentions concerning the Court of Babylon, and the Captive Jews there, the History of which is contain’d in the Book of Daniel. We already mentioned that Daniel (who was one of the Royal Family of David) and his three Companions Hananiab, Mishael, and Azariah were amongst the Captives in the first Captivity of Judah under Jechoniam: And as the Custom was at that time among Conquerors to change the Names of their Captives, especially such as were to serve in any Capacity about the Court, therefore Daniel was call’d Belteshazzar, and his three Companions, Shadrach, Meshach, and Abednego. The Jews have a Notion that these four young Jewish Nobility were by Order of Nebuchadnezzar made Eunuchs, being under the inscription of Aspennaz Master of the Eunuchs, whereby, say they, that Prophecy of Isaiab was fulfill’d, Thy Sons that shall issue from thee,
shall they take away, and they shall be Eunuchs in the Palace of the King of Babylon, Isa. xxxix. ¶

Dan. i. & ii.

These four Youths were educated in all the Learning of the Chaldeans then in vogue, amongst which that of interpreting Dreams was in high Esteem. In the Knowledge of this Daniel was singularly famous beyond every one else, a Specimen whereof he soon gave the King: For one Night it happened that Nebuchadnezzar had a Dream, which left strong Impressions upon his Spirit; but what made him most uneasy was, he could not recollect the Substance of it, nor could all his Wise-men, whom he had summoned upon this Occasion satisfy him herein, upon which looking on them as Impostors, he ordered them to be put to Death.

Under this unreasonable Sentence Daniel and his three Companions were included; therefore they defir’d a short Reprieve of its Execution, promising the King full Satisfaction: Accordingly upon their Application to God the Secret was reveal’d to them; which relates to the four great Monarchies of the World, viz. the Assyrian subsisting at that very time, the Persian which succeeded it, the Grecian, and the Roman, which in their Turn succeeded the Persian, all represented by an Image of four different Metals. After the Succession of which four Kingdoms follows the Kingdom of Christ, who is represented by a Stone cut out without Hands (because he wanted no earthly Assistance) and as breaking the Image in pieces, that is putting an end to these four Kingdoms, by establishing his own, which was to fill the whole Earth, signified by the Stone becoming a great Mountain. The King being surpriz’d at this wonderful Discovery, fell prostrate before Daniel, and was ready to pay him Divine Honours; but Daniel surely would not admit of any such Profaneness, as may be collected from the King’s Answer, Chap. ii. 47. He loaded him
him however and his three Companions with rich Presents and high Favours, and made Daniel Governor of Babylon.

Nebuchadnezzar elevated with the Interpretation of his Dream which compar'd him to the Golden-head of the Image, order'd a Statue of Gold to be made, of a prodigious Size, which he set up in the Plains of Durus: Here he summoned all his Subjects of whatever Order or Degree to be present at the Dedication of this Image, and commanded, that the Moment they heard the Musick strike up (which was to be the Signal) to prostrate themselves on their Faces and worship it, upon pain of being thrown into a burning Furnace: Among the Captive Jews who refus'd to comply with this Order, was Daniel and his three Companions: But the Chaldeans not caring, it's probable, to meddle with Daniel who at that time was the chief Favourite, impeach'd only his three Friends, Shadrach, Meshach, and Abednego: When they were brought before the King they persisted with great Constancy in their Refusal of Adoration to this Image, which so incens'd the haughty King, that he ordered the Furnace to be made seven times hotter than before, and immediately caus'd them to be thrown into it, as bold Contemners of his Authority.

The Furnace indeed was so intensly hot, that the Persons who were ordered to throw them in, were scorch'd to Death, but they themselves came to no manner of Harm; for an Angel from Heaven (call'd the Son of God, ver. 25. as in other Parts of Scripture, particularly in Job xxxviii. 7.) being employ'd by God as an Instrument of their Relief, suspend'd the Agency of the Fire, and walked in the midst of the Furnace with them, blessing and praising God. The King perceiving this (for he stay'd himself to see the Execution) and spying four Men in the Furnace, when three only were put in (the Angel appearing
perring as one) he call'd on them to come out, which they did in presence of him and of his Attendants, without the least Mark of any natural Effect from the Fire, as if the Fire it self had been conscious of the Injustice of their Sentence, and remourn'd for the Time the very Nature of its consuming Quality in favour of the Innocent. Nebuchadnezzar convinc'd by the Greatness of this Miracle, glorified the God of Israel, publish'd an Edict in favour of the Jewish Religion, and advance'd these three glorious Confessors to higher Promotion in the Kingdom of Babylon.

Sometime after this, Nebuchadnezzar had a second Dream, which gave him a fresh Disquiet: This he well remembred, and therefore at first he only sent for his own Magicians to interpret it, but this they could not do, and therefore he had recourse again to Daniel. The Dream was of a Tree that reach'd from Earth to Heaven, fair and full of Fruit, yielding Shelter and Sustenance to every living Creature, but ordered to be cut down, the Stump nevertheless to remain in the Earth, bound with Bars of Iron and Brass, and being wet with the Dew of Heaven, his Food and his Heart (viz. of the Person represent'd by this Tree) were to be changed into that of a Beast.

Daniel, who knew full well the Judgments this portended against the King, stood silent for an Hour, but at length explain'd it; so as in short to let him know, that by the Decree of Heaven it was determin'd, that he (of whom the Tree was a Representation) should for his Sins be humbled, expell'd from the Society of Men, and reduc'd to the very lowest degree of Brutality, but after a certain Term should be restor'd again; and therefore like a faithful Minister, advis'd him to break off his Sins by Repentance, as the surest way to prevent this Judgment, and prolong his Prosperity: But it is to be fear'd he had not the heart to follow this sound Advice; for tho'
Chap. III. Sect. 4. of the Jews.

The God delayed the Execution of this Threatening, and gave Nebuchadnezzar a Reprieve for a whole Year (ver. 29.) Yet his Expressions (ver. 30.) shew that he was intoxicated with Pride and Arrogance; and the Execution which followed makes it to be presumed that his Heart was not rightly humbled: And accordingly he who exalted himself above the State of Men, was depriv'd of his Senses, and living abroad in the Fields did eat Gras with the Oxen, and with them was expos'd to the Rain and Dew of Heaven: But God at length restoring him to his Senses, made him sensible of his superior Power, and re-initiated him in his Dominions, whereupon he makes that solemn Acknowledgment mentioned, ver. 37.

Nebuchadnezzar did not long survive his Restoration, and after different Successions and Usurpations in the Monarchy of Babylon, was at length succeeded by Belshazzar: It was in the first Year of Belshazzar's Reign that Daniel had his Dream of the four Beasts, representing the four Empires of the Chaldeans, Persians, Greeks and Romans, mentioned in Dan. vii. and in his third Year that he had his famous Vision of the Ram and He-goat, spoke of in Dan. viii. This Belshazzar was the last Monarch of the Chaldean or Babylonian Empire, being conquered by Cyrus, who laid the Foundation of the Persian Monarchy which succeeded it: And because it will contribute much to the right understanding of the Sacred History, we shall briefly mention how this memorable Event came about, which gave occasion to the Release of the Jews from their Captivity, by the Decree of Cyrus the Persian Monarch: It's thus related by Historians.

Astyages King of Media had two Children, viz. a Son call'd Cyaxares, who succeeded him, and a Daughter, whom he married to Cambyses King of Persia, of which Marriage was Cyrus the first Persian Monarch. One of the Kings of Babylon who preceded Belshazzar, being jealous of the united Power of the Medes
Medes and Persians, made War against Cyaxares King of Media, which continued about twenty Years. In this War Cyaxares was afflised by Cambyses his Brother-in-law then King of Persia; the joint Forces of these two Kings were commanded by the above-nam’d Cyrus, who was a brave and gallant General, and was successful in most of his Engagements against the Babylonian Forces, and at length shut up Belshazzar (who by this time was in possession of the Babylonian Monarchy) and his Army in the City of Babylon, which he besieged; but it being a strong Place and well provided, he lay before Babylon to little or no purpose for the space of two Years: At length Cyrus taking the Advantage of an annual Feast, wherein the Babylonians were wont to spend the whole Night in Revelling and Drunkenness (mentioned in Dan. v.) broke down the Banks of the River Euphrates (on each side of which this City was built) and having posted one Part of his Men at the Place where the River ran into the City, and another where it came out, gave Orders to enter the City, by way of the Channel, as soon as they found the River fordable; so that the Stream being turn’d aside about the middle of the Night, the River was drain’d, and the Parties entering the Channel according to Orders, made up directly to the City and royal Palace, where they slew Belshazzar the King and all those about him: By this Stratagem Cyrus became Master of Babylon, the rest of the Country being subdued before.

We already observ’d that in this War Cambyses King of Persia was only an Auxiliary to Cyaxares King of Media, and Cyrus only General and Commander in chief of both Armies, and therefore it was that Cyaxares (otherwise call’d Darius the Median) is said to take possession of the Kingdom and Government of Babylon, (as mentioned in Dan. v. 31.) After this Conquest Cyrus went into Persia, but soon returning through Media, married the only Daughter and Child of
of his Uncle Cyaxares, having for a Portion the Reversion of the Kingdom of Media, after the Death of Cyaxares: So that Cyrus, upon the Death of his Father Cambyses King of Persia, and of his Uncle and Father-in-law Cyaxares King of Media, became the Sovereign of both Kingdoms of the Medes and Persians, and also of the Chaldeans or Babylonians, whom he had lately conquered, and thereby was Monarch of the whole Eastern Empire, call'd in the lofty Stile of these Eastern People, all the Kingdoms of the Earth, Ezra i. 2. And thus we see an End of the first great Monarchy of Babylon, otherwise call'd the Assyrian or Chaldean, which is reckoned to have continued near seventeen hundred Years (either in larger or smaller Extent) from the first beginning thereof by Nimrod (Gen. x. 10.) to its Period by Cyrus the first Persian Monarch, the whole Extent of his Dominions having from this time got the Name of the Persian Empire.

In the Feast, which was kept in the City of Babylon during the Siege (of which mention has already been made) Daniel informs us that Belshazzar ordered the sacred Vessels, which his Grand-father Nebuchadnezzar had taken out of the Temple of Jerusalem, to be brought into the Banqueting-House, that he with his Princes, Wives, Concubines, &c. might drink out of them; adding to this his Sacrilege, Hymns and Praises to his Idol Gods; but it was not long before God put a Damp to his Mirth, and punished him for thus profaning the Vessels dedicated to his Service, by causing an Hand to appear upon the Wall, which in three Words wrote a dead Warrant for Belshazzar: He saw the Hand and the Writing, but neither he nor his Magicians understood them or their Meaning, so Daniel was again sent for. Daniel, after reproving the King for his Ingratitude to God, who had advanc'd him to the Rank of a Sovereign, and for his Profanation of the sacred Vessels, interpreted the Words which were these, Mene, Tekel, Upharsin,
Upbarsin, after this manner: Menè, says he, signifies Number, intimating that your Life and Reign are numbered, and near a Period: Tekel which signifies weight, intimates that you have been weighed in the Balance of God's Justice, and found too light, or void of that Goodness, which otherwise would have entitled you to his Favour, and which in the sight of God is of great weight. Upbarsin (which Daniel in the Repetition of the words calls Peres, as meaning the same thing) signifies a Fragment, and intimates that your Kingdom shall be divided, and given to the Medes and Persians, which accordingly came to pass, for that very Night he was slain, ver. 30. the City taken by surprize, and the Kingdom translated to Cyaxares or Darius the Mede, ver. 31.

So that if the Reader will compare this Account of Daniel's, with the other Circumstances formerly mentioned, that happened upon taking this vast City of Babylon, he will see all these Prophecies concerning it fully verified, which are mentioned in Isaiah and Jeremiah, particularly in Isa. xiii. 17. Behold I will stir up the Medes against her, &c. Jer. li. 36. I will dry up her Sea, and make her Springs dry, Jer. i. 38. A Draught is upon her Waters, and they shall be dried up. For the River Euphrates being drained it became fordable, Jer. xiv. 23. I will make it a Possession for the Bittern and Pools of Water; for the Banks and Artificial Dikes being cut down, the River overflowed all the Country about, whereby it became full of Bogs and Marshes, Jer. li. 39, 57. I will make drunk her Princes and mighty Men, and they shall sleep a perpetual sleep and not awake, Jer. li. 31. One Post shall run to meet another, and one Messenger to meet another, to shew the King of Babylon, that his City is taken at one end. For it was more like a Country than a City, the Walls being in compass four hundred and eighty Furlongs, that is about sixty of our Miles, whereby there must have been in that vast City many
ny large and void Spaces: And all this was foretold to be done by Cyrus, near two hundred Years before he was born, 1Sa. xlv. 1.

Upon the Reduction of Babylon, Cyaxares (call'd Darius, ver. 1.) being left in possession of it, was soon inform'd of the extraordinary Capacity of Daniel in Affairs of State, so that he was in great Esteem with Darius, and was soon made first President over the Governors of the Province of Babylon: But it happened to him, as it usually does to all great Favourites, to be envied by others, who thinking it too much for a Captive Jew to be prefer'd to them, confir'd his Ruin. They had nothing to accuse him of with respect to his Administration, which in every respect was just, and therefore they laid their Plot against him in another more distant way. The Persians made it a matter of State Policy, to have the Persons of their Kings in equal veneration with their Gods (see Quinins Curtius, lib. 8.) And therefore knowing well that Daniel was a strict Observer of the Religion of his Country, and a constant Refractor to God in Prayer, procur'd from the unwary King a Decree, that whoever should ask any Petition either of God or Man, except of the King for the space of thirty Days, should be thrown into the Den of Lions, there to be destroyed by these wild Creatures. The King looked upon this as a singular Testimony of their Affection and Loyalty to him, at his accession to the Throne, and therefore issued out his Proclamation accordingly.

Daniel knew very well that this was level'd against him, but he preferring the Law of God to that of Men, continued his usual Course of Prayer to God three times every Day. His Enemies who had laid the snare, took care to watch him diligently, and having taken him in the very act of Praying, accus'd him to the King, and desir'd that the Decree might instantly be executed. The King too late saw his Error, and was vex'd at his easy Credulity, which was likely to prove
prove fatal to Daniel, and therefore endeavoured to have the Decree revers'd: But the Grandees representing that the Royal Decrees, according to the Laws of the Medes and Persians were unalterable, and consequently the Penalty which Daniel had incur'd, irreversible, the King was oblig'd to deliver up Daniel to their Mercy. Accordingly they hurried him away to the Lions Den, and took care to prevent all possibility of his Escape, and there he remain'd all Night. The King greatly concern'd for Daniel, pass'd the Night in great Anxiety, and rising early next Morning, repair'd to the Den, where to his great Joy he found Daniel alive, ordered him to be taken out, and his Accusers with their Wives and Children cast into it, who were instantly destroyed by the Lions, while the King, in grateful acknowledgment of this miraculous Delivery, caus'd a Proclamation to be publish'd, that in all parts of his Dominions Men should fear the God of Daniel, as the only living and true God.

Dan. ix. The Term of seventy Years, which the Prophet Jeremiah had foretold to be the Continuance of Judah's Captivity, drawing towards a Conclusion, Daniel, who suppos'd that such Promises are often conditional and dependent on the Behaviour of those to whom they are made, intercedes with God that the Sins of Judah might not retard the Completion of that Prophecy; a Favour which the other ten Tribes were never to expect, according as God had foretold by the Mouth of one of his Prophets, Hos. i. 6, 7. I will no more have Mercy upon the House of Israel, but I will utterly take them away. But I will have Mercy upon the House of Judah, and will save them by the Lord their God. Upon this Application of Daniel he had assurance given him by God in a Vision, not only of the temporal Delivery of Judah, but of a much greater Redemption by Christ from their spiritual Captivity under Sin and Satan, to be accomplisht at the
the end of seventy Weeks, after the going forth of the Commandment to rebuild Jerusalem, that is to say, after seventy Weeks of Years, reckoning each Week seven Years, being seventy times seven Years, in all four hundred and ninety Years, as that remarkable Passage is usually explain'd.

Now as Daniel was earnest in his Prayer to God for the Restoration of his People, we may readily believe that he was equally warm in his Intercessions for it with the King, who at this time was Cyrus the first Persian Monarch, of whom we have already made frequent mention; and it's more than probable, that the famous Decree publish'd by Cyrus upon his Accession to the Throne (Ezra i.) wherein he gave free Liberty to the Jews to return into their own Country, and rebuild the House of the Lord at Jerusalem, was in a great measure owing to Daniel's good Offices, and to his Interest and Authority at Court. To which purpose it's probable that Daniel might shew to Cyrus that Passage in Jer. xxix. 10. and that other in Isa. xliv. 28. and xlvi. 1. For it's plain from the Recital made in that Decree (Ezra i. 2.) that Cyrus had seen that Prophecy; and who so proper to recommend its Accomplishment as Daniel, who had so passionate a Concern for the Restoration of Zion.

In the third Year of the Reign of Cyrus, Daniel had these extraordinary Visions (relating chiefly to the latter times of the Jewish State) mentioned in the tenth, eleventh, and twelfth Chapters of Daniel, which is the last Account the sacred Scriptures give of him: But it's highly probable that he attended the Persian Court all the remainder of his Life, as having thereby a better Opportunity to befriend his Countrymen upon any Exigence. This Court of Persia, after the taking of Babylon, commonly resided in the Summer at Suskan (in which Palace it was that Daniel had these Visions, Dan. viii. 2.) and in the Winter at Achemsea (Ezra vii. 2.)
What relates to the Return of the Jews and their Settlement in Judea, is contain'd in the Books of Ezra and Nehemiah.

CHAP. IV.

Containing the Scripture History of the Jews, from the End of the Babylonian Captivity to the final Destruction of Jerusalem and the Jewish Polity by the Romans.

SECTION I.

From the End of the Captivity and the Return of the Jews into Judea, to the End of the Old Testament History.

Ezra i. & ii.

Cyrus having publish'd his Proclamation for the Release of the Captive Jews, at the same time ordered his Treasurer to restore many of the sacred Vessels, which Nebuchadnezzar had taken out of the Temple at Jerusalem, and set up in his Idol Temple at Babylon. This soon encouraged the Jews to gather together from all Parts of Babylon, to the Number of near fifty thousand Persons, whose Families and the Cities they belonged to, are particularly recited in the Chapters quoted in the Margin, and in Neb. vii. which shews the great Care of the Jews in keeping exact Genealogies. The chief Leaders of these returning Captives were Zerubbabel (whose Babylonish Name was Sheshbassazzer, ver. 8. and 11.) and Jeshua (call'd Jo-"shua, Haggai i. 1.) The first was the Grandson of Jeboiachin King of Judah, who was carried Captive by Nebuchadnezzar, and detain'd at Babylon thirty seven Years, and then reliev'd by Nebuchadnezzar's Son, whole
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whose Name was Evil-Meridoch (Jer. lii. 31.) And Jebua was the Grandson of Seraiah the High-Priest, who was put to death by Nebuchadnezzar at Riblah (2 Kings xxv. 18—22.) So that the one was descended from the Regal, and the other from the Pontifical Family, in a direct Line. Zerubabel therefore was made Governor of Judea, and Jebua of course succeeded to the Priesthood.

Under the Conduct of these two Leaders, the Jews (who had long wished to see this happy Day) set forward, and after a Journey of four Months at last arriv’d in Judea (Ezra vii. 9.) The People who return’d consist’d chiefly of the two Tribes of Judah and Benjamin: Yet forasmuch as some of the ten Tribes had formerly join’d themselves to Judah, notwithstanding the Division of the two Kingdoms, and therefore were Captives amongst the rest, and that it’s to be presum’d many of the Israelitish Captivity, who continued in the Worship of the true God, would take this advantage of returning with them to Jerusalem, therefore we find mention made in Acts xxvi. 7. of the twelve Tribes then instantly serving God, &c. particularly one of the Tribe of Abner (Luke ii. 36.)

On the other hand there were a great many of the Captive Jews, who had made Settlements and were in a course of Business, that still remain’d in Babylon and the Dominions thereto belonging, who did not return for many Years afterwards, and many not at all. Thus we find Ezra several Years afterwards returning with a great Company of them from Babylon, Ezra viii. And by the Decree of Abasuerus (mention’d Esther iii.) by which the Jews, of what Sex or Condition ever, were to be destroyed, it’s evident that there were a great many of them in all the Provinces of Babylon at that time.

During the long Abode of the Jews among the Chaldeans or Babylonians, they had lost much of the Purity of the Hebrew Language, which by degrees
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came to be mix’d with the Chaldean or Syriack; and this Mixture was the prevailing Language after the Captivity, and in the time of Christ and the Apostles; whence it was that upon reading the Law to the People, Ezra and the Levites gave the Sense of it, and caus’d them to understand the Reading (Nebum. viii. 8.) And this at length gave occasion to the Targum or Chaldee Paraphrase.

Ezra iii. The People upon their Arrival dispers’d themselves according to their Tribes and Families in their several Cities, and set about the rebuilding of their Houses; after which all the People met together at Jerusalem in the seventh Month. The first thing they did was to set up the Altar of God for Burnt-offerings, and for their Morning and Evening Sacrifices, and here they kept the several Feasts appointed by the Law; during these Solemnities there was a considerable Sum collected by the Free-will-offerings of the People, and with this Fund they began the Work of rebuilding the Temple. Besides these Contributions they had large Allowances from Cyrus for defraying the Expense of that Work, as may be gathered from his Decree (Ezra i. 2. and from Ezra vi. 4.) and sometime afterwards they had a particular Assignment from Darius out of his Revenues, for carrying on this Building (Ezra vi. 8.) So that having provided Materials the first Year, in the beginning of the second Year after their Return, they laid the Foundation of the Temple with great Joy and Solemnity; only some of the ancient Men among them, who had seen the Glory of the former Temple, and how much short this was like to prove, wept at the Remembrance of the Old, while others rejoiced at laying the Foundations of this new one.

Ezra iv. While the Jews were going on with this Temple, they met with many Interruptions and Discouragements, chiefly from the Samaritans, who were planted in the room of the Israelites, whom Salmaneser had long
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long before carried away captive: At first they de-

fined of Jerubabel the Governor, that they might be

allowed to join in the Work, but this was refus’d,

being little better than Idolaters, and therefore were

justly suspeted of a bad Design in the Offer of their

Service: This so exasperated them that ever after they
did all they could to obstruct the Work, first by
underhand Dealings with the Counsellors of Cyrus,
and afterwards by more open and direct Applications
to his Successors, who put an entire stop to
the Work during their Time, nor was it ever re-
assumed till the second Year of the Reign of Da-

rius one of Cyrus’s Successors.

However this Work of rebuilding the Temple was Eza.

v. &

so far owned by God, that he sent his Prophets Haggai

and Zecbariah to encourage and forward the Building;

so that by the Instigation of these two, the Temple

which had been discontinued for some time, was again

set on foot in the second Year of the last mentioned

Darius, as was likewise the building of the Walls of

Jerusalem; and tho’ the Jews were challenged for this

last Work by Tainai, then Governor of Syria, as

wanting Authority, and that the Work would prove

prejudicial to the King, yet upon a fair Represen-
tation of the Case to this Darius, the Decree of Cyrus

was after search found in the publick Records; and this

he judg’d was a sufficient Warrant, looking on all

intermediate Prohibitions as temporary only, during the

Reigns of these Kings.

This Darius, as the learned Dean Prideaux says,

was married to two of the Daughters of Cyrus, and

therefore perhaps thought himself concern’d to do
every thing that might tend to the Honour of that
great Prince; therefore he not only confirm’d his De-
cree, but gave the Jews an Assignment out of his

Revenues of Samaria, for defraying the Expence of
the Work (as was observed above) and provided them

in Sacrifices for the daily Service of the Temple, and

pronounced
pronounced severe Penalties on any that should pretend to obstruct them: After which the Work went on so speedily and prosperously, that in the sixth Year of Darius's Reign the whole of it was finish'd, and the Dedication of it celebrated with great Joy and Solemnity, and soon after it was made fit for every part of Divine Service, and the Passover was solemniz'd in it with great gladness of Heart.

The Joy of the People was not a little increas'd by what the Prophet Haggai told them, that the Glory of this latter House should be greater than of the former (Hag. ii. 9.) not as being a more stately Building, but in consideration that it was to be honoured with the Presence of the Messiah, which was also foretold by Malachi (Chap. iii. 1.) for this was that Temple which Christ and his Apostles resorted to, the Veil of which (being a Division which parted the Holy of Holies from the rest) was rent in twain from top to bottom, when our blessed Lord was crucified (Mat. xxvii. 51.) And because this Temple was afterwards repair'd and beautified by Herod (as Historians inform us) therefore it's said to be for six Years in building (John ii. 20.) adding the Years employed in these Repairs to the time it took in the first Building, which was about twenty Years from the laying the Foundation of it in the second Year of their Return from the Captivity.

In process of time it happened in the seventh Year of the Reign of Artaxerxes King of Persia, that Ezra a Priest (lineally descendent from Aaron) and a Scribe learned in the Law of God, who had hitherto continued at Babylon with others of the Captivity, obtain'd leave of the King to go to Jerusalem, having an ample Commission and full Power to reform every thing in Church and State. This Artaxerxes is generally thought to be the same Person whom the Scripture calls Abasserus, who had the beautiful Hebrew, Esther, for his Queen, and who in the third Year of his Reign publish'd a Decree for the Destruction of the Jews in his
his Dominions; so that the History of that Affair (mentioned in the Book of Esther) ought regularly to come in here; but as it's placed by itself in the sacred Canon, and that it remains with some a Question, whether this Artaxerxes was really that Abajserus or any other, we shall forbear the Account of that memorable Transaction, until we have finish'd the History of the Settlement of the Jews, as it's contain'd in Ezra and Nehemiah.

Ezra being authoriz'd by the King, set forward in Ezra viii. his Journey from Babylon with a great Company, who came up to him at the River Abava, where he halted, and kept a solemn Fast, and in four Months afterwards arriv'd at Jerusalem: There he delivered up to the Temple the Offerings which had been made to it by the King, his Nobles, and the rest of the Captivity that stayed behind, amounting to a very large Sum, and imparted his Commission to the King's Lieutenants and Governors. It's probable that by this time Zerubabel the former Governor of Judea was dead, and that Ezra by this Commission was appoint-ed to succeed him.

He had not been long in his Government before he Ezra ix. & found that many of the People, Priests and Levites as z. well as others, had taken Wives from among the ancient Natives contrary to the Law of God (Deut. vii. 3.) upon which Ezra humbled himself, and in a Shower of Tears made Confession of this their Apo-stasy to God, and under severe Penalties appointed all the People to meet at Jerusalem, where he engaged them to put away these strange Wives and their Children, that the Seed of Israel might not be polluted, which upon strict Examination was punctually exe-cuted.

Ezra having many Abuses to reform, and much Nehem. i. Work to go through, and perhaps growing old, it & ii. was thought fit to join Nehemiah with him in the Go-vernment: He was a very religious and excellent Per-
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son amongst those of the Captivity, and a great Fa-
vourite of Artaxerxes, being his Cup-bearer, whereby
he had gain’d these immense Riches which enabled
him for so many Years, out of his own private Purse,
to live in his Government, without burdening the Peo-
ple (Nebem. v. 14.) The miserable State of Jerusalem,
(call’d the City of God) whose Walls had been broken
down, and its Gates burnt by Nebuchadnezzar, and
never yet fully repair’d, so affected this good Man, by
reason of the Excursions which it expos’d them to
from Enemies, and the Reproach of Neighbours, that
he obtain’d leave of Artaxerxes, in the twentieth Year
of his Reign, to go to Jerusalem with a full Com-
misson to repair the Walls and Gates of that City,
in the same manner as before it was dismantled, with
Orders also to the King’s Governors to provide Tim-
ber, and whatever else was necessary for that pur-
pose.

With these Powers he arrived at Jerusalem, where
after having privately viewed the Walls, he call’d the
Chief of the People, and communicated to them his
Commission, which greatly reviv’d the drooping Spirits
of the People, who unanimously agreed to set imme-
diately about the Work; and the several Companies
into which they were divided, had each their Quarter
assign’d them: But they had not long proceeded, be-
fore Sanballat a Moabite, and Tobias an Ammonite,
and Geshem an Arabian (three great Men vested with
Authority in Samaria) ridicul’d their Undertaking,
and at length entred into a Confederacy to demolish
the Work by surprize, and put them all to the Sword;
but Nebemiah getting timely Notice of it, by his pru-
dent Directions prevented their Design; and tho’ they
threatned to accuse him to the King, and by Bribes and
other indirect Practices had gain’d one Shemaiab to
their Interest, with a Design to betray him, yet Ne-
bemiah, by the Blessing of God, overcame all these
Difficulties, and in the space of fifty-two Days com-
pleted
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pleted the whole Work, and afterwards held a Dedication of the Walls mentioned in Nebem. xii.

There happened however a kind of Mutiny among the common People, while they were carrying on this Work, which might have prov'd of fatal Consequence had it not been timely compos'd: The rich amongst them taking Advantage of the poorer sort, had exacted heavy Usury of them contrary to the Law of God (Exod. xxii. 25.) These Poor were necessitated to borrow at any Rate for support of themselves and Families, their Wages not affording them a Sufficiency for that and other Purposes. This obliged them to mortgage their Lands, and even sell their Children for Slaves. Good Nebemiab, when inform'd of this, soon remov'd that Oppression, for having call'd an Assembly of the People, it was enacted that Restitution should be made of whatever was exacted this way, and a Release granted of Mortgages thereby incur'd. Nebemiab by his own Example shewed a generous Temper in remitting his own Revenues for the Ease of the People in his Hospitality, and in his rich Presents to the Temple.

When the Walls of Jerusalem were finished, Nebemiab, to prevent any Treachery within or without, gave the Charge of the City to his Brother Hanani, and appointed Hananiab the Ruler of his Palace his Deputy, giving them proper Directions for its Security: But he perceiving that the number of Inhabitants was small, made a general Muster of them by their Genealogies according to the Register of such as came first from Babylon; and to supply this Defect, ordered that, over and above the principal Men, a tenth Part of all the common People of Judah and Benjamin, who lived out of Jerusalem, should be oblig'd to dwell there, to be determined by Lot; a Lift of whom we have in Ezra xi. Some of the Priests were at a loss to prove their Genealogy by this Register, and therefore Nebemiab would not permit them to officiate, until
until there should appear a Priest, who by consulting God after the manner of Urim and Thummim (of which afterwards) should determine whether they were of the priestly Race or no.

The Affairs of the Jews being reduced to this happy Condition, Ezra the learned and pious Scribe produced the Book of the Law which he had now completed, and dividing the People into several Companies, he with other Assistants read and expounded it to them, celebrated the Feast of Tabernacles with great Gladness of Heart, observ’d a Solemn Fast, and entred into a strict Covenant to observe the Law of God, which the Princes, Priests and Levites seal’d, and the People swore to.

Thus Nebemiah having with great Honour and Applause executed the Commission with which he was sent to Jerusalem, went back to the Persian Court, to give Artaxerxes an account of his Success, as appears from ver. 6. but it was not long before he return’d again to Jerusalem with full Power to reform all Abuses in Church and State: Notwithstanding all the Precaution he had taken when first there, yet when he came there the second time, he found the People relapsed again into their old Corruptions, which in a great measure was owing to the Mismanagement of Eliaashib the High-Priest. This Person was by Marriage allied to Tobiah the great Enemy of the Jews, and had allowed Tobiah an Apartment in the Temple, in the very place where the Offerings and other sacred things were usually deposited. Nebemiah, in order to convince the People of this gross Profanation, caus’d the Law to be read publickly in their hearing, particularly that Part of it in Deut. xxxiii. 3. wherein it’s commanded, that an Ammonite or Moabite should not come into the Congregation of God, even to the tenth Generation for ever. Whereupon the People, by Nebemiah’s Orders, seiz’d upon the Furniture of Tobiah (who was an Ammonite) threw it out of
of the sacred Chambers, and restored them to their former use. He also restored to the Levites and Singers the Tribes belonging to their Offices, which had either been embezzeled by the High-Priest, or withheld by the Laity, and for want of which they were driven to seek their Subsistence in the Country.

These Corruptions had introduced a Profanation of the Sabbath, on which Day the Jews, (during Nebuchadnezzar's Absence) had done all manner of servile Work, and suffered Strangers to sell all sorts of Commodities in Jerusalem, which by the strict Orders given he prevented for the future. He also dissolved all the Marriages prohibited by Law, to which People of all Conditions, and even the Pontifical House, had paid little regard; but notwithstanding all these Reforms, after the Death of this wise and pious Governor, the People relapsed into many Enormities, for which Reason we find Malachi (the last Prophet under the Old Testament) reproving both Priests and People for their scandalous Lives and gross Corruptions. This Prophet lived about four hundred Years before Christ, of whose coming, and of the coming of his Fore-runner John the Baptist, he speaks in very full and express Terms. Upon his Death the Spirit of Prophecy, and these frequent and immediate Revelations of God, formerly the Glory of the Jewish Nation, ceased; being either a Token of God's Wrath, or an Admonition that they should with more fervent desire entertain a lively Expectation of a more perfect State under the Messiah.

The last Book of the Old Testament relating to the History of the Jews is that of Esdras, wherein we have a most wonderful Instance of the Wisdom and Providence of God, in delivering his People and overthrowing their Enemies, in the Reign of Abasuerus the Persian Emperor, who (as was already mentioned) is supposed to be the same with Artaxerxes, whom
whom we have so often named in the preceding History; and who was surnamed Longimanus from the length of his Hands, with which it's said he could have touch'd his Knees when he stood upright. The History of that Transaction is briefly this.

Ezr. 1. Upon some Occasion or other Ahasuerus made a solemn Feast in the City of Shushan where his Palace was, first to his Nobles and Princes, which lasted a hundred and eighty Days, and afterwards to the inferior People which lasted seven, a Custom even to this Day not uncommon in these Parts of the World. His Queen call'd Vashti, gave the like Entertainment to the Ladies of Distinction in her Apartment. On the last Day of the Feast, the King overcome with Wine, and forgetful of his own State and that of his Queen, in a Frolick ordered his Chamberlains to conduct her into his Presence, that he might shew her to the Company, she being extremely beautiful. This was an Order so contrary to the usage of the Persians, and so little becoming the Dignity of the Queen, that she adventured rather to disobey the King's Command, than be made a publick Spectacle. Her Disobedience enraged the King, and was thought a bad Example to other Women; for which by the Advice of his Counsellors she was divorc'd, and of course depos'd from her Royal Dignity.

Ezr. 2. Upon this an Order was issued out, for assembling the fairest Virgins in all the Provinces of the Empire, out of whom the King might make choice of one in place of Vashti. Amongst the Crowd of Beauties that were brought to Court, none pleas'd the Eye of this amorous King Ahasuerus like the fair Esther: She was of a Jewish Race, Cousin to Mordecai one of the King's Porters at Shushan, and who was himself a Jew of the Tribe of Benjamin, a Descendant of some of them who had been carried Captive to Babylon by Nebuchadnezzar. Esther therefore being most acceptable, was appointed to go through the ordinary Course
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Course of Purification by sweet Oils and Perfumes, which lasted a Year, a Custom usual in these Eastern Countries, before any were admitted to the Honour of the King's Bed. When Esther's Turn was to be brought to the King, he was so highly delighted with her, that he intending to make her more than a Concubine, continued her in his own Palace, and in a short time set the Royal Diadem on her Head. Upon that Occasion the Nuptials were celebrated with great Magnificence, and the King granted many Royal Favours to Esther, and to all his own Subjects. Mordecai however had strictly cautioned Esther, not to reveal to the King that she was of a Jewish Extract, and at the same time by her means discovered to the King a Plot against his Life, for which the Conspirators were hanged, but no Reward as yet made to Mordecai for the Discovery.

At this time there was one Haman a Man of a proud and ambitious Spirit, but the King's greatest Favourite at Court; to him every one pay'd respect except Mordecai, who upon his passing to and fro took no notice of him. This inflam'd the haughty Favourite, who understanding that he was a Jew, determined Revenge, not upon him only, but his whole Nation, who must bleed to atone for a petty Slight of this aspiring Wretch. Accordingly Haman by his Interest with the King obtain'd a Decree for the Destruction of all the Jews in his Dominions, and for this purpose Letters were dispatch'd to the Governors of the several Provinces. Haman, according to the way of Divination in that Country, left the Day for this bloody Execution to be determined by Lot, believing that such a Day would, be most propitious to his Design; and tho' it was in the first Month of the Year that the Lots were cast, yet by these Lots the last Month was to be the Time for Execution; which shews that tho' the Lot be cast into the Lap, yet the whole disposing thereof is from the Lord (Prov. xvi.)
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xvi. 33.) for hereby almost a Year interven'd betwixt the Design and its Execution; which gave Occasion to Es'ther to prevent this horrid Massacre of the Jews in Persia.

Es'ther iv. This cruel Decree put the poor Jews into a great Perplexity every where; Mordecai however found means to convey a Copy of it to Queen Es'ther, who hitherto knew nothing of the Matter, at the same time requesting her to use her Interest to have it revers'd. At first she declin'd it, because of an Order inhibiting every one to approach the King's Presence without special Leave: But when she began to consider her own Danger as well as those of her own Nation, (Es'ther being a Jew, and so included in the Decree) she resolv'd at the Peril of her Life to attempt a Redress, but first advis'd the Jews to fast for three Days, and supplicate God for her Success in so hazardous an Undertaking.

Es'ther v. Accordingly on the third Day Queen Es'ther went to the King, and was so favourably received, that he promis'd to grant whatever she requested, even to the half of his Kingdom. All she desir'd at that time was, that the King and Haman would come to a Banquet she had prepar'd for them, which they did; but the Queen not thinking this a proper time to open the Secret to the King, defir'd his Company and Haman's once more the next Day to another Banquet, and then she would disclofe to him her Request. Haman not a little proud of the peculiar Honour done him, was elevated with strange Notions of future Happiness: But tho' every one pay'd him the most profound Reverence as he pass'd by, yet Mordecai still refus'd to shew him the least Obeisance, for which by the Advice of his Friends, Haman erected a Gallows fifty Cubits high, not doubting but he would obtain by the favour of the King and Queen an Order next Day to have that insolent Fellow Mordecai hanged upon it.

But
But when Haman came next Day to Court, he found things had taken a quite different Turn; for the King understanding by the Annals of his Reign, that Mordecai had discovered a Plot against his Life, and was never yet rewarded for it, ask'd Haman what should be done to the Man whom the King design'd to honour. Haman vainly concluding that he was the happy Person the King meant, advis'd the King to clothe him in his Royal Garments, mount him on the King's Horse, set the Royal Diadem on his Head, and that the chief Man in the Kingdom should lead his Horse by the Reins through the Streets of the City, walking before him and proclaiming, Thus shall it be done to the Man whom the King delights to honour. The King pursu'ing Haman's Advice, ordered all this to be immediately done to Mordecai the Jew, as a Reward for the Discovery of the Plot against his Life. We may easily conclude that nothing certainly could be so cutting to the proud Heart of Haman, as to be employed in such an Office; but the King's Command was positive, so that Haman must obey, how much foever against the grain. When the irksome Ceremony was over, Haman in great Discontent hastened home, and relating his Disgrace to his Family, they look'd on it as the Fate of a declining Favourite: But in the midst of their melancholy Reflections, a Messenger came desiring Haman to hasten to the Queen's Banquet.

Accordingly he went, and when King Abasuerus met him, he ask'd again the Queen her Request, and renewed his Promise of granting it even to the half of his Kingdom. The Queen told him, that all she demanded was Mercy for her self and her Nation, which he by the advice of a cruel Enemy had delivered up to Destruction. The King, it seems, not being fully appriz'd of the Affair, ask'd who had been guilty of so wicked a Contrivance. The Queen answered that it was Haman; whereupon the King rose up from the Banquet in a Passion,
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Passion, and went into the Garden. Haman took this Opportunity, and fell prostrate on the Bed where the Queen was sitting, to supplicate his Life. In the mean time the King coming in, and seeing Haman in this Posture, said in a Rage, Will be force the Queen also before me in the House? The King being inform'd that Haman had provided a Gallows, whereon to hang Mordecai, ordered Haman immediately to be hung upon it, which was accordingly done; whereby the Observation of Solomon was verified, The Righteous is delivered out of Trouble, and the Wicked cometh in his stead (Prov. ii. 8.)

Esther viii. ix. & x. But tho' Haman was hang'd, yet the Decree he had wickedly procur'd, still remain'd in force; nor could it be directly repeal'd according to the Laws of the Medes and Persians, which were irreversible: And therefore all the King could do upon Esther's Request, was to make it ineffectual, by granting a Power to the Jews to defend themselves against all that should assault them upon the appointed Day of Execution; so that by means of these two opposite Decrees, a War commenc'd betwixt the Jews and their Enemies in Persia, in which many Persons were kill'd, among others the ten Sons of Haman. In memory of this great Deliverance the Jews ever after kept a great Festival call'd the Feast of Lots or Purim. And here ends the sacred History of the Old Testament.

SECTION II.

A Continuation of the Jewish History from the End of the Old Testament to the Birth of Christ.

After the Death of Nebemiah many and great Revolutions happened in the Jewish State, and the Church of God underwent heavy Persecuti-
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Of both the Greeks and Romans: But the Design of this History being chiefly to be an Introduction to the reading and understanding of the Holy Scriptures, we shall take no other notice of any Occurrences in this Period of Time, than what is subservient to that purpose, or has a necessary Connexion therewith, referring the Reader to the two Apocryphal Books of the Maccabees, which, tho' not Canonical, yet are allowed to contain Historical Truths; as also to Josephus's Antiquities of the Jews, who was a learned Jew, descended from the Sacerdotal Family, and was himself a sorrowful Eye-witness of their sad Calamities, being a Governor and Captain in Galilee, when the Jewish Wars against the Romans broke out; but the Reader may chiefly consult that learned and excellent Connexion of the Old and New Testament written by Dr. Prideaux late Dean of Norwich, which contains a very accurate Collection of what is most remarkable from the End of the Old Testament to the Birth of our Saviour.

During the Interval of Time mentioned in the Title of this Section, the chief Power and Government among the Jews was for the most part lodged in the High-Priest and Great Council of the Elders, call'd the Sanbedrim, of which afterwards; but they were still in subjection to the Persians as their Chief Lords, so long as that Empire subsisted, and afterwards to Alexander the Great, King of Macedon in Greece, who founded the Grecian Monarchy, and to his Successors in Egypt and Syria: And at last they became subject to the Romans, who put an entire end to the Jewish State.

It was about two hundred and four Years after the Jews return'd from the Babylonian Captivity, that they became subject to Alexander the Great, who having conquer'd the Persians and extinguish'd that Monarchy, establish'd a third in its room, which commonly goes by the Name of the Grecian Monarchy.
narchy. He favoured the Jews, and allowed them their own Laws and Religion, making them nevertheless tributary to him; only he gave them an Exemption from the seventh Year's Tribute in the sabbatical Year, when their Land was not sown. These Favourites, it's said, were owing to the Encouragement which the High-Priest at Jerusalem gave him, by shewing him out of the Prophecy of Daniel (Chap. viii. 20, 21, 22. and Chap. xi. 2, 3.) that a Grecian should come and vanquish the Persians.

About this time the Temple on Mount Gerizim near Samaria was built, with a Design to divert all that should resort thither from coming to the Temple of God at Jerusalem, in imitation of the Policy, tho' not the Idolatry of Jeroboam the first King of Israel. Sanballat was then Governor of Samaria, of whom mention is made in Nebem. xiii. 28. He had a Daughter that was married to Manasses a Priest, Brother to Jaddus the High-Priest at Jerusalem. This Manasses would not submit to Nebemiab's Order, for parting with their idolatrous Wives (mentioned in Nebem. xiii.) and is the Person pointed at, tho' not expressly named, ver. 28. He was therefore banished by Nebemiab, and going to Samaria, put himself under the Protection of his Father-in-law Sanballat. This Sanballat rebelling from Darius the Persian, insinuated himself into the Favour of Alexander the Great, who was then pursuing his Conquests in those Parts, from whom (as Josephus affirms) he obtain'd a Grant for leave to build this Temple on Mount Gerizim, and to make Manasses his Son-in-law High-Priest of it: But Dr. Prideaux says that this Temple was built before that time.

This Temple prov'd a great weakening to the Jewish Church, for all profligate Wretches, Malefactors, and excommunicated Persons immediately repair'd to this Place, and join'd with the Samaritan Worship, so that it became a common Refuge for all refractory Jews. These
These Samaritans when first planted there by Salma-
ner (who carried the ten Tribes of Israel captive into
Assyria) were originally Pagans, but they mixing gra-
dually with the Jews, in a short time receded from
their Pagan Idolatries, and conform'd themselves in a
great measure to the Worship of the true God, in the
performance of which they were as exact as the Jews
themselves.

But tho' the Jews and Samaritans were next Neigh-
bours, yet they had no Commerce or Correspondence
together, the one always branding the other with the
most reproachful Titles imaginable. This Hatred first
began from the Malice which the Samaritans express'd
against the Jews in rebuilding the Temple and Walls of
Jerusalem, as mentioned in the preceeding Section. It
was afterwards much increas'd by the Apothesis of this
Manasses, and the building of this Temple in opposi-
tion to that at Jerusalem: The Samaritans on the one
hand affirm'd, that this was the only proper Place for
the Worship of God, alledging that the Altars built
by Abraham (Gen. xii. 6, 7. and xiii. 4.) and by Ja-
ocb (Gen. xxxiii. 20.) were built on this very Mount,
which is near to Shechem, whereby this Mountain was
consecrated by them above all other Places for Sacri-
flies and the Worship of God; and moreover that it
was expressly appoin'd by God for the Hill of Blessing
(Deut. xxvii. 12.) which was accordingly pronounc'd
here by Jophua. But as the Jewish Worship did always
attend the Ark of the Covenant, which was never once
at Gerizim, the Jews had certainly a much fairer Plea
in behalf of their Temple at Jerusalem.

These Animosities were afterwards kept up on ac-
count of some particular Tenets, wherein the two Na-
tions dissagreed; for the Samaritans receiv'd no other
Parts of Scripture but the five Books of Moses, and
rejected all Traditions, adhering to the written Word
only. From this Variety of Causes did ensue all the
Hatred and Virulence that subsisted for many Years
between

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betwixt the Jews and Samaritans: And tho' this Temple on Mount Gerizim was afterwards destroyed by the Maccabees, yet it did not extinguish the mutual Hatred and Prejudices of these People, for the Samaritans still kept Mount Gerizim for their Place of publick Worship, tho' the Temple thereon was destroyed: All which explains to us the Samaritan Woman's Discourse with our Saviour, mentioned in John iv. 9—20. The Samaritans were noted for being much addicted to Magick, Witchcraft, and Enchantments, which gave occasion to the Jews, when they reproach'd our Saviour with having a familiar Spirit, to call him a Samaritan, John viii. 48.

Alexander the Great, having made a Conquest of the most Part of the then known World, went to Babylon, where (as some Historians relate) he gave himself up to such excessive Gluttony and Drunkenness, that he soon put an end to his Life: Upon his Death the chief Commanders of his Army seiz'd upon his vast Dominions, whereby (as Interpreters affirm) was fulfill'd the Prophecy of Daniel (Chap. xi. 4.) His Kingdom shall be broken and divided, but not to his Posterity. But these Commanders fell soon afterwards to leaguing and fighting against each other, till they were all destroyed but four, who made a Partition of the whole among themselves, whereby that other Prophecy (Dan. viii. 21, 22.) was literally fulfill'd.

Among these four Commanders (each of whom assumed the Title of King) Laomedon got the Countries of Syria, Judea, and Phcenicia; and Ptolomy the Son of Lagus (whom the Greeks call Ptolomy Soter) took possession of Egypt: This last being of an aspiring Temper, invaded Judea, surpriz'd Jerusalem on the Sabbath-Day, when the Jews thought it unlawful to defend themselves, and having taken it, carried infinite Numbers both of the City and Country Captives into Alexandria in Egypt, to the number, as is said, of one hundred thousand: This was the fourth remarkable Captivity of the Jews.
This great Dispersion of the Jews gave occasion to
that famous Translation of the Old Testament out of
the original Hebrew into the Greek Language, call'd
the Septuagint; which was done by order of Ptolemy
Philadelphus King of Egypt, Son and Successor of the
former, by the Labour of seventy two learned Jews
procured by him for that Purpose, whence it had the
Name of Septuagint, taking the round Number of se-
venty instead of seventy two. And herein the Divine
Providence eminently appear'd; for by the help of
this Translation, not only the Jews who dwelt in
Alexandria (who generally spoke the Greek, and for
whose use it was chiefly done) but the Greeks and
other Heathens dispers'd among the Jews, and every
where else in Judea, Syria, Phenicia, &c. were made
acquainted with the Prophecies of Christ, and so were
the better prepar'd to receive the Gospel: And it's
this Translation that the Apostles for the most part
us'd in quoting Texts out of the Old Testament; be-
cause in their time it was best known, and was in
greatest Authority amongst the dispers'd Jews (see
Heb. xii. 6. compar'd with Prov. iii. 12.) And because
the Compilers of that Translation had better Oppor-
tunities of knowing the Propriety of the Hebrew
Tongue, than we can have at this distance of time,
therefore a great Regard is still had thereto.

After this Egyptian Captivity the whole Nation of
the Jews became tributary to the Kings of Egypt for
about a hundred Years: At length the Kings of Egypt,
entering into a War with Antiochus (call'd the Great)
King of Syria, the Jews, whose Country lay betwixt
the two Kingdoms of Egypt and Syria, suffered greatly
by both sides: At last the King of Syria prevail'd,
to whom the Jews were obliged to submit, after which
they enjoyed a long Calm, and were so far favoured
by the Syrian Kings, as to be allowed to govern
themselves by their own Laws and Customs. During
this time the Kings of Syria divided Canaan (which
now
now began to be call'd by the Name of Palæstine into five distinct Provinces; three of which were on the West side of Jordan, viz. Galilee, Samaria, and Judea, and two on the East side of that River, viz. Trachonitis and Perea.

Thus had the Jews many Revolutions of Peace and War, sometimes subject to the Kings of Egypt, sometimes to those of Syria, sometimes oppressed by both; but still their sacerdotal Government (as it's call'd by some) was continued without any noted Intermission for about four hundred Years. Among these High-Priests in whom (together with the Sanhedrim) the supreme Authority both temporal and spiritual was lodged, the most remarkable were Simon the just, Eleazar, and Judas Maccabæus. The first was so call'd from the Holiness of his Life, and the great Righteousness that shone forth in all his Actions. It seems generally agreed that he was the Person who finish'd the Canon of the Old-Testament: Thus much is certain that there are some Particulars in Nebemiah, Esther, and Malachi, which refer to times later than Ezra, who appears to have completed that Work so far as was carried on during his Life. Eleazar is reported to have been the Person that sent the seventy Interpreters to Ptolomy Philadelphus in order to translate that Version of the Old-Testament call'd the Septuagint: And Judas Maccabæus was the Son of Matathias a Priest, and Head of the Asmonean Family; he and his two Brothers Jonathan and Simon (who were Successors to Judas in the High-Priesthood) were furred Maccabees from their having born these four Letters, M.C.B.Y. in their Standards, which are the initial Letters of the four Hebrew Words in that Passage of Scripture, Exod. xv. 11. rendered by us, Who is like unto thee among the Gods, O Lord? These three Brothers were very seasonably rais'd up by God for the Deliverance of the Jews from the cruel Oppressions of Antiochus Epiphanes King of Syria.

This
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This wicked King Antiochus Epiphanes compell'd many of the Jews, by Tortures and otherwise, to eat forbidden Meats, and offer Sacrifices to Idols, made a miserable Slaughter of the Inhabitants of Jerusalem, and profan'd and pillaged the Temple; but this Judas Maccabeus and his Brethren were so successful in ascertaining the Liberty of their Country, that in a few Years they not only freed Judea from the Syrians, but enlarg'd their Dominions to the gaining of almost all the old Possessions of the twelve Tribes of Israel, destroying at the same time the Temple of Samaria: And to preserve in memory the purging of the Temple from the Profanations of Antiochus, and restoring the Altar and daily Sacrifice at Jerusalem, the Jews ordered a Feast of eight Days, (call'd the Feast of the Dedication) to be yearly observ'd upon the 25th Day of the ninth Month, answering to the beginning of our December (I Maccab. iv. 59.) And of this Dedication it is that St. John speaks in his Gospel (John x. 22.) for it's said to fall in the Winter, which could not be of any of the other Dedications; and this Festival Christ is said to honour with his Presence at the Temple of Jerusalem, ver. 23.

This seasonable Deliverance from the Persecutions of Antiochus Epiphanes brought the Family of the Maccabees into great Repute among the Jews, inasmuch that some of their Successors assum'd the Crown and Title of Kings, retaining at the same time the Office of Priesthood. Thus did the Jewish Government admit of a new Change, and the Principality or rather the Priesthood was turned into a Monarchy, of which Aristobulus was the first King after the Babylonian Captivity.

But this new regal Government continued not free and independent above forty six Years, at which time Pompey, that great General of the Romans, coming down like a Torrent upon the East, conquered a great Part of the World, and being then in Syria, which he had
had lately subdued to the Romans, took Advantage of some Disputes and Quarrels betwixt two Brothers, Princes of the Maccabees, touching the Succession, whereby he subjected the Jews and all the Country posses’d by them to the Roman Power; which was now become so considerable, that it got the Name of the fourth universal Monarchy, having reduced under their Dominion the greatest Part of the then known World; so that from this time Palestine (or Canaan) became a Province of the Roman Empire: Yet notwithstanding of this Conquest the former Laws and Customs were continued to the Jews, as also the sacrdotal Government, but accountable to, and in subjection nevertheles to the Roman Emperors.

Sometime after this Conquest of the Jews by Pompey the Roman General, new Commotions arose betwixt the contending Successors of the Maccabees concerning their several Rights, with intent to shake off the Roman Power, and to reaffume the supreme Authority. To prevent which, and to keep the Jews still tributary to the Roman Empire, Herod (call’d the Great) an Idumean Prince, but of the Jewish Religion, obtain’d Judea of the Senate of Rome, by whom he was made King of the Jews about thirty six Years before the Birth of our Saviour. He by the Assistance of Sosius the Roman General, and of some Jews who serv’d under him, in three Years quell’d these Commotions and became Master of the whole Country, which he enlarg’d to a greater degree of Extent, than it had been for several Ages before. At the same time he depress’d the Civil Power of the Priesthood, extirpated all the Remains of the Maccabees, and miserably enslav’d the Inhabitants. However by the Charter of his Sovereignty he was oblig’d carefully to pay the Tribute due to the Romans.

This was the first Foreigner to whom the Jews became immediately subject, in whose Reign our blest Saviour came into the World; which gives occasion
to many Critics to affirm, that the ancient Prophecy of the Saviour's departing from Judah began to take place at this time, tho' it was not entirely completed till the last Destruction of Jerusalem, and the fatal Dissolution of the Jewish State.

Herod is represented by Josephus as a Person of Courage and Resolution, very extravagant and generous to his Patrons at Rome, and very burdensome to his Subjects at home, whom he greatly oppress'd in order to supply such like Expenses, inexorably cruel even to his own Children and Relations, a Slave to his Passions, and sticking at no Means however unjustifiable for compassing the Ends of his Ambition. This made him odious to the Jews, so that to gain their Favour, and to erect a Monument of lasting Honour to his own Name, he repair'd the second Temple, which by length of time and the violence of Enemies was greatly decayed. By its Situation it was the strongest Part in Jerusalem, and the Inhabitants always made their last Refuge thither, when press'd by War, and when they did so, some of its Buildings always suffered by it.

This second Temple repair'd by Herod is the same with that spoken of in the New Testament, in which Christ was present according to the Law, and in which he so often appeared: And it was of this Rebuilding or Repairing (as I had occasion formerly to observe) that the Jews spake when they told our Saviour, that forty and six Years was this Temple building, &c. (John ii. 20.) where the learn'd Dean Prideaux says, that the word was ought to be rendered bath; for tho' the Repairs about the Body of the Temple were finished in a much shorter time, so as to make it fit for Divine Service, yet that Number of Years had actually pass'd from the time it was begun, and the Artificers were even then still continued at work for carrying on of the Out-buildings thereof.

Under Herod the Jews enjoyed their Religion, Laws and Government by the High-Priest, and the Great Sanhedrim,
Sanbedrim, so far at least as was consistent with his own Authority, and that of the Romans to whom they were tributary: For, as we already observ'd, Herod was not an independent King, Palestine being reckon'd only a Province of the Roman Empire. Thus far indeed he and his Successors in Judea alter'd the High-Priesthood, that instead of being hereditary and for Life, they made it an arbitrary, and which is worse a venal Office, giving it to such as pay'd best for their Patent, without respect to their Merit; by which means this high Station was fill'd with the Refuse of the People, by Men of weak Abilities and debauch'd Manners, who had neither Parts nor Piety to recommend them, he being accounted best and worthiest who offered most.

In the Principles of Religion Herod is thought to have been a Sadducee, being a Sect of Men among the Jews very loose in their Principles, denying the Immortality of the Soul, and a future State, and by consequence very profligate in their Lives; or at least he much favoured this Sect beyond any other for the sake of his secular Interest, they being Men commonly of the better sort: For as he became generally hateful to the Jews, he wanted some to join his Interest, who were Natives as well as Foreigners. Hence it is that what St. Matthew calls the Leaven of the Sadducees (Matt. xvi. 6.) St. Mark titles the Leaven of Herod (Mark viii. 15.) And it's not unlikely but a Person of such enormous Vices as Herod, might very easily be tempted to take shelter under Principles so directly serving the Purposes of a wicked Life.

The Herodians had their Name from Herod; whom some call a Faction and Party, others a Sect among the Jews: These however actually believ'd Herod to be the Messiah, First, because he was a Stranger, and in this respect they thought the Sceptre was departed from Judah, and a Lawgiver from between his Feet: And
And next they mistaking the Nature of Christ's Kingdom, and surpriz'd at the Grandeur and Magnificence of Herod's Court, saw him a flourishing Prince, and therefore was commonly surnam'd Herod the Great.

Herod judg'd proper to encourage this Opinion, because it tended so manifestly to support his Power and Grandeur; and for this reason it was, that we find him so troubled when the wise Men came from the East to Jerusalem, to worship him that was just then born King of the Jews (Matt. ii. 1, 2, 3.) And it was owing to this that he acted such an inhuman Tragedy, as to order all the Children under two Years old in and about Bethlehem to be put to death, hoping thereby to kill Christ amongst the rest (Mat. ii. 16.)

Upon the same Account we find the Herodians afterwards so busy and solicitous in joining with the rest of our Lord's Enemies. No sooner did Christ begin to work Miracles, and make himself known by his heavenly Doctrine, but we find the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him (Mark iii. 6.) Again it's said, Mark xii. 13. that the Pharisees and the Herodians were sent to him to catch him in his words.

During the Reign of Herod there was an universal Expectation of the Messiah among the Jews: Hence we are told that Simeon and Anna the Prophetess were in the earnest Expectation of his coming, and of the Redemption of Israel by him (Luke ii. 25, 26, 36.) and indeed the Expectation of some extraordinary Person was pretty general all over the World. This was in part owing to the Dispersion of the Jews everywhere, for there were of that Nation every where under Heaven (Acts v. 2.) partly to some peculiar Revelations to the Gentiles, and partly to the exceeding great Growth of Human Learning, which at that time was arrived at its utmost Perfection, insomuch that that Age was the Standard of all After-times: And as this qualified
qualified them to understand and examine Truth, and was a great Preservative against Error and Imposture, so there was a noble Spirit of Curiosity reigning at that time, which was certainly a very proper Disposition for the opening of Christianity, so as to procure it at least a favourable Hearing.

But as the State of Learning was then at the highest Pitch, the State of Religion, (especially among the Jews) was at the lowest. Their Worship was reduced to a meer Formality. These Ceremonies which had been appointed only for a time, as outward Fences to secure their Religion against Idolatrous Innovations, were by them held in so great veneration, that they placed the whole Substance of Religion in these. Thus we see from several Passages in the New Testament, that their Law had been so corrupted by the false Glosses of the Scribes and Pharisees, that they rendred it in a manner void and useless; and they made so many Additions to it by their Oral Traditions (which they had in as great Veneration as the written Law) that they are said to teach for Doctrines the Commandments of Men, whereby the Law became such a grievous and burdensome Yoke, that neither they nor their Fathers could bear.

We have several hints in the New Testament of some Notions they receiv'd, that were entirely destructive of the whole Moral Law. John the Baptist seems to intimate that they thought their being the Children of Abraham, was alone sufficient to justify them, without works meet for Repentance (Mat. iii. 9.) And in another place, by a Question propos'd to our Saviour, which was the great Commandment of the Law? it's implied that they thought the punctual Observance of any one remarkable Duty, such as the Observation of the Sabbath, Payment of Tithes, Offering of Sacrifices, &c. would exempt them from their Obedience to all the rest: And as many of them denied a Resurrection and a future State, this must have had
had a bad influence upon their Morals, all which made a new Revelation absolutely necessary at this time to the Jews.

It has been observ'd also, that about this time there was a general Peace throughout all the vast Dominions of the Roman Empire, in token of which the Temple of Janus was shut up at Rome, whereas the Gates of it were wont to be open in time of War; which universal Peace, as it made an easy and safe Passage for Commerce, so by this the Propagation of the Gospel was advance'd with greater speed and safety.

Such were the Expectations, and such the Circumstances of the World about the time of our Saviour's Appearance, and such the corrupted and divided Religion of the Jews; and they themselves were but a Remnant of an often scattered, conquered, and captivated People; but two entire Tribes of twelve, and those tributary both to Herod and the Romans. And as the Roman Yoke grew heavier, their Notions of the Messiah became groser, expecting instead of a spiritual only a temporal Prince and Deliverer, who would raise them to the greatest height of worldly Grandeur.

Well might the Jews at this time be call'd a peculiar People, not only because God separated them from all other Nations, but because all other Nations separated from them. To be a Jew was a Name of Disgrace, and to be circumcised a mark of Infamy; and yet to this degenerate People did the great and merciful God send his eternal Son from the ineffable Glories of Heaven, to debase himself into the form of a Man, that he might redeem us from that loft Estate of Sin and Misery into which we were plung'd: A Blessing, tho' long before promis'd, yet was what we had not the least Right to claim, the least Merit to procure, or the least Reason to expect: But because it was not fit that so great a Person as the Saviour of the World should appear in it without an eminent Harbinger, to introduce and usher in his Arrival, a great
great Forerunner was therefore design’d for him, to prepare his way, and to be a Morning-Star to this Sun of Righteousness.

Luke i.

This Harbinger was promis’d to an eminent Priest in Judea call’d Zacharias, who with his Wife Elisabeth of the same Tribe of Levi and Progeny of Aaron, were celebrated for their unsported Lives, but had the Reproach of Barrenness laid upon them, (for so the Jews esteem’d it) and were then very ancient, and past all hopes of Issue. While this Zacharias was executing his Office of Priesthood at Jerusalem, and offering Incense at the Altar, the Angel Gabriel appear’d to him, and assur’d him that his Wife should bear him a Son, and his Name should be John, that he should convert many of the Jews, and go before the Messiah in the spirit of the great Reformer Elias, to prepare his way for him, and to dispose Men to receive him. Zacharias aforesaid at this Message, rashly desir’d to be satisfied as to the truth of it; whereupon the Angel Gabriel told him, that since he was so incredulous as to require a Sign, he should have one that should be a Punishment of his Unbelief, as well as a Confirmation of his Faith, namely, that till after the Birth of the Child he should be entirely dumb. Accordingly when he came from the Altar to give the People who were attending without the Blessing as usual, they perceiv’d by his making of Signs that he was unable to speak, and had seen some extraordinary Vision in the Temple. After this Zacharias went home to his own Habitation at Hebron, about twenty four Miles South of Jerusalem, where this Promise was accomplish’d, Elisabeth proving with Child.

About six Months afterwards the same Angel Gabriel, who appear’d to Zacharias, was sent from God to a mean City in Galilee call’d Nazareth, about sixty Miles North of Jerusalem, to Mary a Virgin of a low Condition, espous’d (that is contracted, but not married)
ried) to Joseph a Carpenter. At the Angel's Approach to this pious Maid, he signified to her, that she was highly in Favour with the Almighty, that she should have the Happines of bearing a Son, whose Name should be Jesus the long expected Messiah. This was the fifth and last Limitation of the Promise of the Messiah; the first being to the Seed of the Woman, the second to the Nation of the Israelites, the third to the Tribe of Judah, the fourth to the Family of David, and this last to the Person of Mary who was of that Family.

At the end of nine Months Elizabeth the Wife of Zacharias was delivered of John, commonly call'd John the Baptist, and that he might be the better enabled to discharge the Office he was design'd for, God strengthened him daily with all Spiritual Gifts, and kept him in the Deserts of Judea, till the appointed time of his appearing to his People.

The Virgin Mary conceal'd her being with Child from her espous'd Husband Joseph, but her pregnant Symptoms soon discover'd it: And tho' her Department had been eminently pious and chaste, yet this rais'd no small Concern in the Breast of Joseph who was betrothed to her, it being the Custom among the Jews, for a Man to be espous'd or betrothed to his Wife, some considerable time before he married her, during which time he might visit, but not have any carnal Dealings with her (see Deut. xx. 7.) and this is the meaning of these Words, Mary was espous'd to Joseph before they came together (Matt. i. 18.) And a Woman was liable to be punish'd for Adultery, if she had any carnal Knowledge with another Man, between the Espousals and the consummating of the Marriage: But Joseph being a merciful good Man, and very unwilling to inflict a publick Punishment on Mary, resolv'd to put her away privily; but between his Resolution and the design'd Execution of it, he was assur'd by an Angel from Heaven, that this was
was the Work of the Holy Ghost, and that the Son whom she should bring forth, should be Jesus the Saviour of the World, which gave full Satisfaction to Joseph. Accordingly Mary was delivered of Jesus, whereby, as St. Matthew observes, (Matt. i. 22, 23.) there was a remarkable Completion of Isaiah's Prophecy, that a Virgin shall conceive and bring forth a Son, who shall be call'd Emmanuel, that is, God with us, (Isa. vii. 14.) Thus we see the profound Humility of our blessed Lord, who chose rather to be born of the lowest Rank of Adam's Posterity, than to descend from Heaven in the Glories of a triumphant Monarch, teaching us an admirable Pattern of Humility, and shewing us, that as Pride was at first the Destruction of Mankind, so Humility should be their Restoration.

And yet notwithstanding of our Saviour's voluntary Appearance in these mean Circumstances we are to remember that, even in his humane Capacity, he was the true Heir to the Kingdom of Israel, which God had entail'd upon David and his Posterity; so that he was King of the Jews in a natural and legal, as well as a spiritual and divine Sense. This is plain from the Genealogies of our Saviour's Ancestors, given us by St. Matthew and St. Luke, which Genealogies, tho' they have their Difficulties and seeming Disagreements, yet both of them shew that he was of the Line of David. St. Matthew draws the Pedigree of his reputed Father Joseph, and St. Luke that of his Mother Mary. The former shews his Political or Royal Pedigree, and his Ancestors as they were Heirs to the Crown of Israel, and the latter his natural Decent, through the several Successions of those, from whom our Saviour took Flesh and Blood: So that St. Luke (who was himself a Gentile) intended by his Genealogy of our Saviour, not so much to shew him to be the Seed of Abraham, in whom the Jews trusted, as the Seed of the Woman, in whom the Gen-
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Tiles were also to expect Salvation: But it's evident from both Accounts, that Joseph was of the elder Branch and Mary of the younger, both of the Family of David.

SECTION III.

From the Birth of Christ to his Death.

The Birth of our Saviour was in the thirty sixth Year of Herod's Reign, and while Caius Julius Caesar Augustus was Emperor of Rome. This Emperor, whose Name formerly was Octavius or Octavianus, was the Nephew and adopted Son of Julius Caesar who was murdered in the Senate of Rome by some who affected the ancient Liberty of the Commonwealth; and it was from him he took his Name of Julius Caesar; it being the Custom of the Romans, that the Person adopted should take the Name of the Person who adopted him. He having vanquish'd his Rival Mark Antony, gain'd so much upon the Senate of Rome as to have the Imperial Authority first put into his Hands, and a new Title confer'd on him, which was that of Augustus; a Term, which in the Roman Language was wont only to be applied to their Gods, as importing something majestic and venerable above the common State of humane Affairs; and he enjoy'd this Authority and Title till his Death, as all his Successors the Roman Emperors did, for many Ages following, together with that of Caesar. Hence we find the Roman Emperor is often in Scripture call'd Caesar and Augustus (Luke ii. 1. and iii. 1. Acts xxv. 8, 21.)

The Romans had by many Steps and Advances made themselves Masters of the greatest Part of the Eastern World, and among other Nations the Jews became subject to them, as was formerly observ'd. This Emperor

Vol. I.
Augustus enjoying at this time a profound Peace, was
determined to enquire into the Strength and Riches of
all his Dominions. In order to that, he issu’d out a gene-
ral Edit, That all Persons in the Roman Empire with
their Possessions and Conditions should be registred
at certain appointed Places, according to their re-
spective Provinces, Cities and Families, with a view
also of establishing a Tax proportionable thereto. It
was upon this occasion that Joseph and Mary his
Wife (being of the Tribe of Judah and Family of
David) were call’d from Nazareth in Galilee, the
Place of their Habitation, to the City of Bethlehem,
(call’d the City of David, because it was the Place of
his Birth) that there, as Citizens of that Place, they,
their Circumstances and Estates might be registred
among those who were of the same House and Family
with them.

This Bethlehem was originally the Mother City of
the Tribe of Judah, about five Miles South-west from
Jerusalem, and was foretold long before, that it
should be the Place of our Saviour’s Nativity (Micah
v. 2.) It was but a small Place and upon occasion
of this Inralment a great Conflux of People resorting
thereto, the Inns and other Houses of Entertainment
were so crowded, that Joseph and his Wife Mary were
oblig’d to repair to a Stable for Lodgings. In this
mean place was the Blessed Virgin delivered of her
Holy Burden, and here was the Immaculate Son of
God wrapped in Swaddling Clothes and laid in a
Manger, another remarkable Instance of our Lord’s
Humility.

But notwithstanding of the Obscurity and Privacy
of our Saviour’s Birth, God was pleas’d to make a
pompous Revelation of it to some poor Shepherds who
were attending their Flocks, not far distant from
those Plains where David the Father of our Lord had
often attended his; For to these Shepherds an Angel
from Heaven appeared, and notified the Birth of
}
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Christ at Bethlehem, whereupon an innumerable Company of the heavenly Host attended this Angel, praising and glorifying God. Thus as all the Angels sung at the Creation of the old World (Job xxxviii. 7.) so did they now at the Redemption of the new one.

As Joseph and Mary were exact Observers of the Law of Moses, and to testify that Jesus was the Son of Abraham, he was circumcised on the eighth Day: They were also punctual in the Obersvance of the Law concerning Women's Purification, and the presenting the First-born in the Temple in order to be redeem'd (Lev. xiii. 6, 7, 8. Exod. xiii. 2, 12, 13.) For which end the Holy Virgin with Joseph went up to Jerusalem to pay their Obedience to these two Laws: And St. Luke observes that they offered the Sacrifice prescribed to such as were indigent, namely, two Turtle-Doves or two young Pigeons (Luke ii. 24.)

During these Transactions Herod King of Judea, who was now in the thirty-seventh and last Year of his Reign, was much embarras'd with Family-Troubles, arising partly from his own jealous Temper, partly from real Conspiracies carried on against him by his Brother, his Wife and his Son. In most of his Actions we may read the Character of a bloody, cruel and wicked Tyrant; but in nothing more than in that barbarous and horrid Act of murdering the poor innocent Children in and about Bethlehem, the occasion of which was this;

Certain learned and eminent Astronomers from Arabia or Chaldea, having seen in their own Country a strange and extraordinary Star, looked upon it as a Notification of the Birth of the Messiah promised to the Jews; relying perhaps upon that old Prophecy of Balaam's, There shall come a Star out of Jacob, &c. (Num. xxiv. 17.) which is generally understood to be spoken of Christ, a Star denoting a great Person of a Celestial Original. These Wise-men from the East being mov'd by a divine Impulse, and guided by this
heavenly Star, came to Jerusalem to pay their Homage and Adoration to this new-born Prince. Herod hearing of this sent them to Bethlehem (where he was inform’d that Christ according to the old Prophecies was to be born) instructing them to make a diligent Search, and bring him word to Jerusalem, under Pretence that he would go and pay his Homage likewise to this young born Prince.

These Wise-men accordingly departed to Bethlehem, and in their Journey thither had a new Sight of this miraculous Star, which conducted and directed them, like the fiery Pillar in the Wilderness, to the very Place where Jesus and his Mother were lodg’d. Thus was God pleas’d to manifest his Son, not only to poor and illiterate Shepherds who were Jews, but to the learned Philosophers among the Gentiles, and to both in an extraordinary and supernatural way. These Wise-men upon their entering the Houfe where Jesus was, fell prostrate to the ground according to the Eastern Custom, and ador’d him. They likewise made Presents to him of Gold, Frankincense, and Myrrh, which they had brought from their own Country. In imitation of which Ceremony it is, that the Kings of England are in use at this day to offer the like Presents at the Altar upon the Epiphany, being the Twelfth-day from the reputed Time of our Saviour’s Nativity.

These Eastern Strangers design’d to have return’d to Herod at Jerusalem; but God who knew the Heart of that Tyrant directed them by a Vision to return to their own Country another way. At the same time God by an Angel ordered Joseph to fly to Egypt with Mary and Jesus to shun Herod’s bloody Massacre, and here they remain’d till the Death of Herod: And thus did our Lord begin as it were to take possession of his promises Inheritance of the Gentiles according to the Prophecy of Hosea, I call’d my Son out of Egypt, (Hos. xi. 1.) It’s reported by Historians, that
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that upon their first Arrival in Egypt the Child Jesus was carried either by Design or Providence into a Temple at Hermopolis, where the Idol Gods fell down, like Dagon at the presence of the Ark, whereby that Prophecy of Isaiah was remarkably verified, that the Lord should come into Egypt, and the Idol-Gods of Egypt should be moved at his presence (Isa. xix. 1.)

Herod being disappointed of the Return of the Wise-men, was resolv’d now to throw off the Mask, and openly to effectuate what at first he only intended to do in a private manner: To this end he dispatch’d part of his Forces, and made a bloody Massacre of all the Children in and about Bethlehem, from two Years of Age and under, wherein, as History reports, there were at least fourteen Thousand slain, expecting by this bloody Action to get rid of Christ, and thereby of a Rival in his Kingdom: But he soon felt the Vengeance of Heaven for this his Barbarity, for he was smitten with a loathsome and tormenting Disease, of which he died, and the Misery which he suffered under it (as related by Josephus) shews that the Hand of God was then in a very singular manner upon him for the Punishment of his Cruelty. His Death happened about a Year and a Quarter after our Saviour’s Nativity.

The Emperor Augustus (who had a great Friendship for Herod) had given Herod several Years before his Death a full Power to settle his Succession, and divide his Kingdom among his Sons in what manner he thought fit, and added to his former Dominions the Country of Trachonitis, Auranitis, (that is, Ituria) and Balanea. Accordingly Herod made a Division of his Kingdom amongst three of his Sons then alive, which was afterwards confirmed by Augustus; and because it will greatly contribute to the right understanding of many Passages in the Evangelists and Acts of the Apostles, I shall here give the

Historians inform us, that Herod had several Wives, and by them many Children. Three of his Sons he put to Death, and three of them were alive when he died, whose Names are recorded in Scripture, with the Possessions assign'd to them, viz. Archelaus who had Judea, Samaria, and Idumea. He is mention'd in Mat. ii. 22.

Herod Antipas call'd Herod the Tetrarch, who had Galilee and Perea. This was he who cut off John the Baptist's Head to please his Wife Herodias and her Daughter, and he to whom Pilate sent our Saviour, and who with his Men of War set him at nought, mocked him, and arrayed him in a gorgeous Robe. Of him mention is made in Mat. xiv. 1, 3, 6. Mark vi. 14, &c. Luke iii. 1. and viii. 3. and ix. 7, 9. and xiii. 31. and xxiii. 7, 8, &c. Acts iv. 27.

Herod Philip, who was Tetrarch of Iturea and Trachonitis, and who is spoke under the Name of Philip (Luke iii. 1.)

The three Sons whom Herod put to Death were (as Historians tell us) Aristobulus, Alexander, and Antipater. Of these there is no express mention made in Scripture, but some of the Posterity of Aristobulus are frequently spoken of, viz.
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Herod Agrippa called Herod the King, who slew James the Brother of John, and imprisoned Peter (Acts xii. 1, 2, &c.) and afterwards was smitten of God at Caesarea (ver. 20—24.) He got from the Emperor Caligula the Tetrarchy of his Uncle Herod Antipas, viz. Galilee and Perea, and afterwards from Claudius (the Successor of Caligula) he had Judea, Samaria, and Idumea with the Title of King conferred on him; so that he had almost all that was formerly subject to his Grand-father Herod the Great. He had three Children, viz.

Agrippa commonly called King Agrippa. He was a great Favourite of the Emperor Nero, who was Successor to Claudius: From him he had the Tetrarchy of Herod Philip, viz. Ituria and Trachonitis, and had further Abilene added to it, which had been possessd by Lycaonius with the Title of King. This was he before whom Paul pleaded his Cause (Acts xxv. and xxvi.)

Drusilla married to Felix the Procurator or Governor of Judea, who immediately succeeded Festus in that Office (Acts xxiv. 24, 27.)

Bereneice who came along with her Brother King Agrippa to Caesarea, to visit Festus and hear Paul's Trial (Acts xxv. 13, 23.)

Herodias, mentioned in Mat. xiv. 3. and Mark vi. 17. first married Herod Philip, her Uncle above-mentioned, and then eloped from him, and married her other Uncle Herod Antipas (call'd Herod the Tetrarch) also above-mentioned; thus committing both Adultery and Incest, for which she and Antipas were reprovd by John the Baptist. By Philip she had a Daughter, call'd Salome. This is she that dance'd off John the Baptist's Head, for reproving her Mother and Antipas for their incestuous Adultery (Mat. iv. 6—12. Mark vi. 21—28.)
In this Account of Herod's Descendants and their Possessions, and in the Evangelists and Acts, the Reader will perceive there is frequent mention made of Tetrarchs and Tetrarchies (as in Mat. xiv. 1. Luke iii. 1, 19, and ix. 7. Acts iii. 1.) It's fit therefore to know that the Word Tetrarch, in the strictness of the Greek Language, signifies a Lord that hath the fourth Part of a State, Province, or Kingdom under his Dominion, without wearing the Diadem, or assuming the Title of King: But in the forecited Places it is not taken in that strict Signification, for it's plain from the above Account, that Herod made a Division of all his Kingdom (except Abilenæ) among his three Sons, not by equal Divisions, having given Judea, Samaria, and Idumea (which was near two thirds of it) to Archelaus; and to the other two Sons, viz. to Herod Antipas, Galilee and Perea; and to Herod Philip, Iturea and Trachonitis. The fourth Tetrarchy was Abilenæ, so call'd from Abila its chief Town (mentioned in Luke iii. 1.) of which Lyfanius (who was not of Herod's Family) was Tetrarch or Governor for the time of which St. Luke wrote. It's also evident from the foregoing Account, and the Scriptures to which it refers, that some of these Tetrarchs had over and above the Title of Kings given them by the Romans to whom they were subject.

Upon the Death of Herod, Joseph, being directed in a Vision by God, return'd from Egypt, with his Wife Mary and the Child Jesus, to Nazareth in Galilee, the Place of their former Habitation, where they liv'd till Christ's Manifestation of himself by entring on his Ministry. This being a mean and despicable Place, gave occasion to the Jews frequently to re-proach our Saviour and his Disciples with the Title of Nazarens.

Our Saviour's Residence then, both before and after he enter'd upon his publick Ministry, being chiefly in Galilee, it's fit to give the Reader a short sketch of the
the Geography and Inhabitants of that Country: Galilee was the most Northern Part of the Province of Palestine or Canaan; a Province being a Country which the Romans had conquered, and govern'd by Deputies or Presidents: It bordered upon Syria and Phenicia, and was divided into the Upper Galilee (call'd Galilee of the Gentiles, Mat. iv. 15. because it was next to them) and Lower Galilee, where Caesarea was, the common Residence of these Roman Governors, particularly Felix and Festus (Acts xxiii. 23, 24, and xxv. 6, 13.) Here was Bethsaida and Capernaum, so often mentioned in the New-Testament for Christ's resorting thither and teaching the People. Here was also the Mount on which Christ sat when he preach'd that glorious Sermon (Mat. v. 6, 7.) And here he shewed himself alive after his Resurrection.

It was here in Galilee where that Party among the Jews call'd the Galileans, chiefly prevail'd, and from this Country had their Name: They were great Opposers of the Roman Power and Taxes, for which they were heavily persecuted by the Roman Governors, particularly Pilate, who upon a certain occasion, being inform'd that some of them had come along with the Multitude to Jerusalem to sacrifice, he sent his Soldiers into the Temple, who put many of them to the Sword at the very Time of their Offerings, and impiously mingled their Blood with the Blood of their Sacrifices at the Altar (Luke xiii. 1, 2.)

The Inhabitants of Galilee were a mixt sort of People, consisting partly of a Remnant of the Israelites, who had escap'd or hid themselves after the Generality of the ten Tribes were carried away captive, and partly of the Cuthites, sent by Salmaneser to inhabit the Country in place of these ten Tribes. This Mixture occasioned a Difference in their Speech from the other Jews. Hence it is said that Peter was known to be a Galilean, for his Speech bewrayed him (Mat. xxvi. 73.) The Galileans were true and orthodox Jews, and
and as great Abhorrers of the Gentiles and Samaritans as the Jews in Judea were, being exact Observers of the Temple-Ministration, and constant Repairers to Jerusalem at the usual times, that they were under a great Disadvantage in being oblidged to go through Samaria in their way thither: Notwithstanding of which, because of their near Communication with the Gentiles, their mixt Extraft, and their broad Diélet, they were extremely despisèd by the Jews in Judea; so that the Name of a Galilean was among them a reproachful and despicable Title, and Galilee a Province from whence no extraordinary Person was expected (see John i. 46. and vii. 52.) And tho' they were the most illiterate, as well as most despisèd Part of the Jews, yet it was from them our Saviour chose most, if not all his Disciples; shewing us hereby his divine Power in founding his Church by such Instruments as were most unlikely to produce any thing, either great or good.

In the Neighbourhood of Galilee there was a small Territory, which was call'd Decapolis, because it contain'd ten Cities, whose Inhabitants were Gentiles, and liv'd after the Grecian manner: Of these Gadara and Gergesa were two of the ten. These two Cities gave Name to the Gadarenes and Gergafenes mentioned in the Gospel; and as they lay just in the Neighbourhood of each other it ought not therefore to be wondred at, that, in the relation of the same Miracle, St. Mark and St. Luke should say that Christ did it in the Country of the Gadarenes (Mark v. 1. Luke viii. 26.) and St. Matthew in that of the Gergafenes (Mat. viii. 28.) And the Inhabitants of these Cities being Gentiles, no wife bound by the Jewish Law, is the Reason of their keeping such Herds of Swine.

Our Saviour having remain'd at Nazareth with Jophb and his Mother Mary, for several Years before he undertook his publick Ministry, I shall here take notice of some other Occurrences in the Jewish History; which
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which happened during this Interval, and which may be of use to clear some Passages in the Scriptures. By the above-mentioned Settlement of Herod’s Will, we have already observ’d that Archelaus his Son had Judea, Samaria and Idumea, where he reigned ten Years; but he having committed many great and tyrannical Male-Administrations, upon complaint of the Jews and Samaritans against him to the Emperor Augustus, was depos’d and banished. His Dominions were added to the Province of Syria, of which one Quirinius (whom St. Luke, according to the Greek Way of writing that Name, calls Cyrenius, Luke ii. 2.) was made President or Governor.

It was in the Beginning of the Government of this Cyrenius that the Tax mentioned, Luke ii. 1. was levied in Judea: The Decree indeed for the Registration of every Man’s Possession (which took up a long time in doing) was made eleven Years before, and if the first Verse is to be understood; and in consequence of that Decree every one went to that City, to which the Family from whence they were descended belong’d, to declare what they were worth (profiteri, as the Latin Version has it, ver. 3.) which was in order to be tax’d; but Cyrenius was not Governor of Syria till eleven Years after this Decree was issued out, so that verse 2. is only to be understood of the levying that Tax formerly decreed. This is the Opinion of the learned Dean Prideaux.

This Tax under Cyrenius was the first Tax paid directly by the Jews to the Romans; for tho’ under Herod, and in the Years preceding him from the time of the Roman Conquest, the Kings of Judea paid a Tribute to the Roman Monarchs, yet the Taxes imposed upon the Jews were paid directly by them to their own Sovereigns. The raising of these Taxes caus’d great Disturbances among the Jews, many opposing it, some under the Notion of an universal Liberty, pretending they were to have no King, but God: These
These were headed by one Judas of Galilee, a turbulent and seditious Man, of whom mention is made in the Acts of the Apostles (Chap. v. 37.) But he was soon cut off, and all his Followers were supprest. Others again were of Opinion that they were not to own any King, by paying Taxes to him that was of a foreign Nation, because the Law commanded not to set a Stranger, which is not of their Brethren, to be King over them (Deut. xvii. 15.) They look'd upon it also as one of their special Privileges, that God had freely given Canaan to their Fore-fathers, and therefore could not bear the thoughts of becoming tributary and subject to others. This was a Doctrine held and taught by the Pharisees the prevailing Sect among the Jews, and from them was imbib'd by the generality of that People.

Under this pretence some among the Jews who had got the Title of Zealots, endeavoured upon all occasions to inflame the rest to a Resistance of the Roman Yoke, and the Tribute impos'd upon them. From hence arose that Question, Whether it was lawful to give Tribute unto Cæsar, or not? (Mat. xxii, 17.) the paying of Tribute being esteem'd a token of Slavery; for tho' they were forc'd to submit hereto, yet as to the Legality of the thing they generally held it in the negative: And this probably gave occasion to St. Paul's Charge, to submit to every Ordinance of Man, and to render to all their due, Tribute to whom Tribute is due (Rom. xiii. 1, 7.) And St. Peter taught them so to esteem themselves free, as not using their Liberty for a Cloke of maliciousness (2 Pet. ii. 16.) that is, as a pretence of Rebellion against the Roman Governors.

It was owing to this irreconcileable Aversion against the Payment of Taxes, that the Publicans (who were Jews employed under the Romans for gathering these Taxes) were held in so great detestation among them: For they look'd on their Employment as a constant Breach of their Law, and them on that account as Apostates.
Apostates and the worst of Men, such as were not to be conversed with; and therefore it is that in the Gospel we find Publicans and Sinners so often join'd together, and our Saviour so often reproach'd for conversing with them.

Besides the Presidents or Governors who were appointed by the Romans over their conquered Provinces, they had other inferior Officers of great Power and Note, particularly their Procurators, whose proper Business was to take an Account of the Tribute by the Subjects, and dispose of it to the Emperor's Advantage: But the Romans looking upon the Jews as a rebellious People, gave larger Powers to their Procurators of Judæa (which was cast into the Province of Syria) than they did to any other; for they had a full Commission, being furnish'd with the Power of Life and Death, in Crimes that any way affected the Roman Government, which in other Provinces was usually refer'd to the President of the Province only. Of this Number of Procurators was Pontius Pilate in the twenty-sixth Year after Christ's Nativity, under whom Christ suffered.

At the same time that this Power of Life and Death was given by the Romans to their Procurators of Judæa, it was taken out of the hands of the Great Sanhedrim at Jerusalem, in matters which more immediately concern'd the Roman State; but in other Affairs which concern'd the Cause of Religion, their former Power and Laws were continued, as in the Case of Stephen, whom they condemned to be stoned: And even in Civil Matters that affected the Roman Government (as in the Case of Sedition, of which they accus'd our blessed Lord) they had a Power to take a Precognition of the Cause (as we term it in Scotland) that is to hear and examine Witnesses, in order to see what Ground there is for an Accusation, and how to found it, and thus far they proceeded with Christ; but they had no Power in such Cases to condemn with effect,
or pass Sentence of Death; so that their Condemning of Christ in the Sanhedrin or Council (Mark xiv. 64.) was no Judicial Sentence, but a determining to require or demand his Condemnation, as being guilty (for so they would have it) of Death (Mat. xxvi. 66.) And therefore we see (Mat. xxvii. 2.) that they conducted him to Pilate the Governor or Procurator of Judea, that he might pronounce the Sentence, and give Orders for his Execution.

And indeed the Providence of God may very sig- nally be observed in this, that the full Power of Life and Death was given by the Romans to their Procurators of Judea, for by this means it came to pass, that Christ suffered the Death it was foretold he should suffer, viz. the piercing his Hands and Feet (Psal. xcvii. 17.) that is being Crucified, which he himself had foretold (Mat. xx. 19. John xviii. 32.) For this was not a Death us'd by the Jews, but by the Romans only, who were wont to crucify, especially for Sedition, which was the thing Pilate condemn'd Christ for, upon the importunate Accusation of the Jews.

These Circumstances of the Jews last-mentioned, when put all together, viz. That Judea was made one of the Roman Provinces, had a Roman Procurator or Governor set over them, with the Power of Life and Death, that this Power was thereby taken out of the Hands of the supreme Council of the Jews (I mean the Sanhedrin) and Justice in such like matters afterwards administered by the Laws of Rome, that the Jews became subject in their Taxes directly to the Roman Empire; all these, I say, make it more credible that the Sceptre was now departed from Judah, and a Lawgiver from between his Feet, and that this signal Prophecy of Jacob's began now first to operate, especially if with these it's remarked, that at this very Period of time our Saviour (who was now in the twelfth Year of his Age) being at Jerusalem with Joseph and Mary upon occasion of the Passover, appear'd first
first in the Temple in his prophetick Office, and in the Business of his Father on which he was sent, sitting among the Doctors of the Temple, and declaring the Truth of God to them.

This was the first signal Appearance of Christ in the Temple as the Messiah, foretold by Malachi (Chap. iii. 1.) whereby the Glory of the latter House was made greater than that of the former (Hag. ii. 9.) He had been indeed personally present in the Temple before, when he was presented according to the Law, but now first ministerially as the Messenger of the Covenant, whereby the Messages of Life and Salvation were reveal'd, and some bright Rays of his extraordinary Wisdom displayed unto Men.

It's true that, during the Babylonian Captivity, the Power of Government among the Jews and the Force of their Laws were in a great measure suspended (which is therefore made use of as an Argument to invalidate the Prophecy of Jacob) but it's as certain, that the Sceptre never fully departed from Judah, for they were embodied again under the same Constitution of Government, and had Princes of their own, as formerly, to be Rulers over them. And by the Charter granted them by Artaxerxes King of Persia (mentioned in Ezra vii. 25, 26.) the Administration of Justice was according to their own Laws in the same manner as before. And tho' after the Babylonian Captivity we read of none but Zerubabel, of the Tribe of Judah, who had the Government of the Jewish Nation (for the High-Priests who had chiefly the Regency afterwards, were of the Tribe of Levi) yet it's evident the moment the Tribe of Judah was carried Captive into Babylon, all the other Tribes were swallowed up in it; and all from that time were called Jews, and reckoned as of the Sons of Judah, tho' perhaps of the Posterity of Aaron and Tribe of Levi.

Nor will it be any solid Argument against fixing the Period for the departure of the Sovereignty in Judah,
dab; and the Administration of Justice by those of their own Nation (for that's the true meaning of Jacob's Prophecy) to the Term above-mentioned, that Herod and his Son Archelaus reign'd in Judea, who were Descendants of the Idumeans, and not of any of the Tribes of Israel; for (setting aside that some among the Jewish Writers do attest, that he was descended from one of the Jewish Families that return'd from the Babylonian Captivity) it's universally owned that he was descended from Ancestors, who had by Professism been long ingrafted into the Name and Nation of the Jews, and thereby become at least adopted Sons of the Tribe of Judah, and therefore he cannot be reckoned entirely as a Stranger to it.

The Emperor Augustus declining in Years, assum'd his Successor Tiberius into Co-partnership with him in the Government, and this was confirm'd by a Decree of the Senate and People of Rome. This happened about two Years before Augustus's Death, and from this Assumption is the fifteenth Year of Tiberius's Reign (mentioned in Luke iii. 1.) to be reckoned; for it was only the thirteenth Year of his Reigning alone after the Death of Augustus. It was in this Year that John the Baptist, who was a Priest by Birth (being the Son of Zacharias) first preach'd the Baptist of Repentance for the Remission of Sins (ver. 2, 3.) He had hitherto led a retir'd, most severe and mortified Life in the Deserts of Judea, spending his time in Fastings, Prayers and Contemplation, without the least Delicacies either in Diet or Habit (Mat. iii. 4.) Historians inform us that his Mother fled with him into these Desarts when he was eighteen Months old, to avoid the fury of Herod the Great, when he destroyed the Children at Bethlehem, where shortly after both she and his Father died, leaving him expos'd to all the Dangers and Infelicities of an Orphan. God however became his peculiar Guardian, nourishing him (as is reported) by an Angel, as he had done Elias, when he fled from the Rage of Abab.
Abab, that Elias was the true Type of this great Reformer John: For as Elias was an hairy Man, girded with a leathern Girdle about his Loins (2 Kings i. 8.) so in like manner is John describ'd (Mat. iii. 4.) And we see some of the Jews suspected him to be Elias by their Question; John i. 21.

By the Preaching of John the Gospel of Jesus Christ had its first beginning, and therefore this Period of time is call'd by St. Mark the beginning of the Gospel (Mark i. 1.) And thus were two ancient Prophecies fulfill'd (Isa. xl. 3, 4. and Mal. iii. 1.) John being sent as Christ's Messenger, to prepare the way for his Personal Appearance. He began his Preaching about the River Jordan, proclaiming that the Kingdom of Heaven (that is the Messiah's Spiritual Kingdom) was now approaching (Luke iii. 3. Mat. iii. 2.) It's said he came neither eating nor drinking (Luke vii. 33.) denoting his great Abstinence, in opposition to the onerous Fastings of the Pharisees.

His resolute Preaching soon procur'd him a vast Auditory, and many of them were baptiz'd by him in Jordan, from whence he had the Title of John the Baptist: For as Baptism was a Rite continually used by the Jews in the Admission of Proselytes to their Religion, so it was now used by John to them, as a Mark of their Initiation into the Religion of Jesus, which John now began to preach; for John's Baptism in compliance with the Usages of the Jews, was only preparatory to our Lord's, who (as coming after him) was to appoint such a Baptism, as entitled the Receivers to Spiritual Gifts, and to Grace and Salvation, upon their Compliance with the Terms of Christ's Gospel.

The Subject of his Preaching was chiefly Repentance and extensive Charity. That he made a great number of Proselytes, may be collected from that Expression of our Saviour's (Mat. xi. 12.) That from the days of John the Baptist till now, the Kingdom of Heaven
Heaven suffered violence, and the violent take it by force: Denoting the great Multitudes, who upon the first Dawnings of the Gospel throng’d as it were, and violently invaded and snatch’d the Kingdom of Heaven from those who had the appearance of a better Right to it, the Gentiles from the Jews, and People of a low Life from the Scribes and Pharisees.

Among others who resorted to John to be baptiz’d, was our blessed Lord Jesus, who, as he was without Sin, needed not the Baptism of Repentance, yet being made Sin for Man, he freely submitted to this Rite for Sinners, being baptiz’d in Jordan; for the form of Baptizing among the Jews, and in the time of John the Baptist’s Ministry, and for some time after, was by going into the Water and being dipped or plunged therein (Matt. iii. 16. Acts viii. 38.) which was no Inconvenience in these warm Countries, but might prove of bad Consequence in our colder Climates, where Sprinkling of Water is commonly us’d: And thus the same River, which made way for the Israelites Passage into the earthy Canaan, now made way for the Passage of Mankind into the heavenly.

This Baptism of our Lord’s was attended with the glorious Manifestations of the Holy Ghost, whereby he was solemnly install’d in his ministerial Function by Baptism and the Unction of the Holy Ghost, as the Jewish Priests were by washing and anointing.

John continued in his Ministry of the Gospel somewhat above a Year, and then being cast into Prison and beheaded, Christ appear’d to take it on him in Person, and carried it on for about three Years and a half more; so that the whole Term of Christ’s Ministry while he was here upon Earth, as executed first by John the Baptist as his Forerunner, and afterwards personally by himself, was about four Years and a half. Compare Luke iii. 1. with Luke iii. 23.

Our Saviour’s Life, before he took upon him his Ministry personally, was a Life of great Obscurity in respect
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respect of his Excellencies, shewing no miraculous Marks to distinguish himself from the rest of Mankind. What his Employment was till that time, is only hinted at by the Evangelists. In some Places he is call'd, by way of Contempt, the Carpenter's Son, Joseph his reputed Father following that Trade, so it's probable he assisted him in that Occupation: But it's observable that in Mark vi. 3. he himself is call'd the Carpenter the Son of Mary, from whence some conclude that Joseph was now dead; it seeming good to the divine Wisdom, that he whose only true Father was in Heaven, should, after his Manifestation, have no reputed Father on Earth. By this mean Life of our Saviour's he not only gave us an amazing Instance of his great Humility, but set us also an Example of following our lawful Occupations, for the Subsistence of our selves and those we are concerned in.

The first remarkable Manifestation which our Saviour made of himself, by assuming a divine Authority and Power, was at Jerusalem at the great Feast of the Passover, where there was a numerous Concourse of People. Here he made a notable Regulation of a publick Abuse and Profanation of the Temple, which had been but lately repair'd by Herod, to an incredible degree of Beauty and Magnificence, but grofily profan'd by making the Place, where People were to meet with God and to converse with Heaven, Warehouses for Merchants, and Shops for Utterers and Extortioners. The Occasion of which was this.

The Law requir'd that all Males from twenty Years of Age and upwards, should pay half a Shekel for the use of the Sanctuary; and the Practice was, that all such as dwelt at a distance bought their Sacrifices at Jerusalem. These with the voluntary Obligations of People of all Ranks, occasioned a Necessity of changing great Coin into less, and of foreign Coin into that which was current in the Nation. Now

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the Rulers or Overseers of the Temple had gradually introduced the Changing of Money, and the Sale of Oxen, Sheep and Doves for Sacrifices into the outward Court of the Temple, call'd the Court of the Gentiles, which was a very spacious and open Place surrounding all the other Courts, as well as the Body of the Temple, for which Privilege these Rulers had no doubt a valuable Consideration. This was done under a specious Pretext of having the Sacrifices near and ready for the People; but in reality with a covetous Design of extorting and taking advantage of the Peoples Neceffities, and partly also in contempt of that Court, where the Gentile Proselytes worshipped, for whom they had a very small Esteem. Our Saviour therefore looking on these Practices as scandalous and profane, drove out by his divine Authority these Sellers and Money-changers from the Temple, not so much by the strength and effect of the Scourge of Cords which he made use of (ver. 15.) as by his divine Power miraculously operating an entire Submission and Compliance of the Mind: And it is not to be doubted, but that a Consciousness of Guilt in the Prosaners themselves might in some measure contribute to their Acquiescence, even in the same manner as his Enemies were struck backwards with the Sense of their own Guilt, as well as the Majesty of his Appearance, and fell down to the Ground when they came to apprehend him in the Garden (John xviii. 6.) And thus did he testify his Zeal for the House of God.

The first Miracle our Saviour wrought after his publick Manifestation was the Change of Water into Wine at the Marriage of Cana in Galilee, and therefore St. John calls it the beginning of Miracles (John ii. 11, 12.) And the first Proselytes that he made was at a City call'd Sychar or Shechem, nor far from Mount Gerizim, in a Portion of Land which the Patriarch Jacob gave to his Son Joseph, where
was a celebrated Well, called Jacob's Well (John iv. 5, 6.) And thus Shechem, which was the Place where the first Proselytes were made to the Church of Israel (Gen. xxxiv. 24. and xxxv. 2.) was the first Place that was proselyted to the Gospel.

Our blessed Lord in the beginning of his Ministry preach'd the Gospel chiefly in Galilee (Acts x. 37.) whereby was accomplished that Prophecy mentioned in Isa. ix. 1, 2. intimating that all those Places, which had receiv'd the greatest Damages from Foreigners (as the Places there mentioned did) should afterwards receive the greatest Light of the Gospel, and have most of the Presence of the Messiah. The Cities of Capernaum and Bethsaida were often visited by him; not far from these was the City of Tiberias built by Herod Antipas, which receiv'd its Name in honour of the Emperor Tiberias then reigning. These three Places were situat'd on the Lake of Genesareth or the Sea of Galilee, which from the last-nam'd Place was sometimes also call'd the Sea of Tiberias. This Lake was highly convenient for our Lord's Ministry, for his easy Passage from one Place to another, for avoiding the wicked Designs of his Enemies, and for his Retirements from the Multitude, being careful left such Numbers of Followers should carry a Shew of Sedition.

To the end that his Disciples, (which were grown very numerous everywhere) might not want proper Means of Instruction, our Saviour thought it to make a publick Election of twelve particular Persons, for the special Purpose of preaching the Gospel, of being Witnesses to all his Actions and Discourses, and after his Departure out of the World to be his Vicegerents upon Earth, and Propagators of his Gospel. The Night preceeding that Election our Saviour retir'd to a solitary Mountain not far from Capernaum, where he continued all Night in his solemn Address to Heaven, for Success in this important Work;
leaving by this an excellent Example to the Ministers of his Church, how to proceed in Matters of the like Importance. Accordingly next Morning he made choice of Twelve, being the number of the twelve Patriarchs or Tribes of Israel, to the end that the Founders of the Christian Church might be the same in Number with those that founded the Jewish. These he call'd by the Name of Apostles or Messengers. They were Men of the lowest Condition, being generally poor Fishermen, honest but illiterate and ignorant what they were to do; and therefore least liable to the Suspicion of inventing or forming a new Sect or Scheme of Religion; and thus did God by the foolish and weak things of the World confound the Wisdom of the learned, and prevail against the powers of the mighty. Their Names and Employments were as follows.

1. Peter. His name formerly was Simon, having the Name of Peter given him by our Saviour, and therefore he is sometimes call'd Peter, sometimes Simon, sometimes Simon Peter. He was the Son of one Jonas (John xxii. 15, 16, 17.) And for that reason he is called Simon-Barjona (Mat. xvi 17.) which signifies Simon the Son of Jona. Our Saviour gave him also the Name of Cephas (John i. 42.) which was a Syriac word signifying the same thing as his Greek Name Peter did, viz. a Stone. He was a Fisherman of Bethsaida (John i. 44.) but after his Marriage became an Inhabitant of Capernaum, for we read of a House he had there, into which our Saviour entreed (Mark i. 21, 29, 30.) which reconciles any seeming difference in these two last-cited Passages. He is generally acknowledged to be the eldest of all the Apostles, and at least ten Years older than our Lord himself; and it's probably on account of this his Age, that the Evangelists and Ecclesiastical Historians give him the precedence in Order, tho' that is not sufficient to give him a Superiority in the Col-
lege of Apostles, nor do we find that ever he assumed it. He is the Author of the two Epistles that go by his Name, which being directed to the Christians up and down in several Countries of the Lesser Asia (1 Pet. i. 1, 2.) are therefore call'd General, as the Epistles of James, John, and Jude are for the same reason. The last Epistle of Peter was written a little before his Martyrdom.

2. Andrew. He was a younger Brother of Peter's of the same Town and Employment (Luke vi. 14. John i. 44.) He was a Disciple of John the Baptist's, whom he left upon his hearing John give that glorious Testimony of Christ, Be bold the Lamb of God: So that he appears to be the first Disciple that followed our Lord, tho' Philip had the Honour of being first call'd by our Saviour (see John i. 35—44.) It appears however that Andrew return'd again to his Occupation of Fishing, and followed it for some time, until he and his Brother Peter had an express Call from our Saviour (see Mat. iv. 18, 19, 20.) While Popery was the establish'd Religion in Britain, this Apostle (as all the rest) was canoniz'd among the Number of Saints, and was assum'd as the Tutelar Saint of Scotland, in Honour of whom the Order of Saint Andrew was first establish'd.

3. James, commonly call'd the Great, probably from his Stature. He was the Brother of St. John the next Apostle, and both of them the Sons of Zebedee (Mat. iv. 21. Mark i. 19, 20.) He was also a Fisherman of Bethsaida, and a Partner with Peter and Andrew, but supposed to exceed them in worldly Abilities, having several hired Servants to assist him in his Trade, as appears from the last-cited Place. His Mother's Name was Salome (Mark xvi. 1.) who generally attended our Saviour in his Journeys, and who being possesse'd with a gros and earthly Notion of our Saviour's Kingdom (as many even among the Apostles and Disciples were) besought Christ when he should
should be in Possession of his Kingdom, that her two Sons James and John might be seated the one upon his Right-hand and the other on his Left (Mat. xx. 20—29.) which occasioned some Jealousy and Discontent among the other Apostles. His Martyrdom is related in Acts xii. 1, 2.

4. John, commonly known by the Name of St. John the Evangelist, sometimes by that of St. John the Divine, being so design'd in the Title of the Revelation. We have already mentioned that he was the Brother of James and the Son of Zebedee. He and his Brother were of a brave and resolute Temper in the Cause of Christ. We have an Instance of it in Luke ix. 54. for which reason it's thought they had the Name of Boanerges, which signifies the Sons of Thunder (Mark iii. 17.) He was much the youngest of all the Apostles, and out-lived them all. He wrote the Gospel, the Revelation, and the three Epistles that go by his Name. Our Saviour had a particular Friendship for him; and therefore it is that in his Gospel he describes himself by the Name of the Disciple whom our Saviour loved (John xix. 26. and xx. 2, and xxi. 7, 21.) He with his Brother James and Peter were the only Witnesses of our Saviour's Transfiguration (Mat. xvii. 1, 2.) And his not mentioning in his Gospel so remarkable a Circumstance in our Saviour's Life, might in part be owing to the Charge given by Christ, to tell it to no man until he was risen from the dead (Mark ix. 9.) These three also were the only Apostles, who were present with him in his Agony in the Garden, just before he was betrayed (Mat. xxvi. 37.)

5. Philip, a Fisherman of Bethsaida, the first of the Apostles who had a direct Call from Christ, and who acquainted Nathaniel that he had found Jesus of whom Moses and the Prophets did write (John i. 43, 44, 45.)

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6. Bartholomew. He is commonly thought to be the same with Nathaniel; for the Evangelists who speak of Bartholomew, say nothing of Nathaniel, and St. John who speaks of Nathaniel, says nothing of Bartholomew. Besides, the Description given of Nathaniel (John i. 46—51.) implies a Call to the Apostleship, and John seems to rank him as an Apostle (John xxii. 2.) nor does his Name of Bartholomew import any more than the Son of Itholomew, so that this does not hinder him from having also the Name of Nathaniel.

7. Matthew, the Son of one Alpheus a rich Publican of Capernaum, whose Hebrew Name was Levi (Mark ii. 14. Luke v. 27, 28, 29.) He was the first that committed the Gospel to Writing, and it's said he wrote it in the Syriack Language, which was a Mixture of Hebrew and Chaldee, and the prevailing Language after the Babylonian Captivity, and that the Greek Copy which we now use is only a Translation from that; but in this the Learned do not agree.

8. Thomas, call'd also Didymus (John xx. 24. and xxi. 2.) which signifies a Twin: It was he that expresst his Diffidence of our Saviour's Resurrection, until he was convinc'd of it by thrusting his Hands into our Saviour's Side, and thereby finding the Prints of the Nails, as in the first-cited Place.

9. James, commonly distinguizh'd by the Name of James the Less (Mark xv. 40.) He was the Son of Alpheus (Mark iii. 18.) a different Person from Matthew's Father, tho' of the same Name. This Alpheus is thought to be the same with Cleophas, who was the Husband of Mary Sister to the Virgin Mary, mentioned in John xix. 25. and Luke xxiv. 18. of which Marriage was this James and Joses; and for that reason being a near Relation of our Saviour's he is call'd the Lord's Brother (Gal. i. 19.) for so were near Relations design'd among the Jews, it being generally thought that the Virgin Mary had no other but our blessed Lord.

10. Simon,
10. Simon, distinguishing him from Simon Peter by the Title of Canaanite (Mark iii. 18.) from Cana in Galilee the suppos’d Place of his Birth, and by his Surname Zelotes (Luke vi. 15. Acts i. 13.) being, as is thought, of that Sect of Zealots among the Jews, who oppos’d the Roman Taxes, whom we mentioned formerly.

11. Judas; he was the Brother of James the lesser (Luke vi. 16.) and consequently in the same degree of Relation to our Saviour: He is call’d by Mark, Thaddæus (Mark iii. 18.) and by Matthew, Lebæus (Mat. x. 3.) but most commonly Jude, as appears from the first Verse of that Epistle written by him.

12. Judas Iscariot: This was he who betrayed our Saviour, and therefore had justly the Title of Traitor given him (Luke vi. 16.) He is also call’d a Thief, and is said to have the Bag, and to bear what was put therein (John xii. 6.) being intrusted with the Alms that were given to our Saviour and his Apostles for their Support: And for this reason he was one of these who murmured most, when Mary the Sitter of Lazarus pour’d some costly Ointment on our Saviour’s Feet, reckoning it might have turn’d to better Account if sold. St. Matthew says no more than that he hanged himself (Mat. xxvii. 5.) but it’s said further (Acts i. 18.) That falling headlong he burst asunder in the midst, and all his Bowels gushed out; both which may be true, for by falling from an Eminence (where possibly he hanged himself) upon his Belly, his Bowels might burst, and drop out by the Fall, an Accident indeed unusual at such Deaths; but as the Wickedness he committed was beyond all Precedent, so the Punishment he suffered was beyond all Example.

About eight Months after this solemn Election, our blessed Lord, moved with a generous Pity and Compassion, sent forth these twelve Apostles to preach the Gospel, and to work Miracles as he himself had done. They were sent out by two and two together, and probably
probably as St. Matthew joins them, and they were particularly commanded not to incumber themselves about any worldly Concerns, for that he assured them of his special Protection, an Advice little regarded by most of their Successors in these Days.

Sometime afterwards our Saviour thought fit to Luke x. make a second Choice of Disciples; and as his first: was of twelve, according to the number of the Patriarchs and Tribes of Israel, this was of seventy according to the number of Elders or Senators in the great Council or Sanhedrim: We have no mention of their Names in Scripture, and the Accounts we have from History are uncertain: Amongst those that Historians mention, are Mark, Luke, Barnabas, Stephen, Cephas, Silas, and Matthias, which last was afterwards chosen an Apostle in place of Judas the Traitor (Acts i. 23--26.) These also were sent out by two and two as the Apostles, but were restricted in their Journeys to these Cities only which our Saviour himself design'd to visit, so that their Power, tho' as ample for the time as that of the Apostles, yet appears only to have been temporary, and to cease upon our Saviour's Arrival at the Places whither he sent them. It may be observed however, that, tho' the Word Disciple signifies properly the seventy chosen by Christ, yet very often in the New Testament it's taken in a larger Sense as including all Christian Believers, or Followers of Jesus Christ and his Apostles (Acts vi. 1. and ix. 10.) And sometimes it's taken for the twelve Apostles (Matt. v. 1. and viii. 23, 25. and xxvi. 17, 18, 19, 20, 26. &c. Luke ix. 1.)

Now to avoid Mistakes in the reading of our Saviour's sending out his Apostles and Disciples to preach the Gospel, we are to observe that there are two Millions of them; the first was to the Jews only, who were the Children of the Kingdom (Matt. viii. 12.) and the peculiar People to whom the Promises especially belonged (Rom. ix. 4.) and therefore the Gospel was first preached
preached to them: The Apostles were not then to go either among the Gentiles or Samaritans, but to the Jews only: For this first Mission see Mat. x. 5--16. Mark vi. 7, &c. When the Apostles had completed this Mission, they gave their Lord an Account of it (Luke ix. 10.) The second Mission of the Apostles was after Christ's Resurrection (Mat. xxviii. 19.) and in this none were excluded, but they were to go and teach all Nations, Gentiles as well as Jews, which is farther explain'd in Acts i. 8. The latter part of our Saviour's Instruption and Charge (Mat. x. 16.) seems mostly to respect this their second Commission.

After our Saviour had wrought many Miracles, by giving Sight to the Blind, curing the Lame, and such as were sick of various Diseases, raising the Dead, ejecting Demoniacks from Persons possesst with them, and wonderfully feeding some thousands with a few Loaves and Fishes, the appointed time drew near for finishing his Work here on Earth, and therefore our Lord resolve't no longer to avoid the Fury of the Jews, but willingly to offer up himself a Sacrifice for the Sins of the World, that thereby he might purchase their Redemption through his Blood.

For this end he made a publick and Kingly Entry into Jerusalem, riding on an Ass, as was foretold by the Prophet Zecubariab (Chap. ix. 9.) The People of the City came out and met our Saviour, in great Crowds, with Branches of Palm-Trees in their Hands, from whence that Day (being the next Day after the Jewish-Sabbath, and consequently the first Day of the Week or the Christian Sabbath) is commonly call'd Palm-Sunday. They also spread their Garments in the way, and cut down Branches from the Trees, strewing them in the Places where he past, crying, Hosannah to the Son of David, hereby giving him these Honours that were used only in the Triumphs of Kings and Emperors. But to shew that his Kingdom was a spiritual Kingdom, he did not repair to the Palace,
lace, but went directly to the Temple, where, it seems, the Merchants and Money-Changers had again return’d: He by his Authority drove them out, as he had done three Years before, and wrought several miraculous Cures. That same Night our Saviour return’d to Bethany to the House of Lazarus, who lived there with his Sisters Martha and Mary, about two Miles distant from Jerusalem (Mat. xxii. 17.)

The next Morning, being our Monday, Jesus return’d again to Jerusalem, teaching and preaching in the Temple. It was in his way thither that the fruitless Fig-Tree was curst: At Night he return’d again to Bethany: On the Tuesday he repair’d a third time to the Temple, and in the Road his Disciples observ’d the Fig-tree which had been curst, and whose Leaves were green the Day before, now to be quite withered. While he was preaching this Day in the Temple, the Scribes and Pharisees, and Sadducees propos’d many ensnaring Questions to him, but Jesus thought fit to decline giving them a direct Answer. In the Afternoon of this Day, as he departed from the Temple in order to return to Bethany, he feasted himself with his Apostles upon Mount Olivet, from whence he had a full View of the Temple, and of all the glorious Pile of Buildings belonging to it; and here the Apostles were told of the approaching Ruin and Destruction of the whole (Mat. xxiv. Mark xiii. Luke xxi.) That same Evening he went with his Disciples to Bethany, and supped in the House of Simon the Leper, who probably had been cured by him formerly (Mat. xxvi. 6.) Here he washed his Disciples Feet, and here he acquainted them that Judas Iscariot should betray him by giving him the Sop (John xiii.)

On the Wednesday our Lord, in all probability, Mat xxvi. continued wholly at Bethany, without repairing to Jerusalem as usual: In the mean time the Grand Council or Sanhedrim of the Jews assembled at the Palace of Caiaphas the High-Priest, where they had a solemn Debate,
Debate, how they might take Jesus by stratagem and put him to Death: This was the second Council they held upon this occasion: Many of them thought it not safe to do it, when such Crowds of People were gathered together at Jerusalem from all Parts to the Passover which was now at hand, lest it should cause an Uproar among the People, who had testified so great a Veneration for him two or three Days before upon his Entry into Jerusalem. Whilst they were in the midst of these Debates Judas came amongst them, and put an end to all their Difficulties, promising to deliver Jesus into their Hands; accordingly they con-venanted with him for thirty Pieces of Silver, call'd Shekels of the Sanctuary, amounting to three Pounds fifteen Shillings of our Money, which at that time was the usual Price for Slaves, whereby was fulfill'd that Prophecy of Zechariah, Chap. xi. 12, 13.


On the Thursday Morning the Apostles, knowing that their Master was careful in observing the Solemnity of the Passover, which according to the Law of Moses commenc'd that Night at Sun-set (the Jews beginning their Natural-Day at that time) desir'd to know of him, where he would eat the Passover: Accordingly Peter and John having Directions from our Saviour went straight-way to Jerusalem, and it's said that they made ready the Passover, that is, provided a Lamb, slew it in the Temple, sprinkled the Blood on the Altar, and got every thing else necessary for the Celebration of the Passchal-Supper; and accord-ingly our Saviour with his twelve Apostles celebrated the Passover that Night at the Place he had appoint-ed: But as this Rite was only ceremonial or typical of the Messiah, who was the true Passchal-Lamb, therefore our blessed Lord (who was to be offered up next Day on the Cross) instituted the Sacrament of his Supper, to be kept for ever after in place of the Pass-over, in Commemoration of his dying Love to Man-kind.
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Before we proceed any farther it may be necessary to observe a seeming difference, in the Relation given by the Evangelists of the Passover which Christ and the Jews eat that Year in which he suffered: For upon the one Hand it's plain that our Saviour kept his Passover on the Night immediately preceding his Passion, which was the Night on which he was betrayed, and the same Night on which he instituted the Sacrament of the Supper (1 Cor. xi. 23.) It's also evident that when the Disciples asked him, Where wilt thou that we go and prepare the Passover, that this was on the first Day of unleavened Bread (which is another Name the Scripture gives the Passover-Feast, Luke xxii. 7.) when the Passover was to be kill'd (Mark xiv. 12. Luke xxii. 7.) and consequently that must have been the fourteenth Day, upon which Day the Paschal-Lamb was to be kill'd according to the Law (Exod. xii. 6. Levit. xxiii. 5.) Now as it was on the fourteenth Day in the Morning, that Orders were given by our Saviour for preparing the Passover, so it was on the Evening of that same Day that he did eat it with his Apostles (Mark xiv. 17. Mat. xxvi. 20.) that is in the beginning of the fifteenth, commencing in our way of speaking, in the Evening of the fourteenth after Sun-set. Thus far therefore it's evident that our Saviour kept the Passover on the Thursday's Night being the fourteenth Day.

On the other hand it's evident from John xix. 14, 31. that the Day when Christ suffered (which was the Friday) is called by John the Preparation of the Passover, and consequently looks as if it had been the Day preceding it, as then observ'd by the Jews. And the same St. John (Chap. xviii. 28.) tells us that next Morning (which was the Morning our Saviour suffer'd, being Friday Morning) the Jews went not into the Judgment-Hall lest they should be defiled (viz. by entering the House of Pilate who was a Gentile) but that they might eat the Passover (viz. that they might not be
be hindoed by such Defilement from eating the Passover in the Evening of that Day) which supposes the Passover not yet begun: And therefore to prevent such Defilement Pilate was obliged to go out to them (John xviii. 20.) And its probably for this Reason that the Jewish Sabbath (which was always on our Saturday) is call'd a High-day (John xix. 31.) as being both the Sabbath and the Feast of the Passover.

Now for solving this Difficulty, some do hold that Christ and his Disciples kept their last Passover a Day sooner than appointed by the Law of Moses, with this Intent that his Death on the Cross, and the killing of the Paschal-Lamb (which was a Type of him) might fall about one and the same Hour. For it's said that Jesus gave up the Ghost at the ninth Hour, that is about three in the Afternoon (Mark xv. 34, 37.) which was the usual Hour of killing the Paschal-Lamb: But, as our Saviour came to fulfil the Law, and upon all occasions exactly observ'd it, it's more probable that he kept it at the usual time as enjoin'd by Moses, especially seeing that the first Day of unleavened Bread (in the Evening of which he kept it) is call'd the Day when they kill'd the Passover, and consequently the fourteenth Day; so that that Evening must have commenced the fifteenth, on which they were to begin to eat.

But if what is advanc'd in a Jewish Chronicle call'd Seder Olam be true, that in these latter Ages there was an Order of the Great Council or Sanbedrim of the Jews, by which the Passover is forbid to be kept upon Monday, Wednesday, or Friday, and the Observation of it, when falling on these Days, appointed to be on the Day following, this resolves all Difficulties; for thereby our Saviour, regardless of their Authority, who by their Traditions made void the Commandments of God, observ'd it on the Day appointed by the Levitical Law: But as this first Day of the Passover fell on a Friday, the Jews for that rea-
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son, and in obedience to the Orders of the Sanbedrim, probably put it off a Day, whereby the killing of the Paschal-Lamb fell upon the Friday Afternoon (being the fifteenth, and the Day of our Saviour's Suffering) and consequently the first Day of their Passover commenc'd that Night at Sun-set (according to the Jewish Method of beginning their Days) so that Saturday, which was their Sabbath, was the first Day of the Feast, and so in a strict sense a high Day. Now this Account appears the more probable, because it's hardly to be supposed, that the Jewish Sanbedrim would have met that very Night on which our Saviour was betrayed (which it's plain they did) had they kept the Passover by eating the Paschal-Lamb that Night, which being the Day appointed by the Law of Moses, they ought to have done, had not they by their establish'd Order postpon'd it a Day longer.

But to return again to the History of our Saviour: After he had eat the Passover, solemnly instituted the Sacrament of the Supper, and given many comfort-able dying Exhortations to his Apostles, we may rea-sonably suppose the Night was pretty far advanc'd, for all this was done on Thursday after Sun-set: Yet our Saviour departed (by the Favour of the Moon, which was then in full) with his eleven Apostles out of Jerusalem, over the Brook Cedron into a Garden at a Place called Gethsemane, on the foot of Mount Olivet, being about a Mile from the City, a Place to which he was often wont to resort. Thus did the second Adam begin to recover that in a Garden of Sorrow, which the first Adam had lost in a Garden of Pleasure. In the mean time Judas, who knew very well where our Saviour was going, flit away and procur'd a Band of Soldiers and Officers from the chief Priests, and with these his wicked Instruments came to the Place where our Saviour and his Apostles were, seiz'd him, bound him, carried him first to Annas, then to the Palace of Caiaphas.
Caiapbas the High-Priest, where he and the whole Body of the Sanbedrim were assembled.

The Jews, who had determined before-hand upon our Saviour's Death, resolv'd now to make quick Work of it, because of their approaching Solemnity. And tho' we may evidently see (considering all the proceeding Transactions) that it was very late on this Thursday's Night, when Christ was brought before the Sanbedrim, yet we find they strictly examined him, both concerning his Doctrine and his Followers, endeavouring thereby to find Hereby in the one, and Sedition in the other; but our Saviour gave them little Satisfaction as to either, for which they struck him on the Face; and tho' Witnesses were produced against him, yet they all notoriously disagreed, and for that reason are called false Witnesses. Caiapbas at length put this Question to him, Whether he was really the Son of God or not? Jefus answered, that he was: Whereupon the High-priest and the rest of the Sanbedrim looking upon him as a Blasphemer, pronounced him guilty of Death, and so left him all that Night to the Mercy of the High-priest's Servants and Soldiers, who used him with vile Indignities and abominable Blasphemies.

Here he was kept in the Common-ball of the High-priest all this Thursday's Night, without Sleep; and here it was where Peter, whose Curiosity led him to see the Issue of this fatal Night, coming into this Common-ball, was challeng'd as one of Christ's Disciples, which Fact he denied; but Jefus who was present in the Hall, and who had forewarned Peter of this Denial, gave him such a Glance, that this, and the Crowing of the Cock (a Circumstance our Saviour had predicted) made him soon sensible of his Error, and he being oppress'd with Shame and Grief, went out and wept bitterly.
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On Friday, early in the Morning, the Sanhedrim (which the Night before had met in the Palace of Caiaphas the High-priest) convened in their Council-room in the Temple, as appears from Mat. xxvii. 5. Thither they sent for Jesus from the Common-ball of the High-priest's Palace, where he had been kept all Night: Here he was examined a second time by the Sanhedrim, who immediately hurried him away to the Praetorium, or the Palace of the Roman Governor Pontius Pilate, in order to have Sentence of Death pronounced and executed upon him; for hitherto they had only found him guilty of Death, and, as was formerly observ'd, the judicative and executive Power, in Affairs where the Roman Government was more immediately concerned, was taken from the Sanhedrim and vested in the Roman Governors.

Pontius Pilate was a Man thoroughly prepar'd for all manner of Iniquity, having the Character of a Person guilty of Corruption, Rapine, Murders, unjust Torments, and many barbarous Cruelties; so that by his hardened Temper in Wickedness he was perfectly well fitted for giving that unjust Sentence, whereby he condemn'd to Death him that is the Lord of Life. Pilate upon examining Christ over and over again, at first shewed some Aversion to the condemning of him, and said that he found no Fault in him; wherefore he sent him to Herod the Tetrarch of Galilee (that Monarch who beheaded Christ's Forerunner John the Baptist) who was then at Jerusalem upon occasion of the Passover: By this he not only gratified the Curiosity of Herod, but (which was probably Pilate's chief View) wanted to have Herod's Opinion and Concurrence to support his cruel Sentence, which Herod had some Colour of Title for giving, Jesus being of Galilee, whereas Herod was Governor. Herod ask'd him many Questions, but our Lord would not vouchsafe him one Answer, or prostitute his miraculous Gifts to gratify...
gratify the Curiosity of a Tyrant polluted with Incest and Blood. Therefore Herod, instead of looking upon him as a Rival King, look'd upon Christ as a most despicable Person; so that his Soldiers and Guards arrayed him in some cast-off Robe, deriding him as a Mock-King, and thus carried him back to Pilate.


Being return'd to Pilate he call'd the Priests, Rulers, and People to the Gate of the Judgment-ball, for neither now nor formerly would they enter the Hall of a Pagan, lest they should be defiled and rendred unfit for the Solemnities of the Passover; so that Pilate was oblig'd, now as before, to come out to the Palace-gate to them. Here he declar'd again, That he could not find him guilty of what they had laid to his Charge, no nor Herod to whom he had sent him; but to comply a little with their Fury, he propos'd to scourge him, and so dismiss him. This Proposal not being approv'd of, Pilate fell on another, which was chiefly made to the People in general, who were better affected to our Lord than the Rulers; it was that, since they had a Custom of having a Criminal releiv'd at the Passover-Feast, he propos'd they should choose one of two, Barabbas or Jesus: But neither did this Proposal relish; for the People, by the Instigation of their Priests and Rulers, request'd this Favour for Barabbas, who had been guilty of Murder, Robbery, and Sedition, and they begg'd hard that Jesus should be crucified.


Pilate was the more cautious in his Proceedings, because of a Message he had received from his Wife, earnestly intreating him not to concern himself with that just Man then before him, because of a Dream she bad: For as we already observ'd, his natural Temper led him to the greatest Excess of Cruelty; he therefore gave Orders that Jesus should be scourged, a Punishment very dishonourable among the Romans, and never exercis'd but on Slaves. After the Soldiers had miserably
miserably torn the Body of our Saviour by severe Stripes (which may easily be presum'd from the many other Insolences and Indignities done him) they took him into the Judgment-ball again, where they stript him, threw a loose purple Coat about him for a Robe, put a Wreath of Thorns upon his Head for a Crown, and a Reed in his Hand for a Sceptre, and in this manner saluted him in derision as King of the Jews, spitting in his Face, striking him on the Cheek with their Hands, and on his Crown with the Reed, that his Head might be wounded with the Thorns. Pilate expecting that the Jews could not behold him in this deplorable Condition without Remorse and Pity, went again out of his Palace to the Jews, who attended at the Gate, and brought forth Jesus in all these mock Ornaments: But the Multitude cried out as before to crucify him, giving it as a Reason that he call'd himself the Son of God: These last Words struck Pilate with a reverential Dread, therefore he brought Jesus again into the Praetorium or Judgment-ball, and examined him upon this last Particular; but the Jews soon found out an Expedient to work upon the Timorousness of the Judge, by telling him, That if he did not punish a Man who set himself up for a King, he was an Enemy to the Emperor.

Pilate, who well knew the jealous Temper of his Master Tiberius, that could never endure any seeming Rival, was at length oblig'd to yield to the Importunity of the Jews, and therefore brought Jesus forth from the Hall into another publick Tribunal call'd the Pavement or Gabbatha, where he was expos'd publickly to the Jews then attending. Here Pilate pass'd Sentence on him according to their Desire, and by a Ceremony of washing his Hands before all the People, declar'd him self innocent of his Blood; whereupon the Body of the People cried out, His Blood be upon us and our Children, an Imprecation visibly fulfill'd on them since that time.
Our Lord being thus condemned had new Indignities offered him, and like Isaac, who bore the Wood wherewith he was to be sacrificed, they most inhumanely laid the heavy Cross upon his Shoulders, upon which he was to be crucified, till being overburdened, they compelled some others to carry it the rest of the way. In this solemn Procession he passed through one of the principal Streets of the City, to the infinite Triumph of his Enemies, and the Discouragement of his Followers, some rejoicing and others shedding Floods of Tears. Being thus led out of the City as an accursed thing, he passed through the Gates to a rocky Hill called Golgotha or Calvary, the same Place (as some do affirm) where Abraham brought Isaac to be offered up, and where after many Indignities he was lifted up on the Cross, as the brazen Serpent upon the Pole in the Wilderness, and there crucified betwixt two Malefactors.

It was about the sixth Hour (that is twelve at Noon) on Friday, when our Lord was sent away by Pilate to be crucified (John xix. 14.) And the Place of Execution being at no great distance, it’s therefore called about the sixth Hour, when they began to fix our Saviour on the Cross (Luke xxiii. 44.) In this manner did our dearest Lord hang patiently on the Cross, from the sixth Hour till the ninth (that is three in the Afternoon) languishing and consuming in the Flames of God’s Wrath against Sinners, wanting those Comforts, with which the Servants of God in their greatest Sufferings are usually refreshed, being mocked by the Multitude, and enduring the extremest Torments in Soul and Body, having his blessed Sides pierced with a Spear. But Jesus, mindful of saving Souls, prayed to his Father to forgive his Enemies, and gave assurance to one of the Malefactors of Salvation, who had by a stupendious Faith fled for Succour to one whom God and all the World had seemingly abandoned, and in the like miserable Circum-
Circumstances with himself; so that this superlative Faith was attended with a triumphant Success. About the ninth Hour Jesus gave up the Ghost, having first recommended his Spirit to God, leaving us thereby an Example how to behave in our last Moments.

During these melancholy Transactions, the whole Frame of Nature seem'd to be out of Order, the Sun was darkened, the Stars appeared, and this great Eclipse was prodigious in the manner as well as degree, because the Moon was not then in Conjunction, but in Full. The Darkness was universal, and is recorded by Pagan Writers, insomuch that Dionysius the Areopagite cried out to his Friend, That either God himself suffered, or that the Frame of the World was upon the point of Dissolution. This great Eclipse was accompanied with a most terrible Earthquake which rent the Rocks asunder, as that Nature was breathing her last. The Graves of many Saints were opened, and their Bodies were seen and appeared to many in Jerusalem, and the Veil of the Temple, which separated the sacred Mysteries from the Eyes of the People, was rent in two from Top to Bottom, shewing that God had forsaken his former Residences, and put a Period to all the Temple-ministrations.

Thus were all the Types and Prophecies fulfilled, signified by that Expression of our Saviour just before he expir'd, It is finished (John xix. 30.) And thus did that glorious Sun of Righteousness set in a very dark and cloudy Sky, making a full Reconciliation to God for our Iniquities, thereby purchasing his spiritual Kingdom over us, and taking possession of it upon his Resurrection from the dead.

I have been the more particular in the Circumstances of our Saviour's Trial, Passion, and Death, not only because of the general Concern every Christian has in these, but because his Trial affords some Light with respect to the Powers of the Jewish San-
The Death of our blessed Saviour was in the thirty third Year of his Age, in the seventh Year of Pilate's Government, and in the nineteenth Year of the Reign of Tiberius, reckoning from the time he was admitted to reign with Augustus. His Body was by Pilate's Orders delivered to Joseph of Arimathea, who begg'd leave of him to take it down and bury it. Joseph was a Man of great Wealth and Honour, one of the Rulers of Jerusalem, and privately a Disciple of Jesus. He had a Garden near the Place of Crucifixion, in which he had lately hewn a Sepulchre out of the Rock for his own proper Interment, but divinely ordain'd for that of our Saviour: And because it was near at hand, it was not therefore liable to any Suspicion of indirect Practices, which the Enemies of Christ might alledge, in case the Body had been carried at any great distance; so that the Body of our Lord being carried from the Crosses immediately into this Sepulchre, in the open view of all present, did in some measure serve as an Evidence of his future Resurrection. And to prevent any further Jealousy he rolled a great Stone to the Mouth of the Sepulchre, which had been cut out of the Rock for that very Purpose, and the Stone exactly fitting it, was not to be remov'd but by many Hands.

Thus was our Saviour condemned, crucified, and buried on the Friday: And no doubt his Apostles, Disciples,
Disciples, and Followers were now under a dismal Cloud of Darkness, overwhelmed with the most profound Sorrow, and forgetful of the Promises that might give them Hopes of better Days; for tho' some of them testified their Love by preparing new Spices for the further Embalming of his Body; so soon as the Jewish Sabbath (Saturday) was over, yet that plainly shewed they had but small Expectations of his Resurrection.

In the mean time the Chief Priests and Pharisees Mat.xxvii. who were now triumphant in their Malice, applied to Pilate for a strong Guard upon the Sepulchre, fearing his Disciples should steal away his Body by Night, and to prevent (as they vainly imagined) any Report of his Resurrection. Accordingly they procured a sufficient number of Soldiers, and (as ancient Tradition says) bound the great Stone quite about with Labels of Iron, to the Mouth of the Sepulchre, which may probably be the meaning of sealing the Stone, ver. 66. And thus they did what they could to secure the Sepulchre from any private Attempts, not thinking that all this Care and Diligence served to render our Lord's Resurrection the more clear and evident.

Our blessed Lord having told his Disciples, that after three Days he should rise again, in pity to them, that his Absence might be the less afflicting, shortened the Time as much as possible, yet so as he might verify his own Prediction, and therefore he arose on the first Day of the Week, early in the Morning, having lain in the Grave part of three Days, viz. our Friday Evening, all Saturday, and part of Sunday Morning being the first Day of the Week; which, because it was the Day of his Resurrection, is now observ'd as the Christian Sabbath, which may properly enough be called the first Day of the new Creation.
As Mary the Sitter of the blessed Virgin and Mary Magdalene came to the Sepulchre early on the first Day of the Week, that they might again embalm the holy Body (for the Rites of Embalming among the Jews lasted forty Days, as may be seen from Gen. 1. 3.) they were surpriz'd to see the great Stone rolled from the Mouth of the Sepulchre, but were soon satisfied in this by the Guardian Angel who had done it, and who sat upon the Stone, whose resplendent Countenance was like Lightning, and his Raiment like the whitest Snow. This and an Earthquake which attended our Lord's Epiphany, struck such a Terror into the Guards, that they were ready to die with Fear and Astonishment. The Angel told these Women that our Lord was risen, and appointed his Disciples to meet him in Galilee; and to confirm the Truth of this, shewed them the empty Grave with the Linen carefully folded up: Hereupon they being transported with Fear and Joy, hasten to acquaint his Disciples at Jerusalem with what they had seen and heard.

Our Lord, to reward the Zeal and Concern of these two Women, appear'd first to them, and that same Evening to two of his Disciples as they were going to Emmaus: Afterwards he appeared that same Night to the Apostles while they sat at Meat, and to confirm their Faith, shewed them the Wounds in his Hands, Feet and Sides; and to remove all Suspicion that he was only a Phantom and no real Body, condescended to eat with them, not for the Support of his Body (for that was spiritualiz'd by his Resurrection, and needed no Nourishment) but to give them sensible Proofs, that he was risen from the dead, in the same Body wherewith he had formerly conversed with them, and in which he had suffered on the Cross.

Eight Days after (being also the first Day of the succeeding Week) he appear'd the second time to his Apostles being met again in a Body, thereby giving a
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Second Establishment of that Day for the Christian Sabbath; and here it was that he removed the Doubts of Thomas, who had been absent the preceding Day, and whom neither the Scriptures nor the other Apostles could satisfy; which drew from him a short but comprehensive Confession of Faith in these transporting Words, My Lord, and my God!

In obedience to our Lord's Commands the Apostles John xxi. soon left Judea and return'd to Galilee, and as some of them were fishing in the Sea of Galilee (or Tiberias) Christ appear'd to them, and in a miraculous manner procur'd them a great Draught of Fish, afforded them a Fire ready made, with Bread and other Necessaries immediately produced by the divine hand, and sitting down to Dineur with them, gave them a further Assurance of the Truth of his Humane Nature and the Reality of his Resurrection. This was the third time he appear'd to them met in a Body.

Not long after this, our Lord having appointed a solemn Meeting of all his Galilean Friends and Disciples, and named a certain Mountain in Galilee for that purpose, accordingly appear'd there not only to the eleven, but to above five hundred Brethren at once, as St. Paul tells us (1 Cor. xv. 6.) Here he enlarg'd the Powers given to his Apostles, and gave them full assurance of his constant Presence and Protection.

After this the Apostles according to Order return'd Luke xxiv. to Jerusalem with some select Friends, and while they were privately assembled there, our Lord came amongst them for the last time, and ordered them not to depart from Jerusalem, till they were endued with the Holy Ghost, which should be in a few days. Then he led all this Company out of Jerusalem to that Part of Mount Olivet which was near Bethany, where lifting up his Hands he gave them his last Benediction: And while they were in an adoring Posture, he was taken up in a Cloud (after remaining on Earth forty days from the Day of his Resurrection) and was carried in a most triumphant
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Triumphant manner into Heaven, where he sits at the Right-hand of his Father, pleading for his Church and People, as their continual Advocate and eternal High-Priest.

Acts i. 12. After our Lord’s Ascension the Apostles and the rest with them return’d to Jerusalem, where for ten days they continued in the most solemn Acts of Devotion, but without any extraordinary Illumination till the great Feast of Pentecost: On this day, while they were all assembled and employed in Holy Duties, there came a sudden Sound from Heaven into their Room, as of a rushing mighty Wind, representing the powerful Efficacy of the Spirit of God now descending. This was accompanied with a fiery Vapour or Exhalation, which being form’d by the divine power into the figure of a Man’s Tongue divided at the tip, sat upon the heads of the Apostles, to signify the miraculous Gifts attending this extraordinary Effusion. Immediately they were inspir’d in a wonderful manner, and began to speak in such Tongues as they had never learn’d, and to preach the Redemption of Mankind in those Languages, which their Auditory from all parts of the World assembled at this Feast of Pentecost, plainly understood: So that as the Confusion of Languages after the Flood became a Curse to the World, this Gift of Languages became its greatest Blessing, and the first means of its Restoration. And from this time it appears that the Disciples Minds were fully cleared from all those gross Notions, which hitherto they had entertain’d of our Saviour’s Temporal Kingdom. Compare Luke xxiv. 21. with Acts ii. 29—37.

The Success of their Preaching was indeed extraordinary, for that very Day three thousand Souls were converted to the Faith; a very quick and plentiful Harvest! And no doubt the late Sufferings of our Lord, the Miracles that attended it, the present Miracle of Languages, but above all the Efficacy of the holy Spirit, greatly contributed to this numerous Conversion. It
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It was the Apostles that sowed the Seed, but it was God that gave the Increase. And here began the first Establishment of the Christian Church, which consisted in four Particulars mentioned in Acts ii. 41, 42. viz. in Baptism which was the Rite of Admission, in strict Adherence and united Continuance in the Doctrine and Fellowship of the Apostles, in a frequent Celebration of the holy Eucharist, call’d Breaking of Bread, and lastly, in publick and solemn Prayers to God.

At the same time that the Apostles were thus wonderfully endued with the Gift of Preaching, they were also impowered to work many and great Miracles in confirmation of their Doctrine. We read of some that were healed by the Apostles bare speaking of a Word (Acts iii. 6, 7. Acts ix. 34.) others that were recovered by the Imposition of Hands (Mark xvi. 18. Acts xxviii. 8.) some that were cured by Handkerchiefs or Aprons (Acts xix. 11, 12.) others by the meer shadow of an Apostle as he was passing by (Acts v. 15.)

The Discouragements which the Apostles met with from the Powers on Earth and the united Force of Hell, never abated in the least their Zeal for the Service of their Master and the Propagation of Christianity. When they were imprisoned, God by the minisiry of his Angels opened the Prison-Doors and set them at liberty (Acts v. 17—33.) When the Sanhedrin determin’d to put some of them to Death, God rais’d up Gamaliel an eminent Lawyer of their own Number to plead the Cause of the Apostles (ver. 33—40.) And when they were beaten they departed, rejoicing that they were counted worthy to suffer for the Name of Christ (ver. 40, 41.)

God however willing to seal the Cause of Christ with the Blood of his Martyrs, delivered up Stephen to the Rage of the Jews, that by his Death the Seeds of the Gospel might take deeper Root, and produce a more glorious Harvest. This Stephen was one of the seven Deacons chosen by the Apostles, for the better distribu-
tion of the Christian Charity collected for the Poor, after a Division had arisen on that Head betwixt the Widows of the Greek and Hebrew Professors. He was a Person of great Zeal and Courage in the Christian Cause, and had been engaged in a Dispute with some of the unbelieving Jews concerning the perpetual Nature and Obligation of the Mosaical Institutions, in which he baffled the most learned of their Synagogues, Men designedly selected for that purpose, who, because they could gain no Advantage of him, produced false Witnesses, who swore he had spoke Blasphemy against the Law.

Acts vii. For this he was brought before the Sanhedrim of the Jews, where in a Speech full of strong reasoning, he shewed them that God was rightly worshipped before ever the Mosaical Rites were instituted, particularly by Abraham, who by his Faith in the Promises, and by his Obedience to the Commands of God, and by the Covenant of Circumcision was accepted of God, as were the Patriarchs after him and before Moses: And that even the Tabernacle erected by Moses, was to give way to the Temple afterwards built by Solomon. Nor was God’s Worship always to be confined to the Temple-Service, for as Heaven was his Throne, and the Earth his Footstool, so he was not tied to any particular Manner of Worship, and had now actually executed this his Authority on Earth, by raising up that very Prophet which Moses had foretold, and to whom they were to yield Obedience, concluding that they, as their Ancestors, were a stiff-necked Generation, having murdered the Messiah, as their Forefathers had the Prophets that foretold him.

As he was thus proceeding in the Application, the Members of the Sanhedrim began to be touched with the severe Truths he delivered to them, and falling into a violent heat expressed the utmost Rage and Fury against this holy Man: But he regardles of what was done below, had his Eyes and Thoughts fix’d on nobler
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Other Objects above, being blest with a Prospect of the Glories of Heaven, as the future Reward of his suffering Servant. The Sanbedrim acting the part of furious Zealots, did in a tumultuous manner hurry him out of the City, and they delivering him over to the Multitude, stoned him to Death; and tho' his Death was barbarous and cruel, yet it's said of him, ver. 60. that he fell asleep; so soft a Pillow is Death to a good Man, and so willingly, so quietly does he leave the World, even as a weary Labourer that at Night goes to his Rest.

The Death of Stephen was far from appeasing the Fury of the Jews, for they were resolved to extirpate that Religion, which had threatened Destruction to theirs. In this Persecution Saul was employed as the chief Engineer: He was born in a Roman City call'd Tarus (Acts xxii. 3.) by which he was a free Denison of Rome, but of Jewish Parents; and therefore is said to be a Hebrew of the Hebrews (Philip. iii. 5.) And tho' at first he was bred in the Occupation of Tent-making (Acts xviii. 3.) yet afterwards he was educated a Lawyer, and became a Scholar of the great Gamaliel (Acts xxii. 3.) and zealous in the Sect of the Pharisees (Philip. iii. 5.) He was of an active and fiery Genius, and pursued his Designs with the Rage of a Madman. He being furnish'd with a Commission from the Sanbedrim, seiz'd upon any that look'd like the Disciples of the crucified Jesus, and without regard to Sex or Age, haled them to Prison (Acts viii. 3. and xxii. 3, 19. and xxvi. 9, 10, 11.) So that he breathed nothing but Slaughter wherever he came. This Persecution of Saul's occasioned indeed a great Dispersion of the Christians everywhere, but even this which was design'd for the Ruin of Christianity, provid'd the most effectual means for its Propagation. Acts viii.

For by this it happened that Philip, who was among the dispers'd, converted many in Samaria; even one Simon Magus, who by his Sorcery and Magick Arts had
had long deluded the common People, became seemingly a Convert, and acknowledged the superior Power of Philip. It was by the means of Philip also that the Eunuch, who was a Jewish Proselyte and Treasurer to Candace Queen of Ethiopia, was converted to Christianity and baptized; whereby that Prophecy of David was fulfilled, "Ethiopia shall soon stretch out her bands unto God," (Psalm lxviii. 31.)

Saul continuing in the Course of his Persecutions, as he was going to Damascus with some of his cruel Associates, there appear'd to them at Noon-day a most amazing Gleam of Light, far exceeding the Splendor and Glory of the Meridian Sun, which, with the Fear it put them into, threw them all prostrate on the Ground. At the same time a Voice from Heaven was heard crying, Saul, Saul, why persecutest thou me? And Saul being informed by that same Voice that it was Jesus whom he persecuted, was likewise assured that his Attempts would prove successful, and like kicking against Spikes, would prove his own Wounding and Torment. Saul therefore convinc'd of his Error, immediately submitted to the divine Vision; but being struck blind with the dazzling Light was led by his Companions to Damascus, where he continued in that condition for three days, neither eating nor drinking during that time, but humbling himself for his former Misfortunes. Ananias, who was a religious Man and a devout Christian, was soon ordered by our Lord in a Vision to cure Saul of his Blindness, and being by him also baptized, his Mind was enlightened by the Holy Ghost; whereupon he retur'd to Arabia Petrea, being instructed in the Mysteries of Christianity by none, neither associating himself for three Years with the Apostles, but receiving all necessary Revelations immediately from Heaven, he preach'd the Gospel there and about Damascus, Gal. i. 15—20.

Hitherto the Gospel was only preach'd to the Jews in Judea and the neighbouring Provinces, so that for seven
seven Years after our Lord’s Ascension, the Jews only had the merciful Offers of Salvation by Jesus Christ. It’s true the second Mission of the Apostles (which, as we formerly observed, was after our Saviour’s Resurrection, Mat. xxviii. 19.) was to all Nations, and so included the Gentiles as well as the Jews; but it’s obvious that the Apostles, notwithstanding the several Illuminations of the Holy Ghost (which were afforded by degrees only) hitherto understood it of the Jews of all Nations, and so also the Jewish Converts understood it (see Acts xi. 1—20.) But now God thought fit to open a Door to the Gentiles, and to make the Jews sensible they were no longer a peculiar People, but that the Partition-wall betwixt them and the Gentiles was broken down.

This was begun at Cæsarea by the Conversion of Acts x. Cornelius the Roman Centurion. This Person, tho’ a Heathen by Birth, and therefore uncircumcis’d, yet became a Proselyte of the Gate; he was a devout, charitable, and pious Man; to him therefore, who had made so good Improvement of the small Portion of Grace hitherto afforded him, God was pleas’d to communicate the highest Tokens of his Favour, by making him the First-fruits of the Gentile Conversion. This was done by the means of Peter, whom God had wonderfully prepar’d beforehand by affording him a Vision of several kinds of Beasts, Birds and Reptiles, both clean and unclean, of which (notwithstanding of the Difference made by the Jewish Law) he was commanded to eat; thereby signifying that this Prohibition, and all Distinction made by the Mosaic Law, was now remov’d, and that all Nations, who embraced the Gospel, would be accepted of God: So that Peter’s Scruples on this head being removed, he preached the same Reconciliation by Jesus Christ to Cornelius and his Company, which he had formerly done to the Jews, and they willingly embracing...
the Offer, were endued with the Holy Ghost, and were baptized.

About this time Herod Agrippa reign'd in Judea: He was the first Prince that dipp'd his Hands in the Blood of the Apostles, for we already observed, in the Account of Herod's Descendants, how that he beheaded James surnamed the Great, and imprison'd Peter upon the same wicked Design, but who was miraculously reliev'd from Prison by the ministry of an Angel: And here we are told how that he was justly smitten of God, being devoured by Worms, and died in a miserable manner.

That the Gospel of Christ might spread all the World over, the Apostles, who, since our Saviour's Ascension, had all of them (except Saul) been chiefly confin'd to Jerusalem and Palestine and the neighbouring Provinces, now bethought themselves of going to remoter Countries: Accordingly a Division was made either by Lot or Agreement among themselves, what Parts each were to take. Many believe that it was just before this Separation, that they compos'd the Creed, which goes by the Name of the Apostles Creed, and these Canons call'd the Apostles Canons; but others think they are Compositions of a latter date. According to this Division St. Peter is said to have Pontus, Galatia, and some other Provinces of Lesser Asia allotted to his Care, and that, after travelling through these, he went to Rome. St. James the Less, who (as Historians relate) had before this time been made Bishop of Jerusalem, continued principally in that City, which was the Mother-Church of all the other Christian Churches, so that he was the first Bishop in the first established Church: And for this Reason, if any Superiority in the Church is due to one Apostle before another, this Apostle James seems to have a better Claim than Peter; and accordingly we see St. Paul names him first of these three Apostles, whom he accounts
counts Pillars of the Church, James, Cephas (that is Peter) and John, Gal. ii. 9.

Saul, who is reckoned the thirteenth Apostle, and Barnabas, who by some of the Ancients is stiled the fourteenth (both of them being specially appointed by the Holy Ghost, Acts xiii. 2. and accordingly received as such, Gal. ii. 9.) had hitherto preach'd the Gospel chiefly at the great and populous City of Antioch in Syria, which was the third City in the Roman Empire, and the usual Residence of the Roman Governors in the East. It was here where the Followers of the blessed Jesus first obtain'd the honourable Name of Christians (Acts xi. 26.) Among themselves they had before this time the Title of Disciples, Believers, Saints, Brethren and those of the Church; and among the Jews, Nazarens and Galileans; tho' from henceforward the Name of Nazarens or Nazarites was fix'd upon these Jewish Converts, who mix'd the Law and the Gospel, and compounded a Religion out of Judaism and Christianity.

These two, viz. Saul and Barnabas, had no Share Acts xiii. in the Division we mentioned to have been made among the other twelve Apostles, but being separated by the immediate Command of Heaven, departed from Antioch, first to Seleucia a City in Syria, thence to the Isle of Cyprus, where they preach'd the Gospel, first to Salamis in the East End of that Isle, and afterwards at Paphos in the West Side of it. Here liv'd the Roman Proconful, Sergius Paulus, who had been unhappily seduced by a Jewish Sorcerer, named Barjesus or Elymas, who was struck blind for diverting Sergius Paulus from the belief of Christ, which was the first Miracle wrought among the Gentiles, and which made both him, and (as is reported) this Sorcerer, Converts to Christianity, whereby this last had not only the Recovery of his Sight, but a blessed Vision of the Sun of Righteousness. From this time forwards Saul was always called Paul, being more agreeable to
to the Idiom of the Roman Language. From Paphos, Paul and his Company went to Perga in Pamphilia, from thence to Antioch in Pisidia, then to Iconium, Lystra, and Derbe. At Lystra they were ador’d as Gods, Barnabas being taken for Jupiter, and Paul for Mercury, and with much difficulty the People were hindred from offering Sacrifices to them as such: But the Minds of the People, through the instigation of the Jews, soon chang’d to the other Extreme, so that they stoned Paul and drew him out of the City, supposing him dead, but as his Disciples attended his Corps, he revived: And tho’ he remov’d from thence next day, yet fearless of all Dangers where his Master’s Cause was concern’d, he and Barnabas return’d again to Lystra, Iconium and Antioch in Pisidia, and at length after a Circuit of three Years, came to Antioch in Syria, where they continued about a Year longer, during which space Christianity daily increas’d, and the Church of God flourish’d exceedingly.

At length the Christian Church came to be greatly disturbed by means of certain Jewish Converts, who being strongly impress’d with the Prejudices of their Education, advance’d it as a standing Doctrine, that, unless the Gentile Converts observe’d Circumcision and the other Mosaic Institutions, they could never be saved. This occasioned Paul and Barnabas to take a Journey to Jerusalem, in order to consult with some of the other Apostles, who had return’d thither; and because the same Doctrine was strenuously asserted at Jerusalem as well as at Antioch, therefore it was thought proper to appoint a solemn Assembly of the Apostles and Presbyters to determine this matter, which was the first and purest Council in the Christian Church.

After some Debates in this Council, where Peter was present and spoke on the Subject, the Determination of James who was Bishop of the Place, was readily gone into; and as he delivered his Opinion with
with some Authority, these are strong Arguments against Peter's Superiority, as well as his Infallibility. The Determination was with a View upon the one hand to give no Offence to the Jewish Converts, and at the same time to bring no new Burden upon the Gentiles: It related to four Particulars, which are rather negative than positive Duties, viz. First, To abstain from Meats offered to Idols, lest any Connivance should be given to idolatrous Worship. Secondly, From Fornication, which the Gentiles accounted no Crime, and might possibly be so accounted by the Gentile Converts. Thirdly, From things strangled, which was very odious to the Jews, as being mix'd with the Blood, which was the Life of a Creature; and Lastly, from eating of Blood as preventive of Cruelty. The abstaining from these hindered any Offence to the Jews, and was necessary in these primitive Days of Christianity, that no unnecessary Stumbling-block might stand in the way of their Conversion. How far the last is still obligatory, has been the Subject of Debate among the Learned. On the other hand, as this Decree lays no greater Burden than these on the Gentile Converts, it's obvious that this Council did not think Circumcision necessary, any more than the other Mosaical Institutions abolish'd by the Coming of Christ, who was the great Antitype signified by them.

After this Paul and Barnabas return'd to Antioch, Acts xvi. but some time afterwards parted: Paul went to Macedonia, Greece, and some other Parts of Europe, being accompanied by Silas, Luke, and Timothy. At Philippi a City in Macedonia, Paul and Silas were beaten and imprisoned, and unmercifully put into a Dungeon, and their Feet made fast in the Stocks. These Sufferings were so far from abating of their spiritual Joy, that at Midnight they were heard to pray, and sing Psalms to God; and their Devotion was soon rewarded, for God miraculously loos'd their Chains, and opened all the Prison doors, which gave occasion
occasion to the Jailor's Conversion, who was baptiz'd with all his House.

Acts xvii. Paul, who by his Plainness with the Jews had greatly incur'd their Displeasure, was oblig'd to retire from Macedonia to Greece, and took up his Quarters at Athens, once the most renowned Place in the World for all polite Learning; tho' then in a declining Condition: It was a Place much addicted to Idolatry; and so careful were they that no Deity should want due Honour from them, that they had an Altar inscribed to the unknown God: Petrusius says of them, that it was easier to find Gods than Men at Athens. Paul deeply concern'd to find so much Zeal and Devotion misplaced, took all occasions, both in the Jewish Synagogues and in the Market-Place of Athens, to instruct them in the Worship of the true God, in the Doctrine of the Messiah, and a future Judgment: And tho' he was mocked by the Philosophers of the Stoick and Epicurean Sects, yet his Preaching had a happy Effect on severals, and even those of the highest Rank amongst them.

Acts xviii. Paul went from Athens to Corinth, at that time the Metropolis of Greece: And tho' this was a Place extremely over-run with Impiety and Idolatry, insomuch that Historians tell us, that there was a Temple here dedicated to Venus, so large that above a thousand young Women were its containant Votaries and Attendants; yet here the Preaching of Paul had great Success among the Gentiles, and in a short time a considerable Church was founded in this City, notwithstanding the great Opposition he met with from the Jews, who in a tumultuous manner brought him before Gallio's Tribunal, who was then Proconsul of Achaia, and elder Brother to the famous Seneca: But he being a Person of celebrated Virtue and Probity, favoured Paul, and refus'd to hear the Complaints of the Jews against him, as concerning Matters of Religion not within his Cognisance.

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After Paul had continued about two years in Europe, he returned to Asia, being sometimes at Jerusalem, but chiefly at Ephesus; while in the mean time one Apollos, a Jew of Alexandria, but converted to the Christian Religion, and who was eminent for his great Eloquence, taught and confirm'd the Christians in many Places where Paul had been: And thus what was planted by Paul was watered by Apollos, and the Endeavours of both were attended with the Blessing of God.

The greatest number of Converts were from among Acts xix. the Gentiles, for the Jews were obstinately blind to their Ruin: One Accident however at Ephesus awakened their Thoughts, and gave occasion to the Conversion of many of the Jews in that Place, which was this: There were seven Brothers the Sons of one Seneca a Jewish Priest, who travell'd from Town to Town, pretending by their Exorcisms to cast out Devils and cure Diseases, imposing thus on the Ignorant to gain Money. Before our Saviour's Coming, such of the Jews as followed this Trade used the Name of the God of Abraham, Isaac, and Jacob, to delude the People; but while our Saviour lived, and some time after, they did it in his Name. These seven Brothers happening to exorcise a certain Demoniac at Ephesus, commanded the Devil to come out in the Name of Jesus whom Paul preached. The Devil replied, Jesus I know, and Paul I know, but who are ye? So the Man posseст with the Spirit setting upon them, tore off their Clothes, wounded their Bodies, and scarce suffered them to depart alive. This Acknowledgment of Jesus as a Saviour (for so the Word signifies) and of his Minister Paul, brought many over to the Faith, who had hitherto been abused by such Deceivers, and their magical Books, which they burnt, amounting to a great Value: And this was that great Door, which St. Paul says was opened to him at Ephesus, 1 Cor. xvi. 8, 9.
A little before Paul's Departure from Ephesus, an Accident happened which had almost involved him and two of his Companions in great danger: This City of Ephesus was celebrated in all that Eastern Part of the World for its famous Temple of Diana, being a most magnificent Structure, which for Beauty, Riches, and Largenesse was reckoned at that time one of the seven Wonders of the World: In this Temple was erected a famous Image of this Goddess Diana, whom the Ephesians worshipped, as believing it to be drop'd down from Heaven by Jupiter, ver. 35. This rais'd in every one, both Citizens and Strangers, a great Veneration for this Goddess, believing that none else but she was to be adored, so that all who had Money enough to purchase a small Model of it in Silver, were sure to have it for their private Devotion: For the making of these, great numbers of Silversmiths were employed and maintain'd, among whom one Demetrius was a leading Man: He and the rest (foreseeing that, if the Christian Religion prevail'd, their gainful Employment would be ruined) call'd therefore all the Craftsmen of that Trade together, and seiz'd upon Gaius and Aristarchus two of Paul's Companions, and hurried them into the publick Theatre, probably to expose them to fight with their wild Beasts, a thing usually done to Malefactors. Paul hearing of their Danger, and regardless of his own Life, would have ventured himself among the Mob, in hopes, by the Assistance of God, to rescue his Brethren, but was dissuaded by certain Christians and Disciples there present: The Multitude however made a terrible Noise, crying out, Great is Diana of the Ephesians, thereby to exasperate the Mob against Gaius and Aristarchus: At length the Town-Clerk came amongst them, who, it seems, was a Man of great Authority and Prudence: He told the Multitude that, if they had any thing to lay to these Mens Charge, it ought to be done in a legal Way, and before a pro-
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per Judicature; but that such a riotous Assembly was more than they could answer for, and subjected them to the Pains of Law, whereupon the People were appeas'd, and soon separated.

After many dangerous Voyages Paul at length came Acts xxvii. to Jerusalem, and it being at that time the Feast of & xxvii. Pentecost, he went into the Temple, where some Jews from Asia seeing him, cried out that ibis was he who in all Places had published pernicious Doctrines, destructive of the Jewish Nation, the Law, and the Temple. Immediately they seiz'd him and dragg'd him out of the Temple, and would have put a Period to his Life, had not the Chief Captain of the Roman Garrison, next to the Temple, come seasonably to his Relief, and secur'd him in the Castle: The Captain believing he was some great Malafactur, ordered him to be bound and scourg'd, in order to force from him a Confession: But when Paul told the Captain that he was a free Citizen of Rome, and that as such they could not legally scourge him without a previous Trial, he therefore quitted his Design of scourging him, and desir'd the Jewish Sanhedrim might be assembled in order to lay the Accusation against Paul.

Accordingly the Great Sanhedrim met next Day, Acts xxviii. when Paul was brought before them: Annanias, who was the Chief Priest and President of that Assembly, behaving himself so unlike the chief Magistrate, Paul therefore did not consider him in that Capacity, but when he was inform'd of it he acknowledg'd his Duty. This Great Council were much divided in their Opinions about him; for as they consisted of Pharisees and Sadducees, the first took his Part as maintaining a future Resurrection, and the Sadducees oppos'd him as being Enemies to that Doctrine: At length the Contention grew so violent that the Chief Captain fearing the Consequences, and judging the Roman Government might be concern'd in what was laid to his Charge, thought himself obliged to secure a Roman Citizen
Citizen from Danger, tho' at first he was willing to gratify the Jews by having him punished, if guilty. His Enemies finding themselves thus disappointed, were resolved to take a more expeditious Method by killing him; for which end above forty of them entered into a wicked Conspiracy ratified by Oath, that they should not eat nor drink till they had dispatch'd Paul. Of this they acquainted the Jews' Sanbedrim, desiring they would importune the Chief Captain, that he might be brought again before them, under Pretence of a more strict Examination, but in reality that they might have the Opportunity of executing their Conspiracy by the way: But God, who had given Paul the infallible Security of his Protection, brought this wicked Design to light, and so it was prevented.

Acts xxiii. The Chief Captain (whose Name was Lyfias) finding the Jews and their Sanbedrim so much prejudiced against Paul, in order to procure him Justice and prevent future Mischiefs, sent him under a strong Guard to Cæsarea, where Felix then Governor of Judea had his Residence. Ananias the High-priest with some of the Elders, accompanied with an Orator (or Advocate) named Tertullus, followed him thither, with Design to lay their Accusation against Paul before Felix, but this they did without carrying their Suit: However Felix kept Paul a Prisioner at large for two Years, in hopes that he or his Friends would pay for his Relief.

Acts xxv. & xxvi. Felix being remov'd from his Government of Judea, was succeeded by Festus: This Festus being at Jerusalem, Complaint was made to him by the Jews against Paul, beseeching the Governor to send him back from Cæsarea to Jerusalem, proposing to kill him by the way. Festus told them, that he was to return in a few Days to Cæsarea, and that he would there try him. Accordingly when he came there, he ordered Paul to be brought before his Judgment-Seat, but the
the Jews, who were sent thither to prosecute the Complaint, made nothing out in the Proof. Festus, however, willing to please the Jews, did not affoil Paul, but propos'd to him that he should go up to Jerusalem and be tried there. Paul well knowing the fatal Consequences which would attend his trusting himself in that bloody City, which had been so infamous for Stoning the Prophets, and such as were charg'd with Messages from Heaven, wisely and resolutely appeal'd unto Caesar, and so was sent to Rome.

About this time King Agrippa, who was the Son of Herod Agrippa, and on whom Nero the Emperor now reigning had bestowed the Tetrarchy of Herod Philip, with the Title of King, came to Cæsarea, with his Sister Berenice, to pay their Compliments to Festus the new Governor of Judea. This King Agrippa fond of seeing Paul, and of hearing what he had to say in his own Defence (for he had no Jurisdiction over him, being without his Dominions) was gratified in his Curiosity by Festus the Governor. Accordingly Paul, by Order and in presence of Festus, was brought into Court, where King Agrippa and his Sister with a numerous Retinue were present. Here Festus acquainted King Agrippa and the illustrious Assembly of the Complaint against Paul, who upon the other hand made an elegant Defence in the Cause of Christ, for which he was persecuted, insomuch that Agrippa said to Paul, that he had almost persuaded him to be a Christian.

It being resolved to send Paul to Rome, he and Acts xxvii, some other Persons of Note were committed to the Charge of Julius a Centurion (or Captain of a Company) belonging to the Legion of Augustus. After many Tossings and Storms at Sea, in which they continued under a melancholy Scene of Horror and Despair, without sight of the Sun, Moon, or Stars for many Days, at length they were shipwreck'd upon an Island call'd Melita (now Malta) between Sicily and
and Africk. All the Company got safe to Shore, as St. Paul had foretold, part by Swimming and part on Planks and broken Pieces of the Ship. The Inhabitants of the Island used them with much Civility, having with great readiness made Fires to dry their wet Clothes, and cherish their Bodies benumb’d with Cold. While Paul was throwing a Bundle of Sticks on the Fire, a Viper dislodged by the Heat, came out of the Wood and fastened on his Hand, which made these Barbarians conclude he was some notorious Murderer, whom divine Vengeance thus pursuéd: But their Sentiments of him soon altered to the other Extreme, for he shaking that venomous Creature into the Fire, without any visible Hurt, they cried out That he was a God.

In this Island Paul and his Company remain’d three Months, and he being allowed full Liberty by the Centurion, under whose Care he was, by his indefatigable Pains in the Ministry of Christ made many Converts, and laid the Foundation of a Church there. From this Island they sailed directly for Italy, and arrived at Puteoli near Naples, from whence he went by Land to Rome, where he was delivered into the Hands of the Praetorian Prefect, who was very civil to Paul, lodging him in his own House, and admitting every body freely to come to him; and in this manner did Paul live, teaching and preaching without any Obstruction,

Rome was now the Metropolis not only of the Roman Empire but of the whole World, for People and Extent, for Riches and Magnificence: But the Inhabitants were extremely corrupted in their Morals by a long Security and bad Princes, and particularly by the Impieties and Enormities of the then Emperor Nero: Nor could the Precepts of the famous Seneca, who was then in high Esteem at Rome, have any influence; so much superior Force has the bad Example of wicked Princes, beyond the brightest Rules of Religion
Religion and Virtue. This caused Paul to be more diligent in his Ministry in which he had great Success, converting many, as is reported, in the Court of Nero, and even one of his Concubines.

After Paul had been four years a Prisoner under the Roman Power, of which two were spent at the City of Rome, he was then freed from all his Confinement, being found not Guilty of the Breach of any Roman Law. He made a plentiful Harvest of the Gospel at Rome; and it's generally thought that he wrote here his famous and most elaborate Epistle to the Hebrews, that is, to the converted Jews dwelling in Jerusalem and Judea, the Jews of other Countries going commonly under the Name of Hellenists. He neither prefix'd his Name nor Title to it, as he does to his other Epistles, not being properly their Apostle, but the Apostle of the Gentiles.

Paul having left Rome and Italy, Historians tell us that he sail'd Westward, and preach'd the Gospel in Spain, according to his Resolution mentioned in Rom. xv. 24, 28. After which some think he return'd to Judea. But however this be, it's certain he came back a second time to Rome, where he meeting with the Apostle Peter, they jointly us'd their utmost Endeavours to instruct the Jews in their Synagogues, and to convert the Gentiles in all publick Places and Assemblies. At this time the Emperor Nero was in Greece, having appointed one Helius his Governor at Rome, a Person nothing short of his Master in all manner of Wickedness. This Man could not endure the Doctrines of Christianity, and therefore resolv'd to persecute these two Apostles to Death, therefore he seiz'd them and put them into the Mamertime Prison.

We have no particular Account of the Charge exhibited against these two Apostles, or their Trial, that can be depended on: But all agree that Paul, as a Roman, was beheaded three Miles out of the City, at a Place call'd Aqua Salvia, and that Peter as a Jew
Jew and a Foreigner, was condemn'd to be crucified. He was first scourg'd according to the Roman Custom, and then was led up to the Top of the Vatican Mount near the Tiber, where he intreated and obtain'd the Favour of the Officers, that he might not be crucified in the ordinary way, but might suffer with his Head downwards, declaring he was utterly unworthy to suffer in the same Posture, wherein his Lord and Master had suffered before him. Upon which some make this Observation, that he was thereby set in the readiest Posture of travelling from Earth to Heaven. Thus died the two most eminent Apostles of Jesus Christ, after they had, with indefatigable Labour, triumphantly propagated the Gospel in the most considerable Parts of the World.

Shortly after this one Florus was the Roman Governor in Judea; he was a professed Enemy to the Jews, and behaved himself (as Josephus says) more like a common Executioner, than a Governor, and did all he could to work them up to a Revolt. His Tyranny made them ripe for a Rebellion, and indeed there was soon afterwards a particular Occasion given for it at Caesarea, where a certain Greek having a House close by the Synagogue, blocked up the way, so that there was not convenient Room for the Jews to get into their Synagogue, neither would Florus assert their Right, but on the contrary allowed his Soldiers to plunder and slay them. This, with some other Indignities, gave occasion to a numerous Party of hot-brain'd Young-fellows, zealous in the Religion and Liberty of their Country, to surprize a Roman Garrison at Masada near the Dead-Sea, who put all the Roman Soldiers to the Sword; nor would the Priests from this time receive the usual Sacrifices offered up to God in the Temple for the Welfare of the Roman Empire.

These and the amazing Prodigies which appear'd in the Temple of Jerusalem, and in the Air all over the
the Country (as was foretold by our Saviour, and is attested both by Jewish and Roman Writers) were remarkable Forerunners of the Destruction of the Jews: And indeed this impious and obstinate Generation was now ripe for Vengeance, and the Measure of their Iniquity being full, the fatal Time approach'd, when they were to pay for the Blood of all the Prophets, Apostles, and holy Men, especially for that of the blessed Jesus, which they had solemnly imprecated upon themselves and their Posterity.

For Nero the Emperor of Rome sent an Army into Galilee and Judea, and Countries adjacent where the Jews inhabited, under the command of Vespasian and Titus his Son, which occasioned dreadful Slaughters and Desolations among them. Above twenty Thousand of them were kill'd in one Day at Caesarea, thirteen Thousand of them were butcher'd in one Night at Scythopolis in Syria, fifty Thousand at Alexandria, eight Thousand at Joppa, and above ten Thousand at Damascus: Nor is it any Wonder that such Numbers were destroyed, when they were so given up by God and infatuated, as to rush headlong into a War, in which Josephus (who was one of their Commanders) says, there were such Disadvantages on their Side, as of raw Soldiers against Veterans, Horse against Foot, Confusion against Order, People lightly armed against Troops well appointed, and Rage and Passion against good Conduct: And thus did God begin to make a dreadful Example of this impious and perverse People the Jews, who by their obstinate Blindness had oppos'd the Gospel of Christ, and thereby become miserable Objects of divine Wrath: Nor did he cease till he made a final End and Dissolution of the Jewish Oeconomy, which St. Peter calls the End of all things (1 Pet. iv. 7.) and St. James, the Coming of the Lord (Jam. v. 8.) and which our Saviour calls the Coming of the Son of Man (Mat. xxiv. 27, 28.) the last of which Verses may probably be an Allusion to the Roman
man Eagle, which was the Ensign of the Roman Empire.

The Revolutions which happened in the Roman Empire, gave some Diversion for a while to Vespasian's Army, who being declared Emperor gave the full Command of it to his Son Titus: But even in this Interval of Time the Jews were sadly embroil'd in Factions and Diffrentions among themselves, pillaging, robbing, and murdering each other in all Parts. Of these Factions the most considerable were the Zealots, who pretending to be Successors to P'inehas, took upon them to execute Justice upon extraordinary Occasions, without the Formality of Law: They having entred Jerusalem committed horrid Outrages, and at length secur'd themselves in the Temple, using that as a Fortrefs, which was dedicated to the Worship of God. And thus did the renowned City of Jerusalem, which was formerly celebrated for Peace and Unity within it self, become a Place of great Diffractions and Confusion, insomuch that their Diffrions among themselves contributed as much to their Ruin, as the Valour of their Enemies.

In these miserable Circumstances was the City of Jerusalem, when Titus with a powerful Army approach'd the Place to invest it, which happened at the great Feast of the Passover that Year (the very same time of the Year, in which they had murdered the Messiah) when vast Multitudes from all Places flock'd to Jerusalem. The City was very strong, being surrounded with three Walls, which occasioned great Difficulties in the Siege; but Titus at length having broke down part of the Walls, and being ready to enter the Place, but willing first to shew all Clemency to the People if they would submit, sent Josephus their Countryman (then a Prisoner with Titus) to exhort them to yield: But tho' he used all the powerful Persuasions imaginable, and offered to sacrifice his own and his Family's Life for the Preservation of his Country,
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Country, yet all was to no Purpose. Therefore Titus was resolved upon their entire Ruin; and in order to prevent all hopes of Escape, he with incredible Dilligence and Celerity repair'd the demolish'd Walls, which in three Days he finish'd, thus verifying our Saviour's Prediction, Luke xix. 43. At the same time a great Famine raged in the City, of which vast Numbers died, inasmuch that Parents eat their suckling Children, whereby was accomplish'd that dreadful Judgment, which Moses had for so many Ages before threatened upon their Disobedience (Deut. xxiii. 53) and also that of our Lord's (Luke xxiii. 29.)

Titus entering the City and Temple would have spair'd the last, being unwilling to lay so glorious a Building in Ashes, which if preserv'd would be an Ornament to the Roman Empire. But a Soldier without Command, being excited probably by some Divine Impulse, set fire to the Temple, the Flames whereof were so violent, as if they would have burn'd up Mount Zion to the Root. In vain therefore did Titus use all Methods to save the Temple; however he found so much time as to enter the Sanctuary with his Chief Officers, where they profanely beheld all the holy things: And this was probably the Abomination of Desolation standing in the holy Place, spoke of by Daniel, Chap. ix. 27. and xii. 11. and foretold by our Saviour near forty Years before (Matt. xxiv. 15. Mark xiii. 14.)

The Romans pursuing their Victory, attack'd the other Parts of the City, where the desperate Inhabitants defended themselves for some time, but being at length overcome were all put to the sword, the City set on fire, every Alley strewn with dead Bodies weltering in their own Gore, and the Streets running with Streams of Blood. The Number of the Slain is almost incredible, being, as Historians relate, above eleven hundred thousand besides ninety seven thousand taken Prisoners and made Slaves; but it was already observed, that this happened at the Time of the Pas-
jover, when vast Numbers resorted to Jerusalem from all Quarters. And thus was the famous City of Jerusalem after a Siege of five Months, and the glorious Temple therein, burnt and utterly destroyed by Titus, about thirty seven Years after our Saviour’s Crucifixion, and in the second Year of Vespasian’s Reign. Afterwards the very Foundations of the Temple were raz’d to the Ground by the Emperor Adrian, whereby was verified that Prediction of our Saviour, *There shall not be left one Stone upon another, that shall not be thrown down*, Mat. xxiv. 1, 2.

Here ended the temporal State and Oeconomy of the Jews, who being once the freest People in the World, highest in Favour with God, and his peculiar People, became now the deepest in his Displeasure; such of them as remain’d, being made Slaves, banish’d, sold and dispers’d throughout all Parts of the World. And now the famous Prophecy of Jacob, concerning the Sceptre’s departing from Judah, had its entire Accomplishment: Till this time some small Remainders of their Power were still left among them; for they had still their Sanbedrim or National Council, and they had still their High-Priest, with some Shadow of Authority lodg’d in both: And in the Administration of Justice some Regard was had by the Roman Governors to their old National Laws; but after the Temple and City of Jerusalem were destroyed by Titus, all this was absolutely and wholly abolished, and from that time neither the Sceptre nor the Lawgiver have been any more found among them. For although about sixteen hundred and seventy Years are now past since that Destruction, and great Numbers of this People swarm all over the World, yet they have never been able to embody again into a Nation, either in their own, or any other Land, nor have they to this Day ever found a Place where they could re-establish their old Constitution and Laws, or have a Prince of their own to govern them.

But
But after all the Instances of God's Judgments on the Jews, we are not to forget, That, as they were the first Nation which were owned by God for his peculiar People (and therefore stiled his First-born, Exod. iv. 22.) so all Nations of the World have ever since receiv'd the Word of God and the true Religion from them. To them pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises, Rom. ix. 4. And however as yet they lie under the Divine Displeasure, yet Moses by his Prophetick Spirit tells us, that, when they are in the Land of their Enemies he will not cast them away, neither abhor them, to destroy them utterly, but will for their sakes remember the Covenant of their Ancestors (Levit. xxvi. 44. 45.) And the Apostle gives us assurance that in God's due time they shall be converted; for that Blindness has happened to Israel in part only, until the Fulness of the Gentiles be come in, and so all Israel shall be saved (Rom. xi. 25, 26.) When this great Event shall happen, it's impossible for any to determine; but it is our Duty to pray that the Salvation of Israel may come out of Zion, that Jacob may rejoice, and Israel may be glad (Psal. xiv. 7.)
THE Scripture History of the Jews.

BOOK II.

Of the Civil Government of the Jews.

HAVING finish'd the Scripture History of the Jewish Republick, I shall in the next Place proceed to give such an Account of the Nature and Form of their Government, as we find it represented to us in the Holy Scriptures, beginning with their Civil Government in this Book, as that which will make way for the better understanding of their Ecclesiastic Government in the next.

CHAPTER I.

Of the different Forms of their Civil Government.

THAT Government of one kind or another is essential to the well-being of Mankind, seems to be a Principle founded in the Nature of things, the Relations wherein Men at first stood towards one another,
another, and the several Qualifications in them, which in a short time could not but appear, and therefore Cicero (in his Book de Legibus, lib. 3. cap. 1.) tells us, *Sine imperio, nec Domus ulla, nec Gens, nec Hominum universum Genus stare, nec rerum Natura omnis, nec ipse Mundus potest.*

The first Form of Government without all Controversy was *Paternal*, or as some call it *Patriarchal*; that is to say, the supreme Power was seated in Fathers of Families, as in *Adam, Noab, Abrabam* and their Posterity, who in those primitive Ages liv’d a long time. Their Power was a *sovereign Dominion*, so that Parents may be call’d the first *Kings*, and Children the first *Subjects*: It reached first to the disinheriting their Children; thus *Jacob* disinherited his eldest Son *Reuben* for defiling his Bed (Gen. xlix. 3, 4.) This is more plainly notified in 1 *Chron. v. 1* and accordingly he gave to *Joseph* and his two Sons the double Portion, which was the Right of *Reuben* the eldest; for they could claim no more of *Jacob’s* Succession than a twelfths Share in common with the other Sons of *Jacob*. In the next place *Parents* had the Power to punish their *Children* with Death; as appears in the Case of *Judah* towards his Daughter *Tamar* (Gen. xxxviii. 24.) They could also turn their Children out of doors without assigning any Reason for it, as *Abrabam* did *Hagar* and *Ishmael*; and they could pronounce a solemn *Blessing* or *Curse* upon their Children, which at that time was reckoned a high Privilege, and of great Consequence; thus *Noab* curs’d his Son *Canaan* (Gen. ix. 25.) And lastly, the *Jewish* Law look’d upon *Children* as the proper Goods of their *Parents*, and therefore gave them a Power to sell them for *Servants* or *Slaves* (Exod. xx. 7.) so that even a Creditor could compel them to do it, for payment of Debt, as appears from 2 *Kings* iv. 1. where the Prophet *Elisba*, who had wrought a Miracle for the Relief of that poor *Widow*, does not pretend to reprove
reprove the Creditor for it, but only puts the Woman in a Method to pay him: And we find that some of the Jews, after their Return from the Captivity of Babylon being extremely poor, actually sold some of their Children for Slaves (Nebem. v. 5.)

Upon the Decease of the Father, the eldest Son by a natural Right of Succession inherited the paternal Power and Dominion, which in those Days was one of the Rights of Primogeniture: To this Right the sacerdotal Dignity in the first Ages seems to have been annex'd; so that the Heads of Families had not only a secular Power, but officiated as Priests in the Families to which they belonged; and thus some do interpret these Words of Jacob (Gen. xlix. 3.) the Excellency of Dignity, and the Excellency of Power, making the Dignity to refer to the Priesthood, and the Power to the secular Interest: And that Heads of Families did in these Primitive Ages officiate as Priests, may be fairly gathered from some Instances in the sacred Records of that Time (as Gen. viii. 20. and xii, 7, 8. and xxi. 25. and xxxv. 1, 2, 3.) 'Tho' from the very Beginning, while no other Family was in Being but that of Adam's, every one, it seems, sacrificed for themselves, as Cain and Abel did: But Families afterwards increasing the Master was the Priest, when the Offering was for the Family, as appears from the Texts last-cited.

In this Channel the Supreme Authority was peaceably convey'd for some time until the general Corruption of Mankind; when Men of superior Parts affecting an extraordinary Dominion, came to distinguish themselves by overpowering or out-witting their Neighbours, and so brought them to give up their Dominion, either by Compulsion or voluntary Resignation. The first Usurper of this sort that's mentioned in Scripture, is Nimrod (Gen. x. 8, 9, 10.) He is said to be a mighty Hunter before the Lord, ver. 9. which shews by what means he came to be so great a
a Monarch, that being not only a necessary Exercise, which relieved Mankind from the wild Beasts, which at that time greatly infested the Earth, but drew together a great Company of robust young Men, who being thus hardened by Labour, were fitted thereby to pursue Men, as they had done wild Beasts, and so in time became a Nursery for Warfare, to which most of the Heroes in After-ages were bred up, and in which Nimrod excell'd all others: And it's not without some such Reason, that noble Families, even to this day, carry in their Coats of Arms (as Ensigns of their valorous Achievements) Lions, Bears, Tigers, &c. from their killing such like fierce Creatures.

In Nimrod's Days there seems to be no Distinction of Civil Societies, or Diversity of Regal Governments: All Mankind at that time made but one great Nation; not that the Number of People was less, but their Communities were larger and more extensive than afterwards. At this time there was only one Language prevail'd in the World, which, as it serv'd to unite Mankind the more closely in one Society and under one Head, so it gave occasion to the general Corruption which prevail'd in those Days; so infectious a thing is Vice, and so easily does it spread by the mutual Intercourse and Communications of People of the same Language and Complexion. And as this was a growing Evil among the Posterity of Noab after the Flood, it pleas'd God in a miraculous manner to introduce a Plurality of Tongues, which, as it prevented the total Depravation of Manners among the Race of Noab, so by the Separation which necessarily followed upon a Diversity of Language, there was a Foundation laid for dividing that numerous People into distinct Societies and new Governments; and therefore it's said, The Lord scattered them abroad, upon the face of all the Earth, every one after his Tongue after their Families, in their Nations, Gen. x. 5. and xi. 8.
Of what Nature the Government of these several Nations was, after this Separation, is altogether uncertain, nor does it belong to our Purpose to enquire: But from the mention that is made of distinct Families as well as Nations in the Text just now cited, we may conclude that a great deal at least of the Paternal Power continued, or rather revived, tho' doubtless in subjection to the superior Powers then in Being.

Some time after this Dispersion of the Posterity of Noah, the World generally relaps'd again into Idolatry, and the Knowledge of the true God began to decline, which in a few Generations was very much lost, until it pleas'd God to single out Abraham and erect a Church in his Family, by making him the Founder of the Jewish Nation, and by a Covenant of Peculiarity distinguish'd him and his Posterity from all the rest of the World by many singular Favours and Privileges, and incorporated them for the special Purposes of Religion.

In the Families of Abraham, Isaac, Jacob, and the numerous Posterity of this last Patriarch who went down into Egypt, the paternal Power seems to have been the only Government that subsisted among them at that time: Nor indeed can we suppose that in the State of Bondage they were in, for many Years in Egypt, any Shadow of supreme Power would be allowed a People, of whom the Monarchs of Egypt were so jealous, by reason of their vast Increase which threatened Ruin to their Country, had not the Spirits of this People been quite sunk under their hard Labour and severe Oppressions.

It appears however that Jacob, some time before he died, instituted a sort of inferior Government amongst his Posterity in Egypt, but in some degree superior to that of the paternal Power, by dividing his Family into Tribes, and making his own and the two Sons of Joseph Heads over these respective Tribes, consisting of several distinct Families, by which means the paternal Power in these Families came to be subjected to
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to the Heads of their respective Tribes. This is clearly intimated in that famous Prophecy of Jacob, That the Sceptre should not depart from Judah until Shiloh come (Gen. xlix. 10.) for by the Sceptre (which is an Emblem of Dominion) we are to understand this Right and Power of Government, settled and established by Jacob in the House of Judah, and in all the other Tribes (as particularly in Dan. ver. 16.) and which Jacob by his prophetick Spirit, forefaw would depart from the other Tribes long before the Coming of the Messiah, but would remain in Judah until he came.

I find indeed that the generality of Interpreters understand the foregoing words, of a Sceptre or Dominion promised to Judah, but not yet established; whereas, with submission, I think they clearly imply the Sceptre or Dominion to be already in the hands of Judah: For we cannot properly say that a thing shall not depart, which never yet was in possession. A Confirmation of nothing is nothing, and to make it something, the Possession of the thing confirm'd must be supposed. And for the same Reason I think the Words do as clearly imply, that the Sceptre or Dominion already established, was not a thing peculiar to Judah, and not in Possession also of the other Tribes. For the Promise to Judah is not, that he should have a Sceptre, which none of his Brethren had, but that his Sceptre should continue longer with him, than his Brethren should continue with them, which supposes their being possess'd with the like Dominion in their respective Tribes.

After the Departure of the Israelites out of Egypt they were soon form'd into a Republick by the promulgation of the many Divine Laws, Moral, Judicial and Ceremonial, given from Mount Sinai; and then the different Forms of their Civil Government clearly appear'd, which were various, according to the several Periods of time that this Nation subsisted, and the successive Revolutions that befell them, as appears from
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from the foregoing History; where we find them first under the Administration of Moses, then of Joshua, and after him, of the Judges; when they being weary of this kind of Government, desired and obtained a King: This Regal Government continued under many Alterations for a long space of time, especially in the House of David and Kingdom of Judah, until the Captivity of that Tribe.

When they returned from the Captivity their Government was Sacerdotal, being ruled chiefly by their High-priest, who at that time had the greatest Authority; the last of which Race being of the Family of the Maccabees, thought fit to take the Crown upon him, and thereby assumed not only the Title of King, but at the same time retained the Office of High-priest, in which State they continued until that Family was quite extirpated by Herod the Great, who obtained the Kingdom of Judea from the Romans to whom it was then subject. After Herod's Death, the Jews were ruled by the several Procurators or Deputies appointed by the Senate of Rome, in which Condition they subsisted, until the final Destruction of their Government by Titus, in the manner that has been particularly recounted in the preceding History: But under all these various Forms of Government, and in all these different Periods of Time wherein the Jewish State subsisted, there are visible Tokens to be seen of the Divine Government, called by the Primitive Fathers and most of the Christian Writers a Theocracy, that is, such a Government wherein God was pleased to act as the immediate Monarch and King of Israel, as their Judge, and their General, tho' he was far from exercising his Authority and Jurisdiction over them always in the same manner.

The Theocracy taken in the strictest sense, seems to begin with the Commission given to Moses, after God had wonderfully appeared to him in the burning Bush (Exod. iii, 1—11.) The Commission is mentioned,
ver. 10. in these Words, Come now therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my People the Children of Israel out of Egypt. From this time we are to consider God as the immediate King of his People, not in general only, as he is Lord of the whole World, but in a proper and peculiar Manner with regard to the Israelites: And this Theocracy or Divine Jurisdiction was in like manner continued and exercis'd under the Administration of Joshua the Successor of Moses, and under the Government of the Judges who succeeded him; after which the brightest Displays of this Theocracy cease'd upon the Establishment of the Regal Government in Saul. For he, and the other Kings and Rulers of this People that succeeded him, acted chiefly according to the Inclinations of their own Will, and by a despotic Power, often inconsistent with the divine Laws; tho' (as hath been said) the over-ruling Providence of God, even after the Commencement of their Regal Government, until the final Dissolution of their State, was more signally remarkable with respect to this Nation, than any other People upon the face of the Earth.

From the Date therefore of this Commission to Moses until the Election of Saul, the Government of this People is justly stil'd a Theocracy, which sufficiently denotes its Form to be Regal, and God their immediate King: So that Moses, Joshua, and the Judges, tho' they were the supreme visible Governors on Earth (in which sense Moses is call'd King in Jefburun, i.e. in Israel, Deut. xxxiii. 5.) yet they were only God's Deputies, Vicegerents, and Prime Ministers, from whom they receiv'd Directions in all Affairs of Importance. God himself was not only the Deity they were bound to worship, but the Sovereign likewise, to whom they were to pay all Honours and Rights due to supreme Majesty. Whatever Jurisdiction the Kings of other Nations exercis'd over their Subjects (as Power of Life and Death, making Laws, Leagues, &c.) the
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the same Prerogative did the Lord of Heaven and Earth reserve to himself alone over the Israelites. Among this People was the Tabernacle of God and the Shechinah, the Seat of his Worship and his special Presence, the bright Displays of his Grace, and the Theatre of his wonderful Works. The Descendants of Jacob were the Persons who saw the mighty Miracles of God wrought for their Delivery in Egypt, at the Red-Sea, and during their Travels in the Wilderness. They were the People whom he miraculously fed with Manna, and supplied with plentiful Streams of Water from the hard and flinty Rocks: And their Posterity felt the immediate Influences of God's Government in fighting their Battles, conquering their Enemies, and putting them in possession of Canaan.

Now tho' all these Particulars are abundantly evident from the whole tract of the foregoing History, yet we shall mention some few Instances, wherein God did more signally appear as their Lawgiver, as their General, and as their Judge.

The whole Polity and Government of the Jews was founded on their Laws; not only their Religion but their Civil Rights depended on them. Their Courts of Justice, their Properties, and Inheritances, were all regulated by the Laws given by God on Mount Sinai through the Ministry of Moses; but at the same time it should be observed that many of their Laws were of that Nature, that it's hardly possible to believe this People would ever have received them, had they not been assured they were Divine. How burdensome a Rite was that of Circumcision? How costly and troublesome their Sacrifices, with all the numerous Precepts about Eating, Washing, Uncleanliness, Purgations; and the like? These made their Law a Yoke (as the Apostle calls it), which they were not able to bear. Their weekly Sabbath was such a Confinement and Restraint, as they never would have received upon the meer Authority of Moses.

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But above all their Sabbathal Year was a Law of such a Nature, that it could never have been established among them upon the sole Authority of Moses, had they believ'd him to be an Imposter, and destitute of any Commission from God. In that Year they were neither to sow their Ground, prune their Vineyards, nor gather any Corns or Fruits that grew spontaneously. All this was ordered to be left for the use of the Poor (Exod. xxiii. 10, 11.) So that it's plain the Observation of this Sabbathal Year expos'd them to the greatest Misery and Distress, without the special Interposition of Heaven for their Relief. If they made any Doubt or Question about this and should say, What shall we eat the seventh Year? (Levit. xxv. 20.) the Answer follows in the two succeeding Verses, Then will I command my Blessing upon you the sixth Year, and it shall bring forth fruit for three Years, and ye shall sow the eighth Year, and yet eat of old Fruit until the ninth Year, until her Fruits come in, ye shall eat of old store; so that this was a Law that cast them entirely upon Providence for two Years. Now if this Blessing was made good (as it certainly was) it's a full Evidence the Law was Divine and from Heaven, and not from any Imposter: Nor would the Jews have ever yielded to the Observance of that and many other of their Laws, which were exceeding cumbersome, if they had not had a full Conviction of Moses's Commission, and the Divine Authority with which he was vested.

Again, when Moses delivers the Laws of God to the Israelites, he does it in Strains of very high Authority, which points out the Fountain from whence they flowed. He sets before them a Blessing if they obeyed, and a Curse if they disobeyed them (Deut. xi. 26, 27, 28. and Deut. xxx. 15, 19.) And as their Laws came with this awful Sanction, so the very Manner in which they were delivered from Mount Sinai was so terrible, being accompanied with Tbus-
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Thunderings, Lightnings, &c. that these Circumstances alone spake forth the Theocracy of God, and drew an Acknowledgement of it from the People, who requested that God would not speak any more to them in that manner, but in time to come would use the Minis-
try of Moses (Exod. xx. 19.)

As God was a Lawgiver to this People, so he was (to speak with Reverence) their Captain-General: The Triumphs of his Providence over their Enemies in Egypt, in the Wilderness, and afterwards in Canaan, are sufficient Proofs of this, and are so many irresistible Evidences of God's special Government of this People. After many signal Judgments executed upon Pharaoh, he led them out of Egypt with a strong Hand and an out-stretched Arm, dividing the Red-Sea for their Passage, while at the same time he made it the Sepulchre of their Enemies. He went before them by Day in a Pillar of Cloud, and by Night in a Pillar of Fire (Exod. xiii. 21.) This Pillar was, as it were, the Signal which God as their General gave them of marching or resting. He encamp'd amongst them in his Tabernacle, which stood in the midst of their Army, surrounded on all Sides by the Host of Israel (Numb. ii.) And the Cloud which at first conducted them out of Egypt, settling afterwards upon the Tabernacle when set up, directed their several Stations, when and how long to continue, and when and whither to remove (Exod. xl. 36, 37, 38. Numb. ix. 15—23.) Out of this Pillar of Cloud God often spake to Moses, and revealed his Will to him on all Emergen-
cies (Exod. xxxiii. 9, 10. Deut. xxxi. 15, 16.) and when there was occasion for it he spake to him from the Mercy-Seat within the Tabernacle (Numb. vii. 89.) so that the Glory of the Lord was visible to all the People without the Tabernacle, and to Moses within it, who received immediate Directions from God in all their Concerns civil and military.

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To mention a few Particulars with respect to their military Affairs: The Victory they obtain'd over the Amalekites at Rephidim (Exod. xvi.) which was their first maritime Enterprize, was not owing to any necessary Influence that attended Moses's holding his Hands upright, with the Rod of God in it, but to the Promise of Success attending the Obedience of Moses in this military Signal given by God. Again, after God had miraculously opened a Passage for the Israelites Entry into Canaan, by parting the Stream of Jordan, and by his divine Power suspending its Course, the first City they attack'd was Jericho, where an Angel, (or, as some think, the Son of God) appear'd to Joshua, and gave him particular Directions about investing the Place, and these being punctually observ'd, the Walls of the City fell flat down, so that the Israelites Army entered the Place without Opposition (Jos. v. 13, 14, 15.)

In the Defeat of Adoni-bezek and the four Kings confederated with him (mentioned in Jos. x.) the Slaughter of Stones which God sent upon these Enemies of Israel while they fled, and the Stop which he put to the two great Luminaries of Heaven, in order to give Joshua a longer Space to destroy them in their Flight, is such an irresistible Proof of God's immediate Superintendency over this People, and consequently of his Theocracy, as must needs put to silence the Enemies of Religion and Providence. Once more we see that, even in David's time, when the Philistines came up against him in the Valley of Rephaim, God as their General gave them a very uncommon Sign, how and when to attack the Philistines (2 Sam. v. 23, 24, 25.) And the more uncommon the Signal was, the greater Assurance did it convey of the divine Interposition in their Favourites. In short while this People continued in their Obedience to God, Victory attended them on all hands, but when deficient in that, or negligent of consulting with God in Matters of Consequence, their
their Punishment was as visible as their Success in other Cases; witness the Affair of the Benjamites, and that of Ai.

In like manner God acted the part of a Judge in the Republick of the Jews: We find Moses introducing God as arbitrating the Difference between him and his Brother Aaron, and his Sister Miriam, mentioned in Numb. xii. For as these were his chief Ministers, and not accountable to any other Judge, it was no debasing of the divine Majesty in condescending to make this Decision, any more than it would be to an earthly Prince, to interpose his Authority in deciding of a Controversy between two of his great and powerful Subjects. Again, God as their Judge determined the Right of possessing an Inheritance to be in the Daughters of Zelophehad, and regulated such like Cases for the future (Numb. xxvii. 5–12.) In the time of the Judges we find God giving Directions, in relation to the unhappy Difference betwixt the Tribe of Benjamin and the other Tribes (Judg. xx.) When the Blasphemer was brought before Moses, they put him in Ward, that the Mind of the Lord might be shewed them, which was accordingly done (Levit. xxiv. 12–17.) And generally in all Cases of Difficulty God was consulted by Moses and Joshua: They were his Prime Ministers at that time, and therefore they only had the Privilege of a near Access to God, and spoke to the People in God's Name.

Thus did it please God to exercise a Theocracy over the Israelites, as their King, General, and Judge, directing by his Oracle their Counsels both in Peace and War: And as it was necessary for the due Execution of his Commands, that there should be some visible Minister between him and his People, so the same Direction which was given to Joshua, that he should stand before Eleazer the Priest, who should ask Counsel for him before the Lord (Numb. xxvii. 21.) was generally followed by other Persons after him, that presided
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 sided in publick Affairs (see Judg. i. 1. and xx. 18. 1 Sam. vii. 7. and xxx. 8. 2 Sam. v. 19.) In short God was always ready to give an Answer when consulted, to restrain those who transgress'd against his Laws, to instruct those who had any Scruples about the Sense of his Ordinances, and to determine those that were in suspense about any important Undertaking; and therefore Moses in his last Exhortations to the People told them, that there was no Nation so great, who had God so nigh unto them, as the Lord our God is in all things that they call'd upon him for (Deut. iv. 7. 8.) And that the Lord had chosen them to be a peculiar People to himself above all the Nations that were upon the Earth (Deut. xiv. 2.)

After the Death of Moses and Joshua (whose Government, during their Life, was uninterrupted) there followed a Succession of supreme Officers called Judges: I do not mean a continued and uninterrupted Succession; for there were sometimes long Vacancies betwixt the Death of one and the Election of another; during which time the People lived often under the Dominion of Strangers without any Government of their own. These Judges were only chosen in times of some extraordinary Exigence, being Heroes whom God rais'd from time to time for the Deliverance of his People, from the cruel Servitudes and Oppressions of their Enemies, not unlike the Roman Dictators. They were generally appointed by God (Judg. ii. 18. and vi. 14, 16.) The Gifts which he invested them with, and the Exploits which he enabled them to do, were look'd upon as a sufficient Call to that Office; but in Cases of extreme Exigence the People sometimes made choice of such, as they thought best qualified to rescue them out of their Oppression, without waiting for any peculiar Appointment of God, as we may perceive by the foregoing History.

Tho' these Judges were not hereditary, yet their Office lasted for Life; their Authority was more pro-
properly that of a General of an Army, than Governor of a Nation; for tho' they did arbitrate in all Affairs of Peace and War, yet they had no Power to make any new Laws, or lay any new Taxes upon the People; so that they were only Protectors of the Laws, Defenders of Religion, and Avengers upon the Enemies of Israel: Their Power consisted in a Medium, as it were, between that of a King and an ordinary Magistrate, superior to the latter, but not so absolute as the former: That they had the Power of judging in Differences that concern’d private Rights, and in the Distribution of Justice, is not to be questioned; and it’s likely from that, they at first receiv’d the Name of Judges; but as they were appointed chiefly to inspect Affairs of a more general Concern, we may readily suppose they meddled little in these lesser Matters; however we find that Samuel (who was the last of the Judges) applied himself chiefly in his latter Days, and when the Country enjoyed some Rest from its Enemies to the Distribution of Justice, and for that end went in Circuits all over the Country (1 Sam. vii. 15, 16, 17.) But the truth on’t is, he and his Predecessor Eli appear to be sent by God, rather as Prophets to reclaim the People from their Sins, than to meddle in their military or warlike Affairs.

Their Dominion did seldom reach over all the Land, but as it often happened that the Oppressions, which occasioned a Recourse to their Assistance, were felt in particular Tribes or Provinces only, so the Judges, which were either rais’d or chosen to procure a Deliverance from these Grievances, did not extend their Command over all the Land in general, but over that District only, which they were appointed to deliver: So that as they were Rulers only in some particular Cantons, which they undertook to free from imminent Danger, it’s not to be wondred, how zealous forever they might be for a Reformation in Religion, that Idolatry should still be practis’d in some dark Corners
of the Land, and that in the Tribe of Dan Micab's graven Images should be set up in a private Chapel he had erected for that purpose: For we must consider that Skilob (which at this time was the Place of Worship) was pretty distant from several other Parts of Canaan; so that the People began to account it too much trouble to go up and perform their Oblations there; and therefore worshipping God according to their own Fancies at home, through some visible Representations of Teraphims, they came at length by such impious Mixtures in Religion to fall into direct Idolatry; besides, we may justly suppose that the idolatrous Nations, to whom they were frequently under Subjection at this time, would either recommend or force their Religion upon them: So that it's not to be wondered, if at this time things ran into this disorder, especially in the Intervals betwixt one Judge and another, when there was, if not a total Dissolution, at least a grievous Relaxation of Government, especially when some of the Judges themselves were far from being the best Men.

For it must be owned, that some of them were Men of the like Passions and Infirmities with others, and that the great Advantages, which under God they procur'd for the Israeltes, did not exempt them from that Frailty which attends humane Nature: Their being employed in that Capacity by God did not convey to them a singular Sanctity, any more than it does to Generals in our Days, who do not always lead a religious Life answerable to their high Character: Nor does the Power of working Miracles (as Samson did) always accompany a holy Life (see Mat. vii. 22.) We ought not therefore to be surpriz'd if we find some of these great Heroes, even when they ride in triumph over their vanquished Foes, tamely led captive by their own Passions. Samson, a Person appointed for the Punishment of the Philistines, forgot himself in the Arms of a Dalilah, and sacrificed those Gifts...
Gifts which God had bestowed upon him, for the Deliverance of his Church, to the Passion which he had for a base perfidious Woman: And the like perhaps in other respects may be said of the rest of the Judges; so that, while we cannot but admire them for their military Exploits, we are forced to blame and censure them for their private Conduct.

We have already observed, that in the Intervals betwixt one Judge and another, the Israelites were frequently under a foreign Power, and while it was not so, they were in a kind of Anarchy. The sacred Writings tell us, that betwixt the Death of Joshua and the first Judge every thing was in the utmost Confusion and Disorder: At that time it's said, There was no King in Israel (that is no chief Ruler or Magistrate, as Moses and Joshua, for the regal Government did not as yet begin) and that every one did that which was right in his own Eyes (Judg. xxi. 25.) There was indeed an High-priest (Chap. xx. 28.) who probably had a Power to regulate Ecclesiastical or Religious Affairs; there were also Elders (Chap. xxi. 16.) who, it's like, had an inferior Jurisdiction in lesser matters, circumscrib'd within certain Bounds; but there was not so much Power, it seems, lodg'd in any one's hand over all the Israelites, as to controul them and keep them in order, by punishing publick Wrongs and Offences; and consequently there either was no Sanbedrim at this time, or their Power was very much limited: And as this was the unhappy State of Affairs betwixt the Death of Joshua and the first Judge, so it's very probable this was too often the Case in the Intervals betwixt one Judge and another: And it was no doubt owing to this Anarchy, and to their Idolatries which abounded at this time, that the Israelites were so much oppress'd, being left of God as a Prey to their Enemies.

Thus did God exercise his Theocracy over the Israelites in the time of the Judges, by raising up these Judges
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Judges for the Deliverance of his People, by being with the Judge while in the Exercise of his Government, and by their means subduing their Enemies (Judg. ii. 18. and vi. 14, 16.) by stirring up these Judges (for that's the usual Expression in Scripture when speaking of them) through the extraordinary Motions of his Spirit, to undertake things beyond the reach of humane Wisdom or Power, by endowing them with extraordinary Strength and Courage, and sometimes by their means working Miracles, as will appear from several Instances in the preceding History, particularly of Gideon, Jepthab, and Samson: So that they were indeed no more than God's Viceregerents, and every Attempt to raise themselves to Regal Dignity, was looked on as an Usurpation upon God's Right, who alone was to be considered as the Sovereign of the Israelites. And therefore we find Gideon refusing this Supreme Authority when it was offered him. I will not rule over you (says he) neither shall my Son rule over you, the Lord shall rule over you (Judg. viii. 23.) And we see what became of Abimelech, another of the Judges, whom the Men of Shechem made King over them; his sudden and infamous Death sufficiently shewed God's Displeasure with it (Judges ix. 6, 53, 54.)

This Judicial Government of the Israelites continued under fifteen or sixteen Judges from the Death of Joshua; at length they growing weary of this sort of Government, through the Abuse of Power in the Hands of Samuel's Sons, cried for a King like other Nations (1 Sam. viii. 5.) The Prophet Samuel was much concern'd at this, looking upon it as a Contempt of the Divine Majesty, who had hitherto been their immediate King and done such wonderful Works for them. He prayed to God in the Bitterness of his Soul in their behalf; and tho' he represented to them by God's Order, what they might expect by this Regal Government, yet they mutinously insisted that they would
would have a King over them, ver. 19. At length God was pleased to comply with their Desire, and told Samuel to hearken to the Importunities of the People, for God says to Samuel, They have not rejected thee, but they have rejected me, that I should not reign over them, ver. 7.

This argued a great pitch of Folly and Indiscretion in the Israelites, a Bafeness of Mind, an Ingratitude of Temper, a Spirit of Rebellion, and a secret Attachment to the idolatrous Practices of those People, whose Kings they were so eager to imitate. No Government certainly can be imagined more happy, more safe, and more honourable, than that wherein the Fountain of all Wisdom and Power, of all Justice and Goodness presides, and to desire a Change in this, for the Novelty of having a King like other Nations, whose Princes were Tyrants, and their Subjects all Slaves, was unaccountable Madness. Nor were they less culpable in the manner in which they demanded a King, than in the Ends they proposed by it; for instead of consulting God upon an Affair of this Consequence they went hastily to Samuel, and when by fair Remonstrances he is attempting to dissuade them from so dangerous an Enterprize, they turn impetuously upon him, and tell him, Nay but we will have a King, which may be the reason perhaps of that Expression of Hosea, that God gave them a King in his Anger and took him away in his Wrath (Hos. xiii. 11.) to shew them, that he could not be pleased with any thing, that was exerted from him by such undutiful Importunities.

Accordingly God chose Saul to be their King, who was descended of the meanest Tribe in Israel, and of the meanest Family in that Tribe (1 Sam. ix. 21.) a Prince indeed warlike and brave, but cruel, tyrannical and disobedient to his Creator, who was at length abandoned by God, and plung'd into all the Miseries that attend Confusion and Despair. He was succeed

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who happily restored both Church and State; and in this form did the Government of the Jews continue in the Family of David, from the Time that it came into his Hands (who was of the Tribe of Judah) about the Space of five hundred Years. To David succeeded his Son Solomon, after whose Death Rehoboam his Son succeeding, alienated the Hearts of ten of the twelve Tribes, so that they chose Jeroboam to be King over them, and forsook the House of David. Upon which the Kingdom was divided between that of Rehoboam and his Successors Kings over the two Tribes of Judah and Benjamin, and that of Jeroboam and his Successors Kings over the ten Tribes of Israel. The former was ever after called the Kingdom of Judah, and the latter the Kingdom of Israel. The first was hereditary in the House of David, but many of the Kings of Israel came to the Throne by Violence, and not by rightful Succession. All which will more clearly appear upon a Review of the preceding History, to which we must refer the Reader; reserving what relates to the particular Customs and Rites of the Jewish Kings to the following Chapter.

Notwithstanding of the repeated Provocations of this People and their Ingratitude to God in asking a King (whose sovereign Will became another Law in opposition to that of God's) yet God who is ever long-suffering and merciful, did not utterly desert them, but still kept up his Theocracy in a greater or lesser Degree. For Saul (who was their first King) was appointed by God himself, and thus Samuel tells the People, See ye him whom the Lord hath chosen (1 Sam. x. 24.) In like manner when Saul was rejected, the Lord himself appointed David to be anointed their King, and settled that Authority in his Family (1 Sam. xvi. 12, 13.) And to determine which of his Sons should have it, God himself appointed his immediate Successor, viz. Solomon; for so David declares to all the Princes and the great Men, whom he assembled before
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Before his Death (1 Chron. xxviii. 5. and xxix. 1.) But tho’ thus it was in the beginning of this Kingdom, yet afterwards it pleased God to make it hereditary (2 Sam. vii. 12, 17.)

Moreover Solomon is said to sit upon the Throne of the Lord (1 Chron. xxix. 23.) and the Kingdom of his Posterity is called the Kingdom of the Lord (2 Chron. xxii. 8.) The Ark, which was first in the Tabernacle and then in the Temple, was the Throne on which God sat, and therefore David calls it his Footstool (Psal. xcv. 5.) The Temple when dedicated by Solomon, was fill’d with the Glory of God (1 Kings viii. 10, 11.) whereby God, as it were, took possession of it. The Manner also, in which he appointed that he should be serv’d in the Temple, carries a plain Air of Sovereignty. The Priests and Levites were his Guards. He serv’d to himself the Tenth and First-fruits of all things, as a Revenue for the Payment of his Household; besides which he impos’d a Tribute upon every Head: And lastly, as an undeniable Token of his Theocracy and special Care of this People, he sent a Succession of Prophets amongst them, especially after the Division of the two Kingdoms. These being full of Zeal and Courage boldly upbraided them with their Impieties, and oppos’d themselves, like a Wall of Brass, to whatever they undertook contrary to the Rights of God.

The Division of the two Kingdoms of Israel and Judah was attended with very bad Consequences to both, and made a great Alteration in the Affairs of that People. The great Body of the ten Tribes (of which the Kingdom of Israel consisted) were carried away Captive by Salmaneser King of Assyria, from whence they never return’d, their Country being possess’d by a mongrel People, whom the Assyrian Kings sent thither, afterwards called Samaritans, from Samaria the chief City of that Country: So that here was an end of ten of the twelve Tribes.

It
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It fared something better with the Kingdom of Judah, consisting of the two Tribes of Judah and Benjamin, which subsisted near two hundred Years after the Captivity of Israel, and then they with Zedekiah their King were carried away captive to Babylon by Nebuchadnezzar, and in that State they continued for seventy Years. Whilst they were under this Captivity the Order of the Priesthood was preserved, and they had a sort of Governors among themselves, call'd the Chief of the Fathers, and Princes of Judah (of whom we read in Ezra i. 5. and x. 14. Haggai i. 1.) And the Jewish Writers tell us that they kept up the Title of a King among them, and had a Person descended of the House of David, who by the Name of the Head of the Captivity was acknowledged and honoured as a Prince, and as far as was consistent with the Government they lived under, was invested with some sort of Jurisdiction over them. Nay to this very day the same Pageantry is said to be kept up among the Jews, and chiefly with this view, that they may be furnished from hence with an Answer against the Christians urging the Prophecy of Jacob against them, viz. That the Sceptre is departed from Judah; for thereupon their usual Reply is, That the Sceptre is still preserved among them in the Head of the Captivity, tho' some of them have Modesty enough to give up this Point.

That the two Tribes of Judah and Benjamin retain'd some Shadow of Government during their Captivity in Babylon, and consequently that the Sceptre did not totally depart from them during that Space, appears from hence, that they were carried to Babylon not to be meer Slaves, but transplanted as a Colony to people that vast City, for we find they are commanded by the Prophet Jeremiah (Chap. xxix. 5, 7.) to build Houses, and plant Gardens, and to seek the Peace of the City. They also kept Fast there (Zech. vii. 5.) which argues an Authority then subsisting among them; and
and upon the Expiration of their seventy Years Captivity, we find many of them were so well-settled in Ease and Plenty and in possession of their Religious Rights, that we may justly conclude, they liv'd in Babylon as a distinct People, and in some measure governed by their own Laws Civil and Ecclesiastic, so far at least as they were not inconsistent with, or of any dangerous Consequence to the Well-being of the Government under which they lived.

After their Return from the Babylonian Captivity, the two Tribes of Judah and Benjamin, (which afterwards were only known by the Name of Jews) were governed for some time by certain Rulers appointed by the Kings of Persia, to whom they were at that time under Subjection. Such was Zerubabel (whose Babylonish Name was Shezbaexzer, call'd a Prince of Judah, Ezra i. 8. and Governor of Judah, Hag. i. 1.) and Ezra and Nebemiah. After they came to be fully settled in their own Land, and their Temple and City built, there was a Succession of High-priests who governed them, being vested with a Temporal as well as an Ecclesiastic Authority, but still subject to the Persians while that Monarchy lasted, and then to Alexander the Great who founded the Grecian Monarchy, and after his Death to his Successors in the Kingdoms of Egypt and Syria, as is more particularly mentioned in the preceding History.

Under this Facerdotal Government of the High-priests, together with the Sanhedrin, the Jews continued without any noted Intermission for the Space of four hundred Years or thereabouts. At length being cruelly oppress'd by Antiochus Epiphanes King of Syria, it pleas'd God to raise up the Family of the Maccabees (who were of the Posterity of these High-priests) for the Relief of the Jews. The Seasonable Deliverance which they procur'd, brought them into great Credit, so that the Successors of this Family, by Connivance of the Jews, assum'd the Title of Kings, being
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being the first who had that Authority after the Babylonian Captivity. At the same time however they retained the High-priesthood, so that they were a Kingdom of Priests (Exod. xix. 6.) and a Royal Priesthood (1 Pet. ii. 9.) which made a Polity of a very singular kind. As Priests they were instructed in the Law of God from their Youth; which was the Occasion that the Jewish Commonwealth was never more free from the Crimes with which the Prophets upbraided them, than during their Reign.

This Medley of Government continued pretty independent of any foreign Power for the Space of forty six Years. At length some Divisions happening betwixt two Brothers, Successors of these Maccabees touching the Succession, the Romans, who by this time had become Masters of the greatest Part of the then known World, taking advantage of these Divisions, conquer'd the Jews, and subjected them to the Roman Empire. The Jews made several Attempts to shake off the Roman Yoke, but in vain; for the Senate of Rome, in order to fix their Dominion, bestowed Judea upon Herod the Great with the Title of King, who by his Charter of Sovereignty became bound to pay a yearly Tribute to the Roman Emperors; and to secure his Kingdom, Herod cut off the whole Race of the Maccabees, and ruled over the Jews with an arbitrary Power. In his Time our Saviour was born; and then indeed the Sceptre began to depart from Judah, being immediately subjected to one who was a Foreigner, and at the same under the superior Dominion of the Romans, as appears by the Inrolment made at our Saviour's Birth (Luke ii.

1, 2, 3.)

Some time after the Death of Herod and of Archelaus his Son and Successor, the Jews were governed by Procurators sent from Rome. Of these Pontius Pilate was one, during whose Procuratorship our blessed Lord suffered, Felix and Festus were two others. Under
Under these Procurators or Governors (with the Interposition only of Herod Agrippa the Grandson of Herod the Great, whom the Emperor Caligula made a titular King) the Jews continued till their Temple and City were finally destroyed by Titus Vespasian, and themselves dispers'd all over the World, as they remain to this Day.

And thus the Jews after their Return from the Babylonian Captivity, suffered many Revolutions, being subject alternately to the Persian, Grecian and Roman Monarchs; but still they liv'd as a distinct People govern'd by their own Laws, which in all the Vicissitudes that befell them, they still possess'd without any considerable Change, till the Birth of our Saviour. This is evident from some Instances in the Gospel. Thus when our Saviour tells the Jews, that the Truth shall make them free (John viii. 32.) they reply in the next Verse, We are Abraham's Children, and were never in Bondage to any Man. And that they even retain'd some Shadow of Power under the Romans until the final Destruction of their City and Temple, is evident from what our Saviour foretels should befall his Disciples, viz. that they should be delivered up to the Councils, and scourged in their Synagogues (Mat. x. 17.) which shews the Power and Authority exercised by the Jews in their Councils and Synagogues. And (to mention but one Instance more) when Pilate willing to deliver Jesus, says to the Jews, Take ye him and crucify him (John xix. 6.) and again, Take ye him and judge him according to your own Law (Chap. xviii. 31.) he shews that the Jews were not totally depriv'd of their own Laws, but that they had the Exercise of some judicial Authority among themselves, even after the Birth of our Saviour, tho' from that Period the Prophecy of Jacob began to operate, and had its full Accomplishment upon the Destruction of the City and Temple of Jerusalem.

This
This will suffice to give the Reader a general View of the various Forms of the Jewish Government, during the different Periods that their Republick subsisted. I shall in the next Chapter mention some particular Rites and Customs peculiar to the Jewish Kings, and then proceed to their Laws and Courts of Justice supreme and subordinate.


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C H A P. II.
Of the J E W I S H K I N G S.

THAT great Body of People assembled at the Building of Babel (mentioned in Gen. xi.) was very probably the first Political Society after the Flood, under the Government of Nimrod the first universal Monarch. The miraculous Confusion of Language which happened there, gave occasion to their Dispersion, as we observed in the preceding Chapter. Now as in the planting of any Country, a handful of Men take up a large Tract of Ground, so we may readily suppose, that, at the first Division of these People, they were scattered into many smaller Bodies, and seated themselves at a considerable distance from one another, the better to prevent the Increase of the Beasts of the Field upon them.

These small Companies, no doubt, chose each of them a Governor of the greatest Wisdom and Prudence among them, for directing their common Concerns, and arbitrating their Differences: And as in these early times the Cultivation of the Ground, managing of Cattle, planting of Fruit-Trees, &c. was a great Part of their Care, Servants became necessary, and of consequence a due Submission to their respective Masters;
Masters; so that the heads of Families with their Domesticks and Servants, being united under one Governor, he in time became their supreme Ruler or King. The Houses of those Persons thus associated became Cities, and this whole Body in Subjection to this King: And as their Number and Wealth increased and a more exact Inspection became necessary, Overseers were appointed, who in process of time became Ministers of State, and Managers of their publick Concerns.

In the beginning we may justly suppose that every such small City or Town had its own particular Governor or King: Thus we find that the five Cities of the Philistines were governed by five Lords (1 Sam. vi. 16, 17.) who are sometimes call'd Princes, and sometimes Kings. Such were the Dukes of Edom (mentioned in Gen. xxxvi.) and their Kings spoke of in 1 Chron. i. 43, &c. and such were the Kings in Canaan, whereof there were no less than one and thirty at one time, on the West Side of Jordan, when the Israelites entered that Land, who are reckoned according to the Cities they governed (Josh. xii. 9—24.) And we see that when Benhadad King of Syria went to besiege Samaria, he had no less than thirty-two Kings with him (1 Kings xx. 1.) who could be no other than Governors of petty Towns or Districts: And tho' the Sons of Ishmael, Abraham's Son, are reckoned up by their Towns and their Castles, and are called twelve Princes according to their Nations (Gen. xxv. 12—17.) and the Sons of Esau, Jacob's Brother, are call'd by the pompous Names of Dukes and Princes, yet (considering the small difference of time) the Posterity of these two could not be much more numerous than that of Jacob's, which was only threescore and ten, when they went down into Egypt, including Jacob with Joseph and his two Sons (Gen. xlvi. 27.) So that when we read in Scripture of Kings, Princes, Dukes, Sceptres, Judges, and Nations, in these early times, we ought to limit our Ideas within due Bounds, and not to imagine
gine because the Words are the same which we now use, that they must necessarily signify as high degrees of Power and Honour, as now they do.

For tho' these different Societies and Companies scattered all over the World after the Dispersion of Babel, might have their different Rulers, independent of each other, yet the Power and military Force of these Princes could not be great; which we may learn from this one Passage in Abram's Life (mentioned in Gen. xiv.) viz. That when Chederlaomer, in conjunction with three other Kings, had defeated the Kings of Sodom and Gomorrah, with three Kings more that came to their assistance, plunder'd their Country, and taken away Lot and his Family, who at this time sojourned in these Parts, Abram with no more than three hundred and eighteen of his Domesticks, pursues the Conquerors, engages them, beats them, and recovers the Spoil of the Country, together with his Nephew Lot and all his Substance, which these Confederated Kings were carrying away: A plain proof that the multitude of Kings which were now in the World, were rather titular than real.

The Case however was quite otherwise with the Kings, who some Ages after ruled over the Jewish Nation. If we look indeed into the Map of that Country, and observe in how small a Compass the Land of Canaan is compriz'd, we should be apt to think that these Kings were but petty Princes, ruling over an obscure People, and incapable of making any considerable Figure in the World; but upon revising the sacred Records, we shall soon perceive our Mistake, and that in proportion to the Extent of their Dominions they had the most numerous Subjects, and were possess'd of the greatest Riches of any Monarchs in the World at that time. Saul gathered together an Army of three hundred and thirty thousand Men against Jabez-gilead (1 Sam. xi. 8.) When David numbered his military Forces, Joab who had the Direction of that, gave
gave him a Lift of eight hundred thousand in Israel, and of five hundred thousand in the Tribe of Judah, valiant Men fit for War (2 Sam. xxiv. 9.) In the War betwixt Abijah King of Judah and Jeroboam King of Israel, the first had an Army of four hundred thousand Men, and the last of eight hundred thousand (2 Chron. xiii. 3.) And as a Reward of good King Jeboashapat's Piety, the sacred Historian remarks, that he had not only Riches and Honours in abundance (2 Chron. xviii. 1.) but a more numerous People and a larger military Force, than any of his most powerful Predecessors; for it's said that his Army amounted to near twelve hundred thousand Men, besides what he had in his Fenced Cities (2 Chron. xvii. 12—19.) If the Scoffers at reveal'd Religion look upon this as a thing incredible, let them consult Tacitus (to whom perhaps they will give more Credit) in his Annals, Lib. 2. who informs us that the City of Thebes alone furnished no less than seven hundred thousand Soldiers, and that in ancient Rome there were once between three and four Millions of Souls.

The Jews' Kings, especially David and Solomon, exceeded most of the other Kings we read of in those Days, no less in their Riches than in the Number of their Subjects. The immense Riches which David left his Son Solomon, are particularly mentioned in Scripture. We are told, that out of the Revenues of the Crown (for so it appears from what follows) David left Solomon, meerly for the purpose of building the Temple, an hundred thousand Talents of Gold, and a thousand thousand Talents of Silver (1 Chron. xxii. 14.) Out of his own proper Goods three thousand Talents of Gold, and seven thousand Talents of Silver (1 Chron. xxix. 4.) And out of the Benevolence of the Princes five thousand Talents, and ten thousand Drams of Gold, and ten thousand Talents of Silver (1 Chron. xxix. 7.) Now since it's generally agreed that a Talent of Gold amounted to no less than 5425l. Sterling, and a Talen
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lent of Silver to 342 l. 3 s. 9 d. what an immense Sum must all these Talents of Gold and Silver amount to.

If it’s asked, How David came by all this vast Quantity of Riches, being of no considerable Family, and the youngest of eight Sons (1 Sam. xvii. 12—15.) it would be considered that even before the Death of Saul, David was at the head of some brave Troops, with whom he us’d to make Inroads into the Enemies Country, and frequently bring from thence a large Booty; that after Saul’s Death he reign’d forty Years, during which time he had Wars with the Syrians, the Philistines, the Ammonites, the Moabites and several other Nations, from whom he always return’d victorious, laden with Treasures and rich Spoils; that his Dominions were enlarg’d as far as the Promise made to Abraham extends (Gen. xv. 18.) even from the River Euphrates to the Mediterranean Sea on the one Side, and to the Nile on the other; which Countries being productive of rich Mines he made tributary to him, by subjecting them either to the Payment of annual Imposts, or by advancing him vast Sums of Money at once. It ought also to be remembered, that David having conquered the Kingdom of Edom (as mentioned in 2 Sam. viii. 14. 1 Kings xi. 15.) and reduced it to be a Province, he thereby became Master of two Sea-Port Towns Elah and Eziongabar, which then belonged to that Kingdom; and seeing the Advantage which might be made of the Situation of these two Places, he wisely took the Benefit of it, and there begun his Traffick to Opkib and Tarshish, from whence he brought great Quantities of Gold and Silver: And besides all these Revenues from abroad, he had very large Incomes, by the Taxes of his own Subjects that were annually paid to him: So that all these Articles being considered, we shall have no Cause to wonder at his leaving such immense Treasures to his Son.

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The Scripture likewise informs us, that he had pur-
chas'd a very large Estate of his own, which by the
care and diligence of his Overseers he had improv'd
to a great height. Such Improvements in those Days
were accounted not only lawful and allowable, but
even honourable and commendable in Princes, as well
as others; and the sacred History has preserv'd the
Names of his Officers whom he employed in this Ca-
pacity (1 Chron. xxvii. 25—32.) And as David was
in effect Master of the Mediterranean Sea, he (as
Jewish Historians inform us) established a Commerce
with the Egyptians and other foreign Nations, who
took off his Commodities in large Quantities, and at
advantageous Prices.

After David, Solomon carried on the Trade to Ophir
and Tarshish to a much greater Extent, from whence
he brought inestimable Riches. We are told that in
one Voyage he had from thence four hundred and fifty
Talents of Gold (2 Chron. viii. 17, 18.) which by the
Computation of some amount to three Millions two
hundred and forty thousand Pounds Sterling. It's said
that his Navy of Tarshish came home once in three
Years (1 Kings x. 22.) now if that and Ophir lay in
any Part of Arabia (as seems most probable) their be-
ing so long in making this Voyage, might be owing
to their having no knowledge in the use of the Com-
pass; for their way of Navigation at that time was
by Coasting, which was very tedious.

The Scripture informs us, that Solomon's annual In-
come was six hundred threescore and six Talents of Gold
(1 Kings x. 14.) which by most Interpreters is thought
to be no more, than what arose from the Tribute of
conquer'd Nations, and this, besides the Duties upon
Export and Import, ver. 15. and the other Revenues
possess'd by his Father David. There is one Branch of
Profit which Solomon enjoyed, that his Father had not,
viz. the voluntary Presents of other Princes. For it's
said (1 Kings x. 25.) that every Man that came to bear

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Solomon's Wisdom brought his Present, Vessels of Silver and Vessels of Gold, and continued to do the same every Year. In short he is said to exceed all the Kings of the Earth for Riches and for Wisdom (ver. 23.) and that he made Silver to be in Jerusalem as Stones (ver. 27.)

And indeed, considering the vast Expences Solomon was at in his Buildings, in his Shipping, in his Armies, in his Furniture, in his Table, in his Horses and Chariots (see 1 Kings x. 16—22. 2 Chron. ix. 25.) And especially in his Wives and Concubines, which came at length to no less than a thousand (1 Kings xi. 3.) and all these maintain'd in the Quality of Queens, it's not that a small Revenue would ever have been sufficient to answer all these Demands. As to this last Article concerning the thousand Wives and Concubines which Solomon kept, we must consider, that at this time he was betwixt forty and fifty Years old before he ran into this Excess; so that we may readily think he kept this multitude of Women more for State than any other Service: That was one Part of the Pomp and Sumptuousness of Living among the Princes of the East at that time, and even to this day. Le Compte in his History of China tells us, that the Emperor there keeps a vast Number of Women chosen out of the Prime Beauties of the Country, many of which he never saw all his Life: So it's not improbable that Solomon, as he found his Riches increase, might, from a mistaken notion of Grandeur, endeavour to exceed all the other Princes in his time, even in this Particular.

This is certain however, and the Scripture informs us of it (1 Kings xi. 5, 7.) that these Women, many of whom were Idolaters, got so far the Ascendant over him, that, instead of Converting them to the true Religion (which one might have expected from a Person of his profound Wisdom) they perverted him, if not to worship their false Gods, yet at least to give a
Publick Toleration to their Idol Worship; and perhaps might persuade him to go along with them, to learn the Manner after which they worshipped their Idol Gods, by being present at the Rites of their Religion, which was a very dangerous Piece of Learning: And this probably is the Meaning of the foregoing Passage, which the Expression in the 6th Verse (went not fully after the Lord) seems to justify; for it's scarce credible, that one of Solomon's knowledge could be so far infatuated, as to believe there was any kind of Divinity in these Idols, or that he would prefer them to the Great God of Israel.

But as the principal Design of this Chapter was to give a particular Account of the Rites and Customs peculiar to the Jewish Kings, I shall therefore proceed to give the Reader such Hints relating to these as the Scriptures furnish us with.

The first Step towards the Inauguration of a King was Anointing him, which was the proper Office of a Prophet or Priest; and thus we see Samuel anointed Saul, who was the first King of Israel (1 Sam. x. 1.) He also anointed David (1 Sam. xvi. 13.) and Zadok the Priest anointed Solomon (1 Kings i. 39.) and a Prophet not named anointed Jephu (2 Kings ix. 4, 5, 6.) There is indeed no Order from God that we read of for the Anointing of Kings, but it had been an ancient Custom two hundred Years before this time, as appears from the Parable of Jotham (Judg. ix. 8.) And it was used first by Samuel, that their King might be like the Kings of other Nations, as they desired.

This Anointing was perform'd by pouring of Oil upon the Head, either out of a Vial, as was the manner of Saul's Anointing (1 Sam. x. 1.) or in a more plentiful measure by a Horn of Oil, as we see from the above-cited Places was done to David and Solomon, to shew the long Continuance of their Kingdom. David was thrice anointed, first by Samuel privately in his Father's House (1 Sam. xvi. 13.) By this David was not
not actually invested with the **Kingly Power**, for it was only a Declaration that he was to succeed **Saul** after his Death; and so **David** understood it, and look'd upon **Saul** as the **Lord's Anointed** as long as he liv'd. The **second** time **David** was anointed, was, when the Tribe of **Judah** owned him for their **King** (**2 Sam.** ii. 4.) and the **third** time was, when all **Israel** recogniz'd him as such (**2 Sam.** v. 3.)

Some think that **Saul** was also anointed a **second** time, because of that Expression (**1 Sam.** xi. 15.) **And all the People went to Gilgal**, and there they made **Saul** **King before the Lord in Gilgal**: But it should be considered, that tho' he was anointed by **Samuel** in **Ramah**, and chosen by **Lot** in **Mizpeh** (**1 Sam.** x. 20, 21.) yet some disdain'd to own him as **King** (**ver.** 27.) which made him retire for some time to a private Life (**ver.** 26.) But after his Defeat of the **Ammonites** and the **Relief of Jabesh-Gilead**, he was acknowledg'd by the common Consent of all the People for their **King**, which appears to be the meaning of these Words, **They made Saul King**; so that this last Solemnity was a kind of **Coronation** (See **1 Sam.** xi. 12—15.)

Where the Kingdom was **hereditary**, as that of **Juda** was, every **King** was not **anointed**, but only the first of the Family; for he being anointed for himself and all his Successors of his Race, they needed no other **Anointing**; only if there arose any Difficulty or Dispute touching the Succession, then he that obtain'd it, tho' of the same Family, was anointed anew, to put an end to the Controversy, and after that no one was to question the Title; and this was the Case of **Solomon**, **Joab**, **Jeboabaz**, and others: For we must remember, that the Kingdom was not made **hereditary** in **Saul's Family**, and therefore **Ishbosheth**'s **Saul's Son**, his seizing on the Crown (for he is said to rule **two Years** over **Israel**;) was only an **Usurpation**. **God** still reserved to himself the **Power of naming Saul's Successor**, **Z 3**
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cessor, and accordingly appointed David King, who was no Blood-relation to Saul (1 Sam. xvi. 12.) and therefore David had no other Title but by God's Appointment, first signified by the Prophet Samuel's anointing him, and afterwards by the Consent of the People ratifying this Appointment; so that the Anointing of David was necessary for the confirming of his Title.

God however thought fit to make the Kingdom hereditary in David's Family, upon condition of their Obedience (2 Sam. vii. 12, 17.) and therefore his being anointed serv'd for him and all his Family, except when the Right came to be contested: For Solomon being David's youngest Son, had no preferable Title of Succession to his Brother Adonijab, but by the Appointment of God, (mentioned in 1 Chron. xxviii. 5, and xxix. 1.) And his Right being contested by his elder Brother Adonijab (1 Kings i. 5.) it was necessary he should be anointed in order to Fopite that Claim. And thus Joash the seventh King of Judah was anointed, because Ahachiab had usurp'd the Government, and posses'd the Crown for six Years before (2 Kings xi. 12.)

In like manner we find Jeboabaz the Son of Josiah was anointed King (2 Kings xxiii. 30.) for he was not Josiah's eldest Son, as appears from this, that he was twenty three Years old when he began to reign, and reigned but three Months (ver. 31.) after which his Brother Jebojakim succeeded him, when he was twenty five Years old (ver. 34. and 36.) So that Jebojakim being the elder Brother, ought to have succeeded first to his Father Josiah before Jeboabaz: And therefore in all disputed Cases, where the Kingdom came to be contested, or the Right interrupted, Anointing was ever thought to give a Preference: Other Instances of the Kings of Israel will be found in the preceding History, to which we refer the Reader,
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Why Oil, rather than any other Liquid, was the Symbol of conveying a regal Authority, we are nowhere informed: It's true God directed Moses to consecrate Aaron to the High-priest's Office by anointing his Head with Oil (Exod. xxix. 7.) And in the Days of Jacob, Unction was the usual Method of setting apart from common Use even things inanimate (Gen. xxviii. 18.) And therefore it may well be suppos'd, that Persons of such superior Rank, as Kings are, were all along admitted by the same Ceremony, which at first might be of divine Appointment, perhaps at the first Institution of Government in the Antediluvian World, and thence handed down by a long Tradition to future Generations.

This Rite of Unction, however, was so much the divine Care, that we find God giving Moses a Prescription how to make the consecrating Oil for the Priests, and Vessels of the Tabernacle (Exod. xxx. 23.) It was with this sacred Oil that Solomon was anointed (1 Kings i. 39.) and also David, of whom it's said, With my holy Oil have I anointed thee (Psal. lxxxix. 20.) For it seems generally agreed, that, when the Anointing was publick, and by a Priest, it was by this sacred Oil; but when private and by a Prophet only, as in Saul's Cafe, and in David's first Unction by Samuel, then common Oil was used. This holy Oil was laid up before the Lord in the most holy Place before the Ark of the Testimony (Exod. xxx. 36.) and so no Prophet, but the Priests only, could have Access to it, and it was to be kept throughout all their Generations (ver. 31.) But whether this was miraculously increas'd as it was used, or renewed as it fail'd, according to the Directions given by God for making it, is not so clear. When it's said (ver. 32.) Upon Man's Flesh shall it not be poured, it's to be understood of common Men, for otherwise Priests as well as Kings would be excluded, but the Practice, with respect to both these, shews the Meaning of the Words.

Some
Some of the Jewish Rabbies pretend that Kings were always anointed by the side of a Fountain, by way of a good Omen, that the perpetual running of the Stream might be an Emblem of the Perpetuity of their King's Reign: But in the History of Saul it appears that his Unction was made in the open Fields, nor is there any mention made of any Spring or Fountain, either in this Case or in the Case of David's Unction, tho' it was three times perform'd. As these Fountains, however, were Places of great Concours (for there were not many in Jerusalem) the chief Reason we may imagine, why David ordered Solomon to be anointed at the Fountain of Gibon (2 Sam. i. 33, 34.) was, that the thing might be done as publickly, and in the presence of as many Spectators as possible.

After the King was anointed, he was proclaim'd by the Sound of the Trumpet: Thus was Solomon (1 Kings i. 34, 39.) and also Absalom was proclaim'd (2 Sam. xv. 10.) When God proclaim'd his Law, and himself the King of Israel, the Sound of the Trumpet preceded with great Vehemence (Exod. xix. 16.) And hence many Places in the Psalms are explain'd, which say, God went up with the Sound of a Trumpet, when after the manner of Kings he triumphed over his Enemies (Psal. xlvi. 5. and xciii. 6.)

As to the external Qualifications which the Jews expected in their Kings, the Completeness of his Person and Tallness of his Stature seem to be the principal ones. Thus, tho' Saul was made King of Israel by the special Appointment of God, yet it appears to have been a Circumstance not inconsiderable in the Eyes of the People, that he was a choice young Man and goodly, and that there was not among the Children of Israel a goodlier Man than he, being from his Shoulders and upwards bigger than any of the People (1 Sam. ix. 2.) And therefore Samuel says to the People when he presents Saul to them, See ye him whom the Lord hath chosen, that there is none like him among all the People
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People (1 Sam. x. 24.) And it’s said of David (1 Sam. xvi. 12.) that he was ruddy, and withal of a beautiful Countenance, and goodly to look at. The People of the East had always a Regard to these Qualities in the Choice of their Kings, and it was such a King as their Neighbours had, that the Israelites desir’d.

It should be observed, however, that Tallness of Stature was not the only thing that recommended Saul to the Kingdom: His Father is said to have been a mighty Man of Power (1 Sam. ix. 1.) which cannot here signify his great Wealth and Interest in his Country, for Saul himself declares the contrary (ver. 21.) but it denotes his Strength, Courage, and Fortitude of Mind, which in a great measure he transmitted to his Son, who was brave and undaunted in War, had he but known how to make a right use of his Victories, as well as to acquire them. None in Peace was more prudent and politick than he, till his Fears and Jealousies of David, mix’d with an unhappy Temper, made him malicious and impecuniable. Nothing could be more wife than his modest declining the Offer of the Kingdom (mentioned ver. 21.) nothing more discreet than his holding his Peace, and taking no notice of the Slights put upon him at his Election (1 Sam. x. 27.) Nothing certainly more great than his passing by these Indignities done him, when prompted by some to Revenge, after he had fully establish’d his Throne by a glorious Conquest (1 Sam. xi. 12, 13.) And in fine nothing was more generous than relieving his Friends at Jabez-Gilead, and defeating their Enemies (1 Sam. xi. 4—12.) But alas! his Unhappiness was, that he was unmindful of God, and his Commands in the Affair of the Amalekites (1 Sam. xv.) and in offering Sacrifices himself, thereby usurping the High-priest’s Office (1 Sam. xiii. 9.) After which the Spirit of the Lord departed from him (1 Sam. xvi. 14.) And then no Wonder that we find him throwing a Javelin with an Intent to murder David,
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vid, of whose rising Glory he grew so jealous (Chap. xviii. 11.) and again making the same Attempt upon his own Son (Chap. xx. 33.) Nor that he ordered four-score and five Priests of the Lord to be put to death, because they had suffered David (whom perhaps they were not able to resist) to eat a Piece of Bread (Chap. xxii. 17, 18.) And at length, instead of consulting the divine Oracle, flying to the Devil for Advice in his Distress (Chap. xxviii. 7.) And no Wonder then, that the beginning of his Reign was so prosperous, and that the latter Part of it ended in so sad a Catastrophe.

It was customary among the Jews to make Oblations to their Princes, especially at the Commencement of their Reigns: The presenting him with Gifts, was one way of Recognizing his Title. Thus it's said of some disaffected People, that they brought Saul no Presents (1 Sam. x. 27.) The Chaldee Paraphrase has it, They came not to salute him, which is the same thing; for the first Salutation offered to a King, was always attended with Presents, which carried with them a Sign of Peace and Friendship, of Congratulation and Joy, and of Subjection and Obedience. Thus the Psalmist represents the People offering Gifts to the Messiah (Psal. xlv. 12. and lxxii. 10.)

Before the Israelites were possess'd of the Promised Land, God (who foreflew that they would grow weary of his Government) laid down some Injunctions concerning the future Monarchy, which their Kings were to observe as fundamental and established Rules of Government. These are mentioned in Deut. xvii. 14—20. And as they relate to Kings only, the Jewish Doctors from thence conclude that all Females were excluded from the Succession. It's said (ver. 16.) That he shall not multiply Horses, and the Reason of it is given by Moses himself, left they should be tempted to go to Egypt, with which Country (as be-
ing grossly Idolatrous) it was dangerous for the Israelites to keep any Familiarity. Egypt was a Country that abounded with a good Brood of Horses, and therefore we see when Shebrik King of Egypt came against Jerusalem, there were threescore thousand Horsesmen in his Army (2 Chron. xii. 3.) whereas in Canaan they had nothing but Asses and Mules. Thus Jaar's thirty Sons are said to ride on thirty Ass-Colts (Judg. x. 4.) and Abdon's seventy Sons and Nephews rode on threescore and ten Ass-Colts (Judg. xii. 14.) David kept a Mule for his own use, upon which Solomon rode when he was proclaimed (1 Kings i. 33, 38.) and David's Sons were wont to ride upon Mules when they went abroad (2 Sam. xiii. 29.) for the Asses and Mules in these Eastern Countries were (as Hiftorians report) much higher and more beautiful than they are with us. Now it was to prevent all Traffick with Egypt, and consequently the Hazard of Corruption in Worship which might thence arise, that the Israelites' Kings were forbid to multiply Horses.

Solomon indeed was so immensly rich, that he was able to maintain forty thousand Stalls of Horses for his Chariots, a Number so very great, that some do assert an Error in transcribing must have crept into the Text, and also twelve thousand Horsemen (1 Kings iv. 26.) But no succeeding Kings could bear that Expense, and besides it was a direct Breach of the Law just now mentioned. It was the Breach of this Law and their Traffick to Egypt for Horses, that gradually introduced Idolatry, whence these Words of the Prophet Isaiah, when lamenting the State of Israel, their Land was full of Horses (Isa. ii. 7.) and therefore he subjoins (ver. 8.) their Land also is full of Idols; for by multiplying the one they multiplied the other. David was more cautious in this Particular than his Son Solomon; for tho' he did reserve some Chariots and Horsemen which he took in his Conquests for his
his own Use (2 Sam. viii. 4.) yet we read nothing of his bringing any from Egypt.

Amongst the other Directions given by God to the Jewish Kings mentioned in Deut. xvii. it's said (ver. 17.) Neither shall be multiply Wives to himself, which seems to give an Allowance for a plurality of Wives; but they were not to have an excessive Number after the manner of the Eastern Kings, whom Solomon seems to have imitated in direct Opposition to this Command. Moreover it's expressly enjoin'd by God, that their Kings upon their Accession to the Throne should write out a full Copy of the whole Law with his own Hand in a Book, as a Means to fix it more in his Mind (Deut. xvi. 18, 19.) By which it appears that he was not to write any of it from his own Memory, or any private Man's Copy, but out of the Book which was in the Sanctuary, where the original and uncorrupted Copy lay in the Custody of God's Ministers. Thus we see when Jehoiada the High-priest brought out Joash to be crowned and acknowledged as King, he gave him the Testimony (2 Kings xi. 12.) that is, the original Copy of the Law call'd a Testimony, as being a Witness of God's Will and Man's Duty, with intent, no doubt, that he should write out this Copy according to God's Direction; a happy Direction indeed if followed by Christian Princes; for in the sacred Writings are the best and surest Rules to be found for the Conduct either of a publick or private Life. From the Neglect of this Precept their Kings became so ignorant of the Laws of God, that in the Days of good King Joash we find that he was strangely startled at what he heard read out of this Book of the Law, when it was found in the Temple, where it had lain long without any Knowledge of its being there (2 Kings xxii. 11—14.)

It was usual for the Israelitish Kings to have different Names. Thus Jehoram's Son who succeeded him
him in the Kingdom of Judah, is call'd Jeboabaz (2 Chron. xxii. 17.) and in the next Chapter (ver. 1.) he is called Abaziab, and (in ver. 6.) Azariaab. Thus also the ninth King of Judah is called Azariaab (2 Kings xiv. 21.) and the same King is called Uzziab (2 Chron. xxvi. 1.) And so Josiah's Son is call'd Jeboabaz (2 Kings xxiii. 30. 2 Chron. xxxvi. 1.) and also Shallum (Jer. xxii. 11.) And Jehoiachin (mentioned in 2 Kings xxiv. 6.) is called Jeconiah (1 Chron. iii. 16.) and more briefly Coniah (Jer. xxii. 24. and xxxvii. 1.)

It appears, that the Israelish Kings did rule their Subjects in a very arbitrary and despotic manner. Thus Saul, without any formality of a Process or Accusation, ordered his Footmen to slay the Priests of the Lord, upon pretence that they sided with David, and because they knew when he fled, and did not tell Saul: But when they out of reverence to God and Religion, chose rather to expose themselves to the enrag'd Fury of Saul, than execute such wicked Orders, then the King commanded Doeg, who was the Informer, to be also the Executioner, and he slew them (1 Sam. xxii. 17, 18.) And thus also David without any Trial caus'd to be slain immediately the Person who is said to have kill'd Saul (2 Sam. i. 15.) and those also who assassinated Ishboibeth (Chap. iv. 12.) Had Adonijab liv'd under our Constitution he would have had a fair Hearing at least before Conviction; but Solomon without the formality of any Process pronounced his Brother dead, the very Day that Bathsheba desir'd of him, that Abijam might be given to Adonijab to Wife; and accordingly Benaiab immediately put him to death by Solomon's Orders (1 Kings ii. 23—26.) Not only so, but he depriv'd Abiathar the High-priest of his Sacerdotal Office, and banish'd him to Anathoth, upon Suspicion only that he was concern'd in the supposed Plot of Adonijab (ver. 26, 27.) tho' it appears that Abiathar still retain'd the Title
Title of that Dignity, Chap. iv. 4.) It’s true Solomon might in the doing of this be moved (as is insinuated ver 27.) by the Prophecy of Samuel, who foretold that God would translate the Priesthood from Eli’s Family, from whom Abiathar was descendent; now by Solomon’s making Zadok the High-priest, that Office reverted to its ancient Channel, for he was of the House of Eleazer, as Eli was of that of Ithamar; but still this would have been much better done in a legal Way, and by a proper Judicature.

Thus also Abab, tho’ he did not immediately seize upon Naboth’s Vineyard, yet (as Princes seldom want Instruments to execute their Pleasure) he suborned two false Witnesses to swear Blasphemy against him, and got Naboth stoned, and thereupon took possession of his Vineyard, which was an Accomplishment of the arbitrary Power of Kings foretold by Samuel (1 Sam. viii. 14.) In like manner we see that Jehu in a cruel and arbitrary way, by a Message to the Nobles at Samaria (who had the care of the young Princes of the Blood) commanded them to send him the Heads of all these young Princes, who were no less than seventy; which was punctually obeyed and without delay; for next Day their Heads were sent in Baskets to Jehu, then at Jezreel (2 Kings x. 6, 7.) And thus also did he command his Guards to fall upon and kill all the Priests of Baal in the Temple of Baal (2 Kings x. 25.) And tho’ in these two Instances it may be said that he was executing the divine Decree, yet it shewed at the same time the arbitrary Power, wherewith these Kings were vested. And it’s very probable that it might be owing to this arbitrary and despotic Power of their Kings, that we find no Vestiges in Scripture during the Regal Government of the Jewish Sanhedrim, which, it’s likely, during that time was supprest, as being thought too great a Check upon the Regal Authority. And indeed the depriving Abiathar the High-priest of his Office,
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Office, was a Judgment belonging only to the Sanbedrim.

The Guards appointed for the King's Person, were in David's time call'd the Cheretbites and the Peletbites (2 Sam. viii. 18.) They were not of the common Soldiers, but were a select Company, like the Praetorian Bands among the Romans, and that was the Reason why they had a peculiar Commander, as is mentioned in that Chapter. Nor were they under the Command of Joab, who was Captain of the Hoft in David's time, for we find them distinguished from his Soldiers (2 Sam. xx. 7.) The Cheretbites were selected out of a certain Nation that lived upon the Sea-Coaft (Zeph. ii. 5. 1 Sam. xxx. 14.) and the Peletbites, it's likely, were a Family in Israel; for we find two of the Name of Peletb mentioned in Scripture, one of the Tribe of Reuben (Numb. xvi. 1.) another of Judab (1 Chron. ii. 33.) Both these were Men of known Fidelity, and therefore we find, in the Rebellion against David, they stuck close to him (2 Sam. xv. 18.) and for that reason they were Guards to Solomon's Person, when he was proclaim'd in a very critical Juncture, viz. when Adonijah also intended to have himself proclaimed King (1 Kings i. 38.)

The Number of these Cheretbites and Peletbites may be guess'd at from the Number of Targets and Shields of Gold that Solomon made, which were five hundred (2 Chron. ix. 15, 16.) and which were for the use of the Royal Guard and were kept in the Guard-Chamber (2 Chron. xii. 9, 10, 11.) They were in effect the King's Domessticks, and lay in his Palace or about it in the Night-time, and therefore are call'd the King's Servants (1 Kings i. 33.) Thus when Uriab the Hittite was sent for by David from the Siege of Rabbab, it's said of him (2 Sam. xi. 9, 13.) that he would not go down to his own House, but slept at the Door of the King's House with the Servants of his Lord, that is the Cheretbites and Peletbites.

After
After David's time, we read no more of the Cbrethites and Pelethites, which makes it probable that in their Room he himself, in the Conclusion of his Reign, appointed those Troops which we read of in 1 Cbron. xxvii. to attend monthly upon him, and which were continued by his Successors: And these are probably they who guarded Joash (2 Kings xi. 14.)

In time of Peace as well as War it was customary to have Watchmen set on high and eminent Places, wherever the King was, to prevent his being surpriz'd. Thus David at Jerusalem was inform'd by the Watchman of a great Company that came to that City, which prov'd to be David's Sons, who had escap'd from the Slaughter of Absalom (2 Sam. xiv. 34.) And we find Jehoram, who had an Army lying before Ramoth-Gilead, kept a Watchman on the Tower of Jezreel where he was, who espied Jehu's Company coming, of which he inform'd Jehoram (2 Kings ix. 17.)

Tho' the Priesthood was not a Privilege annex'd to the Regal Dignity, (as some do affirm) for if it had, Saul could not have been blamed for offering Burnt-Offerings (1 Sam. xiii. 9—14.) nor Uzziah, who was smitten with a Leprosy for burning Incense upon the Altar of Incense (2 Cbron. xxvi. 16—21.) yet it appears that the Privilege of Sacrificing was indulged to some Kings and other great Men upon some extraordinary Occasions, and especially where there was neither the Tabernacle nor any Altar, but what they themselves erected. Thus David, upon bringing home the Ark from the Houfe of Obed-Edom, sacrificed Oxen and Fatlings upon an Altar erected on purpose upon this extraordinary Occasion (2 Sam. vi. 13.) And Solomon, in the Beginning of his Reign and before the Temple was built, sacrificed in High-places (1 Kings iii. 2, 3.) Thus Gideon also and Manoah by the Direction of an Angel made their Burnt-Offerings,
Offerings just by their Habitations, and upon no other Altar than a Rock; and yet it is evident that they were accepted by God from the miraculous Fire that consumed them (Judg. vi. 25. and xiii. 19, 23.)

Among the Jews, Virgins of the Royal Blood were kept seclude in Apartments separated from the Commerce of Men, into which not only Strangers but even their own Brothers were prohibited to enter. It was customary indeed, upon certain ceremonial Occasions, for them to walk out; and thus we see that Amnon had at some time or other seen his Sister Tamar, otherwise he could not have conceived so strong a Passion for her: But considering their close Confinement at other Times, it was hardly possible for Amnon to find an Opportunity of declaring his Passion, much less of gratifying it; and therefore out of pure Despair he pin'd himself into a Consumption, until by the wicked Advice of Jonadab he asked, and got a Permission from his Father David, that Tamar should attend him under his pretended Sicknes, and then it was he took the Opportunity of ravishing her (see 2 Sam. xiii. 1—15.)

The chief Distinctions of Majesty which are mentioned in Scripture, were the Royal Robe, the Throne, and the Crown: That the Jewish Kings had an Apparel distinct from others, is evident from Abas's changing his Apparel before he engaged in Battle, and from Jebothaphat's retaining his (1 Kings xxii. 30.) What the particular Colour of these Royal Robes was, is not certain. It's probable, however, that purple and white Colours were in chief esteem; which may be the Reason why Pilate's Soldiers clothed Christ in Purple (Mark xv. 17, 18.) and Herod the Tetrarch with his Men of War arrayed him in a gorgeous (or white) Robe (Luke xxiii. 11.) thereby in Derision clothing him as a King.

As for the King's Throne, we have an Account of Solomon's Ivory Throne, which was overlaid with Gold

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(1 Kings x. 18, 19, 20.) Here he probably sat, when he administered Justice, and gave Audience to Ambassadors, or upon such like Occasions. We read also of Ivory Palaces (Ps. xlv. 8.) whose Walls were overlaid with Ivory, which in ancient Times was more precious than Gold. There was another kind of Throne erected of inferior Workmanship, call'd the Covert for the Sabbath (2 Kings xvi. 18.) It was a covered Place where the King sat in the Porch or Entrance of the Temple, upon the Sabbath or other great Solemnities, and was taken away by Abaz.

In the Account of David's Conquest of the Ammonites we have mention made of the Weight of the King of Ammon's Crown taken by David, which seems not a little monstrous. The Weight of it is said to be a Talent (2 Sam. xii. 30.) now a Talent upon the lowest Computation amounts to no less than one hundred twenty three Pounds, which is allowed to be too much for one Neck to sustain; but then we must consider that, besides the Crown which was usually worn on the Head, it was customary in some Nations for Kings to have vast large ones, either hung or supported over the Throne, where at their Coronations or upon other solemn Occasions they were wont to sit; and so the Meaning of that Verse will be, not that the King of Ammon actually wore this heavy Crown upon his Head, or that it was set on David's, but that it was taken from hanging over the Head of the King of Ammon, and placed in like manner over David's Head, to signify the Translation of his Kingdom to David.

To shew the Respect due to Regal Dignity, the Prophets themselves, as well as other Men, gave the profoundest Reverence to the King, that they might teach by their Example all his Subjects their Duty. Thus we see when Nathan came in before David, he bow'd himself with his Face to the Ground; (1 Kings i. 23.) for this bowing to the Ground was a very an-
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cient Tokens of Respect, as may be seen from Gen. xxiii. 7. and Ruth ii. 10.

It was customary for the Jewish Kings sometimes to nominate their Successors, and sometimes to assume them as Partners with them in the Government during their own Life-time: This was done by David, who in his own Life-time caus'd his Son Solomon to be anointed (1 Kings i. 32—40.) so that Solomon reign'd jointly with his Father during the short Remainder of David's Life, for it does not appear that David resign'd his Sceptre, till he resign'd his Breath. The mounting of Solomon upon his Father's Mule when he was proclaimed, was a sufficient Declaration in his Favour; for it was capital to ride on the King's Mule without his Appointment; and to have this Privilege was accounted the highest Dignity, as appears by the Story of Mordecai in the Book of Esther. In like manner Rehoboam, tho' a Prince of no great Merit, appointed his youngest Son Abijah, to be Ruler among his Brethren, desiring that he should be King after him (2 Chron. xi. 22.) and accordingly he succeeded him. And we see that among the Sons of Josiah, Jehoahaz the younger was preferr'd to Jehojakim the Elder (2 Kings xxiii. 31—36.)

How could Jehoram the Brother of Abzizab begin his Reign in Israel, in the second Year of Jehoram the Son of Jehoshaphat (1 Kings i. 17.) when we read soon after, that he began to reign over Israel in the eighteenth Year of Jehoshaphat King of Judah (2 Kings iii. 1.) and in another Place that Jehoram the Son of Jehoshaphat began to reign over Judah in the fifth Year of Jehoram King of Israel (2 Kings viii. 16.) now it's but supposing that Jehoshaphat declar'd his Son Jehoram King, while himself was alive, and reign'd in Conjunction with him for the Space of seven Years, and all the Difficulty is remov'd; for then Jehoram the Brother of Abzizab might begin his Reign in the second Year of Jehoram Son of Jehoshaphat, viz. A a 2
in the second Year that he reign'd with his Father, who was then alive; and Jezobom Son of Jezobhapbat may be said to have begun his Reign in the fifth of Jezorom Brother to Abaziab (and Son of Abab) meaning the Time when after his Father's Death he began to reign alone. Now that Jezobhapbat found it expedient to settle his Son in the Kingdom with himself, seems to be intimated in 2 Chron. xxi. 3. where it's said, That he gave the Kingdom to Jezhoram; and to his other Sons who were numerous, it's said he gave Gifts, ver. 2, 3. by which means he prevented their entring into Cabals, by assuming Jezorom, who was his First-born, Partner with him in the Kingdom during his own Life.

It happened sometimes, that there was an Interregnum or Vacancy in the Throne of Israel: Thus betwixt the Death of Jezroam the second, and the Succession of his Son Zecbaziab to the Crown, Chronologers reckon there was a Vacancy for twenty two Years and upwards: There was also a small Interregnum of one Year betwixt the Death of Menaheb King of Israel, and the Accession of Pekaiab his Son, as is plain from 2 Kings xv. 17, 23. There was likewise an Interregnum of nine Years betwixt the Death of Pekab and the Accession of Hoshea Kings of Israel, as appears from this, that Pekab reign'd twenty Years (2 Kings xv. 27.) In his seventeenth Year Abaz King of Judah began to reign (2 Kings xvi. 1.) so that Pekab died in the third Year of Abaz, and yet it's said that Hoshea the Successor of Pekab did not begin to reign till the twelfth Year of Abaz. (2 Kings xvii. 1.)

What Notion the Jews entertain'd of marrying any Royal Relict, is evi5dant from the Case of Adoniab, whom Solomon put to death for asking only to have Abihaq one of David's Concubines for a Wife, tho' he had employed Bathsheba the King's Mother to be his Intercessor, and was himself his Brother
Brother (1 Kings ii. 17.) It was a general Rule not among the Jews only, but among other Nations, that no private person should presume to marry the King's Widow; for this made him appear as a Rival and Competitor for the Crown. Abishag by her near Relation to David had doubtless a powerful Interest at Court; Adonijah therefore might hope by this Marriage to strengthen his Pretensions to the Crown, or at least to lay the Foundation for some future Attempt upon a proper Opportunity, in case Solomon should leave a young Son not able to content the Point with him. And it appears by the Answer which Solomon gave his Mother, that he had this Notion of it, for says he, Why dost thou ask Abishag for Adonijah, ask for him the Kingdom also (1 Kings ii. 22.) And this Demand which Solomon look'd upon as the first Overt-act of Treason, cost Adonijah his Life (ver. 24, 25.) It was unlawful therefore for the Widow of a King to marry any but a King, or to have any Commerce with Subjects; the Royal Widows and Concubines went along with the Lands and Goods to his Successor; and thus it's said of David, that God gave his Master's Wives (that is Saul's) into bis Bosom (2 Sam. xii. 8.) And this was the Reason why Ishboseth, Saul's Son, was so angry (tho' unreasonably indeed) with Abner, for debauching Rizpah one of Saul's Concubines (2 Sam. iii. 7.)

In the Books of the Kings and Chronicles we have frequent mention of the Burial-places of the Kings of Judah, called the Sepulchres of the Sons of David, in the chiefest of which it's said Hezekiah was buried (2 Cbron. xxxii. 33.) This was a very sumptuous and stately Piece of Work, as Historians inform us, particularly Thevenot and Maundrel in their Travels. They say that it continues entire to this Day, and is the only true Remainder of old Jerusalem to be seen in that Place: And tho' it's now without
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the Walls of Jerusalem (according to their Account) yet it's suppos'd it was formerly within them, before that City was destroyed by the Romans, for the Scripture places them in the City of David (1 Kings ii. 10. and xi. 43) These Travellers tell us, that it's a great Square consisting of a great many Rooms, in each of which Rooms there are several Niches, all which Rooms and Niches, with the Pillars that support them, are cut out of a solid Marble Rock, and in these Niches the Bodies of the deceased Kings were deposited in Stone-Coffins. Such of the Kings of Judah as reign'd wickedly, were excluded from the Honour of being buried there, to put a Mark of Infamy upon their Memory. Such was Abaz, and before him Jeboram and Joash, and after him Manasseb and Ammon (2 Chron. xxviii. 27. and xxi. 20. and xxiv. 25. and xxxiii. 20. 2 Kings xxi. 26.)

CHAP. III.

Of the Jewish Laws, Moral and Political.

BEFORE I proceed to the Mosaical Laws, it may not be improper, for illustrating some Parts of Scripture, to go a little further back, and take a short View of such Precepts, as seem to have taken place before the Laws of Moses. And tho' the Sacred History in this respect is very short, and the Hints suggested therein very few, and withal very obscure, yet we cannot but observe that it's a wrong Notion of some who affirm, that, from the Beginning of the World for almost two thousand Years together, Mankind lived without any Law or Precepts from God; and that the Religion from Adam to Abraham was
was purely natural, and such as had nothing but right Reason to be its Rule and Measure. The Patriarchal Dispensation indeed, both before and after the Flood, in the main was founded on the Law of Nature, but still it must be acknowledged, that there were several other Divine Precepts given to these Patriarchs that were purely positive, others of a mixed kind, over and above those that were built upon meer Reason.

For besides the First Law given to Adam and Eve, Not to eat of the forbidden Fruit, there was a Law concerning the keeping of the Sabbath or seventh Day, appointed immediately after their Creation; for it's said, God blessed the seventh Day and sanctified it (Gen. ii. 3) that is, he separated it from the other Days of the Week, and dedicated it for his Service, and thereby instituted the Celebration of it. Now tho' it's perfectly agreeable to Reason, that some Part of Time should be entirely set apart for the Worship of our Creator, yet we cannot infer from thence, that it ought precifely to be the seventh Part: And that the Patriarchs obferved this Law of the Sabbath, is not to be doubted, and seems to be pretty plainly intimated by the Division of Time, which Noab makes in the Ark into Weeks or seven Days (Gen. viii. 10, 12.) which Law no doubt he had from Adam.

The Law of Sacrifices, which took place very early (as appears from the Sacrifices of Cain and Abel) was partly Natural and partly Divine. As they were Tokens of Thankfulness and Acknowledgments that all the Creatures and Fruits of the Earth were bestowed upon us by the Bounty of God, they were a Service dictated by Natural Reason: But as they carried with them the Notion of Expiation and Atonement for the Souls of Mankind, and as Types referring to the future Sacrifice of the Messiah promised to Adam, they must be reckoned amongst the positive Precepts instituted by God, and founded upon a divine Command. And to this Head may be reffr'd the Diffin-
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Section between clean and unclean Beasts; for the with respect to Man's Food, this did not take place before the Law of Moses, yet from the very Beginning some Creatures were accounted fit, and others unfit for Sacrifices, which we may reasonably suppose was owing rather to a positive Command of God, than to the Discretion of Men: And to this God refers Noah as a thing well known, when he bids him put into the Ark seven Pair of clean, and two of unclean Creatures (Gen. vii. 2.)

Before the Deluge the Food of Man was appointed to be the Herbs and Fruits of the Earth (Gen. i. 29.) from which it's plain, that by this Lex Cibaria, he was confin'd as to his Diet, and debarr'd from eating of Flesh, which by the by did probably contribute much to the Longevity of these Antediluvians: Nor does Abel's being a Keeper of Sheep, and his having a Flock (Gen. iv. 2, 4.) prove that they used their Flesh for Food. Their Wool and Skins were necessary to clothe them, and their Sacrifices consumed many of their Sheep and other Cattle; for the Distinction of clean and unclean Animals had respect only to Sacrifices, not to Eating, as is already observed: So that if any before the Deluge did presume to eat Flesh, it was contrary to this Law. After the Flood this Restraint was taken off by another Law, and by the same Hand that laid it on; for the Charter of Dominion given by God to Adam over the animal World, was enlarg'd to Noah, by which all the Creatures were given to him and his Posterity for Food. This is evident from Gen. ix. 3. Every moving thing that liveth shall be Meat for you, even as the green Herb have I given you all things, but with a Restriction (ver. 4.) of not eating the Blood with the Flesh: Now neither of these Laws, before or after the Flood, can be said to be Precepts of the Law of Nature, but positive Institutions of God.
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The Conjugal Law of one Man's having but one Wife, seems also to be one of the positive Commands of God given at this time (Gen. ii. 24.) tho' it's a Consequence also of the Law of Nature, against which Lamech is mentioned as the first that transgressed (Gen. iv. 19.) And the Prohibition of marrying with Idolaters was another positive Law of God, which took place before the Deluge, as appears from God's angry Sentiment, when the Children of Seth contracted Marriages with the wicked Posterity of Cain (Gen. vi.) And to this Period also may be referred the seven Precepts of Noah, of which the Jewish Doctors make such Boast; which, whether fabulous or not, yet as there will be occasion to refer to them in treating of the Jewish Proselytes, I shall but just mention them here. The first was against Idolatry, the second against Blasphemy, the third against unlawful Copulations, the fourth against Homicide, the fifth relates to Theft and Rapine, the sixth to the Administration of Justice, and the seventh to the Eating of flesh with the Blood in it, which last could take place only after the Flood.

Besides these Laws already mentioned I shall observe three or four more, which took place after the Deluge, and before the Mosaical Dispensation: First, A more direct Law against Murder, the Penalty of which was to reach both Man and Beast (Gen. ix. 5, 6.) Secondly, The Law of Circumcision given to Abram (Gen. xvii.) which had no Foundation either in Reason or Nature, but was founded entirely upon the Authority of God. Thirdly, The Law concerning Whoredom and Adultery, which last was punishable by Death, before the Law of Moses, and thus we see that Judah sentenced Tamar to be burnt (Gen. xxxviii. 24.) And Fourthly, The Law of Primogeniture took place before the Law of Moses, as we see by the Instances of Esau and Reuben; the first sold his Birthright (Gen. xxv. 33.) and the last was deprived of it for defiling his Father's Bed (1 Chron. v. 1, 2.) so that from
from the very first God did not leave himself without a
witness (as the Apostle terms it) but in one degree or
other made frequent Manifestations of himself to Man-
kind.

At length when the World became more corrupt-
ed, and the Dictates of Reason and Morality were
almost lost, then it was necessary to rouse Mens
Minds and keep Religion from decaying, which God
thought fit to do by choosing the Jews for his pecu-
liar People, and by giving them certain Laws that
might distinguish them from all the other Part of the
degenerate World. The Apostle takes notice of this,
when he says, To them pertaineth the Adoption, and
the Glory, and the Covenants, and the giving of the
Law, &c. (Rom. ix. 4.)

At first the Laws which we have already observed
to be given to the Patriarchs, were not written, but
verbal only, and handed down by Tradition from one
to another, which could be easily done by few Hands.
Their Lives were so very long, and the Principles of their
Religion and Government so extremely few, that two
Persons might have conveyed them down from Adam
to Abrahan. For it appears by the Genealogy of the
Patriarchs, that Adam lived with Melchielab near
two hundred and fifty Years; Melchielab liv'd with Shem
before the Flood about ninety seven Years, and Shem
lived after the Flood with Abrahan near a hundred
and fifty; so that these two intermediate Patriarchs
(viz. Melchielab and Shem) could transmit from Adam
to Abrahan all the Divine Precepts during the space
of two thousand Years. But afterwards when the Life
of Man was shortened, as it was in the Days of Moses,
Psal. xc. 10. (for that Psalm by the Title seems
to be compos'd by him) God us'd another Method,
and taught Men by a written Law, which appears to
have been very necessary upon Account of their great
Degeneracy; for the Deluge did not wash away the
Contagion, which soon spread among the Posterity of
Noah.
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Noab. The Vices of Men grew in proportion to their Numbers, until at length the Law of Nature written on their Minds was quite obliterated; so that by God’s committing his Laws to Writing Mankind became inexcusable; and this may be the meaning of the Apostles words (Rom. v. 20.) the Law entered that the offence might abound, that is, that Men might be abundantly convinced of their gross Miscarriages in the Breach of it.

And tho’ the People of Israel were all of one Language, separated from the rest of Mankind, and obliged to a constant Commerce amongst themselves, which were great Advantages in favour of Tradition; yet notwithstanding these, God did not think fit to truft his Precepts to this uncertain way of Conveyance, but he himself with his own Finger twice wrote the Moral Law upon two Tables of Stone (Exod. xxxi. 18.) Moses having written the Judicial and Ceremonial Laws by Direction from God. And therefore we have the less Reason to wonder, that in things that were to happen in future Ages, such as the Predictions of the Prophets, whereon the fate of Nations, as well as the divine Veracity, did depend, we find God giving Injunctions, to write them in a Table, and to note them in a Book, that they might be for the time to come for ever and ever (IHa. xxx. 8.)

These Laws were given by God to the Jews in the Wilderness of Sinai three Months after they came out of Egypt (Exod. xix. 1.) And therefore that Body of the Israelites is call’d by St. Stephen, The Church in the Wilderness (Acts vii. 38.) The Promulgation of these Laws from Mount Sinai, and the Circumstances of that Solemnity, were very surprizing. They were delivered with all the Ensigns of Supremacy and Honour after an amazing Descent of God upon the Mount, which the Psalmist David in very lofty Words elegantly describes (Psal. xviii. 7—14.) And to prevent all suspicion of Fallacy or Deceit, as if the Fire, Smoke,
Smoke, Thunder, Lightning, &c. were owing to any natural Irruption in the Mount, God himself gives the People this Signal, that when the Trumpet soundeth long they shall come up to the Mount, but not before (Exod. xix. 13.) So that as they had a Permission to go up into the Mountain after God was departed from it, we need not doubt but that several upon this Signal actually went up, tho' this is not recorded.

We are not however to entertain so gross a Notion of the Deity, as to think that God descended upon Mount Sinai, and appear'd in a Corporeal Form to Moses; for the Scripture suiting it self to Man's common way of speaking, frequently affixes such things to God, as are only proper to the Effects produced by him; so that the sensible and surprizing Effects, which appear'd at the delivery of the Law from Mount Sinai, made the Presence of God appear more visibly there. There is some Variety, however, betwixt the Old and New Testament, in the Expressions relating to the publishing of the Law, especially of the ten Commandments: For it's said (Exod. xx. 1.) that God spake all these words, &c. and in Deut. iv. 12. it's said, that God spake out of the midst of the fire, &c. Whereas St. Stephen says, that they received the Law by the disposition of Angels (Acts vii. 38, 53.) and St. Paul says, that the Law was ordain'd by Angels in the bands of (Moses as) a Mediator (Gal iii. 19.) and (in Heb. ii. 2, 3.) he makes a Comparison betwixt God's speaking the Law to the Jews by Angels, and his speaking to us by his Son; but in these there is no Contradiction, for tho' it was God that descended on the Mount in the sense already explain'd, yet the Angels these Courtiers of Heaven attended him, and made up his Train; and tho' he pronounced the Law, yet the preparatory Solemnities of Thunder, Lightning, Noise, &c. may not improperly be ascribed to the Ministry of Angels; so that the Comparison between
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between the Law and the Gospel is only made with this intent, to instruct us that, when God gave the Law, he was surrounded with an awful Host of Angels, that struck the People with Terror, and therefore they desired for the time to come, that Moses and not God might speak to them (Exod. xx. 19.) But when our Lord delivered the Gospel, he was clothed in our Flesh, adapted himself to our Weakness, and delivered it in a plain and easy manner.

If the Reader will consult the History of the giving of the Law, he will find that Moses was frequently call'd up by God to the Mount, and that he remain'd there, twice at least, for the space of forty days, and at other times was there a considerable while; during which time all these divine Laws, which go under the Name of Moral, Judicial, and Ceremonial, were delivered to him. And tho' the first, as being the Foundation of all the rest, was only written by the finger of God, yet we must suppose that God wonderfully strengthened the Memory of Moses to retain the rest, being very numerous, and (the Ceremonial Law especially) very circumstantial, to the end he might thereby be enabled the better to write them in a Book, without any Variation, to which the Frailty of Human Nature might have expos'd him.

The common Division therefore of these Laws delivered by God to Moses, is into Moral, Judicial (or Civil) and Ceremonial (or Ecclesiastical) The hundred and nineteenth Psalm, which is wholly taken up in the Praises of God's Law, rings the Changes, as it were upon it, in the ten following Words, 1 Law, 2. Testimonies. 3. Ways. 4. Precepts. 5. Statutes. 6. Commandments. 7. Judgments. 8. Word. 9. Ordinances. 10. Justice. Where any of these Expressions are used singly, it's not to be doubted but they include the whole Law of God under the above triple Division; but when they are used together, we may reasonably conclude, that they are not casually jumbled togeth,
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gather, as synonymous Words to express the same thing by, but are intended to denote the several Kinds and Parts of the Law, at least that they point out to us the two principal Sorts of it, viz. that which relates to God, and that which relates to Man.

The Words which occur most frequently in Scripture, where the Law is either expressly declared, or occasionally mentioned, are these four, spoke of by David in his last Charge to his Son Solomon (1 Kings ii. 3.) in which by the Word Commandments may be understood all these moral Duties, that were founded in the Nature of things, and carried their Reason along with them, as the ten Commandments do. By Statutes are meant such Constitutions as had their Foundation not in Reason, but in the sole Pleasure and Will of God; such as the Prohibition of sowing Seeds of different Kinds together, &c. By Judgments are understood the Laws belonging to Civil Government, and the Dealings of one Man with another, such as these recorded in the twenty first and following Chapters of Exodus; and lastly, under the Word Testimonies are comprehended such Laws, as preserved the Remembrance of some great Events, and testified to Men the loving Kindness of the Lord, such as the Sabbath, Passover, and all their Feasts.

The Ceremonial Laws will more properly come in to be spoke of in the following Book, under the Head of the Ecclesiastical Government of the Jews, and therefore I shall confine this Chapter to the Moral and Judicial (or Civil) Laws given them.

Under the Name of Moral Laws are comprehended the Decalogue or the ten Commandments, because they are founded on the Nature of things, and enjoin’d because they are good in themselves, and arise from eternal Reason, being suitable to our Frame and Condition in this World: All these are of this Nature, excepting only the fourth Commandment with respect to the precife Quota of Time. Now tho’ these are upon the
the same with the Law of Nature, yet they were not on that account unnecessary; for after the Fall of Adam our Affections and Faculties were depraved, and our Understandings so darkened, that the Knowledge of the Law of Nature was much obscured, so that a new Impression and a further Revelation of it was altogether necessary: And tho' in the Preface to these Commandments God seems to have a particular Respect to the Jews, demanding their Obedience in Gratitude for what he had done for them, yet they are of a moral Obligation upon all Mankind, and are enforced as such by our Lord and his Apostles.

These ten Commandments, as they are contain'd in the 20th Chapter of Exodus, were twice written by the Finger of God upon two Tables of Stone: The first being broken by Moses in a holy Indignation upon his seeing the People's Idolatry in the Golden Calf, it pleas'd God to renew them a second time. These Commandments are so very well known, that there is no occasion here for our Repetition of them; the two first forbid Idolatry, but with some difference: By the first we are prohibited to own any other God but the true God, that is not to ascribe supreme Authority, Power, Goodness, &c. to the Sun, Moon, Stars, or any Creature whatsoever, or to pay divine Worship to them either separately or jointly, and together with God, as we find some did (2 Kings xvii. 33.) the Punishment of which was utter Destruction (Exod. xxii. 20.)

By the second Commandment is forbidden another sort of Idolatry, viz. the representing the true God by any Image or Idol, and the worshipping such an Image: For it's remarkable there is a threefold Gradation in this Commandment; First, Not to make any such Image or Representation of the Deity, lest they should be tempted to worship it: This is call'd by the Apostle, Changing the Glory of the incorruptible God
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God into that which is corruptible (Rom. i. 23. Acts xvii. 29.) On this account the Jews would not allow any Painter or Maker of Statues in their Common-wealth from the time of the Maccabees, thereby to prevent all occasion of drawing away Mens Minds from the Worship of the true God. Secondly, If any such Image or Representation of the Deity should be made, not to bow down to it, by paying any divine Adoration or Worship to it, under the Notion either of a real or representative Deity. Such was, probably in the last Sense, the Idolatry of Aaron’s Calf in the Wilderness, and such is the Idolatry of the Church of Rome at this day, who are justly chargeable with the regarding of Pictures and Images in time of Prayer and divine Worship. Thirdly, Not to serve them, which implies somewhat more than not bowing down to them, and seems to point out the offering of Sacrifices and performing other Ceremonial Rites to them, which God had commanded to be part of the religious Service due to him only. Such was the Idolatry of Jeroboam’s two Calves, for he told the People, Bebold thy Gods, O Israel, which brought thee up out of the Land of Egypt (1 Kings xii. 28.) and to these he sacrificed (ver. 32, 33.) And such was also the Idolatry of the Heathen Nations in and about Canaan.

In this Commandment God threatens to visit the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate him, which at first View seems to bear hard upon the Mercy and Justice of God, and yet he afterwards promised, that the Children should not be punished for their Fathers Sins (Jer. xxxi. 29, 30. Ezek. xviii. 20.) Now if the Preposition upon in this second Commandment will bear to be as properly translated in favour of, (as Le Clerk and other Criticks observe) then the Meaning will be, that God frequently inflicts remarkable Judgments upon a wicked Father, in order to deter his Children to the third and fourth Generation from the
the like Provocations: But without the Aid of that
Criticism, it's plain this Law makes Idolatry High-
Treason against the King of Heaven and Earth: And
indeed this Sin of Idolatry may, in a very proper
Sense above all others, be call'd Crimen læse Majestatis.
Now it's of the Nature of High-Treason that one's
Posterity should forfeit their Father's Estate, which
serves more to terrify Men from the Commission of
it, because they must see that it will land in the Ruin
of their Family: Such as are guilty of this Sin are
call'd Haters of God (Deut. vii. 10. and xii. 31.) And
therefore it's no Wonder that God extends the Punish-
ment of a Sin so heinous in his Sight to the third and
fourth Generation, whereas on the other hand the Mer-
cies and Blessings promised to Obedience, are with-
out limitation unto thousands of them that love him.

By the third Commandment is forbidden the Swearing
lightly, and upon frivolous Occasions, or without any
Necessity: And by the Name of the Lord is meant the
Lord him' self. This relates not to the giving a Testi-
mony before a Judge upon Oath, (for to that the ninth
Commandment refers, and supposes it as a thing law-
ful) but to our Speech in the common Intercourse and
Commerce with Men.

The fourth Commandment relates to the Observation
of the Sabbath, which was an Appointment as old as
the Creation (Gen. ii. 3.) It's likely indeed, that the
primitive Usage in the strict Observation of the Sab-
bath was laid aside by the Israelites, when, having
no time free from their intolerable Labours, they were
so grievously oppress'd during their Egyptian Bondage:
And this probably gave occasion to its Revival even
before the giving of the Law (Exod. xvi. 23.) And
to a more express Institution of it in this Command-
ment; and indeed the Word remember seems to imply
its taking place formerly.
In this Commandment we ought to distinguish betwixt that which is moral and that which is positive or ceremonial: That one Day should be kept holy to God, by dedicating it to his Service, and ceasing from our ordinary Labours and Business, to the end our Minds and Bodies being wholly free and disengaged from other Affairs, may be at more leisure to meditate on the great Works of Creation and Redemption, is what appears to be the moral Part of the Commandment. The positive or ceremonial Part of it respects only the precise seventh Day of the Week, that is, our Saturday; which God, as he is the Creator and Governor of the World, had an unquestionable Title to regulate in such manner as he thought fit, and again to alter, by appointing any other Day in the Week that he thought proper.

Now as all the Race of Adam are bound by the moral Part of this Commandment, to consecrate some Portion of Time to be spent in the solemn Exercises of Religion, so the suitable Distribution of Time made by God himself of one Day in seven, for the Purposes of his Worship, seems to have the Force of an express Command, so as to be binding upon all Mankind, in all Places, and at all Times: For it should be observed, that in this fourth Commandment what was peculiar to the Jews is left out, viz. Their Deliverance from the Egyptian Bondage, which in a Repetition of these ten Commandments, specially directed by Moses to the People of Israel, is plainly express'd (Deut. v. 14, 15.) So that from this difference it may safely be concluded, that the fourth Commandment as delivered by God from Mount Sinai, having a Reference made in it to the Creation only, (which is an universal Reason) it was intended to be a standing and binding Law upon all Mankind with respect to one Day in seven: The only Question then remains, if the precise seventh Day of the Week is binding upon Chris...
sians as well as Jews, by the force of this Law, especially seeing there is no other express Injunction by God mentioned in Scripture, that takes off the Obligation of this, and appoints any other Day in the Week in place of the seventh? And whether the Alteration from the seventh to the first Day of the Week (call'd the Christian Sabbath) can be justified?

In answer to which it's fit to premise, First, That whether this Sabbath Day in the fourth Commandment, was in order the seventh from the Creation or not, the Scripture is silent, and it's impossible for the Jews to prove it; so that the Example of the Creation mentioned in the Commandment, seems rather to be spoke of for the Quotum of Time (viz. one Day in seven) than for a Designation of the seventh. Secondly, That all the World cannot possibly be tied to the same precise Circumstance of Time, for in some Parts of it the seventh Day will fall eighteen Hours later than in other Parts, which is a necessary Consequence of the Diurnal Rotation of the Earth. Thirdly, That the same Authority which imposes a Law, has an equal Authority to alter it, where the Law respects Matters in themselves indifferent, and the Alteration no ways repugnant to the Law of Nature, and the eternal Reasons of Equity and Justice.

Now abstracting from the Commandment of God, it's a matter of pure Indifference, whether the seventh or the first Day of the Week should be the Time set apart for the more solemn Services of God; and that God, who appointed the seventh, could as well have appointed the first Day of the Week, or could at any time after giving the Law make that Alteration, as in his great Wisdom he saw fit, I believe will not be disputed by any, except such who deny God to have any Right to, or Share in the Government of the World.
That God actually exercis'd his Supreme Authority, with respect to this very Commandment of the Sabbath, and that soon after the giving of the Law, by suspending the Observation of it, is evident from the Orders given with relation to the attacking of Jericho: For in that Case the Israelites were ordered to compass the City, with their Army for seven Days successively. Now it's certain that one of these Days must necessarily have been the Sabbath; and it's as certain that, when they were doing this, they could not be employed in any religious Worship of God. We must not therefore conclude that they committed any Offence in what they did, because the same Authority which made the Law, gave here a Dispensation for the Observance of it. Nor need we doubt that the Person who met Joshua, and prescribed the Form of the Siege of Jericho, by his Assumption of divine Honours, was the same who delivered the Law from Mount Sinai, and so acted in as full Power now by suspending it, as he then did by enjoining the Observation of the Sabbath.

In Consequence of this it follows, That our Lord Jesus Christ being God equal with the Father, and as having all Power committed to him by his Father, could as Lord of the Sabbath (for he is so called, Mark ii. 28.) by his Example as well as his Precept, change the Jewish Sabbath from the seventh Day of the Week to the first. It's he himself that pronounces that Maxim in the Gospel, The Sabbath was made for Man, and not Man for the Sabbath (Mark ii. 27.) Now as God at first sanctified the seventh Day, in Memory of the Creation, so our Lord sanctified the first Day of the Week, in Memory of our Redemption, by rising from the Dead upon it, by his appearing in a surprizing manner in the midst of his Disciples, while they were religiously assembled on that Day, and opening to them the Scriptures (Luke xxiv. 36, 45.)
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56, 45.) and by breathing on them the Holy Ghost (John xx. 22.) And (which is remarkable) by his Appearance the second time to his Apostles upon the first Day of the following Week, when assembled together (John xx. 26.) thereby giving a second Establishment of that Day for the Christian Sabbath: And what is still more remarkable, in Confirmation of this Day for the third time, we are told that the Holy Ghost descended upon the Apostles when met together on the Day of Pentecost (Acts ii. 1.) Now Pentecost that Year must have fallen on the first Day of the Week; because it's evident that the Jewish Passover was celebrated by them on Saturday that Year (being their Sabbath) as will appear by reviewing what I have mentioned in the History of our Saviour's Passion. Reckoning therefore seven Weeks or forty nine Days, from the first Day after the Passover inclusive (which is the Rule appointed by the Law for the Calculation of Pentecost, Levit. xxiii. 15, 16.) the Day afterwards (which was the fiftieth Day, or the Day of Pentecost) must necessarily be the first Day of the Week.

We see also the Apostles, who no doubt knew perfectly their Master's Will in this (and very probably might have his express Authority for the Alteration, tho' not recorded) had their Holy Assemblies and Exercises on this Day (Acts xx. 7.) In which place it's said, that Paul preached to them till Midnight. The Injunction for charitable Collections on that Day (1 Cor. xvi. 2.) supposes they were wont religiously and solemnly to assemble on that Day, which made such Collections to be more easily performed, and no doubt larger too in Quantity, than by Gatherings from House to House. And St. Paul expressly forbids any Man to condemn Christians for not observing of the Jewish Holy Days and Sabbaths, which he calls a Shadow of things to come (Col. ii. 16, 17.) Now
the continuing to observe that which was only a Shadow or Figure, would be a supposing that Christ the Substance was not yet come. The Observation also of the Primitive Christians, who lived nearest to the Apostles and knew their Practice, and the continual Observation of the Christian Church from that Time to this Day, seems greatly to warrant the Observance of the first Day of the Week, which is call’d by St. John the Lord’s Day (Rev. i. 10.)

By the fifth Commandment we are enjoyn’d to honour our Parents, and encourag’d to it by the conditional Promise of a long and happy Life. In Levit. xix. 3. we are commanded to fear them, and there the Mother is put before the Father, but in the fifth Commandment the Father is put before the Mother, to shew that we ought not to make any difference between them, but that they ought both equally to be honoured and reverenced.

The sixth Commandment forbids the committing of any kind of Murder, for by this not only the Person and his Family are injured, but all humane Society is wounded, which can never subsist if its innocent Members are not safe. Innocent, I say, for this Commandment does not hinder Men from defending themselves from Violence (Exod. xxii. 2.) nor forbids Magistrates to punish those with Death, who commit Crimes worthy of it. It’s said (Gen. ix. 6.) Who sheddeth Man’s Blood, by Man shall his Blood be shed, for this is in effect to preserve the Lives of other Men, which without such a Law would be expos’d to Danger from every Ruffian; and at the same time it shews, that this Sin of Murder was forbidden long before the giving of the Law on Mount Sinai. There are indeed Exceptions from the Punishment of the Law, in the Case of Casual Homicide, for which Cities of Refuge were appointed, which shall be taken notice of afterwards amongst the Judicial Laws given to the Jews.

Now
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Now as this Law prohibits the taking away the Life of another, of consequence it implies a Prohibition of Self-murder. The Ratio Legis is alike in both Cases, because in the Image of God made be Man (Gen. ix. 6.) And the Reason why it is not expressly prohibited any where in Scripture, may possibly be, because generally God annexes a temporal Punishment to the Commission of Crimes, which the Person is to undergo even in this World: But this cannot happen in the Case of Self-murder, because the Person is dead, before any Cognizance can be taken of this Offence, and therefore God only can punish it in the World to come. Now as this Crime is abhorrent to the Dictates of Nature and Reason, and condemned by the Laws of all Nations, so it argues a very weak and pusillanimous Temper of Mind. A true Greatness of Soul consists in supporting the Evils of Adversity, and not in shifting them off, which is a Sign of an impatient Spirit sinking under the common Calamities of Life, and unable to bear the Blows of bad Fortune. The Language of Saul to his Armour-bearer was, Draw thy Sword and thrust me through therewith, let these uncircumcised come and abuse me (1 Sam. xxxi. 4.) which sufficiently shews, that it was not Bravery, but the Fear of Insults, and a conscious Inability to bear them, with a becoming Superiority of Mind, that made him shun the Storm when he saw it approaching, by withdrawing from the Stage of Life.

The seventh Commandment forbids Adultery, the Eighth Theft, the Ninth Bearing false Witness, and the Tenth the Desiring to obtain unlawfully any thing that is the Property of another; but as these have a near Connexion with some of the Judicial Laws given to the Jews, they will fall more properly to be spoken of under that Head.

All these Ten Commandments are comprised by our Saviour under two general Articles, viz. The Love
of God, and the Love of our Neighbour (Mat. xxii. 37—40.) Under the first Head is comprehended the first four Commandments, and under the next the six last: But these being a Summary too close and comprehensive, God was pleas’d more particularly to unfold his Will by the several Ceremonial and Judicial Laws delivered to the Jews, the first of which relates chiefly to our Duty to God, and are as an Appendix to the four first Commandments of the Decalogue; and the second relate chiefly to the Duty we owe to our Neighbour, being a Supplement and Explanation of what is more briefly mentioned in the six last Commandments of the Decalogue. The Ceremonial Laws will be handled in the following Book, when we come to speak of the Religious or Ecclesiastical Government of the Jews.

The Judicial Laws (otherwise call’d Civil or Political) given to the Jews, contained such Constitutions as regarded publick Justice and private Dealings, and were the Municipal Laws of their Nation, enacted by God for the well-ordering of their Civil Concerns. They may be comprehended under these four Heads: First, Such as respected Men in their private and domestick Capacities, as Husbands and Wives, Parents and Children, Masters and Servants. Secondly, Such as concerned the Publick and Commonwealth, relating to Magistrates and Courts of Justice, to Contracts and Bargains, to Estates and Inheritances, and to Executions and Punishments. Thirdly, Such as concerned Matters of a foreign Nature, as Peace and War, &c. And, Fourthly, Such as secured the Honour and Interest of Religion, as the Laws against Idolatry, Blasphemy, Necromancy, Divinations, &c. All which were peculiarly calculated for the Israelites, and were not binding upon other Nations, except so far as they were Branches of the Law of Nature, the Obligation of which is eternal and immutable every where. These
These and the Ceremonial Laws are to be found interspers'd in the five Books of Moses called the Pentateuch, which for that Reason is stiled the Book of the Law (2 Kings xxii. 8, 11.) The Jewish Doctors reckon up their complete Number to be six Hundred and thirteen, which, they say, is according to the Number of the Letters in the Decalogue, in which all the Law is virtually and reductively compris'd. They divide these into two Classes, viz. Affirmatives and Negatives. Of the first fort they reckon 248, which they pretend answers to the Parts of a human Body, tho' I question if Physicians will find them exact in their Anatomy. Of the last fort (viz. the Negatives) they compute 365, which, say they, answers to the Number of Days in a Solar Year.

By these Laws there is a very wise and merciful Provision made by God for most Cases that usually occur in human Life, and suited particularly to the Jewish State: But as there are many other Cases which often happen, that are not regulated by these Judicial Laws, it was the part of the Judge to supply these: And herein the Divine Goodness and Wisdom appear, for had there been a Provision made against all future Events, it would have rendered the Law so bulky, that it could be the study of none but the Learned; whereas the being acquainted with the Law of God is a general and frequent Injunction given to All; nay they were enjoin'd to write them upon the Door-Posts of their Houses, and upon their Gates (Deut. xi. 20.) The Reader cannot expect I should mention every one of these Judicial Laws, my Design being only to take notice of such of them as are most remarkable, especially these which may reasonably be thought had a view to the Messiah, or may afford us a Lesson of Morality, or give some Light to other Passages of Scripture.
Under the first Head, in the Division of the Judicial Laws abovementioned, are comprehended the Laws following, viz. The Laws relating to Virginity and the Waters of Jealousy, by which a Discovery was made of a Woman's Chastity, (mentioned in Numb. v.) which some have objected against, as immodest and ridiculous. But it should be considered, that in the first Promise of the Messiah there is one Character given of him that he should be the Seed of the Woman. If therefore by this Expression it was to be understood, that he should be the Seed of the Woman only, without the Concurrence of a Man, it's reasonable to think that some Means would be provided for the certain Proof that he was so, if it should at any time be called in question. Now by these Laws there was a wonderful Provision made by God, that whenever the Promised Seed should be born, this Character of him, That he was the Seed of the Woman only, and that of a Virgin, might be so evidently prov'd, as to leave no room for the least Suspicion. For besides that, Unchastity was punish'd with an infamous Death, which therefore oblig'd all Virgins to the nicest Caution of themselves; these Laws by a standing Miracle shew'd their Innocence, or ascertained their Guilt; and which therefore was a Provision which God only could make for the exact Accomplishment of his Promise.

The xviiiith and xxth Chapters of Leviticus give us a full Account of the Degrees of Consanguinity and Affinity, within which the Jews were forbid to marry. And here it should be observ'd that the Sinfulness of marrying within these forbidden Degrees, did not at first arise, nor consequentely depend on the Law of Moses; for it appears from Chap. xviii. 24, 25, 26, that such Marriages were abominable in the sight of God, long before the Law was given to Moses; and therefore tho' the Law of Moses be at an end, yet it does by no means follow that the Sinfulness of such Marriages
Marriages is ceas’d; for here the eternal Law of Reason must take place, which forbids every thing that would extinguish the near Degrees of Relation, betwixt whom a due Superiority and Respect ought to be kept up; and to do otherwise would be to disturb and invert the Order of Nature: And therefore St. Paul challenges the Corinthians, upon a Report that there were some amongst them who married their Fathers Wives (1 Cor. v. 1.) From which Verse it should be observ’d, that under the Word Fornication there mentioned, all Marriages are comprehend’d, which are within the Degrees forbidden, as well as that Sin, which now commonly goes by that Name; and consequently the frequent Prohibition of Fornication under the Gospel, may justly be understood to extend to the prohibiting Marriages forbidden by the Law.

The Jews were prohibited to marry with Idolaters (Deut. vii. 1, 2, 3.) and the Reason is assign’d in ver. 4. Let they turn away their Hearts from serving God, and turn them to Idols. It had this Effect on Solomon (1 Kings xi. 4, 5.) and it was for this reason that we see in Ezra x, and Nebum. xiii. 23. the People who had transgress’d this Law, were appointed immediately to put away such Wives, without the Formality of a Process in order to dissolve the Marriage; for all Marriages contrary to the Jewish Law, were ipso facto null, being reckoned as no Marriages, and therefore needed no formal Dissolution. The Idolatry of the Party espoused was as much a Prohibition, as any the most proximate Degree of Consanguinity, which by the Laws of all civiliz’d Nations is known to make the Marriage void. And therefore we may reasonably presume, that the Canaanitish Woman whom Judah married (Gen. xxxviii. 2.) was proselyted to the Worship of the true God before their Marriage, otherwise he had offended his Father, as much as Esau did Isaac by marrying the Daughters
Daughters of 

Heb: And in like manner we ought to judge of 

Ruth who was a Moabitess, and had been married to two Husbands of the House of Israel, the last of which was Boaz, of whom David was descended by her, who would otherwise have been illegitimate (see Ruth iv. 10, 21, 22.)

If a Man died without issue, the surviving Brother was to marry the Relic of the Brother deceased, which was an Exception from the Law mentioned in Levit. xviii. 16. And in this Case the First-born of that Marriage was to be reputed the Son and Heir of the deceased Brother (Deut. xxv. 5, 6.) If there was no Brother, the next of Kin (who is call’d a Brother in a large Sense) was bound to marry her (see Numb. xxvii. 4.) This was a Provision for the Preservation of Families, which took place among the Patriarchs before this Law of Moses, as appears from Gen. xxxviii. 7, 8. And tho’ Onan complied with the Law or Custom then in being, as appears from ver. 9. yet he frustrated the Effect of it by a very unwarrantable Method, for which God slew him, ver. 10. a sufficient Warning to all, carefully to avoid his Sin, as they would escape his Punishment. By this Law of Moses (mentioned in Deut. xxv.) there was a great Mitigation however of the Old Law that preceded it; for a Man might by this Law refuse his Brother’s Wife, if he did not like her, which was not permitted formerly (as appears from Onan’s Behaviour) but then in the Case of his Refusal he was branded with a Mark of Infamy, as wanting a natural Affection to his deceased Brother: For the Widow having summoned him before the Elders, loosed his Shoe from off his Foot, thereby placing him as it were in the Condition of Slaves, who were wont to go barefoot; and then in Contempt of him was to spit in his Face, upon which she was at liberty to marry any other.
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A Plurality of Wives called Polygamy, and secondary Wives call'd Concubinage, was permitted to the Jews, because of the Hardness of their Hearts, that is, in order to prevent Poisonings and Murders, yet from the Beginning it was not so, for it was against the primitive Institution (Gen. ii. 24.) with which it pleas'd God to dispense in that imperfect State of the Jews, for the Multiplication of Mankind. That this Plurality was allowed, is evident not only from the practice of most of the Patriarchs, but from Deut. xxi. 15. and 2 Sam. xii. 8. There is no such Tolerance however under the Christian Dispensation, which requires of its Votaries the strictest Chastity, and disallows of all intemperate Excesses, from a Motive that neither the Law of Nature nor the Law of Moses knew any thing of, viz. Ye are not your own, for ye are bought with a Price, therefore glorify God in your Body and in your Spirit, which are God's (1 Cor. vi. 19, 20.) But I shall have occasion afterwards to speak more particularly of Polygamy and Concubinage under the Title of Jewish Customs relating to Marriage.

It was for the same Reason, and upon account of the Hardness of their Hearts, that God gave a Liberty to the Jews, when they conceiv'd a Dislike at their Wives, to give them a Bill of Divorcement (Deut. xxiv. 1—5.) This Custom very likely prevail'd before the Law of Moses, as appears from the mention of Divorces in several Places, before the Book of Deuteronomy was written (Levit. xxii. 14. and xxii. 13. Numb. xxx. 9.) The Reason why the Law requires a Bill in this Case seems to be, because it was a deliberate Act, and might after due Consideration possibly prevent the Divorce, to which they would be more prone in an angry Fit of Passion, were it to be done hastily by a Word, ordering them to be gone. After this Bill of Divorcement both Man and
and Woman might marry; but if the Woman married, and her second Husband died, she was for ever excluded from returning to the first (ver. 4.) Under the Gospel, which teaches us a Religion of a more spiritual Nature, this Law does not take place, except in the Case of the Wife's Adultery; and therefore the Argument which our Saviour makes use of against such Divorces, is from the primitive Institution of Marriage, by which Husband and Wife were made one Flesh, which nothing could dissolve but Adultery (Mat. xix. 3—10.)

By the Law of Moses, Adultery (that great Reproach of the married State) was capital: But it makes a Distinction in the Case of Adultery committed after Parties are betrothed, but before compleating of the Marriage, and after the Marriage is actually compleated; for the Esposals among the Jews were very early, and sometimes a long Space interven'd betwixt that and the Consummation of the Marriage. All criminal Commerce with other Men, after Esposals, was reckoned Adultery, as well as after Consummation, and in both Cases it was capital; only in the first Case the Punishment was Stoning, as appears from Deut. xxii. 20. for that plainly has a regard to a Woman that proves false after she is contracted to her Husband; simple Fornication could not have afforded him this capital Action. Famar was guilty of this sort of Adultery, who appears to have been espoused to Shelab, and therefore she was condemned to Death by Judab as Head of the Family; tho' when he came afterwards to understand that it was himself was the Party guilty, the Execution of the Sentence, it's probable, was suspended (see Gen. xxxviii. 11, 14.) If the Woman was a Slave the Punishment was only Scourging (Levit. xix. 20.)

It's
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It's said of Adultery after Marriage, that the Adulterer and Adulteress shall surely be put to death (Levit. xx. 10.) which Words, tho' they do not point out the particular kind of Death, yet that indefinite Way of speaking is commonly interpreted by the Jewish Doctors of strangling, as the Words, Their Blood shall be upon them is of stoning. But if the Daughter of a Priest prov'd an Adulteress, she was to be burnt (Levit. xxii. 9.) which was the forefit Punishment among the Jews. And indeed a greater degree of Virtue may be expected from the Daughter of a Priest, as on the other hand it cafts a greater Reproach on her Father, whose Reputation suffers more by it than another's.

It has been questioned whether a Man could marry a Woman, after the Death of her Husband, with whom he had committed Adultery in the Husband's Lifetime. This was the Case of David and Bathsheba, the Legality of whose Marriage is much disputed: But as there is no express Law prohibiting it, the Marriage was certainly valid. Bathsheba is frequently in Scripture call'd the Wife of David; and Adonijah who claim'd the Succession before Solomon (because he was the Elder Brother) never objected to him, that he was spurious and illegitimate.

Tho' Marriages with Eunuchs were useless and unprofitable, yet in so far as they hindred the Woman from Propagation with others, it was a detriment to the Publick, and therefore there was an express Law forbidding it (Deut. xxiii. 1.) In which Text, as in most other Places of Scripture, the Expression, Shall not enter into the Congregation of the Lord, is to be understood of contriving Marriages with the Israelites; for none were hindred from being Proselytes, or from having the benefit of the publick Worship of God.
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Under the Laws relating to Husbands and Wives, may be comprehended all the Prohibitions in the Law concerning unlawful Copulations. It's a false notion of some, that Fornication was not prohibited under the Old Testament, because that Word is not expressly mentioned in the Decalogue, or in the Judicial Laws given to the Jews; whereas the Accounts we have relating to it plainly shew the contrary. This one Sin is said to fill the Land with wickedness (Levit. xix. 29.) the words are, Do not prostitute thy Daughter to cause her to be a Whore, lest the Land fall to Whoredom, and become full of wickedness. The Prohibition of this Crime is connected with that which is the most shocking that can be named, There shall be no whore of the Daughters of Israel, nor a Sodomite of the Sons of Israel (Deut. xxiii. 17.) Nor was the Hire of a Harlot so much as to be admitted into the House of the Lord (ver. 18.) that is, the Gain made by this Guilt could not so much as be applied to a Sacrifice in order to make Atonement for it.

It was upon the Supposition of this Sin being criminal and forbidden, that we find a Distinction made by the Jewish Law betwixt the Case where the Woman is enticed and consents, and where she is ravished. The first Case is mentioned in Exod. xxii. 16. there the Man was to endow her to be his Wife, that is, to pay her such a Dowry as would render her fit to be his Wife if both of them could agree; for it does not oblige him to take her to Wife. But in the Case of a Rape, the Man underwent a threefold Punishment, First, He was oblig'd to marry her; Secondly, He was to pay her Father fifty Shekels of Silver: And Thirdly, He was depriv'd of the common Benefit of divorcing her, so that he could not put her away all his days (Deut. xxii. 28, 29.)

The first Instance of this Sin that we find mentioned in Scripture, is in the Case of Dinah. The Guilt
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Guilt contracted thereby, and the Shame consequent thereupon was so grievous in the Eyes of her Brethren, that they destroyed a whole City in revenge of it; and all the Apology they made was, Should be dealt with our Sister as with a Harlot? (Gen. xxxiv.) The Case of Zimri and Coebi is sufficiently known, and the Punishment they suffered for the Commission of this Crime by the Hands of Phinehas, whose Zeal in this was highly commended and rewarded by God (Numb. xxv.) That Fornication was a principal Part of the Guilt, which drew down the Judgments of God upon the Children of Israel for their Whoredoms with the Daughters of Moab (Numb. xxv. 1.) is sufficiently evident from the Testimony of St. Paul (1 Cor. x. 8.) And lastly, This was one of those Crimes, which deprived Eli's Family of the Priesthood, and for which both his Sons were cut off in one Day; the words are, Because they made themselves vile, and be (Eli) restrain'd them not (1 Sam. iii. 13. see Chap. ii. 22.) Had that Criminal Commerce, by which they made themselves vile, been with married Women, their Father needed not to have chastised them, for Death had been their Punishment by Law.

All unnatural Commixtions either of Man with Man call'd Sodomy, or with other Creatures of a different Species, are prohibited under the Pain of utter Excision (Levit. xviii. 22, 23, 29.) And it's very likely that the Laws which relate to the Plowing with an Ox and an Ass in the same Yoke (Deut. xxii. 10.) The wearing of Clothes made of Linen and Woollen (ver. 11.) The prohibiting of Cattle to gender with different kinds, and the sowing different Seeds in the same Field (Levit. xix. 19.) were Emblematical, and made with a view to discourage all promiscuous Co-pulations: For the Jews were a People governed more by the Impressions of Sense, than the Light of Reason;
so that under the Appearance of these seemingly low Precepts, Obligations are contain’d of a more exalted Nature.

As to the Laws concerning Parents and Children, the chief are these: First, The Law of Primogeniture mentioned in Deut. xxvi. 17. which I have already observed was a Custom antecedent to this Law (Gen. xxv. 31.) The Privileges annex’d to it, before and after the Law of Moses were these; The First-born were consecrated to the Lord (Exod. xiii. 1, 2.) that is, were to officiate for the Family as Priests in Services to God: But when the Israelites grew numerous, and divine Worship was perform’d in publick Assemblies, then it was necessary that a particular Order of Men should be set apart for this Work; therefore God in place of the First-born took the Tribe of Levi to attend upon him (Numb. iii. 12.) The Occasion of which was their laudable Zeal against their idolatrous Brethren in the Affair of the molten Calf (Exod. xxxii. 27, 28.) So that God turn’d away the Curse against Levi (Gen. xlix. 7.) into a Blessing. After which the First-born were to be redeemed at a certain Rate, which was part of the Priest’s maintenance (Numb. xviii. 15, 16.)

The next Privilege was, that they succeeded in the Government of the Family; by which they had a superior Power over all descended from that Family, after the Division of the Israelites into their respective Tribes, and are therefore call’d Heads of Families; and generally they succeeded in the Kingdom, during the Regal Authority (2 Chron. xxvi. 3.) And Thirdly, They had a double Portion allotted to them (Deut. xxii. 17.) This was given, to the end they might be the better enabled to support the Dignity of the Primogeniture; for the Family was to subsist in his Person, and to be call’d by his Name. Thus we see that Reuben, who was Jacob’s eldest Son, forfeited his Right of Primo-
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Primogeniture in all the above Particulars, on account of defiling his Father's Bed (1 Chron. v. 1, 2.) So that Simeon, who was the next, ought regularly to have succeeded; but because of his Cruelty to his Brother Joseph, the Priesthood, which was the nobler Dignity of Primogeniture, was transferr'd to Levi the third Son, the double Portion to Joseph by his two Sons being assumed equally with the other Sons of Jacob; and the Kingdom or Government to Judah, so far at least that the Chief Ruler, viz. the Messiah, came of him.

To this Right of Primogeniture Elisba possibly may allude (2 Kings ii. 9.) where Elijah, just before his miraculous Translation into Heaven, asks Elisba what he should do for him. To which Elisba answered by deferring, that a double Portion of the Spirit might be dispens'd to him: For since God was pleas'd to adopt him to be Elijah's Successor, he thereby became his Heir as it were in the prophetic Office, and so might expect a double Portion of the Spirit as the Privilege of Succession.

The Curfing of Father or Mother was Death, and was punish'd by Stoning, which (as I formerly observ'd) was generally the meaning of the Words, His Blood shall be upon him (Lev. xx. 9.) A stubborn and rebellious Son, who, after all Pains and Admonitions us'd by his Parents, is hardened in his Iniquity, and to his Disobedience adds other gross Immoralities, was to be summoned before the Judges; and if convicted by the Testimony of his Parents (which in this Case was taken for a sufficient Evidence) he was to be stoned (Deut. xxii. 18, 19, 20.) To this may be refer'd the Laws, which relate to the Respect due to Magistrates (Exod. xxii. 28.) and the aged (Lev. xix. 32.)

The Laws which concern Masters and Servants are principally these following. The Wages of Servants...
were appointed to be paid whenever due, so that a
Day-Labourer was to be paid before Sun-Set if he re-
quir'd it (Levit. xix. 13. Deut. xxiv. 14, 15.) by
which last Text the Refusing it, is deem'd Oppression and
a crying Sin, because the Maintenance, perhaps, of his
Family depended upon it. Servitude or Slavery was in
use among the Jews, but none were allowed to be perpe-
tual Slaves except Strangers, that is such as were not
Jews by Descent (Levit. xxv. 44, 45, 46.) for these
became the proper Goods of their Masters for ever.
It was possible however for such to procure their Li-
berty, either by purchasing it themselves, or by their
Friends, as may be infer'd from the parallel Cafe
mentioned in ver. 47, &c. or by a voluntary dismif-
mission of their Master, or in the Cafe mentioned in
Exod. xxii. 26. where the Loss of an Eye or a Tooth
by the Master's Severity entitles such a one to his Li-
berty.

Such as were Jews by Descent had a Power to sell
themselves for a certain time, if they were reduced
to extreme Poverty (Levit. xxv. 39, &c.) Others
were sold by their Parents to relieve them in their
Distresses (as in Exod. xxii. 7, 8.) and others by the
Court of Judgment, when they had committed Theft,
and were not able to make Satisfac'tion (Deut. xv. 12.)
These were to serve their Masters six compleat Years,
and in the seventh they were to be at liberty. But
because what they got in their six Years Service, was
wholly their Masters, and that it was Poverty which
generally brought them into that State, therefore the
Jewish Law mercifully provides, that their Masters
should give them something for their more comfor-
table Subsistence when they became Freemen (ver. 13,
14.) If such a Servant, however, was not willing to
part with his Master, but to continue with him, then
he was brought before the Judge, and upon his de-
claring so, His Ear was bor'd through with an Awl,
in token that he was fix'd in his Service, after which
he
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he continued until the Year of Jubilee (Exod. xx. 5, 6.) to which the Psalmist alludes (Ps. xl. 6.) 
Mine Ears hast thou bored (for so Interpreters say, that it is in the Hebrew) meaning, that he was devoted to God's Service.

Under this first head of the Judicial Laws, relating to Persons in their private Capacity, may be reduced all the Laws given to the Jews, which import Acts of Charity or Mercy. These were truly divine, and suitable to the Goodness and Bounty of the great Lawgiver: Such are the Laws relating to the Poor, of whom no Pledge was to be detain'd for lending him Money, that serv'd for the Preservation of his Life or Health (Deut. xxiv. 12, 13.) or was necessary for the earning Bread for himself and Family, as the upper and nether Mill-stones (Deut. xxiv. 6.) The Poor were to have the Gleanings in Estates and Vineyards, when the Harvest and Vintage were gathered in, and the Corners in the Fields were to be left uncut for their use (Levit. xix. 9, 10.) The Sabbatical Year which was every seventh Year (during which time the Ground was to lie fallow) was among other things calculated for the Benefit of the Poor. Whatever Fruits grew of themselves that Year, either out of Seeds fallen the Year preceding, or from the old Root, were to be in common to the Poor and every one else (Exod. xxiii. 10, 11. Levit. xxv. 1—8.) For God being the supreme Proprietor of Heaven and Earth, all held their Property upon the Tenure God was pleas'd to appoint.

Particular Care was also taken of Widows, Orphans, and Strangers. Of the first two, it's said, that, if any afflicted them, God would take their Cause under his special Protection (Exod. xxii. 22, 23.) And as to Strangers, they were not to be vex'd by upbraiding them with their former Heathenish State, nor to be oppress'd and over-reach'd in Dealings with...
with them (Exod. xxii. 21.) which Precept, as the Jews observe, is inculcated one and twenty times in Scripture, on account, say they, that themselves were Strangers in Egypt: The Deaf, tho' insensible of the Injury, were not to be curs'd; nor was a Stumbling-block to be laid in the way of the Blind, who could not avoid it (Levit. xix. 14.)

Nor were the very brute Beasts forgotten in the Laws of Mercy and Compassion: The Law forbade the muzzling of the Ox which trode out the Corn (Deut. xxv. 4.) for this Treading out the Corn with the Feet of the Ox, or with Cart-wheels drawn by Oxen, was the only Method they us'd of old to thresh out their Corn. Now as the Labourer was worthy of his Hire, so was the Ox of his Meat for his Work, which the Muzzling of him hindered: And this the Apostle makes use of as an Argument, that we should be kind to those who labour in the Work of the Ministry, for the Salvation of our Souls (1 Cor. ix. 9.) A wandering Ox was to be brought back into the way (Exod. xxiii. 4.) and an Ass that lay under his Burden was to be helped (Deut. xxii. 4.) And if any Man digg'd a Pit on the High-way, and neglected to cover it, in case any Beasts sustaine'd damage thereby, he was oblig'd to make it good to the Owner (Exod. xxi. 33, 34.)

Nay God was pleased by some Laws to preserve the very Health of Man, and prevent what might annoy it: Thus a leprous Person was to be banish'd all Society, to prevent the spreading of so contagious a Distemper (Levit. xiii. 46.) And so we see that, during the Siege of Samaria, there were four Lepers turn'd out of the City (2 Kings vii. 3.) To this Head some do refer that Law, Not to beil a Kid in his Mother's Milk, which they make a Precept of Health, pretending that it is gross Nourishment; but I rather think it was to prevent all Communication with Heathens.
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Heathens and Idolaters in their publick Feasts, among whom it was said this Dish was in great esteem. The Security of People's Persons was also mercifully provided for, by appointing Battlements to Roofs of Houses which were usually flat (Deut. xxii. 8.) And even care was taken to preserve the People's Reputation by that Law against Tale-bearers (Levit. xix. 16.) It's by such that Peace and Concord in a Family is often destroyed; for the Jews say that a backbiting Tongue does mischief to three, viz. to him that speaks, him that hears, and him of whom it speaks.

The second Branch in the Division of the Judicial Laws abovementioned, concerns the Publick and the Commonwealth of the Jews, such as these which relate to Magistrates and Courts of Justice, to Contracts and Bargains, to Estates and Inheritances, and to Executions and Punishments.

With respect to Magistrates or Judges the Mosaical Laws strictly insist upon the Qualities of Uprightness, Patience, Impartiality, Deliberation, and Compassion in those who sit in Judgment: To this purpose is that Precept in Levit. xix. 15. Ye shall do no Unrighteousness in Judgment, thou shalt not respect the Person of the poor, nor honour the Person of the mighty. The Meaning of which is, that they were to have an equal Regard for the Plaintiff and Defendant, without respect to their Circumstances, so as upon no Account to prefer the one to the other. The Words of St. James (Chap. ii. 2, 3, 4.) are an excellent Comment upon the foregoing Text, to which I refer the Reader: It's said (Exod. xxiii. 2.) Thou shalt not follow a Multitude to do evil, neither shalt thou speak in a Cause, to decline after many to wrest Judgment: Importing that Judges were not to be deterred, either by the People (call'd a Multitude) or by mighty Men (call'd many) to pronounce a false Judgment: And it follows (ver. 3.) Neither shalt thou countenance a poor Man in his Cause;

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and (ver. 6.) Thou shalt not wrest the Judgment of thy
Poor in his Cause; for as they might not favour a
Man because he was poor, so much less might they
wrong him: And it follows (ver. 8.) Thou shalt take
no Gift, no not to absolve the Innocent, or condemn
the Guilty; and the Reason is subjoin'd, for a Gift
blindeth the Wise; such dangerous Presents made to a
Judge, are apt to cast a Mist (as we speak) before his
Eyes, and thereby corrupt his Understanding. This
was the Complaint against Samuel's two Sons (2 Sam.
viii. 3.) They took Bribes, and perverted Judgment.

As to Witnesses the Law was, that one single Wit-
ess should not be received against any Person (Deut.
xvii. 6. and xix. 15.) If a Person swore falsely against
another in Matters which touch'd his Body or his Life,
then he was to suffer the same kind of Punishment
which he intended to have brought upon another, if
his Testimony had not been disprov'd (Deut. xix.
16, 17, 18.) If a Person swore falsely in Matters of
Trust (as in the Case of Goods deposited, &c.) he was
to restore the Principal, and add thereto a fifth part
more (Levit. vi. 5.) besides his being punished for
Perjury: But of these I shall have occasion to speak
more particularly under the Title of Courts of Justice.

As to what relates to Contracts and Bargains, they
were in general commanded not to defraud their
Neighbour, or rob him (Levit. xix. 13.) The first
seems to have a Reference to private and under-hand
Cheating, the other to a more open and avowed Op-
pression: In particular they were forbidden to keep
diverse Weights, (Deut. xxv. 13.) so as to buy with
the great and sell out with the small; and diverse Mea-
sures (ver. 14.) that there might be no Deceit in that.
He that measures and weighs, acts the Office of a
Judge, and therefore it is that Moses says, Ye shall do
no Unrighteousness in Judgment, in Mete-yard, in Weight,
or in Measure (Levit. xix. 35.) And that they might
have
have such just Weights and Measures among them, the Standard of these was kept in the Sanctuary, (as appears from 1 Chron. xxiii. 29.) There are several Directions given (in Exod. xxii. 7—16.) concerning things deposited, or hired, the Sum of which is this; He that takes a Neighbour's Goods to keep, and hath no Profit thereby, doth a Kindness to his Neighbour, and therefore is not to bear the Loss of them, which must therefore fall upon the Owner himself; but he that receives a Benefit by keeping them, or has the Use of them, must make them good if they be stolen; or if the Owner and Keeper equally partake of the Profit, they must equally bear the Loss; to which the Roman Law does exactly agree.

Tho' the Jews were allowed to take Pledges in security of Money lent, under the Limitations before-mentioned, yet they were forbidden to take Usury of their Brethren the Jews, but they might take it from Strangers (Deut. xxiii. 19, 20.) Now by Usury in Scripture, we are not simply to understand an Excess of Interest above what the Law allows (which is the common Acceptation with us) but whatever is taken for the Use of Money, be it less or more, or in what kind forever. Thus we see upon the Return of the Jews from their Captivity, many of the People being zealous in the building the City and Temple of Jerusalem, grew poor for want of Time to earn a Living for their Families, so that they were oblig'd to borrow from the Rich for their Support; and pay'd Usury for what was thus borrowed (Nebem. v.) But upon Complaint to Nebemiaab (their Governor at that time) all that was demanded on this Account was appointed to be restored.

Some have thought this Law against Usury (by which I mean the legal Interest allowed by the municipal Laws of any Country) strictly binding upon Christians, and affirm that it is a moral Precept, and
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and for that Reason obligatory: But as it's no ways contrary to Justice to take a moderate Interest, agreeable to what the establish'd Laws do allow, and that it's fully as reasonable, that the Lender should contract for a part of the Gain and Advantage, which the Borrower may make of his Money, as a Landlord may demand Rent for the Profit a Tenant may make of his Land, this Prohibition of Usury cannot properly be said to be a moral Precept, and so binding upon Christians; the rather that the very Law itself gives an Allowance to take Usury from Strangers, which God would never have suffered, had Usury been morally evil in itself: Indeed when this Allowance is abus'd beyond the Laws of a Land, and Advantages are taken of Peoples Necessity, it's highly criminal.

To prevent all unjust Dealings in Contracts and Bargains, the Jews had that Golden Rule given them by God, which Equity and the Precepts of our Saviour make binding upon Christians, viz. To love our Neighbour as our self (Levit. xix. 18.) that is, to deal with him as thou wouldst have him deal with thee. This, with the Love of God, our Saviour makes the Sum of the Law (Mat. xxii. 37---41.) as does the Apostle Paul (Rom. xiii. 8.) The Jews indeed by Neighbours understood only an Israelite not a Stranger, contrary to Levit. xix. 34. For the Word Neighbour, no doubt, comprehends every one with whom we have any Dealing or Conversation, as appears by the tenth Commandment, which forbids to covet their Neighbour's Wife, which did not give them leave, sure, to covet the Wife of a Gentile, provided they did not covet the Wife of an Israelite: And thus our blessed Saviour makes this Command of loving our Neighbour as our selves, to reach all Men with whom we have to do (Luke x. 27---38.)

The Laws in relation to Estates and Inheritances, were chiefly these following: No Man could by Con-
tract or any Deed of Sale absolutely convey away his Estate for ever, or transfer to another what is call'd in the Civil Law, plenum fundi Dominium (Levit. xxv. 23, 24.) for all Possessions return'd to the first Owner in the Year of Jubilee, which was every fiftieth Year (ver. 10---14.) by which Means the Estates of the Israelites were so fix'd, and their Possessions so entail'd, that the right Heir could never be wholly excluded from his Estate, nor no Family could either ruin itself, or grow too rich: For this Law provided against such Changes, revoking once in fifty Years all Alienations, and placing every one in the same Condition wherein he was at the first. By which means Ambition and Avarice were retrench'd, and every Man applied himself carefully to the Improvement of his Inheritance, knowing it could never totally go out of his Family.

This was the Reason why the Jews were so punctual in keeping exact Genealogies, viz. that they might be enabled the better to prove their Right to the Inheritance of their Ancestors: And it's worth observing, that God was pleas'd to order Matters so with relation to the Jews, that they could not be altogether depriv'd of the Means for preserving their Genealogies, by not suffering them to continue in Captivity out of their own Land for the space of two whole Jubilees; for they were but seventy Years in Babylon, in which short time their Genealogies could not be easily confounded; especially since several who saw the first Temple burnt, lived to see the second begin to be rebuilt; and therefore it is that we find a Register of the Genealogy of many of the Families, that return'd from the Babylonish Captivity, mentioned in Ezra ii. and Nebem. vii.

The Appointment of the Year of Jubilee, necessarily drew along with it an Exactness in Genealogies; for since by that Law all Inheritances reverted in that Year
Year to the first Owner, not only every Tribe kept their Genealogies, but also every Family in each Tribe was punctual in this, for the sake of the particular Inheritances allotted to them, whereby every one could clear his Pedigree, and make out his Right to the Inheritance of his Ancestors, upon the doing of which he was re-instituted in his Possession, so that every one’s Interest (which is often the strongest Motive) oblig’d them to preserve their Genealogies. It was by means of these Genealogies, that it was certainly known of what Tribe and Family the Messiah was when he was born; so that it’s very probable, that God in his infinite Wisdom might have this View in the Appointment of the Year of Jubilee; for since the Messiah was to be born of the Seed of Abraham, of the Line of Isaac, of the Tribe of Judah, and of the Family of David, it was necessary some way should be provided for ascertaining that Descent, to the end that, when the Fulness of Time should come for the promised Messiah to appear in the World, he might by this means as easily and certainly prove his Lineal Descent from Abraham, as we can do ours from our immediate Parents, and which we find actually done in the Accounts given us by the Evangelists (Matt. i. Luke iii. 23—38.)

There was not the least Injustice in this Law of Restitution upon the Year of Jubilee; for to be sure all Bargains and Contracts relating to Inheritances, were made with a view to this. The Purchaser no doubt gave a greater or less Price, according as the number of Years betwixt the Purchase and the Jubilee was more or fewer; and therefore it’s said (Levit. xxv. 15.) according to the number of Years after the Jubilee (that is, Years gone since the last Jubilee and remaining till the next) Thou shalt buy of thy Neighbour, and according to the number of Years of the Fruits (that is deducting the Sabbatical Years in which there were
were no Fruits to be reaped) be shall fall unto thee:
And to make it yet plainer, that the Price was to
rise and fall upon the above Accounts, it's said ver.
16. According to the multitude of Years thou shalt increase
the Price thereof, and according to the fewness of Years
thou shalt diminish the Price.

Since this Law therefore provided, that every one
should be repossest of his Inheritance on the Year of
Jubilee, it may be thought that Naboth was too
ebrurish in refusing to sell King Ahab his Vineyard:
But then it should be considered, that as it is natural for
all Men to love and value the ancient Possessions that
have been in their Family, so no doubt he consider-
ed with himself, that, if meerly to do the King a
Pleasure, he should part with it out of his Hands,
especially to be made a Garden, and so be annex'd to
the Palace Royal, it was not likely that he or his
Posterity should ever be able to recover it again from
the Crown, as from a private Person, so that in this
Act he should both injure his Posterity, and offend
God, as being directly contrary to the Law (Levit.
xxv. 23, 24.) which he, being a pious and religious
Man, durst not adventure to do.

On the other hand it may be ask'd, how could
Solomon without violating this Law pretend to give
Hiram twenty Cities in the Land of Galilee (1 Kings
ix. 11.) To this some have replied, that Solomon ei-
ther, did not give Hiram a Property and a perpetual
Right to these Cities, but only assigned him the Pos-
session of them for a time, until the Debt was paid,
which Solomon had contracted for the several Sup-
plies he had from him, while he was building the
Temple; or perhaps Solomon did not give Hiram any
more than his own Royalties over these Cities, and
the Profits he received from them, which he might
justly do; and which according to the Taxes then im-
pos'd (Chap. xii. 4.) were not inconsiderable: But
there is no Occasion for these far-fetch'd Solutions, when the Scripture expressly tells us, that these Cities were not in the Territories of Israel (Josh. ix. 25.) nor inhabited at that time by the Israelites (2 Chron. viii. 2.) some of them were conquered by the King of Egypt, who gave them to Solomon as a Portion with his Daughter, and others by Solomon himself, who no doubt had a Right to dispose of these Cities conquer'd in War; and this may be one Reason why he gave these rather than other Cities, because they were certainly in his Power to give, when others perhaps were not.

By virtue of this Law therefore the Land returned in the Year of Jubilee to the first Proprietor for Nothing: It was also provided, that if any Man, whose Poverty had forc'd him to sell his Land, grew afterwards so rich, that he was able to redeem it before the Year of Jubilee, he was permitted so to do, and the Buyer could not refuse it, which is the meaning of the Words mentioned in Levit. xxv. 24. But then the Jewish Doctors do justly interpret it, that this was to be done honestly and bona fide, by which they mean, that he was not to borrow Money of another to redeem it, nor sell other Land to redeem that which he had sold before, both which they looked upon as Frauds. Now the Ceremony us'd in redeeming Lands is mentioned in Ruth iv. 7. which was this; the Man from whom it was redeem'd pull'd off his Shoe and gave it to his Neighbour, thereby signifying by this Cession, that he made over his Right of possession or going upon that Land as Owner of it, to the Person to whom he gave his Shoe.

Another Law relating to Inheritances, whereby their several Allotments were kept unalienable, and fix'd in the Tribe to which they belong'd, was, that Heiresses were confin'd to marry those of their own Tribe (Numb. xxxvi.) But as nothing of this kind could
could affect the Levites, who had no Inheritance, we find they married into any Tribe indifferently; and therefore Elisabeth might be nearly related to the Virgin Mary, tho' the former was of the Tribe of Levi, and the latter of the Tribe of Judah (Luke i. 36.)

In order to prevent Incroachments of one Neighbour upon another, and to preserve their Boundaries as regulated at the Division of the Land of Canaan, it was ordered that none should remove their Neighbour's Land-mark, which had been set in their Inheritance (Deut. xix. 14.) And this was one of the Curses they were bound to pronounce against such Transgressors, upon their Entrance into the Land of Canaan (Deut. xxvii. 17.)

In the Succession the Males were always preferable to the Females. If there were no Sons, the Inheritance was to pass equally to all the Daughters (Numb. xxvii. 8.) The Occasion of which Law was, that Zelophehad having died in the Wilderness, his three Daughters fearing, that they might be debarred from any Portion in the Land of Canaan, whereby their Father's Memory would be quite extinguished, applied to Moses, and he to God, who ordered that they should have a Portion, such as their Father would have been entitled to, had he been alive, because they stood in the place of their dead Father, and represented his Person, or as the Civil Law expresses it ob indutam defunctor Patris personam. See the Case and Decision in Numb. xxvii. 2—8. And according to this Decision and the general Law which followed thereupon (ver. 8.) we find that these three Daughters put in their Claim at the Division of the Land of Canaan, and had their Portion therein accordingly assigned to them (Josb. xvii. 2—7.)

Bashar had no Right of Succession to any Part of their Fathers Inheritance: Now tho' there is no express
express Law that regulates this, yet it may justly be inferred from what is said of Jepthab, who was undoubtedly a Bastard (for he is called the Son of an Harlot, and the Son of a strange Woman) that he could claim no Right of Inheritance, or share in his Father's Fortune (Judg. xi. 1, 2.) From hence some may be apt to call in question God's Dispensation in making Jepthab so great an Instrument of his Glory: But it should be consider'd that, tho' God hath prescribed Laws to Men, yet he is under none himself; for he can alter his Dispensations according to the Circumstances of Time and Conditions of Men. He dispens'd with the Reproach, which by the Law was thrown upon Bastards in this Case, when his People needed such a Deliverer, to shew that those who are basely born ought not to despise, but by a virtuous and good Life expect a Share of God's Blessings, being excluded from the Benefit of the Law, not by their own, but by their Parents Fault.

There are several Regulations to be found among the Judicial Laws concerning the Punishment of Crimes, besides these already mentioned. The Law which makes wilful Murder Capital (Exod. xxii. 12.) was to be executed by the Judge upon a legal Trial; but there was a Permission also given to the nearest of Kin (who is called the Avenger of Blood) to slay the Murderer wherever he found him, without waiting the Sentence of a Court: And thus we see that Absalom, who had committed a designed Murder upon his Brother Amnon, was every Moment in danger of his own Life; and as no City of Refuge could protect him in this Case, he was therefore forced to fly out of the Kingdom to his Mother's Father (2 Sam. xiv. 34.)

On the other hand, what more just and merciful Constitution could there be devis'd, than to ordain Cities of Refuge for the unfortunate Man-slayer to fly to,
to, thereby to avoid the Rage and ungovernable Fury of the deceased Persons Relations, who, according to the Customs of these Times, were wont immediately to revenge their Kindred's Death? This gain'd him time to prepare his Plea in his own Vindication, which, if it was found insufficient and the Man adjudged guilty of wilful Murder, according to the Tenor of the same Law, he could not be protected from being dragg'd even from the Horns of the Altar (Exod. xxii. 14.) for this was an Asylum before the Cities of Refuge were appointed. There were six Cities of the Levites appointed for Cities of Refuge to the Man-slayer (Numb. xxxv. 6—16.) And in order to his easy and safe Flying thither, the Ways were to be kept in sufficient good Repair, which is implied in these Words (Deut. xix. 3.) Thou shalt prepare the way, &c. In these Cities of Refuge the Man-slayer was safe, but he was obliged to remain there till the Death of the High-priest, after which he had Liberty to return home: If before that, he was found without the City, the Avenger of Blood might kill him (Numb. xxxv. 26, 27, 28.)

When it was uncertain who had murdered the Person slain, tho' there was no Law directing how to find it out, yet the Lord required an Expiation should be made by the Elders of that City, which lay nearest to the Person slain. This was to be done by taking an Heifer that had never been wrought, and cutting off her Head, and then washing their Hands over the Body of the Heifer, they were to repeat these Words, Our Hands have not shed this Blood, neither have our Eyes seen it, be merciful, O God, unto thy People Israel whom thou hast redeem'd, and lay not innocent Blood to their Charge (Deut. xxii. 1—10.) All this was to shew their Abhorrence of this unnatural Crime, and their Diligence in taking notice of a Murder committed to

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near their City: And since Murder is said to defile the Land, and bring down God's Wrath, it was necessary that some Expiation should be made in order to avert it: To this Law Pilate might possibly have some view, when upon condemning our blessed Lord (seemingly against his Judgment) he took Water and wash'd his Hands, saying, I am innocent of the Blood of this just Man (Mat. xxvii. 24.)

Theft was punished various ways by the Law of Moses. If the thing stolen was industriously conceal'd, perhaps by selling it or killing it, in that Case it was esteem'd more criminal, than if it had been found by him and alive. And therefore in the first Case he that stole an Ox was to restore five-fold, if a Sheep only four-fold (Exod. xxii. 1.) The Reason of the Difference betwixt an Ox and a Sheep seems to be, either because the last were commonly herded, whereas Oxen lay more exposed in Pastures by themselves, or because Oxen answered more Purposes of Husbandry, being useful in plowing, leading and treading out the Corn, &c. But if the thing stolen was found in the Hands of the Person who stole it, he was to pay only the Double, because in this Case there was greater Hopes of Discovery. If the Thief could not make Restitution he was to be hanged (ver. 3.) a Thief breaking up a House in the Night-time might with Impunity be kill'd (Exod. xxii. 2.) which is agreeable to the Roman Law concerning Fires nocturni; and the Reason, is, because it may well be thought he intended under the Favour and Advantages of the Night, to kill rather than lose his Booty. The Stealing of a Man was punish'd with Death (Exod. xxi. 16.) because of the Consequences attending such a Theft; for as no Israelite could buy him, he must have been sold to Strangers, by whom he was made a perpetual Slave. The same Punishment took place among the Romans, as appears from the Title de Plagiariis.
The *Lex Talionis* took place among the Jews as well as among the Romans, and is mentioned in *Exod. xxii.* 24, 25. And tho' this may seem to us, who live under a milder Dispensation, a rigid and severe Law, yet it was very necessary for restraining Acts of Violence among the Jews, who were of a quarrelsome and unruly Temper. And even the Law itself was often mitigated by the Judge, according to the Circumstances of the Parties and the Offence, and was ordinarily by Agreement commuted for a pecuniary Mulct; for it was with them, as by the Law of the twelve Tables, *Si membrum ruperit, ni cum eo pacet, Talio esto.*

The Punishment of Hanging was in use among the Jews; but Criminals were always put to death before they were hang'd up; as may clearly be inferred from *Deut. xxii.* 22. which speaks of being put to death, before being hang'd: And thus we see that the two Traitors who murdered Ishboeth were slain by David's young Men, and then hang'd up over the Pool in Hebron (*2 Sam.* iv. 12.) The Law was express, that if any Man was hang'd, he should be taken down before Sun-set, and buried that Night (*Deut.* xxii. 23.) Examples of which we have in the Book of *Joshua,* Chap. viii. 29. and *x.* 26, 27. But the Gibeonites not being Israelites thought themselves not oblig'd by that Law; and therefore we are told that the seven Sons and Grandsons of Saul, who were delivered up to them by David and hang'd, continued for many Days on the Gallows, until God was pleas'd to send Rain; during which Time it's said that Rizpah attended her Sons, who were two of that Number (*2 Sam.* xxi. 9, 10.)

We have no express Law mentioned in Scripture, appointing any particular Punishment for Treason, tho' in *Exod.* xxii. 28. the Israelites were commanded not to curse the Ruler of the People: But it appears,
pears, that by Custom Death and Conscripting of Estate was the Punishment of it; for we see that after Naboth had refus’d Abab his Vineyard, Jezebel fally accus’d him both of Blasphemy and Treason. The first indeed was Capital, and gave a religious Cloke to her Villany, but it would not answer her Purpose of seizing Naboth’s Vineyard, for in that Case his Estate went to his Heirs; and therefore it was necessary also he should be accus’d of Treason, call’d Blaspheming the King. Accordingly by the Instigation of that wicked Woman, Witnesses were procur’d, who fally swore that he was guilty of that Crime; upon which, after he was stoned, it’s said that Abab took possession of his Vineyard (1 Kings xxii. 9—17.)

The Third Branch in the Division of the Mo-saical Laws concerns Matters of a foreign Nature, as Peace and War, Dealings with foreign Nations, &c. It was not lawful to declare War or attack any City, until Terms of Peace had first been offer’d (Deut. xx. 10.) but there follows an Exception from this (ver. 15, 16, 17.) with relation to the seven Nations of the Canaanites, which were utterly to be destroyed without Mercy; and also with respect to the Amalekites (Deut. xxv. 19.) whereby the Command given by God with relation to them, in these Words, Write this in a Book, &c. (Exod. xvii. 14.) was there obeyed by Moses; for by that Book is meant the Book of the Law, in which Moses was to write this Precept concerning Amalek, and which accordingly he does in the fore-cited Place. Thus we see that the Lord commanded Saul utterly to destroy them (1 Sam. xv. 2, 3.) and it was owing to Saul’s Neglect of this Precept, and his sparing the King of the Amalekites (whom Samuel slew with his own Hands) and their Goods, that God transferr’d the Crown from Saul’s Family
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mily to David's (1 Sam. xv.) I shall have occasion hereafter in the fourth Book of this Treatise to speak of the military Discipline of the Jews, and therefore, to prevent Repetition, must refer the Reader to the Laws relating to Peace and War under that Title.

All I shall mention with relation to their Dealings with foreign Nations is, that the Laws of Nations, especially with respect to Ambassadors, were strictly observ'd by them. Any Breach of these was highly resented. The Scripture mentions a vile Indignity done by the King of Ammon to the Ambassadors of David (2 Sam. x. 1—6.) for which David besieged the City of Rabbah, and upon taking it put the Inhabitants to inexpressible Tortures (1 Sam. xii. 31.) thereby to terrify foreign Countries from breaking through the Rights of Nations; tho' it must be owned David carried his Severity too far, against Persons who probably had little or no Hand in the Affair.

The fourth and last Branch in the Division of the Judicial Laws, concerns such as secured the Honour and Interest of Religion, as the Laws against Idolatry, Blasphemy, Necromancy, Divinations, &c.

Many and severer are the Injunctions of the Mosaic Law against Idolatry and the Worship of Strange Gods: For besides the first and second Commandments in the Decalogue, it's expressly declared, that be who sacrificetb unto any God save unto the Lord only, shall be utterly destroyed (Exod. xxii. 20.) for Sacrifice being the principal Act of Worship in those Days, it includes all other Acts of divine Service. This is more fully extended and explain'd in Deut. xvii. 2, &c. where Idolatry is call'd the working of Wickedness, and an Abomination in Israel. If a private Person was guilty of it, he was to be stoned with Stones, as in this last-cited Place; if a pretended

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Prophet, or any other Person seduced another to Idolatry, they were in like manner to suffer Death (Deut. xiii. 1—10.) If a whole City was seduced, the Inhabitants were to be put to the Sword, and the City with all the Spoil of it to be burnt, and never to be rebuilt any more (ver. 12—18.)

Nay so careful was God (who knew the Inclination of his People to Idolatry) to prevent the smallest Approaches to it, that he forbid the Jews all the Customs and Ceremonies of the Pagans, which had any relation to their false Worship. Herodotus says, that the Arabians and the neighbouring People cut their Hair round in honour of Bacbus, who, they allege, wore his so. Upon this or some such account God forbids the Jews to round the Corners of their Heads (by cutting the Ends of the Hair on their Head, so as to make it look, as the Jews explain it, in the Form of the Hemisphere) or to mar the Corners of their Beards, by shaving it off (Levit. xix. 27.) which last Precept we see the Jews strictly observe to this day.

Another Custom among the Idolaters, was to make Incisions in their Bodies, and imprint upon their Flesh Marks made with Blood and other Colours: And the Scripture tells us, that the Heathenish Priests, when they sacrificed, cut themselves with Knives and Lances till the Blood gush'd out upon them (1 Kings xviii. 28.) which may be the Reason why God forbade his People, the making any Cuttings in their Flesh for the Dead, and the printing any Marks upon themselves (Levit. xix. 28.)

Nothing was more frequently practised in the Eastern Countries where Idolatry prevail'd, than the Building of Altars with Groves or Trees about them, which made the Place very shady and delightful in those hot Countries: They planted the Trees so thick, and they were so large and shady as to make the
the Place very dark and solemn; which made them
fitter for the Practice of these obscene and uncouth
Rites whereby the Devil was worshipped by them:
And therefore the Israelites were forbidden to plant a
Grove of any Trees near unto the Altar of the Lord
(Deut. xvi. 21.) Nothing is plainer in the holy Scrip-
tures than that these Groves related to Idolatry; for
all pious Princes took them away, and bad ones
planted them (see 1 Kings xviii. 4. 2 Kings xxiii.
14. 2 Chron. xiv. 3. and xv. 16.) And Groves
are frequently join'd with Statues and Images
(as in Deut. vii. 5. and xii. 3. 1 Kings xiv. 23.)
but of these I shall have occasion to speak more
particulary under the Titles of High-places and
Idolatry.

It was not only unlawful to set up the Image of
any Creature for Religious Worship, but it was also
contrary to the Laws of God to erect any Pillar or
Altar, or any such like Structure for publick Assemblies,
separate from the Common Altar for Worship, which
God had appointed, even tho' at these private Altars
they worshipped the true God (Deut. xvi. 22.) for the
Word Image there, is in the Margin of our Bibles call'd
a Pillar: And thus the Israelites, we see, understood
this Law, being ready to take up Arms against their
Brethren on the other side Jordan, when they heard
that they had erected an Altar there, but were ap-
peas'd when they understood that it was not intended
for Worship (Josh. xxii. 10—34.) For it was
thought of the greatest Consequence for preserving
the Purity of the Jewish Religion, that the Jews
should have but one common Place for Sacrifices,
and for that end should meet at that one Place thrice
in the Year at the three solemn Feasts, which is fre-
quently enjoind in Scripture (as in Exod. xxiii. 17.
and xxxiv. 23. Deut. xvi. 16.) Nor is it unlikely,
that God by this Appointment might have respect
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to the Unity of the Godhead in the Trinity of the Persons; to the preserving of which sacred Principle among the Jews this Regulation might have great Influence.

The Sin of Blasphemy was punish'd by Stoning (Levit. xxiv. 16.) Nor was there any Exception in this Case betwixt a Stranger and an Israelite. Benhadad the King of Syria and his Servants had blasphemed God, by telling Israel that their Gods were the Gods of the Hills (1 Kings xx. 23.) And therefore God promised to deliver him and his Army into the Hands of Abab (ver. 28.) This accordingly came to pass, which plainly shews, that he was appointed by God for Destruction, in order to be punished for his Blasphemy. But so far was Abab from punishing him as he deserved, that he treats him like a Friend and a Brother, dismisses him upon easy Terms, and takes his bare Word for the Performance, without the least Care for the Reparation of God's Honour; on which Account God threatened to punish Abab and his People (ver. 42.)

There were many sorts of unlawful Practitioners, who used Diabolical Arts among the Jews, as well as among the Heathens; these are distinguisht'd in Scripture by the Names of Diviners, Observers of Times, Inchanters, Witches, Charmers, Confulters with familiar Spirits, Wizards and Necromancers; of whom we shall treat more fully in Book iii. and shall here only observe, that by the Jewish Law all Dealings with them were prohibited (Levit. xix. 31. Deut. xviii. 10.) they were not to suffer a Witch to live (Exod. xxii. 18.) a Man or a Woman that had a familiar Spirit, or that was a Wizard, was to be put to death (Levit. xx. 27.)

Thus we have briefly mentioned some of the most remarkable Laws given by God to the Jews, for the Regulation of their Political State and Civil Government,
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ment. What concerns the various Forms and Rites of Worship prescribed by God, will come more properly to be spoken of in the following Book, which treats of their Religious Constitution and Government.

All these Laws given to the Jews go under the Name of their written Law, and are contain'd in the Five Books of Moses or the Pentateuch, call'd the Book of the Law: By these the Jews were govern'd for many Years after they were settled in the Land of Canaan; but when they came to have Kings (who, as Samuel told them by Commiission from God, would rule them in a tyrannical and arbitrary manner) the Law seems to have been almost totally neglected, insomuch that Jebushaphat the fourth from Solomon, who was a very great and good Prince, found it necessary to send several of the wisest and best of his Subjects, in company with some of the Priests and Levites, to go in circuit through the whole Kingdom, and take care that the People should be instructed according to the Laws, which had been dispens'd to them by God himself: These, we find, executed their Commission accordingly (2 Chron. xvii. 9.)

But in some of the succeeding Reigns, under a Race of wicked and idolatrous Princes, the Law was so utterly superseded, that the very Book of it, from whence the People us'd to receive their necessary and constant Instructions, was lost, till after a long time in the Reign of the pious King Josiah, it was found by Hilkiah the High-priest in the Temple, which Josiah had given orders to repair for the Worship of the true God (2 Kings xxii. 2 Chron. xxxiv.) That there was none other to be found at that time, appears from the Surprize which Hilkiah is said to be in at finding it, and the Grief which Josiah express'd at the hearing it read; for it's said that he rent his Clothes, and was struck with Horror and Aftoishment at the grievous Iniquity of his Family, viz. the Kings bis Predecessors, who had so shamefully
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shamefully departed from the Law of the Lord, and forsaken the Covenant of their God; and expressed at the same time a most earnest Desire of knowing how he should avenge for this grievous Neglect: All which do plainly shew that neither he nor Hilkiah had ever seen it before. And if the King and the High-priest, who were both of them Men of eminent Piety, were without this Part of holy Scripture, it can scarcely be thought that any one else had it.

But so religious a Prince as King Josiah did not leave this long unremedied; for by his Order Copies were forthwith written out from this Original, and search being made for all the other Parts of holy Scripture in the Colleges of the Prophets and elsewhere, Care was taken for Transcripts out of these also; so that from thenceforth Copies of the whole became multiplied among the People. However in a few Years after it happened, when Jerusalem and the Temple were destroyed by Nebuchadnezzar, this Authentic Copy of the Law, which was found by Hilkiah and by him laid up again in the Ark of the Testimony, was burnt and consumed also.

By this time, however, many Copies of the Law and of the Prophets, and of the other sacred Writings, were got into private Hands, which were carried by the Jews into their Captivity in Babylon: That Daniel had a Copy with him in Babylon is certain; for he quotes the Law in Dan. ix. 11, 13. and also makes mention, ver. 2. of the Prophecies of Jeremiah, which he could not do, had he never seen them. And after the Jews had return'd from their Captivity it's said (Ezra vi. 18.) that on the finishing the Temple the Priests were set in their Divisions, and the Levites in their Courses, as it is written in the Law of Moses. And in Nebem. viii. 1, 2. when the People call'd for the Law of Moses to have it read to them, they did not pray Ezra to get a new
new one dictated to them; but that he should bring forth the Book of the Law of Moses, which the Lord had commanded to Israel, which shews that it was then extant.

It was by Ezra then, that the Observance of the Law was first reviv'd after the Captivity. He is call'd a ready Scribe in the Law of Moses, having prepar'd his heart to seek the Law of the Lord, and to do it, and to teach in Israel Statutes and Judgments (Ezra. vii. 6, 10.) It was not from any quickness at writing out the Law, that Ezra was call'd a ready Scribe; for by this time he was an aged Man, and could not be renown'd for any Perfection this way, if it could be reckon'd such; but it was for a ready Explaining the things contain'd in the Scriptures, that Ezra was so famous. From him this part of the Office of the Scribes in the Jewish Government, seems to have taken Rife; for we find that it was their Employment, to interpret, expound and comment upon the Law in the Schools and Synagogues of the Jews: And thus our Saviour is said to have taught the People, as one having Authority, and not as the Scribes (Mat. vii. 29.) which plainly shews, that these Scribes were not Transcribers, but Teachers and Expounders of the Law, tho' they did not do it with a proper Authority.

These Doctors of the Law (for so they are called Luke ii. 46. Acts v. 34.) had different Appellations according to the Ages in which they lived; sometimes in Scripture they go under the Name of Scribes, sometimes Those who sat in Moses's Seat, and sometimes they are call'd Lawyers. Hence Lawyers and Scribes are convertible Terms in the Gospel, and both of them do there signify the same sort of Men. And thus we find the same Person, who in Mat. xxii. 35. is call'd a Lawyer, is in Mark xii. 28. said to be one of the Scribes. But in these latter times the general Name
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Name of Rabbi, is that only by which their learned Men are distinguisht: For since they were expell'd out of Mesopotamia by the Mahometan Princes, where (as we are told by Historians) they enjoyed all their High Titles, the greatest Number of them have flock'd into these Western Parts, especially into Spain, Portugal, England, Holland and France; and from that time all the pompous Titles they affected in the East, have been dropped, so that now they retain none but that of Rabbi (which was also a Title they assum'd in our Saviour's time) excepting only that those of them who now minister in their Synagogues are call'd Cbacam's, i.e. Wisemen.

Besides the written Law contain'd in the five Books of Moses, the Jews hold another, which they call their Oral or Traditionary Law; both which they say were delivered by God to Moses from Mount Sinai, and that the first was only committed by him to writing, but that the other was delivered from Generation to Generation by the Tradition of the Elders. Now tho' there are many things with relation to this Traditionary Law, which appear altogether fabulous, yet as there is frequent mention made by Commentators on the Bible of the Jewish Talmud, which contains this Traditionary Law, and very often Passages of it referr'd to, which sometimes tend to illustrate obscure Places both in the Old and New Testament, I hope it will not be unacceptable to the Reader, if I conclude this Chapter with a short Account of the Traditionary Law of the Jews, as it is now, and has been for many Ages past, held in so great Veneration by them.

The Account which the Jews themselves give of it, is this; they say that, when Moses was with God in the Mount, he gave him a double Law, one of which is recorded in the holy Scriptures, together with their History in the Pentateuch; the other containing the Sense...
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Sense and Explanation of the former, was delivered down from one Generation to another by the Tradition of the Elders: And to make this pass the better, and to prevent any imaginary hazards that might attend the Transmission of this Oral Law, they say, that when Moses came from the Mount into his Tent, he repeated both the written Law and the Explanation of it, first to his Brother Aaron, then to Ithamar and Eleazer his Sons, then to the seventy Elders, and lastly to all the People, the same Persons being all this while present, so that Aaron heard it four times recited. Moses being gone out, Aaron (say they) repeated it over to them again. By this means Aaron's two Sons (Ithamar and Eleazer) having heard it as often as their Father, they made another Repetition of it, the seventy Elders and all the Congregation being still present; by which means these Elders came to hear it four times, and they repeating it again to the Congregation, they came also to hear it four times, viz. once from Moses, then from Aaron, thirdly from his Sons, and lastly from the seventy Elders; after which, say they, the Congregation broke up, and every one went home and taught it to his Neighbour.

The Jews held both these Laws to be of the same Authority, as having both of them the same divine Original, and therefore they thought themselves as much bound by the one as the other, or rather much more by the Traditionary or Oral Law: For the written Law is, they say, in many Places obscure, scanty and defective, and could be no perfect Rule to them without the Traditionary Law, which containing (according to them) a full, compleat and perfect Interpretation of all that is written in the other, supplies all the Defects, and solves all the Difficulties of it: And hence it is a common Saying with them, that the Covenant was made with their Fore-
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Forefathers, not upon the Written, but upon the Oral Law; and therefore they do in a manner lay aside the former, to make way for the latter, and resolve their whole Religion into Tradition, having no farther Regard to the written word of God, then as it agrees with their traditio

nary Explications of it, tho' in many Particulars they are quite contradictory to it; which is a Corruption that had grown to a great height among them in our Saviour's time, for he charges them with it, and tells them, They made the word of God of none effect through their Traditions (Mat. xv. 6. Mark vii. 13.)

These Traditions came to be so numerous, by the continual Additions made thereto in the several Successions of their Doctors, that like a Snow-ball the further they roll'd down from one Generation to another, the more they gathered, and the greater the Bulk of them grew; so that they enlarged to so huge a heap, as to exceed the possibility of being preferv'd by the Memory: And therefore it was that one Rabbi Judah a learned Jew collected them into six Books, in which he digested all that hitherto had been delivered to them of their Law and Religion by the Tradition of their Ancestors; and this is the Book call'd the Mishna (or the Repetition) which is held by the Jews in great Veneration, as believing it to be delivered by God to Moses from Mount Sinai, and consequently of the fame Divine Authority with the written Word.

So soon as this was publish'd, it became the study of all their learned Men in Judea and Babylon, who employed themselves in making Comments upon it. These Comments they call the Gemara, that is, the Complement; because by them the Mishna is fully explain'd, and the whole traditio

nary Doctrine of their Law and Religion compleated; for the Mishna is the Text, and the Gemara is the Comment, and both to
gather
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together is what they call the Talmud: That made by the Jews in Judea, is call'd the Jerusalem Talmud; and that made by the Jews in Babylon, is call'd the Babylonish Talmud. These together make up a compleat Digest of all their Doctrines, Rules, and Rites, and is to them a full Body of Divinity and Religion; which to this day they observe with much greater Regard and Devotion, than the written word of God, the Talmud being to them in place of the Bible.

CHAP. IV.

Of the Congregational Assemblies of the Jews.

T appears from the holy Scriptures, that the Government of the Jews was of a threefold Nature, the first being that which took in, and related to the whole Tribes in general, within which as it were like another Wheel there mov'd a second, which was that of every particular Tribe; and within that again was included a third, which was that of the Cities belonging to each Tribe: And this Distinction appears to take place in all the Branches of their Government; I mean with respect both to their Congregational Meetings, their Courts of Justice, and the Persons concern'd in both. In this Chapter I shall speak of their Congregational Meetings, and in the following of their Courts of Justice, and the Persons thereto belonging.

According to the Distinction therefore above observ'd, the Congregations among the Jews were of three kinds; First, Of the whole People: Secondly, Of each particular Tribe; and Thirdly, Of the Inhabitants
tants in every City within these Tribes. The first or
great Congregation was a promiscuous Convention of
the whole collective Body of the People, or twelve
Tribes met together in one Place. These Congrega-
tions were frequently held in the time of Moses; be-
fore the Delivery of the Law we have mention made
of them. Thus God bids Moses speak unto all the Con-
gregation of Israel (Exod. xii. 3.) and to the Children
of Israel (Chap. xiv. 2.) But the most solemn Meet-
ing was at the Delivery of the Law by God from
Mount Sinai, mentioned in Exod. xix. and xx. for
that they were gathered together on that Occasion by
the special Command of God (who was their supreme
Governor, and exercis'd a Theocracy over them) is
plain from these two Chapters, and Deut. iv. 10. Ga-
ther me the People together, &c. (see Deut. ix. 10.)

The Occasions of calling these popular Assemblies,
besides the solemn Occasion just now mentioned, were
various; sometimes it was to read and repeat the Law
to them, or instruct them in it: After the delivery
of the Law from Mount Sinai to Moses, they were by
him communicated to the People thus assembled; for
it's said in Exod. xxxv. 1. Moses gathered all the Con-
gregation of Israel together, and said unto them, These
are the Words which the Lord hath commanded. And
thus we find Ezra after the Captivity read and ex-
plain'd the Law to the whole Congregation both of Men
and Women (Nebem. viii. 1, 2, &c.) Or Secondly, It
was to hear some solemn Charge; thus when God ap-
points Joshua to be Moses's Successor, he ordered Moses
to set him before Eleazar the Priest, and before all the
Congregation, and give him a Charge in their sight
(Numb. xxvii. 19.) And when David had summoned
one of these general Assemblies, he makes a Speech to
them in relation to the building of the Temple; Fur-
thermore David the King said unto all the Congregation,
&c. (1 Chron. xxix. 1.)
A third Occasion of calling together these popular Conventions was to implore the Mercy and Protection of God upon some important Emergency. So Samuel says, Gather all Israel to Mizpeh, and I will pray for you to the Lord (1 Sam. vii. 5.) In like manner we read that Jephthah, after he had agreed with the Elders of Gilead (who appear to have been deputed for this Purpose by all Israel assembled in Mizpeh, Judg. x. 17.) to fight the Battles of the People of Israel against the Ammonites, did in that Assembly utter all his Words before the Lord (Judg. xi. 11.) that is, in a solemn Prayer laid all that past before the Lord, and besought his Approbation. And we see the happy Consequences that attended the doing of this; for it's said (ver. 29.) That the Spirit of the Lord came upon Jephthah, by enduing him with an extraordinary Measure of Courage and Wisdom, and other Qualities, necessary to render him fit for being the Ruler of his People: When the impious and rebellious Obstinate of the Benjamites came to be known, it's said, All the Children of Israel went out, and the Congregation was gathered together as one Man unto the Lord in Mizpeh (Judg. xx. 1.) But as they neglected at first to ask Advice of God, before they attacked the Benjamites, or at least did not do it in a proper manner, and in the Place appointed, so we are told they were much worsted in their two first Attacks (ver. 21, 25.) But afterwards we see they went up to the House of God (ver. 26.) viz. Shiloh, which was near Mizpeh, where the Ark of God was, and there they fasted and offered Sacrifices, and enquiry'd of the Lord; and accordingly their Success in the third Attack answer'd their Desires.

Lastly, A fourth Occasion of calling these general Congregations of the People was, when any Matters of great Moment were to be transacted, such as the choosing of a Judge, or a King: And so we find in Judg. viii. 22. that the Men of Israel (met, it's likely, in a
general Congregation) said unto Gideon, Rule over us, &c. And thus Samuel call'd the People together unto the Lord in Mizpeh, in order to choose a King (1 Sam. x. 17.) And accordingly when Saul was declar'd to be the Person, All the People shouted, and said, God save the King, (ver. 24.) And we read that all Israel came to Shechem to make Rehoboam King after the Death of Solomon (1 Kings xii. 1.) They were also met together to determine about Peace and War, as we see in the two foregoing Instances of the War with the Ammonites and Benjamites. Again we find them call'd together for the Discovery of a guilty Person, who had drawn the Wrath of God upon the People, as in the accursed thing hid by Achab, mentioned at large in 1 Esd. vii. And to add no more they were call'd by Solomon at the Dedication of the Temple, and the removing the Ark from the House of David into the Holy of Holies (1 Kings viii. 2, 5, 22.)

As to the second sort of these Congregations which were held by each Tribe separately, tho' we have not so frequently mention made of them in Scripture as of the former, yet it plainly appears that there were such: Thus the Ephraimites resenting their not being invited by Jephtah into the War against the Ammonites, are said to have gathered themselves together, and to have call'd him to an account for it (Judg. xii. 1.) And each Tribe having Chiefs belonging to them, they no doubt could convene them upon all necessary Occasions, where the common Concerns of the Tribe requir'd it.

The same Inference may be made as to the congregational Meetings in the Cities within the several Tribes: We have express mention of that of Jerusalem (2 Chron. xxx. 2.) where we are told that King Hezekiah had taken Counsel, and his Princes, and all the Congregation in Jerusalem, to keep the Passover in the second Month: Of this notice was sent out into the Country
Chap. IV. of the Jews.

Country round about, and it's said, ver. 12. In Judah the Hand of God was to give them one Heart to do the Commandment of the King and the Princes, which plainly shews that the Men of that Tribe, who were not Inhabitants of Jerusalem, were Strangers to the Business, till it was communicated to them; so that the Congregation of Jerusalem, and the Congregation of Judah, must have been distinct.

While the Israelites were in the Wilderness, the Place of these general Meetings was at the Door of the Tabernacle of the Congregation (Numb. x. 3.) being the Palace of God, which he had establish'd among them at that time; but afterwards when they came to Canaan, the usual Place was in Mizpeh, a Place held in great Veneration in those Days. There was another of that Name in the Land of Gilead, as we read in Judg. xi. 11. But this Mizpeh where they commonly assembled, was in the Confines of Judah and Benjamin, for which Reason it is sometimes ascrib'd to the former (Josh. xv. 38.) and sometimes to the latter (Josh. xviii. 26.) It was very conveniently situated for a general Meeting, being pretty much in the Center of the Land; and that which made it more convenient was, that it was not far from Shiloh where the Ark of God was, and to which they might easily resort for consulting the divine Majesty, as they did in the Case of the Benjaminites formerly mentioned: And indeed it appears that Mizpeh and Shiloh were so near to one another, that there is little difference made betwixt the one and the other: See Judges xx. comparing ver. 1. with ver. 26, 27. and Judg. xxi. comparing ver. 1. and ver 2. together.

The manner of summing up these general Congregations, was, while they were in the Wilderness, by a particular Sound of the two silver Trumpets, which God appointed Moses to make, and it was to be done only by the Sons of Aaron (Numb. x. 2, 7, 8.) None took
took upon them to convene these general Congregations of the People, but the Person who presided over their Affairs, as Conductor, Judge, or King. ThusJoshua who was in the first Capacity, when he was waxen old and stricken in age, called for all Israel (Josh. xxxiii. 2. and xxxiv. 1.) Samuel one of their Judges gathered all the People together in Mizpeh (1 Sam. vii. 5.) and David as King gathered all Israel together to Jerusalem (1 Chron. xv. 3.) Again after the Revolt of the ten Tribes, when Rehoboam was come to Jerusalem, he assembled all the House of Judah with the Tribe of Benjamin (1 Kings xxi. 21.) And so Asa King of Judah is said to have gathered all Judah and Benjamin, in order to make a solemn Covenant with God (2 Chron. xv. 9, 10.)

What Figure these popular Congregations made in our Saviour's time, and how instrumental they were in procuring him to be crucified, by the Instigation of the High-priests and Elders, we may learn from several Passages in the Gospel, particularly Mat. xxvii. 15. where it's said, That the Governor being wont to release unto the People at that Feast a Prisoner whom they would, therefore when they were gathered together, Pilate said unto them, &c. And in Luke xxxiii. 13. Pilate, when he had called together the chief Priests and the Rulers, and the People, said unto them, &c. And accordingly when they had considered the matter, they chose Barabbas and rejected Christ; after which Pilate having washed his Hands, and declared himself innocent of his Blood, all the People answered and said, His Blood be on us and our Children.

The End of the First Volume.
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MDCCXXXVII.
THE

Scripture History of the Jews.

CHAP V.

Of their Courts of Justice, Supreme and Subordinate.

Here is nothing in all the Jewish Polity wherein the sacred History affords us less Light, than in what relates to the Constitution, Authority, and Subordination of their Courts of Justice, especially their great National Council, call'd the Sanbedrim. The Jewish Writers indeed and other profane Histories are full enough with respect to these, tho' their Accounts are uncertain, and in many Particulars they widely differ from one another: But as the Design of this Work is only to give such hints of the Jewish Republick, as are recorded in Scripture, I shall confine my self here chiefly to that, leaving the Reader to satisfy his Curiosity in other Particulars from the Works of the Learned, such as Cunæus de Republica Hebraeorum, Selden de Synedriis, and others.

In the Establishment of the several Judicatures hereafter mentioned, the Reader must be put in mind of the threesfold Distinction that was made in the Beginning of the foregoing Chapter, with respect to
to the Congregational Assemblies of the Jews, which in like manner holds with respect to their Courts of Justice; for one of these, viz. their Sanbedrim, had a supreme Power over all the Tribes, the Members of which are sometimes call’d Elders of Israel, sometimes Elders of the People, sometimes Rulers of the People or of the Congregation, as will appear from many Places hereafter cited. Another of their Judicatures had a supreme Power over a particular Tribe only, and were usually called Rulers, Princes, and Heads of the Tribes (Numb. xiii. 2. & xxvii. 2. & xxxiv. 18.) sometimes Chiefs of the Tribes (Deut. i. 15.) whose Jurisdiction extended no further than the Limits of the Tribe, and meddled in the Concerns of it only. A third sort of Judicature was establish’d in each distinct City within the respective Tribes, the Members of which are sometimes call’d Judges and Officers (Deut. xvi. 18.) sometimes Elders of the City, (Chap. xviii. 12. & xxii. 15, 17.) These made up what the Jews call the Lesser Sanbedrim, consisting of twenty three Judges: Of the first and last we have many Instances in Scripture, but of the second there are but few; such however as are, shall be mark’d in the latter End of this Chapter.

All these three Degrees of Judges and Judicatures are mentioned in Josb. xxiv. 1. where it’s said, Josha call’d for the Elders of Israel (or their Great Council and Sanbedrim) for their Heads (that is the Heads of the twelve Tribes, in whom a supreme Authority was vested over each Tribe) and for their Judges (viz. of their Cities) and for their Officers (that is, such as attended the Orders of these respective Courts.) Our Saviour is also thought to allude to the supreme Court or Sanbedrim, and to their Judges in the Cities by that Expression (Matth. v. 22.) Whosoever is angry with his Brother without a Cause, shall be in danger of the Judgment (that is the Tribunals in Cities) and whosoever shall say to his Brother, Raca, shall be in
in danger of the Council, that is the Sanhedrim; and perhaps it's with a Reference also to these two Tribunals that David speaks when he says (Psal. i. 5.) *The ungodly shall not stand in the Judgment, nor Sinners in the Congregation of the Righteous:* But as the first Establishment by Moses regarded the Inferior Courts of Justice, I shall begin with these.

The first Institution then of Magistracy and Courts of Justice in the Hebrew Republick, was owing to Moses; for he, by the Appointment of God and the Approbation of the People, having undertaken the Administration of all their publick Affairs, soon found that this important Office was a Work of too much Labour and Fatigue for any single Person to sustain; and therefore to relieve himself of this Burden when he was in the Wilderness, he, by the Advice of Jethro his Father-in-law, made choice of some of the most prudent and understanding Men in every Tribe, whom he called Rulers, and divided them into several Classes or Judicatures; according to the Number of Persons over whom they were to preside; making some Rulers of thousands, others Rulers of hundreds, Rulers of fifties, and Rulers of tens. (Exod. xviii. 17—27.) And in these Divisions (especially the first three) there being divers Families, the Masters of these Families are call'd Heads of Families, of whom frequent mention is made in Scripture.

This Division of Judicatures was according to some former Division that had been made of their Tribes, with respect to their military Affairs, into the like Number of thousands, hundreds, fifties and tens, over whom Captains had been placed; for that such a Division of their Tribes had been made, is apparent from Josh. xxii. 14. 1 Chron. xii. 20. Micah v. 2. Now whether these thousands, hundreds, &c. of which their Judicatures consisted, were so many Families or only so many Persons, is uncertain; tho' the last is more
more probable, because it's certain in military Affairs, Captains of thousands and of hundreds, were only so many Soldiers (Num. xxxi. 14.) But whether there was a Subordination of these four Orders of Rulers, so as that the lower were subject to the higher, as in Armies there is of Captains to the Colonel, and Inferiors to them, cannot be determined.

During the time therefore that the Israelites were in the Wilderness, Moses was relieved of much Trouble by this Establishment: But tho' the Judges in these respective Divisions had a Power to decide in all Causes, yet Moses still referred to himself a Superintendency over them, in all Matters of Difficulty, which they were to bring before him (Exod. xviii. 22.) That these Judges were not restricted to Matters of lesser moment (as is generally concluded because of the Words of Jethro's Advice, ver. 22.) but that they had a Power to decide in all Controversies of whatever Nature or Quality, whether Civil or Sacred (with a Proviso, as has been said, where the Case was difficult or obscure, to bring such before Moses) is plain from Deut. i. 17. The Cause which is too hard for you, bring it unto me and I will hear it, where he is speaking to the Judges themselves; which plainly shews that the Case had been at the Bar of their Court before, and that it was not unlawful for them to meddle with it, if they had been able to determine it. These Words do also imply that it was not the People when a Cause was thought intricate, that were to bring it primarily before Moses; but when any such Difficulty arose, which they were not able to surmount, the Judges were the Persons, who were to bring such Causes of Difficulty before Moses, and to order the Appeal to him.

These Judicatures and the Authority wherewith their Rulers were vested, lasted no longer than during their Pilgrimage in the Wilderness; for when the Israelites came to Canaan, the Law required that Judges
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Judges and Officers should be ordain'd in every City (Deut. xvi. 18.) where by Judges we are to understand the Senators in their Courts who decided Causes, and by Officers the Ministers attending the Court, who executed the Decrees and Orders of the Judges. It's probable however, that it was some time after the Israelites Settlement in Canaan, before these Courts of Justice were universally establish'd in every City, otherwise the Levite whose Concubine was abus'd, and which was the Occasion of the War with the Benjamites, needed not to have taken the Method we find he did, to procure himself Justice. See Judg. xix. 22—30.

The Establishment of these Judicatures at first settled by Moses in the Wilderness, soon receiv'd an Alteration in their Primitive Institution; for whereas at first their Sentences were final, and Matters of Difficulty only, (which they could not easily determine) were to be brought before Moses to be decided by him; yet so many References appear to have been from these Judicatures to him, that Moses was quite wearied out with the Multiplicity of Business, and the Murmurings of the People; and therefore in the Impatience of his Soul he address'd himself to God, who ordered him to choose out seventy Men from among the Elders of the People, to bring them before the Door of the Tabernacle, and himself to stand there with them; promising to take of the Spirit which was upon him, and put it upon them, that they may bear a Share of the Burden with him, Numb. xi. 16, 17.

Hence the Reader will observe five things. First, That the Number of this Great Council consisted of seventy, besides Moses, for they were to stand with him (ver. 16.) so that the whole Number was seventy one; and he being the chief Ruler was doubtless the President of this great Assembly, in whose room afterwards the High-Priest succeeded. Secondly, That
they were to be chosen out of the Elders of the People, that is, out of those who enjoyed that Title, during their Bondage in Egypt; for that there were such is plain from Exod. iii. 16. and that there were several of these among the Israelites, before the Institution of this Great Council, is intimated in Exod. xxiv. 1. where Moses is appointed to bring seventy of them (probably the Heads of these Families which came into Egypt being just seventy, call'd Nobles, ver. 11.) up to the Mount; so that the Title of Elders at that time appears rather to be a Title of Dignity than Authority; and of such there were in Pharaoh's Court (Gen. i. 7.) Thirdly, They were to be brought before the Door of the Tabernacle, for that was the Place of God's visible Residence among the Israelites when in the Wilderness; so that the divine Majesty, or the Shechinah, being to appear in the Pillar of Cloud, and speak with them there, the People by this means came to know that they received their Authority from God. There they always met while in the Wilderness, but afterwards they were limited to the Place which God should choose, that is, where the Ark of God stood; which at first was in Gilgal, then in Shiloh, afterwards at Kirjathjearim, Nob, and the House of Obed-edom, and last of all at Jerusalem, which shews the close Connexion betwixt their Religious and Civil Laws. Fourthly, It's said that God would take of the Spirit which was upon Moses, and put it on them; not that God would take away from Moses any of the Gifts (call'd Spirit) which he had bestowed on him; but that he would communicate to them the like Measure of Wisdom and Judgment, with which he was endued; for at one Lamp many can be lighted without the least Diminution of its Light. Now tho' these seventy were endued by God with Divine Gifts, yet their Successors were qualified for that Office by Education only; and acquired Learning. And lastly, They were to bear part of the
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the Burden with Moses; by which I think is not meant (as some advance) any Share in the supreme and political Government of the People, (for Moses seems always to have acted in this solely by himself as supreme Ruler,) but it respects their judiciary Capacity, being only assist’d as Assistants to Moses in determining difficult Cases, as References or Appeals, whereby they were established as a standing Court to judge the last Result of all Causes; and thereby became a Court of Appeal from all the inferior Courts he had already established, or should afterwards be established in Canaan. This seems to me very evident from Deut. xvii. 8—14. where this Tribunal and its Powers are plainly pointed out.

From this Establishment it is, that the Defenders of the Antiquity of the Sanhedrim date the first Institution of that Great Council. The Jewish Rabbi’s, and some other Christian Writers say, ’That from its first Establishment here under Moses, it subsisted all along in the Jewish Nation down to the Destruction of the Temple by the Romans, and had the Cognizance of all Matters of the great left Moment both Civil and Ecclesiastical.’ There are several very learned Men however, that differ from these in their Opinion as to the Origin and Antiquity of the Jewish Sanhedrin, who do positively assert that no Vestiges of this great National Council are to be found in sacred or profane History after the Death of Moses, that is either in the Time of Joshua, the Judges, or the Kings, nor after the Captivity, until about a hundred Years before the Birth of our Saviour, and from that Time only they say it commenced. But tho’ its Authority was not always alike at all times, nor did it perhaps constantly subsist, but had many Interruptions, and great Alterations from its original Constitution (for which probable Reasons shall hereafter be assign’d) yet there appears to me visible Marks in Scripture, that this Tribunal was

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was in Being, during all the several Periods of Time abovementioned.

It is agreed on all hands that this Council continu-
ed among the Israelites all the while they sojourned in
the Wilderness till the Death of Mozes, and likewi
that it was a standing Court in the time of our Sa-
viour, and sometime afterwards. We find it frequently
mentioned in the Gospels, and in the Acts of the A-
postles, under the Name of the Council, (as in Mat.
John xi. 47. Acts iv. 15. and v. 21, 27, 34, 41.)
It may be further observed, that in these and many other
Passages of the New Testament the constituent Mem-
bers of this Council are call'd by the Name of the
High-Priest, Chief-Priests, Scribes, Elders of the
People, Rulers of the People, and Elders of Israel, (as
Acts iv. 5, 8.) Now since it is agreed on all hands,
that by these are meant the Jewish Sanhedrim in the
Texts last mentioned, it's highly probable, and we
may reasonably conclude, That if any Supreme Coun-
cil is spoke of in the Old Testament, the Members
whereof are denominated by the same or the like Titles;
it's presumable, I say, that it was the same National
Council, as this mentioned in the New Testament; and
that such a Council is spoke of under the same or the
like Denominations in the Old Testament, in all the
respective Periods of Time above specified, will evi-
dently appear from most of the Passages hereafter
recited.

Let it be remembred however in the first Place,
what was already hinted at, that the Establishment
of this great Constlory does not appear to have been
made, with any view to take the Supreme Government
out of the Hands of Mozes and his Successors, or in
the least to diminish his Power with respect to the
Political Concerns of this People; but only to
afford him some Relief and Assistance in the Differe-
ences
Chap. V. of the Jews.

ences and Controversies which must necessarily arise from the many interfering Interests of so great a People, either then, or at any Time afterwards; the rather that by the Sequel of their History it's plain, that Moses, and after him Joshua, continued always to act as sole and absolute Governors of this People with respect to Affairs of State; for tho' Moses's Complaints did not arise so much from any Pressure of Law-Suits, as from the Sedition and Murmurings of the People, occasioned for want of Flesh, yet the giving him assistance with respect to the first, afforded him more leisure and a better opportunity of quelling these Disturbances, which threatened the Peace of that Republick, and which indeed was the proper Business of a supreme Governor: So that under the Expression in Moses's Complaint, (the burden of this People, Numb. xi. 11.) all Matters of Controversy, as well as what immediately concern'd the Government, seem to be included; and therefore it's no weight what is objected against the Antiquity of this Great Senate, that we read no where that Joshua ever advis'd with them in the War against the Canaanites; for that was an act of supreme Authority belonging to him only as Ruler of the People; but in the division of the Land of Canaan we find him determining a private Right in Concert with others, to whom God had expressly committed the care of dividing the several Lots (Josh. xvi. 3, 4. Numb. xxxiv. 16, 17.)

In the next Place by the Establishment of this National Council (Numb. xi. 16) there is not the leaft intimation, that ever it was design'd by God as a Temporary one, during the time of Moses only; that such a supreme Court does commonly take place in all well-ordered Governments, as well as it did in the Jewish Republick is most certain; that there should be a derniere Refort somewhere for explaining the Law in cases of Obscurity, for extending it to parallel Cases not expressly provided for by the Letter of the Law,
Law, and for rectifying the Mistakes of Inferior Courts, whose Members are not always the brightest Men, or the most disinterested and impartial in their Sentences, is highly reasonable. And if the Criticism, which the learned Bishop Patrick observes from the Talmudists upon the Words gather unto me (ver. 16.) is a just one, it proves that God intended this as a standing Tribunal for many Ages; for, say they, wherever the word, li, in the Hebrew is us'd (translated by us unto me) there it signifies a thing establisht'd by God to all Generations. Thus it's said of Aaron and his Sons, that they shall minister unto me in the Priest's Office (Exod. xxviii. 41.) that is, the Priesthood shall for ever be establisht'd in their Family, during the continuance of the Jewish Church. Of the Children of Israel it's said, Unto me they are Servants (Levit. xxv. 55.) that is, they shall always be my People, while they continue in their Obedience. The like is said of the First-born (Numb. iii. 13.) of the Sanctuary (Exod. xxv. 18.) of the Altar (Exod. xx. 24.) of the Holy Ointment (Exod. xxx. 31.) of the Kingdom of David (1 Sam. xvi. 1.) and of the Sacrifices, Numb. xxviii. 2.

Nay so far was this National Council from being ever design'd by God, as a Temporary Establishment during the Life of Moses only, and then to cease, that after Orders were given by God for establishing Courts of Justice in all their Cities, as soon as the Israelites should be in possession of the Land of Canaan (Deut. xvi. 18.) there follow in the next Chapter express Injunctions to these Judges how to behave when they found Causes so difficult that they could not determine them (Deut. xvii. 8.) by which God appoints them to be brought before a Superior Court, call'd the Priest's, the Levites, and the Judge that shall be in those Days, who were finally to determine in all such Controversies, and to whose Sentences every one was appointed to submit under the highest
highest Penalties (ver. 10, 11, 12.) Now as we read of no other National Establishment preceding this Commandment that could be call’d a Court of Appeal, or had a Power to determine in difficult Cases depending before inferior Courts, save only this Tribunal of Seventy establish’d in the Wilderness, there is all imaginable reason to conclude, that this is the Tribunal there pointed at, which God was therefore willing to continue for the purposes already mentioned.

Nor is it any Objection against this meaning of the Words, that the Judge in the above-cited Place is spoke of in the singular number, and so may have respect to those who governed in the Jewish Nation after Joshua, and before the Regal Establishment, who are called in Scripture by the Name of Judges; for it is very usual in the sacred Writings to put the singular Number for the plural, et vice versa; as might be shewn from innumerable Instances. Thus in that same Chapter the Priests who are spoke of ver. 9. in the plural Number, are in ver. 12. mentioned only in the singular Number; and that the word Judge is here intended to signify more than one Person, is evident from Chap. xix. 17. so that by the Priests, Levites, and Judge, all the Constituent Members are understood, which consisted both of Clergy and Laity.

It is further to be observed, That in the Case of uncertain Murder (spoke of Deut. xxii. 1, 2, &c.) among other things Directions are given, that the Elders and Judges shall come forth and measure unto the Cities that are round about him that is slain. Now this can be understood of none other, but the Elders of this National Sanhedrim or a Deputation from them; for the Elders of the City are spoke of (ver. 3.) in contradiction from these; and indeed none but they could take care of this Matter, the Question being to which of the neighbouring Cities it belong’d; for which reason the Judges of these Cities were incompetent to determine that Question.
Of the Civil Government Book II.

We come now to give some Instances from Scripture, whence it may reasonably be concluded, that this great Conspirancy was in being during the Times of Joshua, the Judges, the Kings, and after the Captivity. In the 23rd Chapter of Joshua, ver. 1, 2, it is said that Joshua being stricken in Years called for all Israel and their Elders. Now these that are skill'd in the Hebrew Language observe, that the Word and is not in the Hebrew Text, for which reason we find it in our Bibles marked in Italick Letters; and therefore these Words for their Elders, must be look'd upon as an Explication of what is meant by all Israel, viz. not all the People or Congregation of Israel, but their Elders, that is the Elders of Israel, by which Name the Judges of their National Council are frequently denominated in the Old Testament, and confessedly by all in the New, as has been formerly observed, and will more clearly appear by other Instances hereafter mentioned.

Again we find Joshua in the very next Chapter ver. 1, calling together a second time another more general Assembly of all the Tribes; wherein the Reader will observe a very remarkable gradation from the numerous Congregation of all the Tribes to the meanest Officers in their inferior Courts, in which the Elders of Israel are placed betwixt the great Congregation of all the People and the Heads of the Tribes. Now it is not easy to account for any other Collective Body, that could be placed in a Degree betwixt these two, except it is their National Council (call'd the Sanhedrim in future Ages) which, tho' it had a superior Power over all the Tribes, yet being a lesser Body comes properly in to be named after the whole Tribes, but before the Heads of these Tribes, whose Jurisdiction extended no further than over a single Tribe.

Nor is it of any weight to overturn what is here advanced, that this meeting is said to be in Shechem, where we never read that the Tabernacle was, and con-
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consequently by the Elders of Israel cannot be understood the Sanbedrim, which was restricted to the Place where the Ark of God stood; for Shiloh was in the Country of Shechem, and therefore, if they were in Shiloh, they might properly enough be said to be in Shechem: But I think it is more probable, that this was the City of Shechem, which (as is formerly observ'd) was not far from Shiloh, and that Joshua, who was the supreme Governor of God's People, being old and infirm, caus'd the Ark for this Time to be brought to Shechem, that he might renew the Covenant with the People, in that Place where Abraham first settled when he came to Canaan, and where God establish'd his Covenant with him (Gen. xii. 6, 7.) and where the Israelites at their first entrance into Canaan renewed the Covenant with God (Jos. viii. 30—34.) for Ebal and Gerizim were very near Shechem. Now that the Rulers of Israel had a Power to carry the Ark from the Place of its constant Residence, when there was occasion for it, is plain from 1 Sam. iv. 3, 4. 2 Sam. xv. 24.

In the Time of the Judges we find the Elders of the Congregation met, to consult how they should supply the Remainder of the Benjamites with Wives, who had not been provided by the four hundred Virgins brought from Jabez-gilead (Judg. xxii. 16.) and accordingly gave Orders concerning that Affair. Now that there were a supreme Court and a Judicature having Authority over the other Tribes appears from ver. 22, because it's there suppos'd that Complaints of this matter would be made to them from the Relations of the Persons concern'd, in which no doubt many of the other Tribes would have an Interest; for at so solemn a Feast (which is commonly thought to be the Feast of Tabernacles) being the only Season wherein the Jewish Virgins were allowed to dance, we may readily imagine that this gay Opportunity would be readily embrac'd by them, and that there was a nume-
numerous Concours of such from all Quarters. From which it's evident, that if any Complaints were made (as is suppos'd would be) none but such a Council, having the supreme Judicative Authority, could afford Redress; and as these Elders of the Congregation were met at Shiloh, (ver. 12.) where the Ark of God was, it greatly supports this Conjecture.

During the Regal Government, the Hints given us in Scripture relating to this Grand Tribunal are somewhat more obscure than in any other Period of Time, which may be owing to the Arbitrary Power assum'd by their Kings, who no doubt would take care to suppress, if not entirely abolish, such a Constitution, and every thing else that stood in the way of that depositick and unlimited Authority usurp'd by them. This seems to have been the Case before the Reign of good King Jeboiahaphat, of whom we read, That after he had settled Judges throughout all the fenced Cities in Judah, and given them his pious Advice, he establish'd in Jerusalem a Court for the Judgment of the Lord, and for Controversies consisting of the Levites, of the Priests, and of the Chief of the Fathers of Israel, (2 Chron. xix. 8.) so that the constituent Members were the same as these in former times, and as they were afterwards in the time of the Gospel, when it's acknowledg'd the Jewish Sanbedrim was in being; for the chief Priests and Scribes under the Gospel were what the Priests and Levites were under the Law. Beside it's observable that this Court placed in Jerusalem, is put in opposition to the Judges established in the fenced Cities of Judah, ver. 5, 6. of which Jerusalem was one; and therefore we cannot think that this could be any of these; the rather that 'tis plainly suppos'd they were invested with a superior Power over these lower Courts (ver. 10.) where an implicit Command is given them to pronounce a righteous Sentence, when any Appeals are brought before them from these Inferior Courts, and an Express Com-
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Command to admonish these Inferior Judges to beware of injuring their Neighbours for the time to come.

It must be owned however, that Jeboashaphat by the Re-establishment of this Great Council appears to have made a very considerable Alteration from its primitive Institution; for we find a Distinction made betwixt things Sacred and things Civil. The first is call’d the Matters of the Lord, and the last the King’s Matters (ver. 11.) from whence many learned Men have concluded, that Jeboashaphat establish’d Two Courts, one for Ecclesiastical, and another for Civil Matters; in the former of which Amariah presided, and in the latter Zebadijah; but I rather think that one and the same Court took Cognisance of both, only with this difference, that the Court had different Presidents, according to the nature of the Causes, and that in Spiritual Affairs the High-Priest, who was fitter to direct in these matters, sat as Moderator; and in Temporal Affairs, Zebadijah (who was the King’s Prime Minister) took the Chair. It appears also that, besides those of the Levites who were Members of this Court, (for it’s plain some of them were, ver. 8.) others of them were Officers and Ministers who attended the Pleasure of the Judges, and executed their Orders, ver. 11.

Tho’ in the History of David there is not the least mention of any such Consistory among the Jews; yet I cannot help thinking, that in the Book of Psalms there is a frequent Reference to it, and to the Congregational Meetings, of which in the preceding Chapter. That sweet Singer in Israel, when exciting the People to a dutiful Return for the Goodness of God, says, Let them extoll him also in the Congregation of the People, and praise him in the Assembly of the Elders (Psal. civ. 32.) Again, I will praise the Lord with my whole heart in the Assembly of the Upright and in the Congregation; (Psal. cxii. 1.) and to add no more the Psalmist in describing of Jerusalem, (where this Great Tribunal
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... (Psalm cxiii. 5.)

By the great Prevalency of Idolatry after the Reign of Jeboashaphat every thing went into the utmost Confusion; all Parts of the Jewish Constitution suffered, and no doubt the establish'd Judicatures, and all the Courts of Justice, supreme and subordinate, were either much limited, or totally suppress'd. This is abundantly intimat'd to us by the Prophet Isaiah, (Chap. i. 26.) where foretelling what should happen after the Captivity, he says, I will restore thy Judges as at the first, and thy Counsellors as at the beginning: And perhaps the words of Ezekiel (Chap. xlv. 24.) were spoken with the same view; accordingly upon the Return from the Captivity Artaxerxes commanded Ezra to set Magistrates and Judges who might judge all the People, (Ezra vii. 25.)

Soon after the Return of the Jews from the Babylonian Captivity, when Ezra came to understand how much the People had transgress'd the Law by taking strange Wives, he found it necessary to call them together from all Quarters, in order to put away these strange Wives and their Children: But tho' he was intrusted with a great Power from the King of Persia, yet we find he manag'd his Trust with great discretion; for he would not make any Decree in that Matter by his own sole Authority, without the Advice of the High-Court or Sanbedrim at Jerusalem, which is meant by the Princes and Elders (Ezra x. 8.) And it is remarkable that this very Council (so call'd in that Verse) is expressly denominated, The Rulers of the Congregation (ver. 14.) the same with the Rulers of the People, (Acts iv. 5, 8.) since therefore it is allowed that the last is the Jewish Sanbedrim, why not the other? The rather because the Elders and Judges in the Cities were appointed to appear before the Rulers of this Congregation, and to bring the Offenders before them (ver. 14.) which is a plain Evidence of a superior
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Superior Power wherewith this Council was vested; and which entitled them not only to the Cognisance of that Matter, but to regulate the Procedure of inferior Judges, so as to render the Decree effectual; for which purpole this Senate at Jerusalem was to be settled; for that is what is meant by the words, Let the Rulers of the Congregation stand, (ver. 14.)

These are the Arguments, and these the Instances from Scripture which occur to me, in support of the Antiquity of the Jewish Sanbedrim. It must however be acknowledged that there appears to have been at several times long and frequent Interruptions in their sitting; their Authority was much impair’d, and their Power often broken in pieces, especially in the time of the Judges. It was in those Days there was no supreme Governor in Israel, when every one did that which was right in his own eyes (Judg. xxi. 25.) This was the Caeufe of Micab’s Idolatry (Judg. xvii. 6.) and of the Benjamites Filthiness (Judg. xix.) In the Days of the Judges the Israelites were much oppress’d by the Moabites, Ammonites, Philistines, and other cruel Neighbours; and as they made the Country they invaded and subdued tributary to their Yoke, so we may readily conclude they would also make them bow to their Idol-Gods, which even without such a constraint the Israelites of themselves were strangely and unaccountably prone to: And then it is no wonder, if after Religion and the Worship of the true God is discarded, Courts of Justice should cease, and Judges neglect to discharge their Office. It is only upon a Peoples faithful Obedience to the will of God, and a strict Observance of his Laws, that we can expect Judgment to run down as Waters, and Righteousness as a mighty Stream, (Amos v. 24.)

Nor is it any Objection against what is advanced, That even when God had raised up these Judges to deliver his People from the Oppressions of their Enemies, and they had accomplished the Deliver, and were
were in the full Exercise of their Authority, mention is no where made that ever these Judges advis’d with any National Council in the publick Concerns of this People: On the contrary we find them assuming the Prerogative of judging the People, which some pretend they would not have done; had this supreme Tribunal been existing at that time; for it should be considered that, tho’ this Court was the Ordinary Judicature in all Controversies, yet the Judge, when God rais’d one up, was endued with an extraordinary Power above theirs, to whom the People therefore reported for his Decision. As all ordinary Magistrates among the Romans gave place to a Dictator when they had one, so all the Hebrew Magistrates did to such a Judge when God appointed him, who determined all manner of Controversies, as at other times the other Judges were wont to do; and therefore we find Samuel one of their Judges, going from year to year in Circuit to Bethel, and Gilgal, and Mizpeh, judging all Israel in those Places (1 Sam. vii. 16.)

The arbitrary and despotic Power assum’d by the Jewish Kings, (of which I gave instances in the second Chapter) was doubtless a great Reason, why this Senate makes no figure during the Regal Government. Such a Council without all question was a great Check to absolute Sovereignty; and therefore it is no wonder if their Kings endeavoured to eftablish their own Power by curtailing that of the Senate: Thus we see David usurp’d the judicative Authority which properly belonged to them (2 Sam. xv. 2.) and also Solomon in that famous Decision made by him between the two Mothers, who both laid claim to the living Child, (1 Kings iii. 16, &c.)

By the Revolt of the Ten Tribes from the House of David to that of Jeroboam, the Constitution of the Jews suffered much: It was the avowed Purpose of that Prince to change their Religion, and reverse the Orders which Moses had instituted; and therefore from
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from that time forward we must look only into the Kingdom of Judah for the Succession of the true Discipline and Form of Ancient Government among the Jews. As such a General Defection gave a terrible Shock to the Jewish Economy, it is not to be doubted but many of the Members of this great Council forsook their Office, followed their Brethren, and entred with them into the Schism. It is no wonder then if we find Jeboisbapat re-establishing it, after a long Interruption, to which the silence of Scripture is chiefly owing.

There is but little weight in what is advanced by some, that the word Sanhedrin is of a late Original, and is a Corruption of the Greek word Synedron, which signifies a Place or Assembly where several Judges sit to determine Affairs of Moment: From whence they would infer, that its Establishment commenced only after the Jews became subject to the Grecian Monarchy, when the Cohquefts of Alexander the Great made way for the Propagation of that Language; and that therefore it is incongruous to look into the first Centuries for the Original of a Council, whose very Name is of a later Extract: But this only proves, that in the Decline of the Jewish Repubrick it was known by that Name; it cannot from thence be inferred that the Court itself had no existence in former Ages under other Titles to us now unknown, and perhaps had none other, than that by which it is denominated in the Gospel, the Council.

I have already mentioned, and it is evident from all the above-cited Passages of Scripture, that this Senate was made up of Priests and Laymen: The first were as proper for this Office as the last, for they were appointed by God to teach Jacob bis Judgments and Israel bis Law (Deut. xxxiii. 10.) Besides, this Court being settled where the Sanctuary was, many Priests and Levites always necessarily attended there, which made them execute this Office of Judges with less in-
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convenience to themselves: And thus we see in the Trial of St. Paul that there were both Sadducees and Pharisees in the Council (Acts xxiii. 6.) and it is said ver. 9. that the Scribes, who were of the Pharisees, part prove for him, that is declar'd by their Reasoning and Votes they found no Evil in him. Among the Laymen we have mention made of Joseph of Arimathea, Gamaliel and Nicodemus, who were Members of the Sanhedrim, in respect whereof they are call'd honourable Counsellors (Mark xv. 43. Luke xxiii. 50. Acts v. 34.)

Their Business was to receive Appeals from inferior Courts in all Controversies of difficulty, to interpret the Laws, and by new Institutions from time to time to regulate the Execution of them; but the principal Affair of this August Assembly was about Matters of Religion. We read that St. Stephen was brought before this Council and accus'd of Blasphemy (Acts vi. 11—15.) and tho' he made a long Discourse in his own Defence, and sufficiently prov'd his Innocence, yet he was sentencted to be stoned according to the Law (Chap. vii. 57, 58.) When St. Peter and St. John continued to preach the Gospel, notwithstanding of Orders to the contrary, they were brought again before this Great Council, and upon St. Peter's Speech they were so exasperated against the Apostles, that they began to think of putting them all to death, and might very probably have proceeded in their design, had they not been dissuaded from it by the wise Advice of Gamaliel. St. Paul himself declares in presence of this very Court, that before his Conversion to Christianity he percuted those of that way unto Death, and received Letters from the Estate of the Elders (or Sanbedrim) to bring Christians from Damascus to Jerusalem in Bonds, in order to be punish'd (Acts xxii. 4, 5.)

The Power of this Great Council or Sanbedrim extended even to Life and Death, except in Crimes that
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that affected the Roman Government, in which they had no Power to judge. This seems to be acknowledged by the Jews themselves in the Case of our Saviour's Trial; for tho' the words of Pilate, Take ye him and judge him according to your Law (John xviii. 31.) seem to imply as if the Sanhedrim could have judg'd and condem'd our Saviour, yet they appear to be spok'd by Pilate, before he knew the Crime laid to our Saviour's charge, viz. Sedition, which immediately affected the Roman State; and therefore it is that the Jews in their Answer to Pilate told him, That it was not lawful for them to put any man to death (John xviii. 31.) that is, who was in the like Circumstances, and accus'd of the like Crime against the Roman Government as Christ was; tho' others interpret these words, that it was not lawful for them to put any Man to death on that Day on which they were to celebrate the Passover. It appears also, that they had no Power to judge any that were Roman Citizens; thus St. Paul who was a free-born Citizen of Rome (Acts xxii. 27, 28.) tho' he was at first accus'd and brought before the Sanhedrim, yet was rescue out of their hands by Claudius Lysias the Roman Captain, and by him sent to Felix then Governor of Judea to be judg'd (Acts xxiii. 26, 27.) before whom Tertullus appear'd, who in the Trial of this Apostle was Counsel for the Sanhedrim (Acts xxiv. 1, 2.)

The Room in which this Bench of Judges met was a Rotunda, being made (as the Jews say) in the form of a Semicircle, part of which was within and part without the Temple; and therefore we are told, that Judas (being checkt with the guilt of betraying innocent Blood) threw down the thirty Pieces of Silver in the Temple to the Sanhedrim sitting there at that time (Matt. xxvi. 5.) After the Death of Moses, the Jews say that there was always one elected to represent him, whom they call'd the President of the Council, who was generally the High-Priest. He sat upon
a Throne elevated above the rest at the upper end of the Room, the Senators being rang’d in order on each side. On the Right-hand of the High-Priest sat his Deputy, and on his Left-hand his Sub-deputy. It is probable the Mother of Zebedee’s Children had these two Posts of Honour in view, when she desired of our Saviour, that her two Sons might sit, the one on his Right-hand and the other on his Left in his Kingdom (Mat. xx. 21.) It was always at Jerusalem after the Temple was built, for that was the Place God had chosen (compare Deut. xvii. 10. with 2 Kings xxii. 7.) and therefore it is that our Saviour speaking of his Death, says, he must necessarily die at Jerusalem (Luke xiii. 33.) for being look’d upon as a Prophet, it was the business of the Sanbedrim which sat at Jerusalem to determine in that Question; hence is that Expression of our Saviour, O Jerusalem, Jerusalem, which killest the Prophets, &c. (Luke xiii. 34.) meaning the Sanbedrim of Jerusalem that condemn’d them.

Besides this Great Sanbedrim of the Jews which sat at Jerusalem, and had a supreme Authority over all the Tribes of Israel, there was (as the Jewish Doctors inform us) a Lesser Sanbedrim in every City that had six-score Families in it; which Judicature consisted of twenty three Judges. These probably are they who are frequently call’d in the Old Testament the Elders of the City. They are mention’d by Moses in the Law, where several things are requir’d to be done by the Elders of the City. (Deut. xix. 12. and xxii. 3, 19.) not as if any such were existing in his time (for he died before the Israelites were in possession of Canaan, or any of the Cities belonging thereto) but they are spoke of, with a view to the Establishment, which afterwards should take place according to the Appointment of Moses, mentioned in Deut. xvi. 18. And tho’ this Establishment (as was formerly observ’d) might not take place universally in every City for some time after the Israelites Settlement in Canaan; yet we find
in the time of the Judges, that the Elders of the City of Bethlehem are appeal’d to in the Cause betwixt Boaz and the next kinsman of Elimelech (Ruth iv. 1, 2.) It is likely that David, after he was set up on the Throne in peace, appointed such Tribunals in Cities where they were wanting, agreeable to the aforemention’d Law, of which we have a pretty plain Intimation in 1 Chron. xxvi. 29. But succeeding Kings, it seems, were negligent in keeping up this Constitution till the Time of Jebozaphat, who exercis’d his Authority to enforce the exact Observance of this Law, for it is said, He set Judges throughout all the fenced Cities of Judah, City by City. (2 Chron. xix. 5.) After the Return from the Captivity, among other Parts of their Constitution, these Judges were re-established; for Artaxerxes commanded Ezra to set Magistrates and Judges which may judge all the People (Ezra vii. 25.) and then we read of the Judges of every City (Chap. x. 14.) The Jurisdiction of these reach’d no further than the Limits of the City and Liberties thereto belonging, and was in every thing subject to the supreme Sanbedrim at Jerusalem, and their Sentences were liable to their Review.

Besides these Judges in the respective Cities we find also mention made in Scripture of the Rulers of Cities (2 Chron. xxix. 20.) These were probably the Chief Magistrates in the Corporation, like the Mayors in England, or the Provosts in Scotland. When Gaal had entred into a Conspiracy against Abimelech, and drawn in the Men of Shechem (a City of the Tribe of Ephraim) to side with him, we read that Zebul the Ruler of the City, sent Abimelech private Intelligence of it (Judg. ix. 30.) they are sometimes call’d Governors of the City; thus when Abshai, King of Israel was displeas’d with Micaiah for prophesying of his Overthrow at Ramoth-gilead, he sent him to Amon the Governor of the City, with Orders to put him in prison, and feed him with Bread and Water.
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Water of Affliction (2 Chron. xviii. 25.) These are call'd Magistrates in the Gospels (Luke xii. 48.) from which Passag'e it appears, that they were not, strictly speaking, Judges themselves, but had only a Power of admitting what Causes they thought were proper to come before the other Judges, and of rejecting what they looked upon as frivolous or unnecessary to be enquir'd into; tho' without question these Chief Magistrates of Cities had a Power, together with the other Members of that Corporation, to make such Regulations (call'd now By-Laws) as were expedient for that Body Corporate, of which they were Members.

Thus much concerning the supreme Judicature in the Jewish Republick, and the inferior Courts in their respective Cities. Besides these there was, (as we observ'd in the Beginning of this Chapter) a separate and distinct Government in each particular Tribe, in which the Affairs relating to that Tribe were manag'd and conducted, according to peculiar Laws of their own, by the Prince or Head of the Tribe; and these were in Number twelve, according to the Number of the Tribes. Thus when God orders Moses to take the Sum of all the Congregation of the Children of Israel, he says, With you there shall be a Man of every Tribe, every one Head of the House of his Fathers (Numb. i. 4.) and these are all mentioned by Name; and in ver. 16. they are call'd Princes of the Tribes of their Fathers, and sometimes Heads of the Tribes (Josh. xxiii. 2. and xxiv. 1.) we read that when Moses set up the Tabernacle, these Princes came and made their Offerings, consisting of six cover'd Wagons and twelve Oxen, a Wagon for two of the Princes, and for each one an Ox (Numb. vii. 1, 2, 3.) These Men we afterwards read of by the same Names, as being over the Hoft of every Tribe, and each setting forward with the Standard of his Camp, when the Israelites took their Journeys out of the Wilderness.
nefs of Sinai into that of Paran (Numb. x. 14, &c.) When Joshua makes a League with the Gibeonites to save their Lives, we find the Princes of the Congregation likewise swore unto them (Josh. ix. 15.) and when the Tribes of Reuben and Gad were departed to take possession of their Inheritance, and had given some Umbrage to the other Tribes, that they intended to desert the Law and them, Pbinneas is sent to expostulate with them, and with him ten Princes of each chief House a Prince, throughout all the Tribes of Israel, and each one was the Head of the House of their Fathers, among the Thousands of Israel (Josh. xxii. 14.)

In the first Chapter of Judges we have an Account of the Management of the War against the Canaanites after the Death of Joshua, by the several Tribes separately, who remain'd in their respective Allotments; which plainly shews that there was a Jurisdiction lodg'd somewhere, most probably in these Princes, Heads or Chiefs of the Tribes, with relation to Affairs, wherein all that Tribe had a common Concern, and for that reason it is likely they are called Rulers (Numb. xiii. 2, 3.) And thus we see that the Children of Dan (without any mention made of the Concurrence of the other Tribes) finding their Limits too straitened for them, went up and fought against Lehem, took it and possess'd it (Josh. xix. 47.) In the time of the Judges sometimes the State was without any Chief Magistrate; and as one Tribe had no Jurisdiction over another, we cannot but suppose that each Tribe had a peculiar Government among themselves, whose Jurisdiction (wherever it was vested, whether in these Heads and Princes of the Tribes, or in any Senate belonging to each Tribe) reach'd no further than the Limits of the respective Tribes; on which account they were inferior to the supreme Power of the Great Sanbedrim, which extended over all the Tribes; but with respect to the Inferior Judges in the Cities within their several Tribes, their Authority and Jurisdiction were superior to these. It
It appears that these Princes or Heads of the Tribes had not only a Right to preside over and govern their own Tribes, but to sit in Council with, and assist such as were vested with the supreme Government of the People for the Time, as Moses, the Kings, and Ezra after the Captivity. Thus we find Moses speaking to the Heads of the Tribes concerning the Children of Israel (Num. xxx. 1.) again we find him and Eleazer the Priest and all the Princes of the Congregation assembled upon an important Affair (Num. xxxi. 13.) In the Reign of Jeboiakim King of Judah, we are told that when Micaiab had heard the prophetical Denunciations of Jeremiah against Israel and Judah, he went down into the King's House, into the Chamber of the Scribes, where all the Princes (these Rulers) were sitting, and inform'd them of it (Jer. xxxvi. 11, 12.) And afterwards in Zedekiab's Reign it is said, that Irijab a Captain of the Ward brought Jeremiah to these Princes who smote him and put him in Prison (Jer. xxxvii. 14, 15.) and upon his further Prophecying that the City should be given into the Hand of the King of Babylon; these Princes said unto Zedekiab, We beseech thee let this Man be put to death, to which Zedekiab answered, Be bold he is in your hand, for the King is not to do any thing against you, (Jer. xxxviii. 4, 5.) which shews that they bore a mighty Sway in the Great Council of the Nation; and that when they prayed Judgment and Execution against any one, even the King thought it most safe and prudent to comply with them. After the Captivity we find they sat in Council with Ezra and the Elders of Israel, and jointly with them issued a Proclamation, That whosoever should not come to Jerusalem within three Days all his Substance should be forfeited, Ezra x. 7, 8.

It is probable they sat together with the King in a Council-Room built for that purpose, having (besides the King's Throne) twelve Seats or Thrones belonging,
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longing to them. This was very likely the Porch of Judgment, which Solomon built, mentioned in 1 Kings vii. 7. Here they sat every one prepar’d for consulting the particular Interests of their own Tribe, and by that means for advising the King, how to manage the Balance of Government among the People with a steady and impartial Hand; and doubtless it is to this that our blessed Lord alludes when he tells his Disciples, That when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel (Mat. xix. 28.) or as it is exprest by another Evangelist, I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my Table in my Kingdom, and sit on Thrones judging the twelve Tribes of Israel (Luke xxii. 29.) by which is plainly intended, that, when Christ in his full Glory shall come to judge the World, he will dignify and distinguish them most with Spiritual Glory and Happiness, who have deserv’d the best of him; which he could not convey to the carnal Apprehensions of his Disciples by a stronger Idea, than that of sitting upon Thrones, like these Princes or Heads of the Tribes, and eating and drinking at the Table of him their King.

Within this Government of the Princes in their respective Tribes, there mov’d as it were another inferior Wheel of Government, viz. that of the Heads of Families, for these were next to the Princes in Honour and Importance: As the Princes of the Tribes represented the twelve Sons of Jacob, being the eldest in a lineal Descent from them, so these Heads of Families are suppos’d to represent their other Sons and Grandsons in the respective Tribes to which they belong’d. When the Lord commanded Moses to number the People, he says, Take the Sum of all the Congregation of the Children of Israel, after their Families (that is according to this Subdivision of the Tribes into
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Into Heads of Families) by the House of their Fathers (that is in the Twelve Tribes, each Tribe being reckoned a Representative House of the twelve Sons of Jacob) we have mention also made of them in Job. xxii. 1. and 1 Chron. viii. 28. the Names of these Families in every Tribe and the Heads of these Families are expressly mentioned in Numb. xxvi. to which I refer the Curious, it not being very material to insert them here.

As to their particular Province and Share in the Administration of the Government, it was their Business to hold Assemblies of the Households that were under their Inspection, and to enquire into all Matters or Concerns thereunto in any wife belonging, as far as they were of a publick Nature; as we shall see presently in the Case of Achan and the Election of Saul; sometimes also they commanded the Families under their Jurisdiction in Times of War; so that their Business was chiefly about the political Concerns of the Families over which they had a Superintendency; but it does not appear that they had any judiciary Power as Heads of Families: Now as the Weight of superintending the Affairs of every Tribe was much lightened to the Prince thereof by the subordinate Jurisdiction of these Heads of Families; so the political Burden of these latter was in like manner considerably alleviated by the Share of Authority, which appertain'd to the Rulers of Cities within the respective Tribes, of whom we have already made mention.

It was out of these Heads of Families (call'd Chiefs of the Fathers of Israel) that Jehoshaphat chose some of the Members of the Great Sanhedrim at Jerusalem, when he establish'd it for the Judgment of the Lord, and for Controversies (2 Chron. xix. 8.) and it appears that they only, of all the Magistrates of this Government, preferv'd and exercis'd their Power during the Time of the Babylonian Captivity, for as soon
as the Proclamation came out from Cyrus King of Persia, giving the People of the Captivity leave to go up to Jerusalem to build the House of the Lord, then, it's said, rose up the Chief Fathers of Judah and Benjamin, &c. (Ezra i. 5.) and afterwards we find them active in promoting all Affairs relating both to the Temple and City of Jerusalem.

These Families were again subdivided into Housholds, and therefore when upon any occasion a Scrutiny was to be made by enquiring from God, or by Lot, the Tribe was first pitch'd upon, then the Family, then the Houshold, and so till they came at the very Person required; of this we have two notable Instances in Scripture: The first is of Achan, who had stolen the accursed thing, which brought the Wrath of God upon Israel. God orders Joshua to call the Tribes together to discover the guilty Person; in the doing of which no doubt the Princes or Heads of the Tribes, and the Heads of the several Families within these Tribes exercised their Jurisdiction: Now the Tribe which God should take (that is pitch upon by Lot) were to come according to their Families, and the Family by their Housholds, and the Houshold Man by Man; this was accordingly executed, and we find the Lord first takes the Tribe of Judah, then the Family of the Zarhites, then the Houshold of Zabdi; and when they were brought Man by Man, Achan was taken, and he having confessed, Sentence was pronounced against him, (Jos. vii.) The same Method was used when Samuel gathered all Israel together at the Election of Saul (1 Sam. x. 20.)
CONTAINING OTHER PARTICULARS RELATING TO THEIR JUDGES, COURTS, TRIALS, SENTENCES, PUNISHMENTS, AND EXECUTIONS.

IN the third Chapter of this Book concerning the Mosaical Laws, I have mentioned such as relate to Judges, WITNESSES, and Punishments, to which I refer. With respect to the Duty and Character of a Judge the Sum of these Precepts terminate in this, That he ought to lay aside all personal Regards of Friendship, Enmity, and Relation, and not to suffer himself to be biased either by Affection or Hatred; he ought to guard against a false Compassion for the Poor in Judgment; Compassion indeed is due to the Unfortunate, but he that commits an Action worthy of Punishment is not unfortunate but wicked. Misery is not always a just Plea for Favour, and Criminals ought to raise a Judge's Renunciation, not his Compassion. As the Innocent should be acquitted, so likewise ought the Guilty to be punished. A just Judge ought to avoid as much the taking Money to do Justice, as to do an unjust thing for Money; for the Sentence of a Judge should be both disinterested and just. These Laws caution a Judge against wilful and undue Delays in Justice after a Cause is sufficiently heard and understood, and against being prepossessed with false Reports, it being certain that Fame often publishes things which are not true; but above all they require that Judges should be honest and upright Men, fearing God, and truly religious; such who will stand more in awe of offending God by doing Injustice, than offending Men by doing right.
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As the Great Sanbedrim sat at Jerusalem in the Court of the Temple, to the Place where the lesser Courts of Justice among the Jews usually met, was at the Gate of the City (Deut. xvi. 18.) Here it was where these lower Tribunals were erected, and here the Judges of the City met to hear Complaints, administer Justice, make Conveyances of Titles and Estates, and in short to transact all the Affairs of the Place. The Reason for having their Judicatures there (besides the Command of God in the last cited Text) seems to have been for the Conveniency of the Inhabitants, who being generally Husbandmen, and obliged to pass and repass by the Gates of the City, every Morning and Evening as they went and came from their Labour, might be more easily call’d as they went by, whenever they were wanted to appear in any Business; from hence is that Passage of the Psalmist, Psal. cxvii. 5. where speaking of those who are blessed with many Children, he says They shall not be ashamed when they speak to their Enemies in the Gate; that is, they who are entitled to such a Blessing every thing else shall prosper with them, they need not fear the want of Justice when they meet their Adversary in the Court of Judicature.

By this may be explain’d these Words in the Book of Job (Chap. v. 4.) concerning the Children of the Wicked, that they are crush’d in the Gate, that is, lose their Cause, and are condemned in the Court of Judgment; and those of Solomon (Prov. xxxi. 23.) where speaking of a good Wife, and how great a Credit she is to her Husband, he uses these Words, Her Husband is known in the Gates, when he sitteth among the Elders of the Land. Again, Oppress not the afflicted in the Gate, for the Lord will plead their Cause (Prov. xxii. 22.) and therefore the Prophet Amos reproves the unjust Rulers, because they had turn’d aside the Poor in the Gate from their Right (Amos v. 12.) Hence also Jeremiah bewailing the Destruction
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Stricture of the Jews, among other Calamities he complains that the Elders have ceased from the Gate (Lam. v. 14.) In all which Places the Gate signifies a Court of Judicature.

It was here where all publick Business was transacted in the Days of Abraham and Jacob; here Abraham made the Acquisition of his Sepulchre in the presence of all those who entered into the Gate of the City of Hebron (Gen. xxiii. 10, 18.) When Hamor and his Son Shechem (who had carried away Dinah) propos'd to make an Alliance with the Israelites, it was at the Gate of the City they spoke thereof to the People (Gen. xxxiv. 24.) In the Time of the Judges it was here where Boaz having declar'd his Intention of marrying Ruth, caused her Kinsman to yield up his Pretensions, and give him the proper Conveyance to the Estate (Ruth. iv. 1.) And it's to the Gates of the City, as the Place where the Judges met, that frequent Reference is made by the Provisions in the Law (Deut. xxi. 8. and xxii. 13. and xxv. 7.)

The Gate was among the Jews the same with the Forum among the Romans, (as we see by 2 Kings vii. 1.) where Eliza foretels at what low Rates Provisions should be sold next Morning in the Gate of Samaria. These Gates and the void Places next adjacent have been certainly very large; for we find that Abab King of Israel assembled four hundred false Prophets before him and Jebophaneth, in the Gate of Samaria (1 Kings xxii. 10.) Now besides these we may readily suppose that each of these Kings had many Attendants in waiting; for it's probable that the Room or Hall where these Judges sat was over the Gate; and we find King David, upon the News of Absalom's Death, went up to the Chamber over the Gate and wept (2 Sam. 18. 33.) which very probably was the Court of Judicature; and when Joab advised him to come down and shew himself publicly, it's said, He rose and sat in the Gate, and all the People came before
before him (2 Sam. xix. 8.) Now as the Gates of a City were the Strength of it, and the Happiness of a People depended much upon the Wisdom and Integrity of their Judges who sat there, it may be with an Allusion to this, that our Saviour speaking of his Church says, The Gates of Hell shall not prevail against it (Mat. xvi. 18.) that is, neither the Strength nor Policy of Satan shall overcome it.

The way of bringing an Action before the Jewish Courts, and the Method of Procedure, seem to differ in Civil Causes from what it was in Criminal: In the first it appears that the Plaintiff laid his Case before one of the Rulers or Governors of the Cities spoke of in the preceding Chapter; who, if he thought it a Matter proper to be litigated, sent him to have it tried before the Judges; if the Party against whom the Information was laid, happened to be cast, the Judge or Judges committed him to the Charge of a special Officer who confined him in Prison, and there detain'd him till he made Satisfaction in all Points. Upon this Method of Proceeding that kind and charitable Counsel of our blessed Lord in the Gospel is manifestly founded (Luke xii. 58.) The Words are, When thou goest with thine Adversary to the Magistrate (that is, to the Ruler or Governor of the City, such as is now call'd Mayor or Provost, who had no judiciary Power among the Jews) as thou art in the way give diligence, that thou mayest be delivered from him, (neglect no Opportunity of making up Matters with him) lest he salute thee to the Judge, and the Judge deliver thee to the Officer, and the Officer cast thee into Prison, I tell thee thou shalt not depart hence till thou hast payed the very last Mite.

In Criminal Causes upon application either to the High-Priest, or to any that fill'd the Place of Chief Justice, a Warrant was iss'd to the proper Officers to seize the Criminal; and if occasion requir'd it, a Detachment was sent from the Temple-Guard along.
with them. The Person being thus taken was examined by him who issued the Warrant, and then was committed either to Prison, or to the Custody of the Officer of the Guard till his Trial came on: After this manner our blessed Lord was seized, as may be seen in John xviii. 3, 12, 13, 19, 28.

When the Trial came on, the first Care of the Judge was to exhort and press the Criminal to confess, if guilty; for the Jews were of opinion that Criminals who confess'd their Crimes, would without any more certainly partake in the Happiness of a future State. Thus Joshua exhorted Achan, My Son give, I pray thee, Glory unto the Lord God of Israel, and make Confession unto him (Josh. vii. 19.) To this Custom of the Jews St. Paul seems to allude, when he says, Happy is he that condemneth not himself in that thing which he alloweth (Rom. xiv. 22.) that is, who being convinced of the Truth of a thing, does not really and effectually condemn himself in the sight of God by a Denial of it. After the Accusation was laid before the Court, the Criminal was heard by himself or Council what he had to say in his defence; and therefore Nicodemus says to the Chief Priests and Pharisees, Doth our Law judge any Man before it bear him, and know what be doth (John vii. 51.)

The Party accused, when he was upon his Trial, stood in some eminent Place in the Court, that the People might see him, hear his Accusation and Defence, and the Proofs of both. Thus Naboth in his Trial was set on high among the People (1 Kings xxii. 9, 12.) The Advocates for the Criminal, and also his Accuser stood on his right Hand: Hence the Psalmist says, The Lord shall stand at the right Hand of the Poor, to save him from those that condemn his Soul (Psal. civ. 31.) that is, the Lord shall plead his Cause. And in that same Psalm (ver. 6.) David speaking of his slanderous Enemies, says, Let Satan stand at his right Hand, i.e. be his Accuser: And so Satan is
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faded to stand at the right Hand of Joshua the High-Priest, as a false Accuser (Zech. iii. 1.)

Besides the Judges and Lawyers there were always two Notaries belonging to the Court; one stood on the right Hand of the Judge, who wrote the Sentence of Absolution; the other on his left Hand, to write the Sentence of Condemnation. To this Custom probably our Saviour had a Reference, when speaking of the last Judgment, he says, he shall set the Sheep on his right Hand, (in order to be absolved) and the Goats on the left (in order to be condemned) Mat. xxv. 23. The Merits of every Cause turn’d upon the Evidence given. The Mosaical Laws concerning Witnesses have already been mentioned in chap. iii. and therefore I shall not trouble the Reader with any Repetition of them here. Sentences were only pronounced in the Day-time, which Circumstance is taken notice of in our Saviour’s Trial (Luke xxii. 66.) It was the Custom among the Jews to pronounce Sentence in this manner, Thou art just, or Thou art guilty. In other Countries a Person’s Condemnation was signified to him by giving him a black Stone, and his Absolution by giving him a white Stone, of which mention is made by Ovid in his Metam. lib. 15.

Mos erat antiquum, niveis atraque lapillis,
His damnare Reos, illis absolvere Culpe.

To which possibly there may be some Allusion in Rev. ii. 17. To him who overcometh I will give a white Stone, that is, I will absolve and acquit him in the Day of Judgment. So soon as a Person had Sentence of Condemnation pronounced against him, he was immediately dragged from the Court to the Place of Execution, which we see was the Cafè of our blessed Lord.

The Jews were so zealous for the Observation of their Law, that they were not ashamed to be themselves the Executioners of it, and to punish Criminals with their own Hands: The Business of an Executioner was not of so ill a Repute as it is now. In

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stoning any Person, the first Executioners of the Sentence were the Witnesses, according to the Law in Deut. xvii. 7, where it's appointed, That the Hands of the Witnesses shall be first upon him to put him to death, and afterwards the Hands of all the People: And so 'tis said, that the Witnesses against Stephen, after laying down their Clothes at the Feet of Saul, stoned him (Acts vii. 58, 59.) To which Custom our Saviour alludes when he says to the Pharisees, who brought him the Woman taken in Adultery, He that is without Sin among you, let him first cast a Stone at her (John viii. 7.)

In ancient Times it was not unusual for great Persons to do execution upon Offenders; there was not then any publick Executioners as now. Thus Gideon would have had his Son do execution upon Zeba and Zalmunna, that he might be early animated against the Enemies of Israel; but he being only a Youth and afraid, Gideon arose and slew them himself (Judg. viii. 20, 21.) We find Saul commanded such as waited on him to kill the Priests, and Doeg one of his great Officers did it (1 Sam. xxii. 18.) Samuel himself hewed Agag in pieces before the Lord in Gilgal (1 Sam. xv. 33.) By Solomon's Orders Benaiah the General of his Army fell upon Joab and slew him at the Horns of the Altar (1 Kings ii. 25.) And in Daniel we read that Nebuchadnezzar sent Arioch (who was chief Commander of his Troops) to destroy the wise Men of Babylon because they could not interpret his Dream (Dan. ii. 24.)

Before Execution it was the Custom among the Jews for the Witnesses to lay their Hands on the Head of the Criminal: This had its Rise from an express Precept of God, in the Case of one who had blasphemed the Name of the Lord, who was ordered to be brought without the Camp; and all that heard him were appointed to lay their Hands upon his Head, and afterwards the Congregation were to stone him (Levit.
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(Levit. xxiv. 11—15.) By this was signified that the Person condemn'd suffered justly, protesting that if he were innocent, they desired his Blood might fall on their own Head. In allusion to which, when Sentence was pronounced against our Saviour, the Jews cried out, His Blood be upon us and our Children (Mat. xxvii. 25.) And from the above Precept of bringing the Criminal without the Camp, arose the Custom of executing them without the City, which in most Places does still remain.

In what manner for ever the Criminal was put to death, the Jews always, according to the Talmud, gave him some Wine with Incense in it, in order to stupify and intoxicate him: This Draught was usually provided by the compassionate Ladies of Jerusalem upon their own cost. The Foundation of this Custom, they say, was the Command of Solomon in his Proverbs, Give strong drink to him that is ready to perish, and Wine to those that be of heavy Hearts, (Prov. xxxi. 6.) which sufficiently explains the Reason of offering Wine mingled with Myrrh to Christ when on the Cross, which he would not drink (Mark xv. 23.) It was only in derision, and contrary to this manner of the Jews, that the Soldiers first offered Vinegar and Gall (Mat. xxvii. 34.) and afterwards a Sponge fill'd with Vinegar on a Reed (ver. 48.) This Cup of Wine mingled with Myrrh or Incense, was so usually given before Execution, that the Word Cup is sometimes in Scripture put for Death itself; and so Christ praying to his Father says, If it be possible let this Cup pass from me (Mat. xxvi. 39, 42.)

Crucifixion, as practised among the Romans, was not in use among the Jews; and therefore we find our Saviour, at the same time that he is declaring he should die by the Hands of the Gentiles, signifying to his Disciples what kind of Death he should die (John xii. 32, 33.) It appears that it was the Custom among the Romans to scourge Malefactors before they were crucified;
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cified; and so Pilate caus'd Jesus to be scourged, and then delivered him to be crucified (Mat. xxvii. 26.) as also to make Criminals bear their own Cross; which last is mentioned by Plutarch in these words, Malefici, cum ad supplicium educuntur, quisque suam effert Crucem; and to our dear Lord humbly submitted to bear his own Cross, as far as the strength of his Human Nature could allow (John xix. 17.) To this Custom perhaps by a Prophetick Spirit he had a view in that Expression, he that taketh not his Cross and followeth after me, is not worthy of me (Mat. x. 38.) That the Equity of the Proceeding might appear, and the Cause of Punishment be more publickly known, the Romans caus'd to be wrote on a Table and affix'd on the Cross, the Cause of the Accusation, which Custom is mentioned by Suetonius, and so Pilate wrote in Hebrew, Greek, and Latin, Jesus of Nazareth the King of the Jews (John xix. 19, 20.)

The Capital Punishments in use among the Jews were Stoning, Burning, Beheading, and Strangling; The last was reckoned the easiest of all; and therefore they lay it down as a Rule, that where the Scripture saith of an Offender, He shall surely die, without expressing the kind of Death, it ought to be interpreted of Strangling, as being the more favourable Punishment, and thus they interpret Lev. xx. 10, It's true they pretend indeed to interpret it of Stoning in John viii. 5. but this was with a design only to entice our Saviour, that they might have wherewith to accuse him, if he should put any different Gloss upon the words from what was commonly received, as is evident from ver. 6. Tho' Beheading is not a Punishment mentioned in the Law, yet it was in use among the Jews, about the time of our Saviour; and so we find Herod sent and beheaded John the Baptist in Prison (Mat. xiv. 10.)

The Lesser Punishments among the Jews were Imprisonment, Restitution, Talid, and Scourging. Some of these
these have already been mentioned in Chap. iii. Of the Jewish Laws. In Jerusalem there was a Prison, called the King's Prison, which had a spacious Court in it, in the middle of which there was a Dungeon, where Prisoners were let down Naked. This was a very dreadful Place. Jeremiah was confined in this dismal Pit, and he gives us this Account of it (Jer. xxxviii. 6.) Then took they Jeremiah and cast him into the Dungeon, that was in the Court of the Prison, and they let him down with Cords; and in the Dungeon there was no Water but Mire, and his Feet sunk in the Mire. It appears that he was naked (at least in the upper Part of his Body) from the kind Provision made by Ebed-melech for saving his Arm-holes from the Injury of the Cords when he was to be drawn up, ver. 12, 13.

The Jews were so precise with respect to Restitution, that if they had built a House with a Beam or Piece of Timber unjustly gotten, they would pull down the House, that the very same Beam or Piece of Timber might be restored to the true Owner. This seems implied in the words of Habakkuk, Chap. ii. 11. Before Criminals were scourged it was the Custom to tear off their Clothes, and then beat them; so it fared with Paul and Silas (Acts xvi. 22.) Sometimes in notorious Offences, and to augment the Pain, they tied Plummetts of Lead to the end of the Scourges, which in Scripture are call'd Scorpions, with which Rehoboam threatened to chastise the Israelites (1 Kings xii. 14.) In scourging they were not to exceed forty Stripes; and therefore to prevent any mistake, they were wont to give only thirty nine and no more; and a Person was always appointed by the Judge for the purpose of telling them; and so we find St. Paul faith of himself, of the Jews five times received I forty Stripes save one (2 Cor. xi. 24.)

Besides these Punishments, there were others which the Jews are said to have borrowed from other Nations, as sawing one asunder from the head downward.

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Manasses is thought to have punish'd the Prophet Isaiah in this manner, and that the Apostle has an eye to it in the words, They were seen asunder (Heb. xi. 37.) Sometimes Men were condemn'd to fight with wild Beasts, of which mention is made 1 Cor. xv. 32. Sometimes for greater Security they put their Feet into the Stocks, as Paul and Silas were (Acts xvi. 24. Jer. xxix. 26.)

The Jews had yet a farther Punishment, which we now-a-days call an Ecclesiastical one, that is, the Punishment of Excommunication. It was a separation from all Communion, either Social or Religious. The Person was expressly forbid to enter the Temple or Synagogue under severe Penalties. Our Saviour when he informs his Disciples, that they should be excommunicated by the Jews, expresseth it by telling them, that they would be put out of the Synagogues (John xvi. 2.) The highest degree of it was attended with Anathemas and Imprecations upon the Person Excommunicated, and was called a delivering over to Satan, of which the Apostle speaks, when he wishes to become an Anathema or Accursed from Christ for the sake of his Brethren and Kinmen according to the flesh (Rom. ix. 3.) meaning that he would willingly become a Victim for their Sins, if they could be expiated at the Expense of his bearing the heaviest Anathemas usually pronounced by the Jews; and he says of these who love not the Lord Jesus Christ, Let him be Anathema Maranatha (1 Cor. xvi. 22.) that is, loaded with Curses, and delivered over to Satan as the Minister of God's wrath.

All these were Punishments inflicted by the band of Men; besides which we read in Scripture of Punishments often inflicted by the immediate band of God, as the Effects of the Divine Vengeance, for the notorious Breach of his Laws, especially upon such as presum'd to violate the Sanctity of his Worship, or the Place where that Holy Service was perform'd, as
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in the Case of Corah, Dathan, and Abiram, Uzziah, &c. The words, left they die, which are so often mentioned in the sacred Laws that relate to Aaron and his Sons, and the Affairs of the Sanctuary, are generally interpreted to signify a Death by the band of Heaven, as is also that Expression of being cut off from his People (Gen. xvii. 14. Lev. xvii. 14.) Without these extraordinary Punishments many who had been guilty of Crimes, to which God annex'd a capital Punishment, would, by concealing their Guilt, escape the Punishment of Men for want of Evidence; but as God exercised a Theocracy over the Jews, his Omniscience was sufficient. It is to these supernatural Deaths that St. Paul alludes, when he tells the Corinthians, that the little Care they took in preparing for the Sacrament, was the Reason why many were weak and sickly among them, and many slept (1 Cor. xi. 30.)

I shall conclude this Chapter by acquainting the Reader, that the Judicatures among the Jews were Courts of Record, where all the most notable Transactions, and remarkable Occurrences that befell their Republick, were carefully recorded, and transmitted down to Posterity. It was to these Publick Records or Chronicles, that the Sacred Writers in the History of their Kings do frequently refer; and it's very probable that St. Paul had from these Records the Names of the two Egyptian Magicians (Jannes and Jambres) who withstood Moses in the presence of Pharaoh (Exod. vii. 11, 12, 22. and viii. 7, 18.) which he mentions, 2 Tim. iii. 8. and which is not recorded in the Old Testament.
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C H A P. VII.

Containing a short Account of Jerusalem the principal Seat of Justice, and the Places next adjacent thereto.

Jerusalem was the principal Seat of Justice and Religious Worship, so that an Account of what was most remarkable in and about that City, as recorded in Scripture, comes properly in here, after finishing what relates to the Civil Government of the Jews, and before we enter upon their Religious Concerns.

It is an Opinion generally receiv'd, that Jerusalem is the same City, which was of old call'd Salem, and of which Melchizedek is said to be King in the days of Abram (Gen. xiv. 18.) which is much confirm'd by that Expression in Psal. lxxvi. 2. In Salem is his Tabernacle, and his Dwelling-place in Zion. In ancient Times it was also call'd by the Name of Jebus (Judg. xix. 10, 11. 1 Chron. xi. 4.) from the Jebusites that inhabited it, being one of the seven Nations of Canaan that were devoted to destruction; and so it's not unlikely that as this City preserves the Name of Salem in the last part of it, so it preserves in part the Name of Jebus in the former, being a compound of Jebus and Salem, for it is by the Change only of one Letter, and the Omission of another, that it's softened into Jerusalem, instead of Jebu-salem or Jebu-salem.

Some very zealously contend that Jerusalem stood in the Center of the World, because of that Expression of the Psalmist, Thou hast wrought Salvation in the midst of the Earth (Psal. lxxiv. 12.) being a Prophetick Expression relative to Christ, by whose
and Crucifixion at Jerusalem Salvation is purchased to all that believe in him; but how any Place can be said to be in that Situation, if we suppose the Earth to be globular, is beyond my comprehension; if they mean the middle of the inhabited Part of the Earth, it's not likely that Question can be easily determined with respect to this Circumstance, as it stood in the days of our Saviour or at this present time.

In which of the Tribes it stood, it does not so clearly appear; for in the Division of the Land it was apparently one of the Cities which were given to the Tribe of Benjamin (Josh. xviii. 28.) and yet when we read that at one time the Children of Judah could not drive out the Jebusites (Josh. xv. 6.) and at another, that the Children of Judah took and burnt Jerusalem, (Judg. i. 8.) one would be apt to think that it lay within the limits of that Tribe; but when it is considered that this City stood in the Confines of both Tribes, the difficulty will disappear, for each of them had a share in it. That part where the old City was, belonged (as some think) to the Tribe of Benjamin; and the other Part, wherein Mount Zion stood, to the Tribe of Judah: Or it may properly enough be said, that by Joshua's Division of the Country, Benjamin had most Right to it, but by the Right of Conquest, Judah; however when it came to be the Metropolis of the whole Nation, it was thought to belong to the Israelites in common, and therefore was claim'd by neither.

In the Conquest of the Land of Canaan this City of Jerusalem was first taken from the Jebusites by Joshua, who at the Battle of Gibeon put to death the King of Jerusalem, and four other Kings of the Amorites who join'd with him (Josh. x. 23.) from whom he is said to have taken all their Land, ver. 24. and consequently Jerusalem; but the Israelites not being able presently to people all the Cities they had taken, the Jebusites, it seems, some way or other recovered Possession of it again; for we find that, after the Death of Joshua, the Children of Judah expell'd them from
from it (Judg. i. 8.) tho' it appears that the Fort of Mount Zion still continued in their hands until the Reign of David.

The first warlike Enterprize of David, after he was made King, was to remove these imperious Neighbours, and to reduce the Fort of Zion, which he attack'd vigorously with the Flower of his Army (1 Chron. xi. 4.) The Besieged, it seems, imagined their Fortres to be so impregnable, that, upon David's Approach with his Army, they treated him with great Contempt and Scorn; for they told him, Except thou take away the Blind and the Lame, thou shalt not come in hither. (2 Sam. v. 6.) meaning, as the learn'd Bochart thinks, that the blind, the lame, and the most feeble and cowardly among them, were able to defend it against all his Forces; or as others, that except they remov'd the Images of their Gods, which they trusted would defend them (and which David calls blind and lame, as having Eyes but see not, and Feet but walk not, Psal. cxxv. 5, 7.) they should not enter that Place; as if they had said, you do not fight with us, but with our Gods who will repel you: However David soon made himself Master of that Fort of Zion, and consequently of the Lower Town which it commanded (2 Sam. v. 7.)

From hence the Reader will perceive that Jerusalem consisted chiefly of two Parts, viz. the Lower City which was the ancient City of Salem or Jebus; and the upper City, which stood upon Mount Zion, call'd afterwards the City of David (2 Sam. v. 7, 9.) and the City of God (Psal. lxxvii. 3.) The first was upon a rising Ground, as well as the last, but not so high, for Mount Zion overlook'd it; which accounts for the unhappy fight which David got of Bathsheba, when she was bathing in her Garden in the Lower City. How these two Parts of Jerusalem were situated with respect to one another, is not agreed upon by the Learned; but it's more probable that Mount Zion was
was on the opposite Quarter to the other towards the North; so it is described by David in these words, beautiful for situation, the joy of the whole Earth is Mount Zion, on the sides of the North, the City of the great King (Psal. xlviii. 2.) and also by Isaiah (Chap. xiv. 13.) Each of these two Parts of Jerusalem was surrounded and separated from one another by distinct Walls.

Many things are mentioned of Jerusalem by Josephus and other Writers, but they have little or no relation to the Bible, which I propos’d to illustrate principally in this Work; and therefore shall take no other notice of what they mention, than so far as they may help to explain the sacred Text; so that I shall confine my self chiefly to such Accounts as the Scripture affords concerning the Mounts in and about Jerusalem, its Buildings and Palaces, Fountains, Springs, Pools, Gates, Valleys, Fields and Towers.

Mount Zion, as is already observed, was the principal Mount within the Walls of Jerusalem; it had several small RIsings or Tops, besides that on which David built the City call’d by his Name; Mount Moriah was one of these little Hills upon which the Temple was built (2 Chron. iii. 1.) and this is the reason why the Scripture generally puts Mount Zion for the House of God (Psal. lxxvi. 2. and xxxiv. 7.) tho’ strictly speaking the House of God, or the Temple, was upon Mount Moriah, which was one of the little Hills of which Mount Zion was compos’d; and for the same Reason Mount Zion (as comprehending Mount Moriah where the Temple stood) is frequently in the Book of Psalms call’d the Holy Hill of Zion.

Mount Moriah was famous for the Sacrifice, which Abraham was to have offered up to God of his Son Isaac (Gen. xxii. 2, 14.) and for the Appearance of the destroying Angel, who there sllew him himself to David, when the Plague was laying the Kingdom waste; which oblig’d that Prince to offer Sacrifices there, in
in order to appease the Wrath of God (2 Sam. xxiv. 18, 19.) and therefore it was that Solomon chose out this Place to build a magnificent Temple upon it, by the express Command of that God, who was to come and take up his Abode in it. I shall have occasion to describe this Temple more particularly in the following Book.

Upon another little Rising of Mount Zion there was a Fortrefs built in After-ages by Herod, call'd Antonia, in Honour of Mark Antony, whose Creature he was, and to whom he was indebted for the Kingdom. Judæa having become subject to the Roman Government, there was generally a Garrison kept in this Fortres by the Romans; for as the Temple (which was a Place of great Strength) commanded the Lower City, so this commanded the Temple. It was from this Fortres or Castle that Lysias the chief Captain ran to rescue Paul (a Roman Citizen) out of the hands of the Jews, who had seiz'd him in the Temple, and design'd to put him to death; and it was to this Castle that Lysias commanded Paul to be carried (Acts xxii. 31—38.)

After that David had taken from the Jebusites the Mount of Zion, he not only built a Royal Palace for himself, but also several other Buildings, for as to rise to the Largeness of a City, taking up in After-Reigns the greatest Part, if not the whole of Mount Zion. The Largeness of this City of David is denoted (2 Sam. v. 9.) by this Expression, David built round about from Millo and inward. This Palace which David built for himself, and the Palaces which Solomon afterwards built not far from this, for himself and for the King of Egypt's Daughter whom he married (mentioned in Kings vii.) must needs have been very magnificent Structures, since they had both the Workmen and Materials sent from Tyre, which at that time surpass'd all other Nations in the Art of Architecture; and besides they took up a great many Years
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Years in building. Solomon, it's said, was thirteen years in building his own House (1 Kings vii. 1.)

I find some Commentators are of opinion, that the House of the Forest of Lebanon is the same with this Palace, which Solomon built in Jerusalem; and they pretend that it was so call'd only from the tall Pillars that supported it, which look'd like the Cedars in the Forest of Lebanon; but the contrary is manifest, because the Holy Scriptures speak of it as a distinct Building (1 Kings vii. 2.) tho' perhaps it might not be far distant from the other, on some cool shady Mountain, which made it resemble Mount Lebanon. It's an idle Fan'sy in others to think that this House was really built on Lebanon, since we read of Solomon's placing the golden Shields that he made in it (1 Kings x. 17.) which he scarce would have remov'd to the very Extremity of his Kingdom; besides that, it appears to have been somewhere near to Jerusalem; for it is said, That, when Shishak King of Egypt came up against Jerusalem, he took away all the Shields of Gold, which Solomon had made (1 Kings xiv. 25, 26.) so that it appears to have been some lofty Place near Jerusalem surrounded with tall Trees, where it is likely Solomon dwelt in the Summer, as he did in his Palace on Mount Zion in the Winter.

Besides these Palaces we read in Scripture of the House of Millo (2 Kings xii. 20.) which is said to be in the City of David (2 Chron. xxxii. 5.) and therefore was built either on Mount Zion or some adjacent Place; that this was some publick Edifice, I think, may be inferr'd from the Notice that is taken of it among some other of Solomon's publick Buildings, where the Reason of the Tax which he levied upon his Subjects is said to be this, That he might build the House of the Lord, and his own House, and Millo, and the Walls of Jerusalem (1 Kings ix. 15.) so that it appears to be a Building of the same publick nature with the
the House of the Lord and the Walls of Jerusalem, and that it was erected for a publick Senate-House, seems very probable from the notice that is taken of it in 2 Kings xii. 20. where it is said that the Servants of King Joash arose, and made a Conspiracy, and slew him in the House of Millo, when perhaps he was come there to consult about publick Affairs with his Princes and Chief Men.

In this Part of Jerusalem, call'd the City of David, were the Royal Sepulchres of David, Solomon, and such of their Successors as were most remarkable for their Piety (1 Kings ii. 10. and xi. 43.) such of them as were wicked were not buried there. Of Manasseb it is said, that he was buried in the Garden of his own House, in the Garden of Uzzah, (2 Kings xxvi. 18.) and the like is said of his Son Ammon, ver. 26.

Jerusalem was surrounded on all sides by several neighbouring Hills, and stood as it were in the midst of an Amphitheatr, for so it's describ'd in Psal. cxxxv. 2. On the East stood the Mount of Olives (Zech. xiv. 4.) it's said to be from Jerusalem a Sabbath-day's Journey (Acts i. 12.) for so a Mile was call'd by the Jews; because the Israelites Camp in the Wilderness was two thousand Cubits distant from the Tabernacle, that is about a Mile, to which all were oblig'd to repair on the Sabbath-day for Worship. This Mount of Olives had its Name probably from the great Quantity of Olive-Trees that grew there; it had three several Summits or Tops ranged one after another from North to South; the middle Summit is said to be that from which our blessed Lord ascended into Heaven, whereby was literally accomplish'd what Zecbariah prophesied of him in the afore-cited Place, That his Feet should stand in that Day upon the Mount of Olives. The South Summit is said to be that whereon Solomon built Temples to the Gods of the Ammonites and of the Moabites out of complaisance to his Wives, who were Natives of these Countries,
and hence it is call'd the Mount of Corruption (2 Kings xxiii. 13.)

It was to this Mount of Olives that Christ frequently resorted (Luke xxii. 39.) Upon the Top of this Mountain was Bethany, where Lazarus and his Sisters Martha and Mary lived (John xi. 1.) whom Christ often vouchsafed to favour with his Presence at this Place. At the Foot of this Mount of Olives was the Village of Gethsemane; it was in a Garden belonging to this Village, where Christ prayed and sweated Drops of Blood, when he was just entering upon his Passion (Mat. xxvi. 36.) and here it was, where he was betrayed and taken by Judas (ver. 47.) Upon the same Mount of Olives, in the way between Bethany and Gethsemane, was the Village of Bethphage, from whence our Lord set out at his triumphant Riding into Jerusalem, Mat. xxii. 1.

On the same Side of the City between the Mount of Olives and the Walls of Jerusalem, there was a Valley call'd the Valley of Jehoshaphat, mentioned in Joel iii. 2. The Jews are of opinion that this Valley has from thence its Name, and is the same Valley where King Jehoshaphat obtain'd the signal Victory over the Moabites and Ammonites (2 Chron. xx.) And many of them conclude from Joel iii. 14. that the last Judgment will be solemnized in this Valley of Jehoshaphat. It was through this Valley that the Brook Cedron or Kidron did run, over which Christ went the Evening before his Passion, in his way to the Garden of Gethsemane where he was seized (John xviii. 1.) and it was here where Asa and Hezekiah burnt the Images and Abominations, which were made use of by the Apostate Jews in their Worship, 2 Chron. xv. 16. and xxix. 16.

Upon the same East-side of Jerusalem, between the Walls of the City and the Brook Cedron or Kidron, was the Fountain of Siloam. It is generally thought to be the same with the Fountain of En-rogel,
rogel, where Jonathan the Son of Abiathar and Abimaaz the Son of Zadok the High-Priest lay conceal'd, that they might be able to inform David of all that should happen at Jerusalem, when Absalom came thither after his Rebellion (2 Sam. xvii. 17.) and here Adonijah the Son of David made a splendid Entertainment for the great Men of his Father's Court (1 Kings i. 9.) It was from this Fountain that the Pool of Siloam (otherwise call'd the Pool of Bethlehem, John v. 2.) was supplied with Water, to which Pool our Saviour sent the Man that was born blind to wash his Eyes (John ix. 7.) and it's thought that it was near to this Fountain where the Tower of Siloam stood, which fell upon eighteen Men, and buried them in its Ruins (Luke xiii. 4.)

To the West of this City there was another Fountain call'd Gibon; it was there where Solomon, by the special Order of David, was anointed King over Israel, as we read in 1 Kings i. 33. Hezekiah is said to have stopt the upper Water-course of Gibon, and brought it straight down to the West side of the City of David (2 Chron. xxxii. 30.) The meaning of which is, that he ordered the upper Channel of this Fountain (which appears to have taken its Rise upon some high Ground) to be conveyed into Jerusalem, that, when the City was besieg'd, the Enemy might not have the Benefit of its Waters.

On the same West side of Jerusalem, just without the Gates, stood Mount Calvary, which we suppose was the common Place, where Criminals of all kinds were executed: It was on Mount Calvary where our blessed Lord suffered on the Cross (Luke xxiii. 33.) and was buried in a Garden near it, belonging to Joseph of Arimathea, where was a new Tomb dug out of the Rock (John xix. 41.) It was called Calvary from Calvaria, which signifies a Skull. The Syriack Name of it was Golgotha, which signifies the same thing (Mark xv. 22.)

On
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On the South-side of Jerusalem was the Valley of Hinnon, or the Valley of the Son of Hinnon, mentioned in Josh. xv. 8. and xviii. 16. This Place was remarkable for the inhumane and barbarous Worship, as well as idolatrous, paid to the Idol-God Molech (2 Kings xxiii. 10. 2 Chron. xxviii. 3.) where Parents made their Children pass through the Fire, that is, be burnt in the Fire by way of Sacrifice to this Idol: To drown the dreadful Shrieks of the Children thus sacrificed, it was usual to have musical Instruments playing all the while, whence the particular Place where these Sacrifices were wont to be burnt, was peculiarly call'd Tophet from the Hebrew Word Toph, which denotes the same thing as Tympianum in Latin, or Timbrel in English (see Jer. vii. 31. and xix. 6.) From the cruel burning of Children in this Place, and from a Custom which afterwards obtain'd of keeping a perpetual Fire, to consume the dead Carcasses and Excrements, which were brought hither from Jerusalem, our Saviour alluding to it, calls Hell by the Name of Gehenna, being a Corruption in the Greek, of the Valley of Hinnon, which therefore our Translation renders Hell-fire (Mat. v. 22.)

Near to this Valley of Hinnon is to be seen (as Travellers inform us) the Spot of Ground formerly call'd the Potter's-field (Mat. xxvii. 7, 8.) and afterwards Acdlama or the Field of Blood (Acts i. 19.) being the Field which was purchas'd with the thirty Pieces of Silver receiv'd by Judas for betraying our blessed Lord, and which he threw down in the Temple, immediately before he hanged himself (Mat. xxvii. 5.) There is another Valley which the Scripture makes early mention of, viz. the Valley of Shaveh, which is likewise call'd the King's-dale (Gen. xiv. 17, 18.) Here Melchizedek King of Salem (or Jerusalem) met Abraham in his Return from the Slaughter of Chedorlaomer, and brought out Bread and Wine with him; so that we may reasonably conclude it was at no great
great distance from Jerusalem, and some make it the
same with the Valley of Jehoshaphat.

Besides the Tower of Siloam already mentioned,
there are several other Towers spoke of in Scripture,
which contributed to the Strength and Ornament of
the City, such as the Tower of Meeab, and the Tower
of Hananeel (Nehem. iii. 1.) The Tower of the Furn-
aces (ver. 11.) The Tower which lieth out from
the King's high House (ver. 25.) The Tower which
lieth out unto the Wall of Ophel (ver. 27.) The
Towers at the Corner-gate and Valley-gate (2 Chron.
xxvi. 9.)

There are several of the Gates of Jerusalem record-
ed also in Scripture by their Names, such as the two
Gates mentioned in the last-cited Text, the Fith-gate
(2 Chron. xxxiii. 14.) the Sheep-gate (Nehem. iii. 1.)
the Dung-gate (ver. 14.) the Gate of the Fountain
(ver. 15.) the Water-gate (ver. 26.) the Horse-gate
(ver. 28.) and the High-gate of Benjamin, which was
by the House of the Lord (Jer. xx. 2.) but in what
Part of the City these Towers or Gates were situated
is not easily determin'd, nor is it very material.

There is a Tradition among the Jews that no
Houses were ever let or hired in Jerusalem; when
the People came thither from all Parts thrice a Year,
in order to celebrate the three solemn Festivals ap-
pointed by Law, the Houses were open to all Stran-
gers; they chose for themselves of such as they found
empty according to their liking, and the Inhabitants
took care to furnish them with all Neceffaries; which,
if true, explains our Saviour's sending to a Man to
prepare for his eating the Passover, who appears to
have been a Stranger to him (Mark xiv. 12—17.)

The manner of building in Jerusalem, and in all
these Eastern Countries, was to have their Houses flat-
roof'd, for the Conveniency of walking in the cool
Air, or of laying any kind of Goods upon them. Da-
vid was walking in the Cool of the Evening upon the
Roof
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Roof of his House, when he saw Bathsheba washing her self (2 Sam. xi. 2.) Rabab conceal'd the Spies sent by Joshua upon the Roof of her House at Jericho among some Stalks of Flax, which she had laid there (Josh. ii. 6.) It was upon the Top of the House where Samuel spoke with Saul, when he declar'd, that God had chosen him to be King (1 Sam. ix. 25, 26.) Absalom caus'd a Tent to be pitched on the Roof of David's Palace, when he abused his Father's Concubines (2 Sam. xvi. 22.) we find Isaiab speaking of Lamentations and Howlings on the Tops of Houses (Isa. xv. 3. and xxii. 1.) And in later times Peter went up to the House-top to pray, (Acts x. 9.)

This shews the Reason of that Law, which ordered Battlements to be made round about the Roofs for leaning upon, and to prevent any from falling off the Roofs (Deut. xxii. 8.) and this explains that Expression of our Saviour's, when speaking of publish ing his Doctrine, he says to his Disciples, What ye bear in the Ear, that preach ye on the House-tops (Mat. x. 27. Luke xii. 3.) that is openly and avowedly; for each House being flat in the Roof, was like a Scaffold, where they could make themselves heard afar off. The Stairs by which they went up to the Roof of the House, and their upper Chambers, were generally without Doors; so that People could come down from the Roof without going into the House; which illustrates that Passage of St. Matthew where he says, Let him which is on the House-top not come down to take any thing out of his House (Mat. xxiv. 17.) that is to say, Let him fly without staying so much as to go in at the Doors of his House.

In these flat Roofs there was generally an Opening or Lattice, being a chequered Window, through which the Sky-Light was conveyed downwards to the House below; it was probably through one of these
Of the Civil Government, &c. Book II.

these that King Abaziab fell (2 Kings i. 2.) for the Roof was ordinarily reckoned the upper Chamber, on which it was customary to lie in these hot Countries; so that Abaziab walking carelessly might happen to fall down; and very likely it was by one of these open Lattices in the Roof, that the Man taken with a Palsy was let down from the House-top in his Couch into the Room where our Saviour was, when he could not have Access another way (Luke v. 18, 19.)
BOOK III.

Of the Ecclesiastical or Religious Government of the Jews.

CHAPTER I.

Containing some general Reflexions upon the Jewish Religion and Ceremonies.

When the Darkness of Idolatry had overspread the face of the Earth, it pleas'd God to choose Abraham and his Posterity for his peculiar People, that he might receive these Duties of Obedience at their hands, which ought to have been equally paid to him by all the rest of Mankind, as Creatures to their great Lord and Creator: This was no more than what God had done before in other Ages of the World, in order to preserve to himself a Church, by selecting some, and separating them from the other ungodly Race of Mankind; thus the Children of Seth were God's visible Church and People in the Antediluvian World,
World, and were for this Reason styled the Sons of God (Gen. vi. 2.) And we find the Children of Shem and Japhet after the Flood, were separated from the Prolane Oispring of Ham (Gen. ix. 26, 27.)

In this matter we cannot, with the least Colour of Justice, quarrel with the sovereign Will and Pleasure of God any more than we can find fault with the like Distinctions of Love and Hatred, Superiority and Submission among Men, which we may daily observe in all the Stations of Life supreme and subordinate; and if Man, who holds his Dominion and Authority upon the Tenure of his Life only, claims this Privilege without control, how much rather ought we to submit to the Will of God in this, when the Preservation of the true Religion, and perhaps the well-being of this lower World depended upon this Choice, through the Succession of many Ages to come? If all did enjoy the same Favours of the Deity, there would be no Subordination of Beings, which is the great Beauty of the Creation. God in his political Providence has made some Beings Vegetables, others Animals; of the Animals, some Brutes, some Men; among Men some wiser, richer and more exalted than others; and why then should we say anything against the supreme and sovereign God in his spiritual Providence, for the many Distinctions of this kind observable in the World. Persons would not be so apt to praise God for the Benefits they enjoy, if all enjoyed the same in common with them; the Universality of a Favour takes off the edge of People's Obligation, and consequently of their Gratitude.

It was therefore the Effect of infinite Wisdom and Goodness when the rest of the World were fallen into Idolatry, for God to set apart the Family of Abraham as the Stock of the Jewish Race, that he might in them preserve the true Religion, which otherwise was in danger of a total Declension; in the doing of this he tied up this People to his Worship, so as to regulate almost
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almost every thing that concern'd them; for besides the Ceremony of Initiation by Circumcision, and the many different Sacrifices appointed by the Levitical Law, there were Regulations concerning Washings, Meats, Drinks, the Observation of Days, and such like. A considerable Portion of the Old Testament is employed about these; and therefore it must be worth while for any that has a Reverence for the Bible, to inquire into the meaning of such Institutions; for these Ceremonial Laws are the Jewish Canon Law, directing them what Rites and Usages were to be observ'd in their Religious Worship.

I own indeed that, before the Promulgation of this Ceremonial Law from Mount Sinai, many of these Rites that the Israelites were commanded to observe, did obtain even from the beginning of time. The Institution of Sacrifices was no doubt as old as Adam, tho' we find no Precept expressly commanding it. Adam and Eve were clothed with the Skins of Beasts (Gen. iii. 21.) which were most probably slain in Sacrifice; for till after the Flood no other Food was allowed, but the Fruits of the Earth, as was formerly observed, and is apparent by comparing Gen. i. 29. with Gen. ix. 3, 4. We read also of the Sacrifices of Cain and Abel, and afterwards of Noah and Abraham; the last was upon the point of offering up his own Son, and that by the express Command of God himself. The bloody Rite of Circumcision was injoin'd to Abraham and his Posterity as the Badge of the Covenant betwixt God and him (Gen. xvii. 9—15.) for which Reason it is called the Covenant of Circumcision (Acts vii. 8.) and the Sign of Circumcision (Rom. iv. 11.) Besides all which it appears that the Patriarchs us'd also certain Ceremonial Lustrations and Purifications, as may be gathered from Gen. xxxv. 2, 3. where Jacob says to his Household, Be clean and change your Garments, and let us arise and go up to Bethel.

However
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However at the second Institution of the Ceremonial Law under Moses, these Rites were loaded with many Additional Ceremonies; the number of which was so vastly increas'd thereby, that their Worship became all gay and pompous, which, while they were in force, served to answer many wise and great purposes; and tho' this Institution is now abolished, and of no great use in the Christian Church, yet we ought not, with some of our modern Scoffers of Religion, to look upon the Ceremonial Law as absurd, and unworthy of a Divine Lawgiver, since it will appear from what follows, that the Emblematical Representations of this Part of the Jewish Law were the very Ground-work of the Gospel; and therefore it's a bad way to support Christianity by undermining and destroying the very Foundations of it.

Some of the Jewish Doctors are indeed of Opinion, that there was no Reason to be given for the Ritual Law, and that it was wholly to be resolved into the sovereign Will and Pleasure of God, and as the arbitrary Commands of an absolute Monarch. Thus far I think it may be acknowledg'd, that tho' neither we, nor they who received the Ceremonial Law, should be able to account for all the Laws thereby injoined, yet the Will and Appointment of God was Reason enough to determine the Obedience of those who were commanded to observe them; and as God thought fit to try the Obedience of our first Parents by the Fruit of one single Tree, so he had the same Right to injoin a Compliance from the Israelites with his Will, by imposing these Rites upon them, and by requiring their Submission to them, tho' the Reasons for such an Institution might not so clearly appear.

To this purpose that Expression of the Apostle is remarkable, Before Faith came (that is before the Gospel-State) we were kept under the Law, shut up into the Faith that should afterwards be reveal'd (Gal. iii. 23.) where he compares the Ceremonial Law to a strict Watch
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Watch or military Guard set upon the Jews by one who had Authority so to do; it was that which imprison'd and shut them up, and confin'd them in their Obedience by this severe Discipline of Rites and carnal Ordinances. The Church was then in its Nonage and Infancy; and as Parents sometimes prescribe to their Children such and such Services, the design and end of which they do not understand, so God in like manner dealt with his People at that time; and as the Compliance of Children in this Case is acceptable and pleasing, and of use to train them up to Submission, so doubtless it was in these Institutions of Religion. To this purpose St. Paul compares the Jews to an Heir under a Tutor or Governor, until the time appointed by the Father, during which time they were under the Bondage of the Law, until the Fulness of time came (Gal. iv. 1—5.)

Though many of the Jews knew not what God intended by some of the Ordinances establisht among them, yet they all knew they were the Laws and Previsions of their sovereign and wise Creator and Governor, and consequently that their Obedience would be acceptable to him and profitable to themselves. There was a great deal of this in Abraham's Faith and Obedience, for which he is so justly celebrated, and mentioned with so much Honour and Applause in the holy Scriptures, and in the Church of God to this day. If we consider the Ceremonial Law in this view, it's still useful even to us, as it affords us an important Admonition, to be subject to the Will of God in all things, even when we do not clearly apprehend his particular Design therein; and tho' his Laws do generally carry a sufficient Evidence of their Reasonableness, and we perhaps are convinced of their beneficial and comfortable Tendency, yet when it is otherwise, his Will is Reason enough; and indeed the more we are disposed even to an implicit submission to the Will of
of God, the more Excellency there is in our Faith and Obedience, as there was in that of Abrabam's.

But I am far from thinking that this was the main Design and Tendency of these Divine Prescriptions; for it's evident that the chief and principal Scope of all the Ceremonial Rites, was to typify and prefigure the Messias and the Gospel-State. This was the thing principally intended by all the glorious Apparatus and gay Services of the Ceremonial Law, which were the Study and Employment of the Church of God for so many hundred Years; thereby to raise in us high Notions and an august Idea of Christ and the Christian Religion. To this the Glory of the Jewish Temple and all the Services of it referred, and in this did they issue and terminate, even to proclaim Christ, and usher him into the World with the greater Pomand Grandeur. St. Paul calls the meer outward and Ceremonial Appointments, considered by themselves, weak and beggarly Elements (Gal. iv. 9.) whereas the Law considered with this spiritual Intention of it, he calls holy, just and good (Rom. vii. 12, 14.) Let us therefore judge of the Structure by the Greatnes and Magnificence of such a Foundation, and thank God, that we are now under a more spiritual and more excellent Dispensation.

The Jews had been bred up from Abrabam's time not only in the general notion of the promised Seed, in whom all the Nations of the Earth were to be blessed, but also in the earnest Desire of it, and in the great Expectations which they and their Nation were to reap by it; on which Account they valued themselves upon their being the Seed of Abrabam, of whom the promised Saviour was to descend: For this Reason God was pleas'd to preserve the Memory of this great Blessing among the Posterity of Abrabam, and of the Qualifications necessary to such as should be Partakers of the Benefits thence arising, by Hieroglyphick Representations of the Messias. This way of Instruction was
was very proper for this carnal People, the Grossness of whose Understanding made them incapable of receiving a more spiritual Dispensation: It was what they had been accustomed to in Egypt, where, as in most of the Eastern Nations, the use of Emblems and Hieroglyphicks was very common and well understood, and the Meaning of them as easily interpreted as we do those Pictures that represent to us the Passions, the Senses, and the Seasons of the Year; so that by the Figure of these legal Ceremonies a more lively Idea was conveyed to their Minds, and the Memory of that Promise was more effectually preserv'd. St. Paul informs us, that the Jewish Law was but an imperfect Dispensation from the very first, and was added only because of Transgressions, until the Seed should come to whom the Promise was made (Gal. iii. 19.) by which it's insinuated, that it was rather a Toleration, (because of their gross Ignorance and Carnality) than an Establishment: He also calls the Law a Schoolmaster to bring us unto Christ, (ver. 24.) and a Shadow of good things to come, which could never, with these Sacrifices that were offered, make the Comers thereunto perfect (Heb. x. 1.)

These Ceremonial Laws then were in effect the Rudiments of the Jewish Religion, and these Typical Representations of the Messiah were wisely adapted to the mean Capacity and Nonage of that Church: The Prophet Hosea says, When God called Israel out of Egypt, he was then a Child (Hos. xi. 1.) and therefore God dealt with them according to the Weakness and Shalowness of such a State; and thus we see he allured them at first by the Promise of a Land flowing with Milk and Honey, a Promise perfectly suited to the State of Children. Earthly and carnal things, and the Conveniencies of a present Life, were the Promises chiefly propounded by God to the Jews, thereby to draw them on gently and by degrees to Obedience; and these Typical Representations of the Messiah pleas'd their childish Fancies,
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Fancies, and at the same time gave them a lively Assurance of a Promise of better things when the Ruiness of time should come; so that the Mosaical Laws were as so many Frames and Props which support an Arch till it is finish'd and can stand alone, after which the Supporters are remov'd and are of no use to the Building.

In order therefore to illustrate this Point, viz. that the Jewish Ceremonies were chiefly intended to typify the Messiah, and to prefigure the more perfect Dispensation of the Gospel, I shall consider some of them with that View, particularly that grand Article of their Sacrifices, which was a glorious Prefiguration of Christ, and of that Atonement which he was one Day to offer up for the Sins of the World by the Sacrifice of himself. These were so many previous Representations of the Death of Christ, and the Effusion of his Blood, whereby the Redemption of Mankind thereby purchased was exhibited every Day in the several Oblations of the Tabernacle and Temple.

The primary Intention and Design of Sacrifices was certainly to substitute the Life of the Beast in the room of the criminal Soul of the Sinner: This is clearly intimated to us, Levit. xvii. 11. where it is said, that the Life of the Flesb (that is, the vital Spirits) is in the Blood, and I have given it to you upon the Altar, to make an Atonement for your Souls, for it is the Blood that maketh an Atonement for the Soul. Upon this is founded the Law which forbids the Eating of Blood (Gen. ix. 4.) because the Blood was expressly appropriated by God for this special Purpose of atoning for the Sins of the Sacrificer: Man by Sin deserved Death, and in order to satisfy in some measure the Divine Justice, it pleased God to accept of Animals under the Law in place of the Offender; and these Sacrifices gave the Jews a daily Lecture of the Desert of Sin.

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It is acknowledged that Sacrifices had no natural Aptitude to expiate Guilt, in which sense the Apostle affirms, That it is not possible that the Blood of Bulls and of Goats should take away Sins (Heb. x. 4.) that is to say, they did not by Virtue of any Worthiness in themselves atone for any thing, they did not pacify God's Anger, satisfy his Justice, and take away Sin by their own Force and Efficacy; but as the Apostle afterwards explains it, they were satisfactory to God, only as they were Figures and Representations of that Universal Sacrifice, which in the Divine Intention was slain from the Foundation of the World, and which in the Fulness of Time came down from Heaven, to make Satisfaction for the Sins of Mankind; so that these Sacrifices, when piously and devoutly offered up by Faith in the great expiatory Sacrifice of the Messiah (of whom they were only Shadows and Types) were accepted by God for the Pardon and Remission of Sin.

Without having our Minds prepossessed with this Truth, that these Sacrifices were only as so many visible and typical Representations of the Messiah, this great number of Victims and Ceremonies would have been unworthy of God, and the Tabernacle, and Temple of Jerusalem, would look like Slaughter-houses fit to inspire Men with a distaste of Religion rather than with sincere Acts of Devotion. Christ died as it were in a Figure, and hung upon the Cross as often as the Sacrifices were offered upon the Altar: The Jews had the Earnest of him in their Hands by their daily Sacrifices and other Services; and many hundred Years after we had the thing itself, and have seen the Salvation of God; so that the same Rites and Shadows, which directed their Faith to Christ, confirm our Faith in him.

In like manner whether we consider the several Qualifications of the Sacrifices under the Law, or the several sorts of them, we shall evidently see that all of them
them were Types and Prefigurations of Christ: The things required in a Jewish Sacrifice were, that it should be without Blemish, should be publickly presented before the Congregation, and have the Iniquities of the Sinner laid upon it; now with relation to these our Saviour is said to be a Lamb without blemish and without Spot (1 Pet. i. 19.) and to be holy, harmless, undefiled, and separated from Sinners (Heb. vii. 26.) That he might sanctify his People, he is said to have suffered publickly without the Gate (Heb. xiii. 12.) The laying their Hands upon the Animal to be sacrificed, signified their laying their Sins upon it: and so Christ is said to have born our Sins upon the Cross (1 Pet. ii. 24.) and that He who knew no Sin, became Sin for us, that we might be made the Righteousness of God in him (2 Cor. v. 21.)

If we look to the several sorts of Sacrifices appointed under the Law, we shall soon perceive that they all lead us to Christ; for he was the Trespass-offering in that he was made Sin for us; the Peace-offering, because he made Peace by the Blood of his Cross (Col. i. 20.) the Meat and Drink-offering, for his Flesh is Meat indeed, and his Blood is Drink indeed (John vi. 55.) He is the Scape-goat, for he hath taken away the Sins of the World (John i. 29.) and the Paschal-Lamb, for Christ our Passover is sacrificed for us (1 Cor. v. 7.)

But to be more particular with respect to the Passover and the Paschal-Lamb, there was nothing in all the Ceremonial Part of the Jewish Worship which typified Christ in so lively a manner as that; for as the Passover was instituted to be an annual Memorial of the miraculous Deliverance of the Israelites from their Egyptian Bondage, so it eminently typified the immaculate Lamb of God, and Man's spiritual Deliverance from the Bondage of Sin and Hell. In the 12th Chapter of Exodus we read of the first Institution of the Passover, and there we have a particular Account of all the Rites and Observances belonging to it: A Lamb
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Lamb was made choice of in the Passover (ver. 3.) which was a fit Emblem of Christ, as he was innocent, meek, patient, and obedient; and therefore the Evangelical Prophet says, He is brought as a Lamb to the slaughter, &c. (Isa. liii. 7.) It was to be without blemish (ver. 5.) Now Christ was the only Person of all Mankind that was sinless, He did no Sin, neither was Guile found in his Mouth (1 Pet. ii. 22.) The Paschal-Lamb was to be a Male, thus Christ was Man as well as God: It was to be a Lamb of the first Year, such was Christ, for he was crucified when he was but three and thirty Years old, in the full Strength and Vigour of his Age; it was to be taken out of their own Folds (Deut. xvi. 2.) so Christ was of the Tribe of Judah, and of the Seed of David. The Paschal-Lamb was to be slain and eaten in the Place where the Lord should choose to place his Name, as in the last-cited Text; this was afterwards Jerusalem; thus Christ suffered there.

Moreover the Paschal-Lamb was to be kill'd in the Evening, that is, (as I shewed elsewhere) between the two Evenings, viz. from the first declining of the Sun from its Noon-tide Point and its setting, which answers to the ninth Hour or three in the Afternoon; and then did this Son of Righteousness leave this World (Mark xv. 34.) The sprinkling of the Blood on the Door-Posts denotes the particular Application of the Blood of Jesus, and the Virtue of his Passion when laid hold upon by a lively Faith. The Paschal-Lamb was to be eaten, and so Christ uses this Language, Take, eat, this is my Body (Mat. xxvi. 26.) The roasting of the Paschal-Lamb with Fire expresses fitly the Extremity of Christ's Sufferings under the Flames of God's Anger; he was wounded for our Transgressions, he was bruised for our Iniquities (Isa. liii. 5.) Afterwards the whole Lamb was to be eaten (ver. 10.) which imports that Christ must be wholly and completely receiv'd by Faith; none of it was to remain till next Morning, so

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Christ was taken down from the Cross that same Evening he was crucified: It is said further (ver. 6.) that they were not to break a Bone of the Paschal-Lamb, which wonderfully agrees with our Saviour; for we are told that Divine Providence so ordered it, that, tho' the Soldiers broke the Legs of those that were crucified with Christ, yet they broke not his Legs (John xix. 33.) and to add no more it was to be eaten with bitter Herbs and unleavened Bread (ver. 8.) the spiritual Meaning whereof was, that we should celebrate our Evangelical Passover with godly Contrition and Sorrow, and with a sincere and hearty Repentance; and for that Reason the Apostle when he tells us, That Christ our Passover is sacrificed for us, he immediately adds, Let us therefore keep the Feast not with old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.

What a manifest Type of our Lord and Saviour was the Jewish High-Priest, the Author to the Hebrews has declar'd in more Instances than one: The Jewish High-Priest was the only Man who was permitted to enter into the Holy of Holies, and the Apostle tells us, That we have such a High-Priest, who by his own Blood entered in once into the holy Place, having obtain'd eternal Redemption for us (Heb. ix. 12.) which he explains (ver. 24.) Not to be into the holy Places made with Hands, but into Heaven itself, there to appear in the Presence of God for us. The High-Priest offered a solemn expiatory Sacrifice once a Year, so our Lord appear'd once in the end of the World to put away Sin by the Sacrifice of himself (ver. 26.)

The Tabernacle itself was a Type also of our Redeemer dwelling in our Nature; for St. John tells us, That the Word was made Flesh and dwelt among us as in a Tabernacle (John i. 14.) The Altar of Burnt-offerings in the Court, fitly typified the Cross upon which Christ our great expiatory Sacrifice suffered (Heb.
(Heb. xiii, 10.) The Altar of Incense denoted our Lord's powerful Intercession for us in his exalted State of Glory, whereby he makes our Prayers ascend as a sweet Saviour in the Sight of God. The Brazen Laver in which the Priests washed, and the Shew-bread which they eat, represent the two Sacraments of Baptism and the Lord's Supper. The Candelstick and Lamps signify Christ and his Apostles, who are the true Light of the World. The Ark, as it represented the Divine Presence, so it was a Type of Christ Incarnate. The Testimony in the Ark was a Symbol of the Gospel Revelation which Christ promulgated, and which was founded upon better Promises than that of the Law; and lastly the Satisfaction made to Divine Justice by the Death of Christ is our true propitiatory or Mercy-seat, by which we have Access to the Throne of Grace with all boldness, the Cherubims denoting the constant Protection of God over his Church.

Now as these Parts of the Ceremonial Law typified the Person and Offices of Christ, in like manner the other Parts of it were plain Symbols of his Holy Doctrine and Instructious, and pointed out that inward Purity and virtuous Behaviour which the Gospel-state required. Circumcision refers to the inward Mortification of Sin, and was design'd to teach the Necessity of it, and the Disregard we ought to have of all sensual Enjoyments; hence it is, that Moses himself expounds this Law in a moral Sense, when he commands the Children of Israel to circumcise their Hearts (Deut. x. 16.) that is, to turn off all vile and impure Affections lodg'd there; and sometimes there is mention made of the Circumcision of the Lips and of the Ears, plainly implying this Rite to be an Emblem of Spiritual Purity.

Their various Washings and Purgations did signify to them their Defilement by Sin, and the Necessity of inward and outward Sanification; this was the thing pointed at by those Laws, which commanded bathing...
and washing of Clothes after having touch'd a dead Body, or an unclean Creature; hence proceed the Purifications of Vessels by Water and by Fire, of Houses, of Women after their lying in, &c. The appointing of this outward Cleanliness was also to be a Sign and Memorial to the Person coming into the Presence of God, what the inward Temper and Complexion of his Mind should be; and therefore we find the Royal Psalmist in allusion to this, declaring his pious Purpose, I will wash mine Hands in Innocency, and so will I compass thine Altar (Psal. xxvi. 6.)

We have in the 12th Chapter of Leviticus the Law concerning the Purification of Women, wherein it is ordain'd that a Woman, after bearing of Children, should continue for a certain number of Days in a State, which the Law term'd unclean; for the seven first Days all Conversation or Touching polluted them that approach'd her; and for three and thirty Days more (which in all amounted to forty) she was still, tho' in an inferior degree, reputed unclean: At the expiration of these forty Days, if her Child was a Son (for the Time was double for a Daughter) she was commanded to bring a Burnt-offering and a Sin-offering, which wiped out the Stain that the Law had laid upon her, and restored her to all the Purity and Privileges she had before; so that these Sacrifices plainly pointed out the Intention of this Law concerning the Defilement and Purifications of Women in the Cases above-mentioned. To this Law of Purification even the blessed Virgin herself submitted, tho' the mystical and moral Part of it had nothing to do with her, the miraculous Conception having set her quite above any Obligation to the Law of Impurity, not having partaken in any degree of the Infirmities and Pollutions common to other Births; but as her being the Mother of a Son was sufficiently known, (tho' the manner of her being so was a Secret at that time) it was fit she should submit to the Ceremonies expected from her, having
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having been in the Eye of the World under the same legal Incapacity as other Israelitish Women.

But of all the legal Ceremonies there are none which do in so bright and lively a manner represent to us the Deformity and Pollution of Sin, and the Care which every one ought to take of getting rid of the Guilt thereby contracted, as the variety of Lustrations appointed to be us’d by the Leper before he could be re-

\[ \text{For the rest of the text is not legible.} \]
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dipping or rinsing of the Hands and Feet, agreeably to the Jewish Ceremonies in that behalf; thereby pointing out the daily Ministry of the Word, and of the Grace of God, which serve to strengthen us in our Duty, and wipe off the daily Frailties and Imperfections of our weak Nature after Conversion.

That these external Rites and Ceremonies which God appointed as temporary Laws, were never intended by him as the Sum of Religion, in which the Jews were to rest, without performing other Works of a more substantial Nature, pointed out by these Ceremonies, is evident from the whole Tenor of the Old Testament; for we see that God took all proper Opportunities to let the Jews understand, that what he chiefly desired, and the thing which was really and truly most acceptable to him, was a pure, innocent Heart, a Life of Righteousness, Justice and Charity; and accordingly their Prophets were continually putting them in mind of these important Truths. Thus Samuel says to Saul (who, contrary to God's Command, had sav'd the Sheep and Oxen of the Amalekites, under pretence of sacrificing with them) Hath the Lord as great Delight in Burnt-offerings and Sacrifices, as in obeying the Voice of the Lord? Be bold to obey is better than Sacrifice, and to hearken than the Fat of Rams (1 Sam. xv. 22.) To this purpose are these Expressions of David, in Psal. xl. 6, 8. and l. 9, 14, 23. and li. 16, 17. And Solomon makes it a proverbial Maxim, That to do Justice and Judgment is more acceptable to the Lord than Sacrifice (Prov. xxi. 3.)

God himself testifies the Dislike he had with the Immolation of Animals, as soon as the Jews came to regard and practise it, without a view to the moral Duties which they typified, thinking thereby to justify themselves by the Abundance of these kind of Devotions. To what purpose (says he) is the Multitude of your Sacrifices unto me? &c. (Isa. i. 11.) bring no
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no more vain Oblations (ver. 13.) after which he adds (ver. 16.) wash ye, make ye clean, put away the evil of your Doings, cease to do Evil, learn to do well, seek Judgment, relieve the opprest'd, &c. And another eminent Prophet introduces the Lord expressing himself upon the same occasion in these Words, Thus saith the Lord of Hosts, the God of Israel, Put your Burnt-offerings unto your Sacrifices and eat Flesh (take all your Sacrifices and eat them your selves, the only way they are like to do you any Service) for I spake not unto your Fathers concerning Burnt-offerings or Sacrifices (that being only an Indulgence, the Stress of their Duty did not lie there) but this thing commanded I them, saying, obey my Voice (Jer. viii. 21.) For we must always remember, That the moral Law, to which their Obedience in this and other Passages of Scripture refers, was delivered from Mount Sinai some time before the Ceremonial Law, which was also delivered by God from the same Place.

To this purpose also is that Expression in Hosea, I defir'd Mercy and not Sacrifice, and the Knowledge of God more than Burnt-offerings (Hos. vi. 6.) And to this Declaration it is, that our blessed Lord refers the censorious Pharisees in the Gospel (Mat. ix. 13.) Of the like Import is that Passage in Micah vi. 2, 6, 7, 8. And in support of this great Truth, viz. That all the Jewish Ceremonies pointed out to us, inward Holiness and Purity of Heart, the New Testament echoes to the Old, even out of the Mouths of such, who were not yet thorough Converts to Christ's Doctrine; for even one of the Scribes could say, That for a Man to love God with all his Heart, &c. and to love his Neighbour as himself, is more than all whole Burnt-offerings and Sacrifices (Mark xii. 33.) And thus did the Jewish Ceremonies typify Christ and the Purity of the Gospel State.

Another great Design of them seems to be, to preserve the Jews from falling into Idolatry (which at the time of delivering them this Ceremonial Law had
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overspread the whole World) and to keep them close to the Service of the true God, by a peculiar Worship of his own Appointment: Had not God thus ordain'd so many Rites and Ways of Worship of his own choosing, together with the Time, Place, Manner, and all the minutest Circumstances, the Jews were ready to hanker after the Ways and Customs of Worship perform'd to Idols and false Gods, either by the Egyptians from whom they came, or the Inhabitants of Canaan whither they were going, or the other Nations round about them. We have but few Remains of Antiquity to inform us, what were the idolatrous Customs of those early Ages, and yet it's very probable they gave occasion to some Precepts of the Ceremonial Law, and that many Rites and Customs which seem to us indifferent and of small moment, were forbidden in that Law, and others instituted, merely in opposition to the idolatrous Ones; which appears pretty plain from the Charge given in Levit. xviii. 3, 4. and Deut. xii. 29. in which it's not only insinuated, that the idolatrous Rites of the Gentiles were forbidden, but that those of God's Appointment were directly contrary to the other.

Upon this were founded all the Laws prohibiting too great Familiarity and Commerce with Strangers (Deut. vii. 1—4.) and the Distinctions of Meats and Drinks, clean and unclean Beasts, mentioned in Le- vit. xij. and Deut. xiv. The Separation from these idolatrous Nations, and all Communication with them, is expressly assign'd by God himself as the Reason of that Distinction (Levit. xx. 24, 25, 26.) The Jews could not eat with Strangers, because some Meats were by these Laws prohibited as unclean to the Jews, which were not so to Strangers, and this prevented much Familiarity and consequently a Corruption of Manners, which the Jews were too apt to be drawn into. This made them hated by Foreigners, and appear of a four and unsoiable Temper. On this account Ilaman accus'd them to Abasferus: There is
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(fays he) a certain People scattered abroad, and their Laws are diverse from all People (Ester iii. 8.) God had chosen out the Family of Abraham and his Posterity to be his Church and the Seat of his Worship, and therefore inclos’d them by peculiar Laws and Rites, in order to divide between them and the rest of Mankind. To keep up which Distinction the Law of Ceremonies was a Wall of Partition, as the Apostle calls it, (Ephes. ii. 14.) It was a Matter of the last Importance, to know the Messiah when he appear’d, that this was he that was to come, and that we must not look for another; now that this might be manifest to the Church, God thus separated the Family and Nation from whence he sprung.

Some however have impiously and foolishly advanced, that many of the Mosaical Ordinances were deriv’d from the Heathen Customs, especially the Egyptians, and that God indulg’d the Jews in these by the Ceremonial Law, on account of the Hardness of their Heart; but it’s plain from most of the foregoing Passages of Scripture, That one of the main Ends of these several Rites and Ceremonies was to discriminate the Jews from all other Nations about them, with a view to prevent their falling into their idolatrous Practices. How improbable then is it that God would take the Heathen Rites for a Pattern of Religion and Worship, as if these were proper means to prevent Idolatry, or that God would ordain such Customs as the Devil himself was the Author of; and it’s but a weak Argument for supporting this ridiculous Opinion, because other Nations us’d either the same Rites with these of the Jews, or such as had a near Semblance with them. All the Nations of the Earth were descended from Noah, and so might derive the Use of Sacrifices from him; so that it’s more probable the Sacrifices of the Heathen were rather in imitation of the Sacrifices of the Holy Patriarchs, the Devil (who is the Ape of the Divinity) requiring the same Honours to be pay’d him by his Worshippers, as were pay’d to God himself, by his.

In
In like manner we are assur'd that the Egyptians and other neighbouring Nations us'd the Rite of Circumcision, but why might not they have receiv'd it from Ishmael who was Abram's Son by Hagar, or perhaps from Abram's Children by Keturah, for these last made their Settlements at no great distance from Egypt? Or why might not Joseph, in the course of a most absolute Ministry for fourscore Years, be able to introduce it? We need not doubt but upon the least Intimation of his Pleasure, the Egyptians would readily embrace the Religious Rites of so great, so wise, and so powerful a Minister, who had preserv'd their Lives, sav'd the whole Kingdom from Ruin, and was himself so visibly and so remarkably guided by the Spirit of God; but I shall afterwards under the Title of Circumcision prove by Arguments drawn from Scripture, that the Egyptians did not practife this Rite while Abram was among them, nor even for a long time afterwards in the Days of Jeremiah, and consequently that the Egyptians received this Rite of Circumcision from the Jews, and not the Jews from them.

As to the Distinction made by the Ceremonial Law betwixt clean and unclean Beasts, we must remember that the Israelites who had liv'd a long time among the Egyptians, had contracted a great deal of their Manners, and became too tenacious of their Customs. Many of the very Animals, particularly such as had Hoofs and Horns, were worshipped by the Egyptians, and for that Reason they eat none of these, as Historians inform us; now it's very probable that this might be the Reason of the Distinction which God was pleas'd to make between clean and unclean Beasts with respect to Meat: such were allowed to be eat by the Jews, as were worshipped in Egypt, viz. those that parted the Hoof and chewed the Cud, which indeed was an effectual means to render the Pretences of these Sham Deities contemptible; for it's not to be imagined
we will ever adore what we eat, and there is as little likelihood of deifying what is abominated and declared unclean.

But there is a further Reason arising from the Quality of Animals, why God might enact a Discrimination of Meats, and that is to give his People thereby a mystical System of Morality; thus the Birds which were allowed to be eaten, for instance, the Dove, the Pigeon, the Partridge, &c. were either tame or of a gentle Nature, feeding on Grain or Pulse, whereas all the Species that liv’d on Prey, as the Hawk, and such as gorge themselves with Flesh and Blood, were utterly forbidden, thereby to bring into Reputation Justice and Mercy, and to discountenance any Disposition to Rapine, Opposition and Cruelty; and in like manner the Prohibition of Swines’ flesh might be design’d to restrain them from such Lusts as war against the Spirit, which pollute and debase humane Nature, like the Swine’s wallowing in the dirty Mire.

Another great End and Design of the Ceremonial Law given to the Jews, was, that being a divine Appointment, it was to them a means of Absolution, and of obtaining Pardon of Sin, so long as it was in force. I have already observed that Sacrifices were not of themselves of sufficient Efficacy for this purpose, but only as they had a respect to the Atonement of the Son of God; in this view they were Tokens and Assurances of God’s pardoning Mercy and Grace to them, and were no doubt available to the penitent and sincere Sinner for his real Absolution. The Virtue of Christ’s Death commenc’d with the first Promise made to Adam; by a sincere Faith in this Promise of the Messiah, and of the Grace to be exhibited by him, (typified in these Ceremonies) even those who lived before he came obtain’d Salvation. There was Justification under the Law, tho’ not by it; this is the Doctrine which St. Peter preach’d (Acts xv. 11.) We believe, says he, that through the Grace of the Lord Jesus
fus Christe we shall be saved even as they, that is, the Fathers before Christ, as is clear from the foregoing Verse; and another inspir’d Penman says, that by means of Christ’s Death there was Redemption for the Transgressors that were under the first Testament (Heb. ix. 15.) for tho’ the Redemption of Mankind was not actually wrought by Christ till he died on the Cross, yet the Virtues and Benefits of it, apprehended by Faith in the Promise to Adam, were the same in all Ages, even as the Sun spreads its Light and illuminates our Region, before its glorious Body appears above the Horizon.

It was by Faith in the Messiah pointed out by the Ritual Services of the Jews, and by his Merit, who in the fulness of time was to be revealed, that the Patriarchs and other holy Men in the Jewish Church hop’d to be reconcil’d to God, and to arrive at Heaven and Happiness; in which sense it’s said the Gospel was preached to them as well as to us, tho’ many of them did not receive it (Heb. iv. 2.) The Gospel is said to be preach’d to Abraham (Gal. iii. 8.) and therefore it’s recorded that Abraham believ’d (Rom. iv. 3.) Habakkuk tells us that the Just shall live by Faith (Hab. ii. 4.) which by the Apostle is applied to Evangelical Faith (Rom. i. 17. Gal. iii. 11.) That Salvation by Faith in Christ was a thing well understood under the Old Testament, is evident from many Places of Scripture, To him (it’s said) give all the Prophets witness, that through his Name whoever believeth in him shall receive Remission of Sins (Acts x. 43.) and in Heb. xi. we have a Catalogue of several Worthies, of whom it’s said, (ver. 15.) that they embrac’d the same Heavenly Promises having seen them afar off; for tho’ they did not live to see the Promise of the Messiah actually fulfilled, yet they discovered him through the dark Veil of the Jewish Ceremonies, on which account it’s said, (ver. 39.) That they obtained a good Report through Faith, and they are said to eat the same spiritual
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ritual Meat with us (1 Cor. x. 3, 4.) that is they mystically tafted of the Benefits of Christ by faith in him who was to come. In this sense Christianity may indeed be said to be as old as the Creation, at least as the Fall of Adam, and so St. John tells us, that it was from the beginning (1 John i. 1.) from all which it's evident that the great difference betwixt the Christian Dispensation and that under the Law, is, that the last look'd forward to Christ then to come, by the Shadows and Representations of him in the many Rites and Ceremonial Services appointed to the Jews; whereas the Dispensation under the Gospel looks backwards to Christ already come, who is the Substance it self, and by whose coming these Shadows are removed.

From hence it follows, that since the Ceremonies of the Jewish Law could never be available in the sight of God, any other way than as they promoted a sincere Faith in the promised Messiah, and prepared Mens Minds for the Reception of a more perfect Institution of Religion, it is manifest, that when this more perfect Institution was once settled, the former and more imperfect was of course to cease, there being (as the Apostle expresses it) a disannulling of the Commandment going before, for the weakness and unprofitableness thereof (Heb. vii. 18.) It's true the Essence of Religion is eternally and immutably the same, but the Form and Institution of it may be, and often has been chang'd: The sum and substance of Religion, in which the very Essence of it does consist, is Obedience to that moral and eternal Law, which obliges us to imitate God in Justice, Mercy and Holiness, or, as the Apostle expresses it, to live soberly, righteously, and godly in this present World. This appears from the Dificourses of these wiser Heathens, who were freest from Prejudices and Superstition. This was the sum of the Jewish Religion, as appears from the frequent and earnest Protestations of God to that People, by his Servants
Servants the Prophets, of which we gave several Instances above; and this likewise is the Son of the Christian Religion, as is every where inculcated to us by Christ and his Apostles.

But tho' Religion itself is thus immutably the same, and has been so in all Ages, yet the Form and Institution of it have been different; when natural Religion, by reason of its Obscurity in this fallen State of Man, prov'd ineffectual to make Men truly Religious, God left them no longer to the guidance of their Reason only, but gave them first the Patriarchal, and afterwards the Mosaical Dispensation; and when through the incumbrance of so many Ritual Observances, this prov'd ineffectual to the same great end, God abolished this Form of Religion likewise, and substituted the Christian Religion in its place. In all which Proceedings there is nothing inconsistent with the immutable Nature and Wisdom of God; for as that in the truest and strictest sense is unchangeable, so Religion in its Nature and Essence is likewise unchangeable; but as the Capacities, the Prejudices, and the Circumstances of Men are different, so the Institution and outward Form of that Religion may, with the good Pleasure of God, be chang'd, even as a skilful Physician or a careful Nurse (to use a Scripture-Comparison) adapts the Diet to the Strength and Constitution of the Patients they attend. To this purpose is that Expression of the Apostle, Every one that useth Milk (as the Elements of the Jewish Dispensation were) is unskilful in the word of Righteousness, for he is a Babe; but strong Meat (or a Religion of greater Perfection, as the Christian is) belongeth to them that are of full Age, even those, who by reason of use have their senses exercised to discern both good and evil (Heb. v. 13, 14.)

Now that the Ceremonial Law is actually abolished and the Christian Religion substituted in its place, we have the clear and concurring Testimony of Christ and his Apostles; for in the first Place, with relation to
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to the Place of Worship, our Saviour tells the Samaritan Woman (who was desirous to argue with him, whether it was in Samaria, or at Jerusalem) that the Hour cometh when ye shall neither in this Mountain (meaning Mount Gerizim upon which the Samaritans had built a Temple in opposition to the Temple of Jerusalem) nor yet at Jerusalem worship the Father (John iv. 21.) with regard to the Ceremonies themselves, he saith, The Law and the Prophets were until John, since that time the Kingdom of God is preach'd (that is the New Covenant in the Gospel) and every Man presseth into it (Luke xvi. 16.) St. Paul tells the Romans, They are become dead to the Law through the Body of Christ (Rom. vii. 4.) and that now they are delivered from the Law (ver. 6.) He saith again Christ is the end of the Law (Rom. x. 4.) To this purpose also the following Places do refer (Acts xv. 24. Gal. iii. 19, 24. and iv. 9, 10, 11. and v. 1. and vi. 15. Ephes. ii. 13, 15. Colos. ii. 14, 16. Heb. ix. 8, &c.) It's true in many Places of the Mosaic Law it's said, that such and such things shall be an Everlasting Statute, and a Statute for ever; but all that's meant thereby is, that they were to be obligatory during the Continuance of the Jewish State; for these Words do not imply a perpetual Endurance, as may be gathered from many Places of Scripture, (See Exod. xxii. 6. 1 Sam. i. 22. Gen. xvii. 8.)
CHAP. II.

Containing the particular Forms and Rites of the Jewish Worship.

That part of the Jewish Law, which concerns the Ceremonial Worship of God, may be considered under four heads, as it relates to the four following sacred things: First, The Publick Worship itself, and the Rites thereto belonging: Secondly, The Place of God's worship: Thirdly, The Persons employed therein: Fourthly, The Times and fixed Seasons of worship; so that it being God's Will and Pleasure to declare, how and by what Rites he would be worshipped, in what Places, by Persons under certain Qualifications, and upon certain stated Days, we shall for Method's sake consider each of these separately and successively, by that Light in which Divine Revelation exhibits them to us.

The Publick Worship of the Jews, besides their Prayers, consisted chiefly in two things, Sacrifices and Sacraments; it shall therefore be the Business of the three following Sections to consider these, and the Rites thereunto belonging.

SECTION I.

Of the Jewish Sacrifices.

The Jewish Sacrifices were the constant and most solemn Part of their Publick Worship, and therefore I shall begin with these, of which take the following Analytical Account. They were of two kinds, either Sacrifices of things Animate, or Oblations of things Inanimate:
Inanimate. We find these always mentioned in Scripture as two distinct things. Thus in Psalm xl. 6. it’s said, *Sacrifice and Offering thou wouldst not,* &c. and in Daniel ix. 27. *he shall cause the Sacrifice and Oration to cease.* These Oblations are sometimes call’d Gifts (Hebrew ix. 9. and x. 5.)

These Oblations consisted either of things solid, as Bread, fine Flower, Frankincense, Barley-meal, Ears of Corn and Salt, or of things liquid as Oil or Wine; and they were either publick for the whole Congregation, or offered by private Persons upon their own particular Account: Of the first sort were the *twelve Loaves* of Shew-bread, which were changed every Sabbath-day, and the Frankincense. These were the constant, standing, and daily Oblations provided by the Publick out of the Ex pense of the Treasury, and made up part of the Furniture of the Tabernacle and Temple; and such were also the *two Wave-Loaves* offered at Pentecost (Leviticus xxiii. 17.) and the Sheaf or Omer of the First-fruits of their Harvest (Leviticus xxiii.)

When any private Persons made Oblations (which was frequently done upon particular Occasions at their own charge) the *Meal or Flower* was mix’d sometimes with Oil, sometimes with Frankincense, and sometimes with both; and was offered either Raw, or made up and baked into Cakes or Wafers, and this was call’d a Meat-offering; part of which was burnt on the Altar, and part went for the use of the Priest (see Leviticus ii.) These Oblations are sometimes call’d in the Levitical Law, Heave-offerings, from the manner of offering them by *holding them up;* sometimes also they are call’d Wave-offerings, because of the Gesture they us’d in offering them, by waving them to and fro, from the Right to the Left, East and West, North and South; to shew (as the Jews say) that God was Lord of Heaven and Earth, and that we owe the necessary Sustenance of Life to him, and in token that we return them in gratitude for his Goodness; which is call’d in Scripture *honouring God with our Substance*
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(Prov. iii. 9.) These Meat-offerings were usually attended with a Drink-offering of Wine, part of which was pour'd out on the Altar, and the remainder commonly went to the use of the Priest, but sometimes also a part went to the Offerer, as shall hereafter be observed; these Meat and Drink-offerings were either presented singly by themselves, when the Party was so poor, as not to be able to procure a Live-victim, or they were presented with some or other of the Sacrifices hereafter mentioned.

The Sacrifices properly so call'd under the Law, consisted of things Animale or Living Creatures, first kill'd and then burnt; these Animals were either terrestrial or aerial, Beasts or Birds: Of Beasts there were three kinds only, viz. the Bull, Cow, or Ox, which made but one kind; next the Goat or Kid, which made another kind; and lastly, the Sheep or Lamb, which made the third kind. It would however be observ'd, that a Lamb is sometimes applied to the young ones both of Goats and Sheep, as appears from Exod. xii. 5. It pleased God to make choice of these Animals, either because they were more easily obtain'd than wild Creatures, or because they were of a mild Nature, and therefore fitter to represent Christ who was the great Antitype: The Birds were only of two sorts, the Turtle-doves and Pigeons, which were very ancient Sacrifices, as appears from Gen. xv. 9.

The kinds of Sacrifices appointed by God under the Dispensation of the Law, were chiefly four: First, the Burnt-offering; Secondly the Sin-offering; Thirdly, the Trespass-offering; Fourthly, the Peace-offering: The first three were expiatory Sacrifices for purging away of Sin, which they effected by virtue of their typical Relation to that great Sacrifice of himself, which the Son of God was in the fulness of time to offer up for the Sins of the World; the fourth was Eucharistical in thankful Remembrance of Mercies received, or in expectation of receiving them; and herein
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herein was the Difference between the Patriarchal and Mosaical Sacrifices; for the Patriarchs had no other but Burnt-offerings, as is clear from several Places of Scripture.

The Burnt-offering was a Sacrifice entirely devoted to God, and therefore was totally consum'd by fire upon the Altar, without the Priest's partaking of it in the least (Levit. i.) and on that Account it's sometimes call'd a whole Burnt-offering, only the Priest had the Skin (Levit. vii. 8.) They were either publick for the whole People, or private offered by particular Persons. The publick Burnt-offerings being offered for the Sins of all the People in general, made always a part of their daily, weekly, monthly, and anniversary Sacrifices; for such was their daily Burnt-offering of two Lambs, one in the Morning, and the other in the Evening, which therefore was call'd a continual Burnt-offering (Exod. xxix. 38—43. Numb. xxviii. 3, 4.)

This was doubled on the Sabbath-day; for then two Lambs were to be offered, over and above the continual Burnt-offering (Numb. xxviii. 9, 10.) that is two in the Morning, and two in the Evening. Upon their New-Moons (that is the first day of every Month) the Burnt-offering consist'd of two young Bullocks, one Ram, and seven Lambs; and in several of their Anniversary Feasts the like Burnt-offerings were made; as upon the seven Days of the Passover (Numb. xxviii. 19.) upon the Day of Pentecost (Levit. xxiii. 17, 18.) on the Feast of Trumpets (Numb. xxviii. 27.) and on the great Day of Expiation (Numb. xxix. 8.)

Beeves were the chief of all Burnt-offerings; but when such Sacrifices were made by private Persons, if he was not able to bring such a Victim, or a Sheep or a Goat, the Law indulg'd him the favour of bringing a Turtle-dove, or a Pigeon for the Burnt-offering, of which there was great plenty in the Land of Canaan, and consequently so cheap, that it would put the poorer fort to no great Charge in bringing this Sacrifice;
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crifice; and thus the Offering for the Purification of a Woman after Child-birth was appointed to be a Lamb for a Burnt-offering, and a Turtle-dove or a young Pigeon for a Sin-offering; and if she was not able to bring a Lamb, then two Turtles or two young Pigeons, one for each Offering (Levit. xii.) agreeable to which St. Luke relates of the blessed Virgin (who it seems was not able to bring a better Sacrifice) that when the Days of her Purification were accomplish'd, she came to offer a Sacrifice, according to that which is said in the Law, a pair of Turtle-doves or two young Pigeons, (Luke ii. 24.)

Interpreters are not so well agreed in settling what the Sin-offerings and Trespass-offerings were, and wherein the Difference lay betwixt the one and the other; some think the Trespass-offering was for Sins against the first Table of the Decalogue, viz. the first four Commandments, which respect the Duty we owe immediately to God, and that the Sin-offering was for the breach of any of the other six Commandments, which more immediately concern'd our Neighbours, call'd the Second Table of the Law; but it seems more generally to be agreed, that a Sin-offering was appointed for expiating Sins of Infirmity and Inadvertency, or of Ignorance and Error; and that a Trespass-offering was for expiating Sins knowingly, willingly, and deliberately committed. This is grounded upon Levit. iv. 2, 13, 22, 27. where mention is made of Sin-offerings for Sins ignorantly committed against any of the Commandments of the Lord, concerning things which ought not to be done.

These Sin-offerings were either for the whole Congregation, or for particular Persons: Of the first sort was the Sacrifice of the Goat upon the great Day of Expiation (Levit. xvi. 5.) and the Sacrifice of the Bullock for the whole Congregation mentioned in Levit. iv. 13. which some understand of the Errors of the Sanhedrin (who represented the People) in point of Judgment; but
but it's plain that the whole Congregation there is distinguished from the Elders of the People, (ver. 15.) so that this Sacrifice seems rather to be appointed for the false Doctrines or popular bad Customs, which might possibly have crept in among the People.

The Sin-offerings of particular Persons were these; 
First, The Sin-offering of the Bullock, for Sins committed by the High-Priest through Ignorance (Levit. iv. 3.) Secondly, The Sin-offering of the Bullock for the proper Sins of the High-Priest on the Day of Expiation (Levit. xvi. 6.) Thirdly, The Sin-offering of the Ruler (Levit. iv. 22.) Fourthly, The Sin-offering of any particular private Person (Levit. iv. 27.) and these of a Woman upon her Purification, and of a Lepros upon his Cleansing, as has already been mentioned: The Sacrifice of Christ is commonly compar'd in Scripture to this sort of Sacrifice, for it's said that he was made Sin for us, that is a Sin-offering (2 Cor. v. 21.)

The Trespass-offering being (according to the opinion of most Divines) for wilful deliberate Sins, was either for offending God by Omission of Duty or Commission of Sin, or for injuring their Neighbour by any kind of Fraud or Violence: The Law mentions five sorts of them. 1. The Trespass-offering for Sacrilege (Levit. v. 16.) 2. The Trespass-offering of the Nazarite (Numb. vi. 12.) 3. The Trespass-offering of the Leper (Levit. xiv. 12.) 4. The Trespass-offering of a Bond-maid (Levit. xix. 20, 21.) and 5. The Trespass-offering for a thing stolen, or unjustly gotten and detain'd (Levit. vi. 2, 3, 6.)

Peace-offerings were upon two Accounts, either to return Thanks for Mercies actually received (for under the word Peace the Jews comprehended Blessings of all sorts) or to supplicate for Mercies not yet received, but of which they had good hopes and expectations of receiving. They (as the Sacrifices aforementioned) were either for the whole Congregation of Israel, or for particular Persons. Of the first sort were...
the two Lambs offered at Pentecost (Levit. xxiii. 19.) These that were offered by particular Persons were generally the Effect of free-will and choice at the time of presenting them; but sometimes also they were the Consequence of a preceeding Vow made for that purpose, of which mention is made, Levit. xxii. 21. for it was usual for the Jews to make Vows to God of Peace-offerings in order to procure what was desir'd; an Example of which we have in Jonah i. 16. where we read, that the Mariners in a Storm offered a Sacrifice to the Lord and made Vows, that is, they vowed a Sacrifice to God, when he should bring them to a safe Port, for they could not sacrifice on Shipboard, where was neither Altar nor Priest.

It would be an infinite trouble and of no great use, to enumerate all the various Rites and different Prescriptions that attended the several kinds of Sacrifices under the Law; The following Observations contain what was most remarkable, and now chiefly worthy our Notice.

With respect to the Quality of the Sacrifice, First, All Beasts offered in Sacrifice were to be perfect and free of all Blemishes (Levit. xxii. 20.) Now that was accounted Perfect, which wanted none of its Parts, or had no defect in any of them, or was not decayed by Age; Examples of which Blemishes we have mentioned, Levit. xxii. 22—26. This Regulation was absolutely necessary, because that these Sacrifices prefigured the great Sacrifice of Christ, who was holy, harmless, and undefiled. Secondly, The Law generally requir'd that they should be Males, especially in Burnt-offerings (Levit. i. 3, 10.) but Females also were received in Sin-offerings (Levit. iv. 32.) and either Males or Females were accepted in Peace-offerings (Levit. iii. 1, 6.) The Reason was because it was a Free-will-offering, and therefore God left it to the Choice of the Offerer. Thirdly, Not only Beasts but Birds were allowed for whole Burnt-offerings (Levit. i. 14,
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14, 15.) and likewise in sin-offerings, where the Poverty of the Person did not allow him to offer a better Sacrifice, as was already observ'd: But Birds were not allowed for Peace-offerings, for these were appointed to be only of the Herd or Flock, i.e. Bullocks, Sheep, or Goats (Levit. iii. 6.) The Reason was because Peace-offerings of private Persons were divided into three Parts, viz. between God (whose Share was burnt on the Altar) the Priest, and the Offerer. Now if Birds had been allowed in these, the Portion of each would have been so small that it would have rendered the Sacrifice contemptible.

With respect to the killing and offering of the Victim the following Rules did chiefly take place.

First, He that was to offer the Sacrifice was to bring it unto the Door of the Tabernacle or Temple; for the Law was express, That he must present his Offering before the Lord (Levit. i. 3.) which Phrase before the Lord signifies at the Door of the Sanctuary, for none but the Priests were allowed to enter into it: This was so strict and inviolable an Obligation, that Women, who otherwise were absolutely forbidden to come into the Court of the Israelites, (having Conveniencies provided by themselves for their Worship) yet if they brought a Sacrifice they were bound and necessitated to go in thither, because of laying their Hands on the Head of the Victim, which was the next Rite to be used, and which was to be done while it was yet alive (Levit. i. 4.) Nay even the publick Sacrifices, which were for all Israel, were thus devoted by Impostion of Hands, as we see was done by Hezekiah and all the Congregation then present (2 Chron. xxix. 23.) This was the Office of their Stationary Men, who in this Particular represented all the People of Israel in all Sacrifices of a publick Nature. This laying on of Hands was as it were a Transmission of the Person's Sin upon the Sacrifice that was to die for him, and by the Death of it he acknowledg'd that he himself deserved...
to die; and thus far was it an Emblem of Repentance, and of the laying of our Sins upon the great Sacrifice of Christ, who himself bore our Iniquities on the Cross.

Secondly, The Victim was kill'd; the killing might either be done by the Priest (2 Chron. xxix. 24.) or by any other Person; for it's said (Levit. i. 4.) And he shall kill the Bullock before the Lord, which seems to respect chiefly the Offerer; and the following Words make a plain Distinction betwixt him that kill'd the Bullock, and the Priests that were to bring the Blood and sprinkle it on the Altar. We find at the Passover in Hezekiah's Reign, that the Levites perform'd this Office of killing the Paschal-Lamb, because that the Priests were not all sanctified (2 Chron. xxx. 17.) And indeed at their Anniversary Festivals, where a prodigious number of Sacrifices were kill'd, it was impracticable for the Priests to perform this part and the other Services too; so that there was a Necessity of allowing the Party to do it by himself, or others employed by him: But in the Case where the poorer sort brought Turtle-Doves or Pigeons in place of other Victims, these were kill'd by the Priest only (Levit. i. 15.) because there being but a small quantity of Blood in Fowls, that none of it might be lost, the Head of it was appointed to be wrung off at the side of the Altar upon which the Sacrifices were burnt, which being within the Sanctuary, none but the Priests were allowed to approach it.

Thirdly, The Victim being kill'd, it was the Business of the Priest to receive the Blood in a Basin, which they kept perpetually stirring, lest it should coagulate before it had been sprinkled (Levit. iv. 5, 6, 7.) From which and many other Passages it appears, that the Manner of sprinkling was various; it was generally done upon the Altar of Burnt-offerings (Levit. iii. 8. and xvii. 11.) but sometimes also upon the Horns of that Altar, and upon the Horns of the Altar of Incense, sometimes upon the Veil which divided
vided the Sanctuary from the Holy of Holies, and upon the Day of Expiation it was done upon the Mercy Seat in the Holy of Holies. What Blood remain'd after these Sprinklings was pour'd out at the Foot of the Altar; where (as the Jews' Doctors inform us) there was a sort of a Trench quite round the Altar into which the Blood fell, and from thence was conveyed by subterraneous Channels into the Brook Kidron: There were also several of these Channels in the outer Court where the Victims were kill'd, into which the Dung and Excrements were thrown by the inferior Officers attending the Service of the Temple, and thereby conveyed also away to the said Brook; so that every Part was kept sweet and clean; and by the sweet Odour of the Frankincense (which was constantly burning from Morning to Night) the noisom Smell in and about the Temple was prevented.

Fourthly, After these Asperfions they skinn'd the Victim; for in the Law there is mention made of sprinkling the Blood before that of fleeing the Sacrifice (Levit. i. 5, 6.) then it was cut in pieces; both which (that is the fleeing and cutting) might be perform'd (as the Jews say) either by the Priest or the Party concern'd. The several Parts of the divided Sacrifice being delivered into the Hands of the Priests in waiting, they brought it to the Rise or Ascent of the Altar, and there they salted them. The Law was very strict in this, With all thine Offerings thou shalt offer Salt (Levit. ii. 13.) And this was inviolably observ'd in all their Sacrifices and Oblations, except in the Drink-offering of Wine. The reason of this might be to signify that as Salt preserves things from Corruption, and is a necessary Appendix at every Feast, so the Sacrifices (which are God's Feasts) especially the great Sacrifice of Christ preserv'd our Souls from perishing, when by Faith we feed upon him; for which reason it's call'd in the last-cited Text the Salt of the Covenant. This typical Law is alluded to by our Saviour, to signify
signify the seasoning of every Man with the Word of God, which he calls fasting with Fire (Mark ix. 49.) for in several Places of Scripture the Word is compar’d to Fire (see Jer. xxxii. 29. and 1 Cor. iii. 13.)

Fifthly, The fasting being perform’d, either the whole Victim was laid on the Altar by the Priest (as in Burnt-offerings) or some Parts of it only (according to the different sorts of Sacrifices, of which by and by) and there they were burnt (Levit. i. 8, 9.) for the Priests maintain’d a Fire always burning on the Altar.

From all which it appears that the Offices of the Parties and Priests were these: The Party was to lay their Hands on the Head of the Victim, to kill it, flea it, cut it up, and wash the Inwards; and the Priests were to receive the Blood, to sprinkle it, to take care of the Fire, to salt and lay the Members upon the Altar, and to do the other Offices immediately relating to the Altar.

As to the manner of partaking of these Sacrifices, it should be observed,

First, That all Sacrifices were Federal Rites betwixt God and the People; now as it was customary in ancient Times for Men to make Covenants by eating and drinking together, so God by these Sacrifices and the Feasts upon them did ratify and confirm his Covenant with those that partook of them; and as the thing sacrificed became God’s by offering it to him in Sacrifice, so it pleas’d God to return a Part of what was offered, by allowing the People a Share of it, that they might as it were feast with him at his Table upon the Sacrifice (either directly themselves, or by the Mediation of the Priests as their Representatives and Intercessors) in token of their Friendship and Reconciliation with God; and therefore who soever did eat of the Sacrifices offered to other Gods, as such, professed by themselves to be in Communion with them, or to be their Worshippers and Servants (see Exod. xxxiv. 15. and 1 Cor. viii. 10.) It’s fit therefore to
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to know what Share of the Sacrifices God reserv’d to himself to be burnt on the Altar, and what he allowed to the Priests, or to the Person that offered: And therefore,

Secondly, For the better understanding of this we must know, that the Jews divided their Sacrifices into such as they call’d most holy, and such as were only call’d holy, which they look’d upon as Sacrifices of an inferior Alloy: All Burnt-offerings, Trespass-offerings, and Sin-offerings, whether publick or private, and all Peace-offerings that were publick for the whole People of Israel, were accounted most holy; but all other Sacrifices, that is the Peace-offerings of private Persons, the Paschal-Lamb, &c. were reckoned less holy. Now in the most holy Sacrifices the People had no Share at all; what was not ordered by the Law to be burnt on the Altar (as God’s Part) went either entirely to the Priests as Part of their Maintenance, over and above their other stated Revenues, or was burnt without the Camp. Thus in Burnt-offerings (where the Sacrifice was entirely consum’d) the Priest had nothing but the Skin (Levit. vii. 8.) In Sin-offerings, Trespass-offerings, and Peace-offerings, there was nothing burnt on the Altar but the Inwards (after they were wash’d) and the Fat upon the Inwards wherever it could be easily taken off (Levit. iv. 8, 9, 10. and vii. 3, 4, 5.) but then the Remainder which was not burnt, was differently dispos’d of according to the Nature of these Sacrifices. If it was a Sin-offering for the Priest, or for the whole Congregation, no Part of it belong’d to the Priest, and consequently no Part of it was eaten (for the Priest in this Case was supposed to be in a State of Guilt) but it was to be carried wholly Skin and all without the Camp, and there burnt; not upon an Altar, but on a Fire made with Wood on the Ground (Levit. iv. 11, 12, 21. and xvi. 27.) After the Temple was built this was done without the City of Jerusalem.

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In private Sin-offerings and Trespass-offerings, the Priest was entitled to all that was not burnt on the Altar, (that is to all but the Inwards and the Fat upon the Inwards) which he was oblig'd to eat within the Precincts of the Temple, where Conveniencies were purposely made for this end; he had the Privilege however of inviting any of the other Priests not in waiting, or any of the Males of his or their Family, but no Females (Levit. vi. 26, 29.) In corrupt Times it is charg'd upon the Priests, that in the Discharge of their Duty they did not so much regard Devotion as filling of their Bellies with these Sacrifices, for Hosea tells us they eat up the Sin (that is the Sin-offerings) of my People, and set their Heart on their Iniquity (Hosea iv. 8.)

In Peace-offerings there was a Distinction betwixt such as were offered for the whole Congregation, and such as were offered for private Persons: The first (as was already observed) were reckoned most holy, and therefore in these all that was not burnt on the Altar (which, as we said before, was only the Inwards and the Fat upon the Inwards) went to the Priest (Levit. xxiii. 20.) for the Offering being for the whole Congregation, the Offerers were too many to have any Portion of them distributed among them; but Peace-offerings for private Persons were not so; for they being only reckon'd holy Sacrifices, there was a Division in these betwixt the Priest and the Offerer: The Breast and the right Shoulder were the Perquisite of the Priest (Levit. vii. 31, 32.) The rest of the Flesh and the Skin were for the use of those who made the Peace-offering, and such as they pleas'd to call to partake with them; so that after the Peace-offerings made by particular Persons, there followed always a Feast on the Remainder of the Sacrifice.

Now in the Feasts made either by the Priest, or by the Offerers, upon the respective Shares of the Peace-offerings belonging to them, Males or Females were allowed to eat without distinction (Levit. x. 14.) And
And in this Case the Offerers, as well as the Priests, were allowed to feast on their Share within the Precincts of the Temple, as well as in any other Part of Jerusalem, as may be gathered from 2 Chron. xxxv. 13. Round about the Tabernacle and the Temple they had boiling Places for this very purpose, that being the ordinary way that all Holy Sacrifices were dressed, (except the Passchal-Lamb which they roasted at home) which is intimated to us in the last Verse of the Prophecy of Zechariah. It was upon this occasion that the Sons of Eli shewed their Wickedness at Shiloh, when instead of contenting themselves with the Breast and Shoulder, as the Share which the Law allotted them, they brought up an illegal Custom to strike a three-forked Hook into the Cauldron, where the Share of the private Party’s Peace-offerings was boiling, and thereby took whatever it brought up (1 Sam. ii. 12, 13, 14.) The Heathens imitated this Custom of eating Part of their Sacrifices offered to Idols in their Temples, as may be seen from 1 Cor. viii. 10.

These Peace-offerings were always attended with an Oblation of a Meat-offering or Drink-offering (Levit. vii. 11, 12, 13.) and generally in all kinds of Sacrifices there was an Oblation of one sort or another (Numb. xv. 2—11.) to shew the necessary Connexion, which Bread and Drink have with the other Parts of our daily Sustenance, and to make the Feast compleat. In all which the Type answered to Christ the Antitype, who is the Bread of Life, whose Flesh is Meat indeed, and whose Blood is Drink indeed. A Part of these Oblations was laid on the Animal to be burnt on the Altar; or if Liquid, it was poured on it; to which the Apostle alludes, when he says, If I be poured forth (for so it is in the Greek) upon the Sacrifice and Service of your Faith, I joy and rejoice with you all (Philip. ii. 17.) meaning that if he is persecuted, and even consumed by suffering Death for the Advancement of their
their Faith in Christ, it would afford him great Joy. What was not laid on the Victim or poured upon it, went either wholly to the Priest; or in Peace-offerings a Share (especially of the Wine in the Drink-offering) went to the Party that made the Oblation, that he might feast with greater Joy upon that Part of the Sacrifice allotted to him. To which the Psalmist probably alludes when he faith, I will take the Cup of Salvation, &c. I will offer to thee the Sacrifice of Thanksgiving, &c. (Ps. cxvi. 13, 17.)

During the time that the Sacrifices aforementioned were offering, those who attended at them, employed themselves in Exercises of Devotion suitable to the Occasion; either in Supplications or Thanksgivings, for which the Jews had prescribed and set Forms of Prayer; and indeed these solemn Prayers were always look'd upon by them as the most substantial Parts of Worship, whereby the Sacrifices themselves were consecrated, and rendred acceptable to God. St. Luke tells us, that when Zacharias (one of the Priests and Father of John the Baptist) was offering Incense within, the whole Multitude of the People were praying without (Luke i. 10.)

We have many Instances of their solemn Thanksgivings upon these Occasions in the Times of David and the other Religious Kings; and among other Branches of the Levitical Office (of which hereafter) this is mentioned as one, To stand every Morning to thank and praise the Lord, and likewise at Even (1 Chron. xxiii. 30.) that is at their daily Sacrifices. Upon Hezekiah's purifying and refitting the Temple, after it had been long neglected and polluted with Idolatry, among the rest of the solemn Sacrifices upon this occasion, we are told, That Hezekiah commanded to offer the Burnt-offering upon the Altar, and when that began the Song of the Lord began also, and all the Congregation worshipped, and that this continued until the Burnt-offering was finished (2 Chron. xxix. 27, 28.) The
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The same Solemnity was used at the laying of the Foundation of the second Temple (Ezra iii. 10) Some of these Prayers were repeated without singing; others again were sung with a Concert of all kinds of proper Instruments, as may be seen in 2 Chron. v. 11, 12, 13. The Book of Psalms contains several of these Gratulatory Hymns, inscrib’d to the Chief Musician who had the Direction of the Musick, and compos’d for the Sons of Korah and other Levites employed in that Service.

After their Sacrifices and other Religious Services were ended, then the Priest came forth unto the Porch, and lifting up their Hands blessed the People in the Words appointed by God to be pronounced by Aaron and his Sons (Numb. vi. 24, 25, 26.) Thus Zacharias the Priest, being struck dumb while he was officiating in the Temple because of his Unbelief, it’s said, That the People marvelled that he was so long in the Temple, and that when he came out, he could not speak to them, but beckoned, Luke i. 20, 21, 22.

As this Manner of worshipping God by Sacrifices was of his own Appointment, so God was pleas’d to vouchsafe upon some occasions to declare his Approbation of his Worshippers, by sending down Fire to consume their Sacrifices, as we see in the Offerings made by Aaron (Levit. ix. 24.) and by Gideon (Judg. vi. 21.) and at the Dedication of the Temple by Solomon; nay Elijah made this such an infallible Proof that God whom he worshipped was the true God, that in the Dispute betwixt him and the Worshippers of Baal he put the Cause of God upon this Event (1 Kings xviii. 24.) and accordingly God miraculously consum’d his Sacrifice, without any such effect attending the Sacrifices made to Baal (ver. 38.) For tho’ perhaps it may be possible for the Devil (who is called the Prince of the Power of the Air) by his Knowledge in Meteors and Exhalations, to make Fire descend from the Clouds, yet since he can do
do nothing without the *divine Permission*, it's absurd to think that, in Matters of Competition between him and *false Gods*, he should give *evil Spirits* any Licence to *rival* him in his *Miracles*.

But tho' *Sacrifices* were appointed for the Atonement of *Sins*, to the Commission whereof the Corruption of human Nature unhappily involves Man every Day, yet the *Jewish Writers* remark, *That a Person living at a distance from Jerusalem*, and falling under an *Offence* for which a *Sacrifice* was due, was not presently to neglect his Employment at home, and immediately to repair to Jerusalem, and offer his Sacrifice there (for he cou'd offer it no where else) but that he might stay till the next *solemn Festival* of the *three*, at which all were obliged to appear before the Lord at Jerusalem; and this Practice they think was sufficiently founded upon the Words in *Deut. xii. 5, 6*, where by *Sacrifices* as distinct from *Burnt-offerings*, they interpret to be meant of their *Sin-offerings* and *Peace-offerings*.

The *Jews* were very strict in their Behaviour, while in the *Temple* and at *Divine Worship*; and indeed the Equity of that Command, *Ye shall reverence my Sanctuary* (Levit. xix. 30.) and the *Respect due to God* who is worshipped there, do justly challenge a *holy and religious* *Deportment* from all that come to pay their *Devotions* at the *House of God*: But then their *Doctors* by their *Traditions* prohibited many things which the *Law* had not named, by which, as in most other things, *they strain'd at a Gnat and swallowed a Camel*. A few Instances of this may help to explain some Passages in the *New Testament*; and first in the time of *Prayer* their *Custom* was always to *look downwards*, which they thought sufficiently grounded upon these Places in *Scripture* that speak of *bowing down the Head, of being ashamed*, &c. During the Time of Prayer they *smote on their Breasts*, in token of their being deeply afflicted for *Sin,*
Sin, and therefore it's said of the Publican, that be would not lift up his Eyes towards Heaven, but smote on his Breast (Luke xviii. 13.) No Man was allowed to go into any of the Courts of the Temple with a Staff; they thought that offensive Weapons were inconsistent with a Place of Peace, and that God was to be the only Staff they were to lean upon; and perhaps it might be owing to this, that our Saviour drove out the Buyers and Sellers out of the Temple, not with a Staff but with a Whip of Cords. No Man was to enter there with his Shoes or Sandals on his Feet, grounding this Prohibition upon the Words of God to Moses and Joshua, Put off thy Shoes from thy Feet, for the Place whereon thou standest is holy (Exod. iii. Joh. v.) nor with his Scrip or Purse about him. The Words of our Saviour to his Disciples, when he was sending them to preach, are so parallel to these Prohibitions, that it's very probable he spake them in allusion to these Jewish Customs; Provide (says he) neither Gold nor Silver, nor Brass in your Purse, nor Scrip for your Journey, neither Shoes nor Staves (Mat. x. 9, 10.) It might be reckon'd therefore, that the poor Cripple who lay daily at the Gate of the Temple to ask Alms (mentioned in Acts iii. 2.) had but a comfortless Trade of it, to beg where no Money could be expected; and as Peter and John said to him, Silver and Gold have I none (ver. 6.) it may readily be thought, this was the Tune of all that pas’d by him; but tho' they brought no Money in their Purse, yet they brought Money in their Hands, wherewith they reliev’d the Poor, and purchas’d the Offerings made by them in the Temple, which they had profanely allowed to be sold in the outer Court, and hence is that Expression, of doing as his Hands shall find.
Section II.

Of Circumcision.

Circumcision and the Passover were ordinarily reckoned the two Jewish Sacraments, being publick and solemn Ordinances appointed by God as Seals of his Covenant with that People, and for commemorating Blessings either promised to, or actually received by them: The first was an Initiation into their Church, and the other a solemn Profession of their Faith in it, by a typical Representation of the Spiritual Deliverance promised, and which in the Fulness of time was to be accomplished, by the Coming of the Messiah; the one answering to Baptism, and the other to the Sacrament of the Lord's Supper under the New Testament.

For the better understanding the Sacrament of Circumcision, it's necessary to repeat a little of what was formerly mentioned in the Historical Part of this Work; and therefore the Reader upon a Review will find, that when God call'd Abraham from his own Kindred and People, in order to make him the Founder of his Church, he vouchsafed to give him frequent Appearances of his Glory, and strong Assurances that he would establish his Covenant with him and his Seed; and at length actually entered into a Covenant with him, the Terms whereof on God's Part, and on the Part of Abraham, are expressly mentioned, Gen. xvii. These which God engaged to perform, were what had been frequently promis'd to him formerly, viz. First, That he should be the Father of many Nations (ver. 2, 4, 5, 6. compar'd with Gen. xii. 2. and xiii. 16. and xv. 2.) Secondly, That he would be a God to him, and to his Seed after him (Gen. xvii. 7.) which is
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in effect the same mentioned in Gen. xii. 2, 3. that he would bless him, and make him a Blessing, so that all the Families of the Earth should be blessed in him; meaning that the Messiah promis'd to Adam should descend from his Loins. Thirdly, That he would give to him and his Seed after him the Land of Canaan wherein he was then a Stranger (Gen. xvii. 8. compar'd with Gen. xii. 7. and xiii. 17.) The Condition upon Abraham's Part is mentioned, Gen. xvii. 1. Walk before me, and be thou perfect.

In token of this Covenant Circumcision was instituted as the Seal of it, and strictly enjoin'd to be observ'd with regard to every Male of Abraham's Family and his Descendants, whether born in it, or bought of a Stranger (Gen. xvii. 9—15.) so that Circumcision was a federal Rite, annex'd by God as a Seal of the Covenant, which he made with Abraham and his Posterity; and it was accordingly renewed and taken into the Body of the Mosaical Institutions (Levit. xii. 3.) It was not therefore a meer Mark only to distinguish the Jews as the Seed of Abraham from other Nations, but by this they were made the Children of the Covenant, and entitled to the Blessings of it; though if there had been no more in it but this, that they who were of the same Faith, and separated by God from the rest of the idolatrous World, should have a certain Character whereby they might be known, it would have been a very wise Appointment.

If this Rite is consider'd with regard to Abraham personally (for it was an Injunction upon him, as well as upon his Family and Posterity, Gen. xvii. 11. compar'd with ver. 24.) his Submission to it was a very singular Instance of a lively Faith and perfect Obedience to the Will of God. The Danger which he himself underwent in that Operation at the advance'd Age of ninety nine, and the seeming
seeming Indecency of it in one of his Years and Dignity is, in place of a thousand Proofs, that it proceeded from the immediate Command of God, and nothing surely but the irresistible Authority of God could be a sufficient Warrant in these Circumstances: But this is not all; he had a solemn Promise of a Son from the Almighty God; the Blessing was long deferr’d, and at last granted by his Bond-woman Hagar, who bore him Ishmael; and that Son some few Years after he was given, when his Father had fix’d his Heart and his Hopes upon him, was apparently given up for lost, and expressly refus’d to be his Heir in the Blessings of the Covenant. At length another Son was promised again to him by his Wife Sarah then ninety Years old; and the next moment he was obliged to practise a Rite upon this very Son, which in all human Probability, as it was attended with great Hazard, was likely to defeat the great Hopes and Blessings of the Covenant which were to attend upon this Heir of it; and yet he obeys instantly, and (as the Apostle expresseth it) against Hope believed in Hope. How glorious an Example of Faith is this? for which and other Instances in his History he was justly stiled the Father of the Faithful.

How admirably also are all the Circumstances of this Institution fitted to perpetuate the Memory of his Faith and Obedience, and to make it an illustrious Example not to his Posterity only, but to the whole Earth; for it should be observed that his Family at this time consisted of Chaldeans, which are the Souls said to be gotten in Haran (Gen. xii. 5.) of Egyptians, whose Number was so great, that it occasioned a Strife between the Herdsmen of Abram and Lot, and afterwards a Separation (Gen. xiii. 6—12.) and of People from Damascus, for Eliezer his Steward was of that Country, who no doubt, as he was in that high Station, and Heir apparent to his
his Master, would have Dependents of his own, and none more probably than these of his own Kindred and Country; and to all these were yet added Men-servants and Maid-servants, bestowed upon him by Abimelech King of Gerar; so that Abraham's Family was made up of as great a Variety of People, as could well be collected in that early Age of the World; by whose Dispersion afterwards the gracious Promises to Abraham (by which all the Nations of the Earth were to be blessed) signified by this Rite of Circumcision, could not but be diffused through the remote Regions of the Earth; and this is at the same time a probable way to account how and by what means the Egyptians and other Nations came to make use of this Rite, which more probably they deriv'd from the Hebrews, than the Hebrews from them, as was observ'd in the first Chapter, and shall yet further be considered before we finish this Section.

If we consider this Rite with respect to the Posterity of Abraham, it was doubtless an Institution of infinite Wisdom, as it was not only a distinguishing Mark of that People, but a perpetual, living, and irresistible Proof of his Covenant with them, who in due Time were to be blest with the Mefshaab that was to be born of their own Nation, (one grand Article of this Covenant) and for this reason the Seal of Circumcision was wisely ordered by God to be imprinted upon that particular Part which serv'd for the Propagation of Mankind, who were to be thus eminently blessed, and whose Seed (as proceeding from Abraham) were to be multiplied as the Stars of Heaven; so that it was a Note of Commemoration to Abraham's Posterity who bore it, to put them continually in mind whose Offspring they were, and what singular Advantages they were entitled to on that account, provided they took care not to degenerate from the Dignity of that Stock from whence they sprung.
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Or if we consider it in an Emblematical View, it points out to us that unspotted Purity and Disregard of sensual Enjoyments, which is the true Characteristic of God’s People; teaching us to renounce everything, which has no other use in the Degeneracy of our Nature, but to cherish the Delusions of Sense, and leave our Appetites less under the Command of our Reason; a Document which any one skill’d in the Knowledge of Nature, will find to be sufficiently implied in this Institution; so that this Rite of Circumcision, was an expressive Emblem of the perfect Purity of Christians, who were to be more nearly bound to God by the Heart than by the Flesh.

It’s plain therefore from what has been already observed, that Circumcision was the cutting off the Foreskin of that Member, which in every Male is the Instrument of Generation, and laying that Part of it bare which Nature hath covered. It’s call’d the Flesh of your Foreskin (Gen. xvii. 11.) being a figurative Transposition of Words very usual in Scripture, and signifying the Foreskin of your Flesh, where by the Word Flesh is understood that peculiar Member which Decency forbids us to name, and so it is call’d in many Places of Scripture, as in Levit. xv. 2. Ezek. xvi. 26. Whoever considers the Nature of this Operation, that it must necessarily be painful, and to such as liv’d in both Countries highly inconvenient, if not dangerous, an Operation wherein we can perceive no Footsteps of human Invention, as having no Foundation either in Reason, Nature, or Necessity; I say whoever considers this must needs conclude that Mankind could never have put such a Severity upon themselves, unless they had been enjoin’d and directed to it by a Divine Command; so that the Strangeness and Singularity of this Ordinance is so far from being an Argument against it, that it is an evident Proof of its Divine Institution: Now what was originally instituted by God, cannot in strictness be counted immodest (tho’
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We perhaps may have some such Conceptions of it; since unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their Mind and Conscience is defiled (Titus i. 15.)

This Rite of Circumcision was strictly injoin'd by God under the Penalty of utter Excision (Gen. xvii. 14.) where it's said, that he who is not circumcis'd, that Soul shall be cut off from his People, the meaning of which is, that he was not to be accounted one of God's People, or as one of Abraham's Posterity, and so not entitled to the Promises of the Covenant. It can never mean Excommunication, for a Person uncircumcis'd did not become a Member of the Church, and so could not be excommunicated; it may also be understood of a Punishment by the hand of Heaven, as in Levit. xvii. 10. and xx. 5, 6. So that not only was the Child who was Uncircumcis'd, depriv'd of the Blessings of the Covenant, but the Parents also who neglected this Ordinance were punish'd by God, or by the hand of the Judge. Zipporah the Wife of Moses, tho' she was of the Race of Abram (being a Midianitish Woman) yet either look'd upon Circumcision as a very cruel and unnecessary Ordinance, or that it was unreasonable while they were on their Journey to Egypt, and therefore it seems prevail'd with Moses (who was too indulgent to her in this Case) to omit it, or at least delay it; but we see what the Consequence was; it's said, The Lord sought to kill Moses (Exod. iv. 24.) whereupon Zipporah complied, and she her self perform'd that Ceremony; but she appears to have been a very perverse and sroward Wife, for immediately after she had cut off the Foreskin of the Child, she in an angry manner threw it at her Husband's feet, saying, Surely thou art a bloody Husband to me, referring to this bloody Rite of Circumcision, which was the Cause of its Effusion. This Passage shews us, that this Rite might be performed by any of the Parents, or (as the Jews say) by any other Person, and also it informs us,
us, that in those early times they made use of a sharp Knife made of Flint for that purpose (ver. 25.)

The time for performing this Rite was the eighth day after the Birth of the Child (Gen. xvii. 12.) which the Jews understand not of so many complete days, but the current time, that is, six full days, and any Part less or more of the other two. The best Reason of this Law seems to be, that all Animals are in a weak Condition at their Birth, and are as it were in a State (if I may speak so) betwixt something and nothing; on which account God, who is pleas’d with no Creature that is either imperfect or polluted, forbade the offering up of such in Sacrifice to him, as being under a Legal Uncleanliness (Levit. xxii. 27.) Physicians also observe that most Infants die before the seventh day, and consequently could not be able to bear so severe an Operation, as this of Circumcision during these seven days; so that had God appointed Circumcision before the eighth day, the ordinary Mortality of Children from other Causes, antecedent to this Period, had infallibly been imputed to this Rite, and had he defer’d it much longer, or left the Day to the Choice of the Parents, their growing tendernefs would often delay, and perhaps in the end defeat the Institution.

The eighth day was so absolutely fix’d for this Ceremony, that, if it fell upon a Sabbath, they circumci’d the Child, notwithstanding that all manner of work was so strictly forbidden on it; and of this our Saviour takes notice, John vii. 22. It’s reasonable however to think, that in Cases of extreme Weakness, where there was an evident hazard of the Child’s Life by the performance of this Rite, God would graciously dispense with it, if afterwards perform’d; for the Scriptures say, that be who observe not these Laws shall live (not die) by them (Levit. xviii. 5.) and as God is not simply tied to Sacraments in the matter of Salvation, so we must judge of them who died without being circumci’d,
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as we do of those who died before it was estab-
lished.

The Jews (who in all Countries, wherever dis-
pers'd, have this Rite still in great Veneration) ob-
serve that the greatest Pain and Anguish, arising upon
Circumcision, is upon the third day after the Operation,
which by the Inflammation of the Wound is often
the Occasion of Fevers; and indeed Physicians observe
the fame of all Wounds and Ulcers, that they are then
most inflamed by a Conflux of sharp humours to
them. It was for this Reason that the Sons.of Jacob
did treacherously take that opportunity of falling on
the Shechemites, when they were less able to defend
themselves (Gen. xxxiv. 25.)

While the Israelites were in Egypt, Circumcision no
doubt was regularly observ'd, for none Uncircumcs'd
could eat the Passover; but during the time that the
Israelites were wandring in the Wilderness of Arabia,
this Rite of Circumcision had been omitted; not
through any wilful neglect of this Ordinance, but being,
or at least expecting to be;always upon the march, Moses
(probably by Direction from God) thought it unsafe
to expose them to the hardship of it, which would
have extremely embarrass'd them; nor indeed was this
mark of distinction necessary in a Desart, where there
was no other Nation with whom the People of God
could intermix; and consequently there was less Rea-
son for their Observation of this distinguishing Rite,
until they should enter upon the Possession of a Country,
where Idolatry surrounded them on all hands. These
of them who entred into Canaan, were such as were
born within the forty Years of their Travels in the
Wilderness, and had not been circumcis'd there; for
all the Men who came out of Egypt, and had been
circumcis'd there, were now dead, Joshua and Caleb
only excepted.

It was to these of them therefore, who had been
born in the Wilderness, that that general Circumcision
related,
related, which Joshua by the Commandment of God perform'd at Gilgal, after they had pass'd over Jordan; in order to prepare them for the Passover, which was celebrated immediately after, for, as was just now said, no Uncircumcis'd Person could eat of it. The Command which God gave to Joshua was in these words, Make thee sharp Knives, and circumcise again the Children of Israel the second time (Josh. v. 2.) The sharp Knives are allowed to be (what our marginal Note calls them) Knives of Flint, which Stones they say were very plentiful in the Mountains of Arabia, and commonly made use of in these Western Countries, as was already observed in the case of Zipporah's Circumcising her Son (Exod. iv. 25;) but the difficulty of this Passage does not lie here. The Question is what is to be understood by circumcising them a second time. Some (who maintain that Circumcision took place during the Israelites Abode in the Wilderness) have undertaken to prove, That it was possible to bring over the Foreskin again by Art, which many of the Israelites they say had done during their Journey in the Wilderness, and for this Reason were ordered to be circumcised after; but whatever may be in that, the meaning of the Precept seems rather to be this, Let the Ceremony of Circumcision, which has been so long discontinued, be renewed as it was heretofore, so that the second Circumcision mentioned in the above-cited Text, was only the Renewal of it, after it had been unobserved from their Departure out of Egypt.

Such who insist upon it as a Thing possible to bring over a new Skin again by Art, after one has been circumcised, ground their Opinion upon that Passage in the Apocryphal Book of the Maccabees (1 Maccabees i. 16.) where it's said, that in the days of Antiochus Epiphanes certain wicked Men of Israel having got a Licence to do after the Ordinances of the Heathen, made themselves uncircumcis'd, and forsook the holy Covenant, and joined themselves with the Heathen, and
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were foid to do mischief; and they further affirm, that there were some Christians in the time of the Apostles, who, that they might more perfectly renounce Judaism, effaced the very Marks of Circumcision, which, if true, was a Refinement upon Chriſtianity, that perhaps St. Paul thought deserv'd his Censure; and to which his Words (1 Cor. vii. 18.) may possibly relate, Is any Man call'd to the faith (ſays he) being circumcise'd? Let him not become uncircumcised, &c.

After this Rite was perform'd upon the Israelites at Gilgal in Obedience to the Command of God (Josb. v. 2.) we are told (ver. 9.) that God said to Joshua, This day have I roll'd away the Reproach of Egypt from off you; by which may be understood either the Idolatry of Egypt, which was roll'd away from the Children of Israel, by renewing the Covenant of Abraham with the Almighty God, when they were circumcise'd at Gilgal; or more probably is meant Uncircumcision it self with which the Israelites always upbraided other People, and particularly the Egyptians with whom the Israelites had lived so long; and if this be the true, as indeed it is the moft unconſtrain'd ſence, this Passage is a plain Proof, that the Israelites could not learn the Rite of Circumcision from the Egyptians (as some pretend) but the Egyptians must have had it from them.

There were some Customs which the Jews observ'd at the time of Circumcision worthy of Observation; as Firſt, The Name was usully given to the Child at that time: Upon some extraordinary Occafions the Mother would name it, but generally the Father did it, and in the doing of it Regard was had to some of the near Kindred of the Family; this was observ'd at the Circumcision of John the Baptift, the Son of Zacharias the Priſt (Luke i. 59—64.) Secondly, They always prepar'd in the Room a certain void Chair for the Prophet Elias, the Occafion of which was this: They ſuppoſe that, in this Prophet's time, the People of
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of Israel had renounced Circumcision; for when he complain'd to God that they had forsaken his Covenant (1 Kings xxix. 10.) he meant, say they, the Circumcision they had abandoned; and this, as they pretend, so mortally afflicted him, that retiring into a Cave, he desired to end his days there; it's enough (says he) O Lord, take away my Life (ver. 4.) God therefore to comfort him (say the Jews) promis'd him that such a Calamity should never happen again; for which purpose they say, he is always present at the circumcision of Infants to see it rightly perform'd, and takes his Place in the great Chair prepared for him, tho' he is not bodily seen. A Third Custom, they threw the Foreskin that was cut off into some Sand prepar'd for that purpose, in memory of that Promise, I will make thy Seed as the Sand of the Sea (Gen. xxxii. 12.) and of the saying of Balaam (Num. xxxiii. 10.) who can count the Dust of Jacob, that is (as they interpret it) his Posterity, whose Foreskin is cast into the Dust. And lastly, upon the Day of Circumcision, they always made a Feast after the Example of Abraham, who, it's said (Gen. xxii. 8.) made a great Feast the same day that Isaac was weaned, which they, perverting the Text, say, was when he was circumcised.

The Jews valued themselves exceedingly above all other Nations, for having on their Bodies the Token and Seal of the Covenant, which God himself made with their Fore-fathers; and therefore they reckoned this their glorious and peculiar Privilege; for which Reason they esteem'd Circumcision more than all the other Rites and Orders of the Ceremonial Law; and Uncircumcision was a Term of the highest Re-proach among them; after which manner they speak of the uncircumcis'd Philistines (Judg. xiv. 2.) Nay they thought it a scandal to keep Company with Persons that were not circumcis'd. Thou wast unto Men uncircumcis'd and didst eat with them, was the
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Accusation which they brought against St. Peter (Acts xi. 3.) And indeed, considering that Abraham and his Pottery were singled out for a chosen Generation, the Repository of Truth, and the Receptacle of God incarnate, there was abundant Reason why this Remembrance should be very grateful to them: But to value themselves meekly upon this, and to despise others for want of it, was neglecting the most useful Part of the Reflexion, viz. the eminent Faith and ready Obedience of so renowned an Ancestor, and the noble Emulation of his Virtues, which such a worthy Pattern ought to have inspir'd them with. This they were apt to overlook, tho' any considerate Person could not but perceive, that the only valuable Relation to Abraham, as the Apostle excellently argues (Rom. iv. 11.) is not that of Consanguinity and natural Descent, but the Resemblance of his Virtues, and Claiming under him as the Father of the Faithful.

In process of time the Egyptians, and other Nations, in the Neighbourhood of Canaan, came to imitate the Jews in this Institution; which has given occasion to some to advance it as their Opinion, that this was practised among them before the Precept given by God to Abraham; and that it was in Imitation of the Egyptians, that God was pleas'd to humour Abraham and his Pottery, by the Continuance of this Rite. Of this I have already taken some notice, as the Occurrences in this Section led me to it; and also in the Reflexions upon the Ceremonial Law, contain'd in the first Chapter of this Book; to which I shall add the following Considerations.

When Abraham was in Egypt there was certainly no such Custom then in use; which appears from this, that it was twenty Years after his Return from that Country, that God enjoin'd Abraham the Rite of Circumcision; and then it's said, That Abraham took Ishmael his Son, and all that were born in his House, and all that were bought with his Money, and circumcised the Flesh
Flesh of their Foreskin (Gen. xvii. 23--27.) Now it's evident when he came out of Egypt, he brought Men-servants and Maid-servants with him in abundance (Gen. xiii.) and therefore unless we can suppose that all these Egyptian Men-servants died within twenty Years (when the ordinary Period of Life was at least a hundred) or that when they died, none of them left any male Issue behind them, we cannot but conclude, that Circumcision was not known in Egypt in Abraham's Time, because it is expressly said, That every Male among the Men of Abraham's House was circumcis'd (ver. 23.) at the same time that he was, which could never have been done had they undergone that Rite before, unless we go into the Opinion of those who think that the Recovery of a new Prepuce is a thing possible.

Besides it appears from a Passage in Jeremiab, if taken in a literal Sense, that Circumcision was not so generally practised among the Egyptians and other Nations even in his Days: The Passage is in Jer. ix. 25, 26. the Words are, Behold the Days come, saith the Lord, that I will punish all them that are circumcised with the uncircumcised, Egypt and Judah and Edom, all the Children of Ammon and Moab, &c. for all these Nations are uncircumcised, and all the House of Israel are uncircumcised in Heart. The plain Sense of which Words is this, that God would visit the House of Israel like strange Nations, because as the latter were uncircumcised in the Flesh, so the former were in the Heart. The same is evident also from Ezek. xxxi. 18. where Pharaoh and all his Multitude are considered as uncircumcised.

I have already, in the first Chapter of this Book, given some rational ways of accounting for the establishment of this Rite in Egypt and elsewhere: To illustrate what is there said it may be further considered, that Joseph married the Daughter of an Egyptian Priest, viz. Azenath, the Daughter of Potiphar Priest of On (Gen. xli. 45.) and this in the height of his Grandeur,
Grandeur, when he had it in his power to make it one Condition of his Marriage, that all the Males of that Family, into which he married, should be circumcis’d. His Brethren made the same a necessary Condition of giving their Sifter Dinah to Shechem the Son of Hamor in Marriage (Gen. xxxiv. 20—25.) when they were very far from being upon equal Terms with Shechem, who had previously defil’d their Sifter; and in whose Land they dwelt, and consequently in a degree of Subjection to them; whereas Joseph was very much superior to any Subject in Egypt at the time of his Marriage. Can we doubt then that Joseph, who excell’d all his Brethren in Piety, one endued with all the Power and Grandeur of Egypt, and what is more with the Spirit of God, would give himself in Marriage to an uncircumcised Family upon Terms less advantageous to the Cause of Religion, than his Brethren had given their Sifter who was defiled? which accounts for the manner how this Rite might very probably have been introduced into Egypt.

This Rite of Circumcision was to continue till Christ came, and was then to cease; because it was a Sign of the Covenant which God made with Abraham, one considerable Article of which was, that the Messiah should (as Man) proceed from his Loins: Now when the Covenant was made good, and Christ the promised Seed was come, there was no reason for any longer Continuance of the Sign of it; but the Jews after Christ’s Appearance in the World, would not believe or understand this, nor allow that any besides Abraham’s Seed (unless they were circumcised and made Proselytes) should be in covenant with God, notwithstanding that all the Families of the Earth were to be blessed in him (Gen. xii. 3.) which was a Promise before the Command of Circumcision; and upon this account it was, that the Jews were greatly prejudiced against the Apostles for preaching against the Ceremonial Law, and more especially for abolishing the Sacrament of Circumcision.
THE Passover was not only a most solemn Sacra-
ment, but one of the greatest Festivals in the
Jewish Church, and was an annual Memorial, institut-
ed partly in remembrance of their miraculous Deliver-
ance from their Egyptian Bondage; but chiefly in me-
mony of the destroying Angel's passing over the Houses
of the Israelites sprinkled with the Blood of the Lamb,
and sparing their First-born, when he flew the First-born
of the Egyptians, from whence it had the Name of
Passover; it was also called the Feast of unleavened
Bread (Luke xxii. 1, 7.) to put them in mind of the
great Distress and Hurry they were in, when they
could not so much as stay to put Leaven in their
Bread; and because that, during the Continuance of
this Festival, this sort of Bread was to be us'd, and
no other. All which (as formerly observ'd, Chap. i.)
was typically predictive of Christ our Passover, who
was sacrificed for us, and who being offered up a Sa-
crifice for the Sins of the World, will save all such,
who by putting away the Leaven of Malice and Wicked-
ness, do believe and obey the Gospel, with the un-
leavened Bread of Sincerity and Truth (1 Cor. v. 7, 8.)

It should be observed however, that the Word Pass-
over is not only used in Scripture for the Feast itself,
instituted in commemoration of this remarkable Event,
but also for the Paschal-Lamb, and all the other great
Sacrifices appointed to be offered up during the seven
Days that this solemn Feast continued, as is plain from
Deut. xvi. 2. And thus it is used in the New Testa-
ment (John xviii. 28.) where we are told that the Jews
would not go into the Judgment-Hall, lest they should
be defiled, but that they might eat the Passover, that is,
the Paschal-Lamb, and these Passover-offerings, which
were
were holy things, of which none might eat in their Defilement.

This Feast was celebrated with extraordinary Solemnity; the particular Injunctions and Ceremonies relating to it are fully mentioned in Exod. xii. and Deut. xvi. of which I shall give a short Abstract, having already in the first Chapter of this Book observ'd several things concerning it, in carrying on the Parallel betwixt it as a Type, and Christ as the Anti-type.

This Solemnity properly began on the fourteenth of the Month Abib (which takes in the latter Half of our Month of March, and the former Half of April), for on that Day in the Afternoon the Paschal-Lamb was appointed to be kill'd (Exod. xii. 6.) This Month is called Abib (Exod. xiii. 4. and xxiii. 15.) as signifying the Month of new Ears of Corn, because then the Corn was ear'd, and grew towards Ripeness, which shews how different the Climate of Canaan was from ours; but in After-ages this Month was called Nisan (Nebem. ii. 1. Esther iii. 7.) Now tho' the killing of the Paschal-Lamb was not till the fourteenth of this Month, yet there were several previous Ceremonies appointed antecedent to this Day, which I shall mention in their due Order: Only it may be observ'd, that all the Jewish Feasts, and indeed all their natural Days, began on the preceeding Eve, immediately after Sun-set, and continued till next Night at Sun-set, which I suppose was owing to that way of speaking (Gen. i.) where the Evening is mentioned before the Morning in the reckoning of Days.

The first Step then towards this great Solemnity, was the taking up of the Paschal-Lamb on the tenth Day of this Month, and keeping it up till the fourteenth (Exod. xii. 3, 6.) one Reason of which might be that his Bowels might be purged and empty, and thereby made fitter for dressing; but the principal Reason seems to be, that in these four Days they might have
have the more certain knowledge of the Lamb's perfection; for the Law was exceeding strict, that it should be without blemish. Now as the Ceremonial Law had specified many blemishes of sacrifices (Levit. xxii. 20, &c.) so the Traditions of the Jews (which they valued above the Law) had added so many more, that there was great hazard in the breach of these, had every one taken up his Lamb in the Market of Jerusalem without an exact scrutiny; therefore to accommodate such who lived at a distance from Jerusalem, and who could not be present there till the fourteenth Day, it was the practice of the Priests to pick out beforehand in the publick Markets such Lambs as were fit for the purpose, and sell them in the outer Courts of the Temple at a dearer rate, to such who living at a distance could not bring their Lambs along with them, whereby they served the People's Turn and their own Advantage; of this Practice our Saviour complains, that they had made the House of Prayer a Den of Thieves (Mat. xxii. 13.)

The next care, in reference to this sacrament of the Passover, was to rid themselves of all leavened bread, that so, when the Paschal-Lamb was slain, it should not be found within their houses. To this St. Paul alludes, 'Purge out the old leaven, &c. (1 Cor. v. 7.) In this the Jews were exceeding strict; and to make sure work they (by custom only, not by the Masonical Law) began this Search, on the thirteenth Day immediately after Sun-set, which was the beginning of the fourteenth, on which the Paschal-Lamb was kill'd, in the doing of which they continued the greatest part of that Day; for this reason the fourteenth Day is called the first Day of unleavened bread, when they kill'd the Passover (Mark xiv. 12. Luke xxi. 7.) not that they began on that Day to eat that kind of bread (for that was to commence with their eating the Paschal-Lamb, Exod. xii. 18. Levit. xxiii. 6.) but because of this their custom in searching out for all their Leaven
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Leaven on the beginning of the fourteenth Day; for had they begun on the fourteenth to eat unleavened Bread, there would have been eight Days of unleavened Bread, whereas seven are only appointed (ver. 19.) In this Search they made use of Candles, because the Scripture speaketh of searching Jerusalem with Candles (Zeph. i. 12.) and they were very careful in looking through all the Holes and Corners of their Houses, where Rats or any such Creatures might perhaps carry any of their leavened Bread.

On the Afternoon of that fourteenth Day the Paschal-Lamb was to be kill'd; mention is made in Exod. xii. 6. of the Evening, that is, as it is in the Margin of our Bibles, between the two Evenings; for understanding of which the Reader should know, that the Jews made a distinction betwixt the Vespera Declinationis and the Vespera Occasus: The first began from the time of the Sun's beginning to decline from its Noon-tide-point, and lasted till Sun-set, and was call'd the first Evening; the other began at Sun-set, and was call'd the second Evening. Now betwixt this first and second Evening the Paschal-Lamb was slain; for immediately after the daily Evening-Sacrifice (which on this occasion began sooner than on other Days) they fell to the Paschal-Sacrifices, in which Work they continued till Sun-setting, that is, till about half an Hour after six, this Feast happening soon after the Equinoctial.

The Paschal-Lamb could not be kill'd any where but in the Place which the Lord should choose to place his Name there (Deut. xvi. 2.) which at first was the Tabernacle, and afterwards the Temple of Jerusalem: And therefore we find that after the Tabernacle was erected they kept the Passover in the Wilderness of Sinai (Numb. ix. 4.) and when they first enter'd Canaan they kept it at Gilgal, where the Tabernacle was placed (Josh. v. 10.) This Precept had no regard to the first Passover kept in Egypt, because at that time there was neither
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neither a Tabernacle nor Temple erected, and then they kill’d the Paschal-Lamb in their own Families; and in place of sprinkling the Blood on the Altar (which was the Practice afterwards) they sprinkled it with a Bunch of Hyssop on the Lintel and Door-posts of their Houses, but not on the Threshold left any should tread upon it (Exod. xii. 7.) But tho’ the Paschal-Lamb could not be eat any where but in Jerusalem, yet the Jews lay that every one was oblig’d to eat unleavened Bread at home, in every Place where they dwelt.

And tho’ God chose Jerusalem for the Place of his Worship, to which all the Males under certain Limitations, as shall be mentioned by and by, were obliged to resort at the three great Festivals (of which this of the Passover was one) yet the Paschal-Lamb could not be kill’d in any private Family at Jerusalem. This was to be done in the Courts of the Temple, for it was a Sacrifice (Exod. xii. 27. and xxxiv. 25.) Any of the Israelites without distinction, whether they were Priests, Levites, or Laity, might kill the Passover (Exod. xii. 6.) as was formerly observ’d of other Sacrifices; but this did not make him a Priest, for their proper Work was to offer the Blood on the Altar. Indeed if any of the People were unclean they could not officiate in killing; and this is given as a Reason why some of the Congregation who were not sanctified, did not kill the Passover in Hezekiah’s Time, upon which account the Levites had the Charge of doing it (2 Chron. xxx. 17.)

The Paschal-Lamb being kill’d, and the Blood of it sprinkled by the Priest on the Altar, it was carried home to the Family where it was design’d to be eat; but previous to this the Paschal Societies were agreed upon and concluded by the Company who were to eat it, in case the Family to which it was carried, were not a sufficient Number for that purpose, and this was sufficiently warranted by that Command, Exod. xii. 4. Every Man according to his eating shall make your
your count for the Lamb; so that while the Lamb was yet alive, it was to be certainly concluded, who, and how many were to join together for the eating it; and the Reason is, because it was to be entirely eat, nothing of it was to remain until the Morning (Exod. xii. 10.) any of it that was not fit for eating was to be burnt with Fire, which seems to be the Meaning of the last Part of that Verse.

The Eating of the Passover then, and of unleavened Bread, was to commence on the fourteenth after Sunset, being the beginning of the fifteenth Day (Levit. xxiii. 6.) No particular Hour is determined; it was enough if it was done any time of the Night; for the Precept is general, They shall eat the Flesh in that Night (Exod. 12. 8.) and accordingly it's said of our Saviour, That when the Even was come he sat down with the twelve (Mat. xxvi. 20.) which shews also the Posture of Eating. If any Argument therefore can be drawn from thence, it must at least justify the Practice of such, who, in Imitation of our Lord's Posture, sit at partaking the Holy Sacrament of the Supper, which is the Christian Passover. It might be eat in any Part of Jerusalem; and thus Christ with his Disciples kept it in an upper Room (Mark xiv. 15. Luke xxii. 12.)

This first Day of the Passover (which was the fifteenth of the Month) is call'd a Sabbath (Levit. xxiii. 11.) by which we are not to understand the seventh Day's Rest in the ordinary Course of the Week, but this fifteenth Day of the Month, upon what Day ever of the Week it fell; being accounted a Sabbath, because it was holy, and no servile Work to be done upon it, nor upon the last Day of the Feast; and therefore these two were the most solemn Days, on which they were to have a solemn Convocation (Exod. xii. 16.) for as God delivered them from their cruel Bondage in Egypt on the first Day, so he overthrew Pharaoh and his Host in the Red-sea upon the seventh Day.
The second Day of the Passover (which was the sixteenth Day of the Month) was the Day appointed for offering up the first Sheaf of the Fruits of the Harvest (Levit. xxiii. 10, 11.) which must have been of their Barly Harvest; for their Wheat Harvest did not begin till Pentecost (which was fifty Days afterwards) and then they were to offer the First-fruits of their Flour (ver. 17.) This was done as a thankful Acknowledgment to God for the Fruits of the Earth, which were then usually ready for cutting down; and until this Offering was made they were neither to reap nor eat any of the new Corn (Levit. xxiii. 14.) From this Day inclusive they were to reckon seven Sabbaths complete, or forty nine Days, and then the Day afterwards which made out the fiftieth, was the Day of Pentecost (ver. 15.) of which afterwards.

The intermediate Days betwixt the first and last Day were also holy Days, tho' not observ'd with so much strictness as the other two. There was commonly more Service and Employment in the Temple, and more Work for the Priests in sacrificing than on other ordinary Days; for all the Peace-offerings and Sin-offerings that were reserv'd for this Time, were dispatch'd on these five Days; besides which we find particular Directions are given for the Sacrifices to be offered up, every one of the seven Days during this Feast (Numb. xxviii. 19--25.) So that these were not meerly idle Times, as in most Countries they are, where holy Days are now observ'd, but Days set apart for Divine Service; they were however allowed by God to rejoice at this Feast (Deut. xvi. 11, 14.) and hereupon they introduced a certain Number of Cups of Wine at the Passover, of which mention is made by the Jewish Writers.

To this Feast of the Passover, and to the other two annual Feasts, viz. Pentecost and the Feast of Tabernacles (of which afterwards) all the Males of Canaan were oblig'd to retort every Year (Deut. xvi. 16.) excepting
excepting Children, Bond-servants and Strangers that were not circumcised; but devout People were wont also to carry up their Wives and Children with them, as appears from the Story of Elkanah (1 Sam. i. 3, 4.) and Joseph who went up with the Virgin Mary and our Lord (Luke ii. 41, 42.) If any neglected to observe this solemn Feast, he incur'd no less Penalty than that of being cut off from the People of Israel: For tho' in the first Institution of this Sacrament in Egypt no such Penalty is spoke of, with respect to the Non-observance, but only with regard to the eating of unleavened Bread during that Season, yet afterwards when this Ordinance was renewed in the Wilderness of Sinai, and the Command for the Observation made a standing Law for After-ages, this Penalty is expressly annex'd (Numb. ix. 12.)

But tho' the Precept against the wilful Neglect of this Ordinance was so severe, yet they who were hindered by any lawful Impediment, as a Journey, Sickness, or any legal Uncleanliness, voluntary or involuntary (for example, those who had been present at a Funeral, or who by any accident had been defiled) were excus'd from keeping the Passover in the first Month, but were oblig'd to keep it on the fourteenth Day of the next Month. It was thus the Lord ordered Moses, upon the Occasion of the Enquiry of some of the Israelites who were oblig'd to pay their last Offices to some of their Relations, and who being thus polluted were not capable of partaking of the Paschal Sacrifice (Numb. ix. 6—12.) We have an Example of the Execution of this Law under Hezekiah (2 Chron. xxx. 2, 3, &c.) This pious King being resolv'd to cause a solemn Passover to be celebrated by all his Subjects, it was remonstrated to him, that the Priests had not sufficient time to purify themselves in so great a Number as was necessary for this Solemnity; therefore it was resolv'd that the Celebration
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Celebration of it should be put off till the Month following, when it was kept accordingly.

If Men's Occasions call'd them home, they were not bound to stay any longer at the Place where the Sanctuary was, but till they had eaten the Passchal-Lamb, after which (the Jewish Writers say) they might return home if they pleas'd; which they infer from that Passage in Deut. xvi. 7. And thou shalt turn in the morning, and go into thy Tents, that is, into their own Habitations, call'd Tents, because they had no other Dwellings when these Words were spoken; and which supposes many of them were eating the Passchal-Lamb in the Habitations of others, and in Passchal Societies, as was formerly observed: Yet pious Persons who were able to bear so great a Charge, were wont no doubt to stay the whole seven Days before they return'd home, because the first and last Days of the Feast were great Solemnities; and so they did in the Passover of Hezekiah and Josiah (2 Chron. xxx. 21. and xxxv. 17.)

At the Passover, and generally at all their solemn Feasts, Acts of Charity were injoin'd and performed: It's said, They shall not appear before the Lord empty, every Man shall give as he is able (Deut. xvi. 16, 17.) And from thence came the pious Custom in the Beginning of Christianity, that the People, when they came to the Lord's Table, offered Bread and Wine, Corn and Oil, and such like things, for the Support of God's Ministers, and the Relief of the Poor; out of these in many Places they made their Agape or Feasts of Charity for the Poor. Mention is made of these Oblations in the Canons ascribed to the Apostles (Chap. iii. 4.) which, tho' not compos'd by them, yet contain a great many Apostolical Customs.

From the Story of Barabbas in the New Testament, it appears that it was a receiv'd Custom at the Passover to set one Prisoner or other at liberty;
the Reason of which might be, either as a Token of their great Joy and Gladness upon this Occasion, or in remembrance of their own Freedom and Deliverance from their Egyptian Bondage.

The holy Scriptures give us several Instances of solemn Passovers being kept, besides that in Egypt, which was celebrated there immediately after its first Institution; the first we read of was that in the Wilderness of Sinai (Numb. ix. 4.) in the Confines of the holy Mount, where they rested for almost the Space of a whole Year after the Tabernacle was set up, the High-Priest consecrated, and his first Olibation honoured with a gracious Acceptance. They by their repeated Defires of returning to Egypt seem'd in a great measure to have forgot this great Deliverance, and therefore it was certainly a very proper Time to re-ordain the Celebration of it, that so remarkable an Event might not altogether be obliterated. If it should be asked whence they could have a Sufficiency of Lambs or Kids (for they might take either of the two, Exod. xii. 5.) for so vast a Multitude to feast on, we must consider that they went out of Egypt with Flocks and Herds and very much Cattle (Exod. xii. 38.) so that they might be supplied in part out of their own Substance; and as they remain'd for so long a time in their Encampment, they would doubtless traffick for what they wanted with the Ishmaelites and ancient Arabs inhabiting those Parts, and being not far distant from Midian (Exod. iii. 1.) they might by the Interest of Jethro, Mozes's Father-in-law, be furnish'd with Lambs or Kids, and with such a Quantity of Meal for unleavened Bread, as this one Passover (which was the only one kept in the Wilderness) might be presum'd to require.

The next Passover we read of, was kept by the Israelites when encamp'd at Gilgal in the Plains of Jericho, after they had entred Canaan under Joshu'a their Leader (Josh. v. 10.) and after they had been previ-
previously circumcis'd in order to prepare them for
it. Their miraculous Passage over Jordan had struck
such a Terror upon the Inhabitants, that they shut
themselves up in Jericho, and durst not offer to di-
fer the Israelites in their Encampment; so that they
were secure against their Attacks or any Intermi-
don, either in their Circumcision, or in keeping the
Passover.

But the two Passovers, which are mentioned to be
kept in an extraordinary, solemn, and grand manner,
were those of Hezekiah and Josiah; the necessary
Preparations for the first were too many and too
great to be made within the time appointed by the
Law, besides other legal Pollutions we already men-
tioned; and therefore it's said, He took counsel with
his Princes and came to a Resolution to keep it in
the second Month (2 Chron. xxx.) rather than delay
it till the next Year; which no doubt they thought
sufficiently warranted from Numb. ix. 10, 11. for
what was an Indulgence to particular Persons, they
readily concluded might well be allowed to the whole
Congregation of Israel; and as the Land had been
for a long time depriv'd of that Happiness, and in
the mean time polluted with Idolatry, they
kept it for twice seven Days, during which time their
Rejoicings were very extraordinary; and no wonder
when they were bless'd with a King, whose Piety and
Munificence upon this occasion vyed with each other.

Afterwards King Josiah kept a Passover, which
exceeded this of Hezekiah's; of which it's said, There
was not bolden such a Passover from the Days of the
Judges that judg'd Israel, nor in all the Days of the
Kings of Israel nor of the Kings of Judah (2 Kings
xxiii. 22.) the Account of which is too long to be
inserted here. And lastly, After the Jews return'd
from their Captivity, and had finish'd the second
Temple, we read of their keeping the Feast of unlea-
vned Bread with Joy (Ezra vi. 22.)
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It was upon the account of this Institution of the Passover, and the Israelites coming forth out of Egypt, that God was pleas'd to change the Order in the Computation of Months. For this Month of Abib was expressly appointed to be the first Month in the Year (Exod. xii. 2.) which is a plain Intimation that the Year had another Beginning before this Time, most probably in Autumn, that is, about the End of Harvest, as appears from Exod. xxiii. 16. where the Harvest is said to be in the End of the Year. But tho' this Beginning of the Year was expressly translated by God unto the Spring, yet the Jews observ'd this Change only with relation to the Feasts of the Church, and therefore it's call'd by them the Ecclesiastical Year; for their Civil Year, which alone is regarded in all Temporal and Civil Affairs (as Contracts and other Business of that Nature) still began, where it did before, with the Month of September.

Before I close this Section, it may not be improper to observe, that as Canaan was a Country vastly populous, and all the Males oblig'd to come up to Jerusalem at the Passover and the other two solemn Feasts, it can hardly well be accounted for, how they could be all lodg'd in Jerusalem; or what Security their Families had at home (especially in the time of War) when none but Women and Children, and perhaps a few Bond-servants, or Strangers uncircumcis'd, were left there. The Jewish Writers give no other Satisfaction in this, but by resolving it into a Miracle, and the wonderful Providence of God, in the Care and Preservation of their Families during this Solemnity. Among many other Wonders which they say were vouchsafed to their Fore-fathers, they reckon these, no Woman ever prov'd abortive by the Smell of the Sacrifices; no Man ever stumbled in Jerusalem; no Man ever wanted a Bed or Lodging there; and none ever wanted Fire to roast his Paschal-Lamb.

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That we may form a Judgment as to the Number of People that resorted to Jerusalem upon this Occasion, Josephus informs us, that Cestius the Roman Governor of Judea, in order to persuade Nero that the Jewish Nation was not so delpicable as he believ'd, caus'd the People to be numbred by the Sacrifices; that upon this occasion they kill'd 255600 Lambs, so that reckoning ten to each Lamb (which they say was the smallest Society allowed to eat it) the total Number according to that Computation extended to two millions five hundred and fifty six thousand Persons, that celebrated the Passover that Year; and we are told by their Historians, that at the Siege and Destruction of Jerusalem by Titus, there perish'd of such who had come up to keep the Passover at that time the Number of near eleven hundred thousand men.

It is almost as unaccountable to think how such vast Numbers could be accommodated in the Courts of the Temple, where the Paschal-Lambs were kill'd: As to which we are told that the Area of the three Courts of the Temple (of which afterwards) besides the Rooms and other Places in it, where the Paschal-Lambs might be kill'd, contain'd above 435600 square Cubits, whereby (according to the Computation of the Curious) it's affirm'd there was room enough for above 500000 Men, to be in the Temple at the same time; and if upon that Occasion one Company remov'd after another, there might have been room enough for them all to have offer'd up this Sacrifice in the Temple only, and within the appointed time.

CHAP.
C H A P. III.

Of the Places of Worship.

The next thing that is to be considered in relation to the Jewish Worship, is the Place of performing it. Now the Publick Worship of God being to be perform'd by the joint Concurrence of several People, does not; only require a Place sufficient to contain all that assemble together to perform that Worship; but a fixed and determined Place is necessary; that so all who belong to the same Congregation may know whither they may repair for that purpose. This Reason put even the Heathens, who were guided by the Light of Nature only, upon erecting publick Places for the Honour of their Gods, and for their own Conveniency in meeting together, to pay their Religious Services and Devotions.

From the very first beginning of Time God had always some Place appropriated for the solemn Duties of Religious Worship. Adam, even during the short time of his Continuance in Paradise, had where to present himself before the Lord; and after his Expulsion from thence his Sons in like manner had whither to bring their Oblations and Sacrifices: This probably was the Reason why Cain did not immediately fall upon his Brother, when his Offering was refus'd, because perhaps the Solemnity and Religion of the Place and the sensible Appearance of the Divine Majesty there, struck him with a reverential Awe that might cause him to defer his villainous Design, till he came into the field, and there he slew him.

The Patriarchs, both before and after the Flood, us'd Altars and Mountains, and Groves for the self-same purpose:
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purpose: We read of Noab's building an Altar to the Lord, and offering Burnt-offerings upon it (Gen. viii. 20.) Abrahaam, when he was call'd to the Worship of the true God, erected Altars wherever he pitched his Tent (Gen. xii. 8. and xiii. 4.) He planted a Grove in Beer-sheba and call'd there on the Name of the Lord (Gen. xxii. 33.) and it was upon a Mountain that God ordered him to offer up his Son Iaac (Gen. xxii. 2.) Jacob in particular actually endowed a Church by the Name of God's House, where he vowed to pay the Tithe of all that God should give him (Gen. xxviiii. 22.)

In the Wilderness where the Israelites themselves had no settled Habitations, they had by God's Command a moving Tabernacle; and as soon as they were fix'd in the Land of Promise, God appointed a Temple to be built at Jerusalem, which David intended, and his Son Solomon perform'd: After the first Temple was destroyed, another was built in the room of it (Ezra iii. 8.) which Christ himself owned for his House of Prayer (Matth. xxii. 13.) and which both he and his Apostles frequented, as well as the Synagogues.

In the very first Ages of Christianty we see in the sacred Writings more than probable footsteps of some determined Places for their solemn Assemblies, and peculiar only to that use. Of this Nature was that upper Room into which the Apostles and Disciples, after their Return from our Saviour's Ascension, went up as into the Place commonly known and separated to divine use (Acts i. 13.) Such another (if not the same) was that one Place, wherein they were all assembled on the Day of Pentecost, when the Holy Ghost visibly came down upon them (Acts ii. 1.) and this is the more probable because the multitude, who were mostly strangers of every Nation under Heaven, came so readily to the Place, upon the first Rumour of so extraordinary an Incident, which supposes it to be commonly known as the Place where Christians us'd to meet together. And
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as many of the first Believers sold their Houses and Lands, and laid the Money at the Apostles feet, to supply the Necessities of the Church, so it’s not unlikely that others might give their Houses, or at least some convenient Room in it for a Place of Worship; which may be the Reason why the Apostle so often salutes such and such a Person, and the Church in this House (Rom. xvi. 5. 1 Cor. xvi. 19. Colos. iv. 15.) for that this Salutation is not used, merely because their Families were Christians, appears from other Salutations of the same Apostle, where Aristobulus and Narcissus, &c. are saluted with their Household (Rom. xvi. 10, 11. 2 Tim. iv. 19.)

Solomon indeed, at the Consecration of the Temple, owns that the Heaven of Heavens could not contain God, and much less the House which he had built him (1 Kings viii. 27.) But it will not therefore follow, that there is no Necessity for Places to be appropriated to Divine Worship: These are requisite for this Purpose, that all the Offices of Religion might be perform’d with more decency and solemnity, and by such Structures to defend us from many Inconveniencies, which would extremely incommode us in paying our Duty to God. It is the same thing no doubt to God wherever we pray, so long as we pray with a pious mind and a devout heart, and make the Subject of our Prayers such good things as he has permitted us to ask; but it was not consistent with the Preservation of the Jewish State and Religion, that God should be publicly worshipped in every Place; for since the Jews were on every side surrounded with Idolaters, it was highly necessary, that in all Divine Matters there should be a strict Union between them all, both in Heart and Voice, and consequently that they should all meet together in one Place to worship God, lest they should fall into Idolatry, which actually came to pass after the Kingdom was divided into two, and the Places of Worship by that means distinct; and therefore the* Solomon
Solomon knew very well that in every Place God was ready to hear the Prayers of devout Supplicants, yet for the Preservation of Peace and Unity, he, at the Consecration of the Temple, thought proper to leave this Impression on the Minds of the People, that as God had ordained he should be publickly worshipped in the manner prescribed by him, so he would be found more exorable to the Prayers which were offered up in that Temple (as the Place of publick Worship) rather than in any other Place, thereby to excite them to resort frequently to it. It's beyond all doubt however, that pious Persons among the Jews worshipped God also in private, and in their Families; wherein they might be assisted by the Priests and Levites, who having no distinct Portion of the Land allotted to them, were dispers'd among all the Tribes; and thus it's said of Daniel, that in his Chamber he kneeled upon his knees three times a day and prayed, and gave Thanks before God (Dan. vi. 10.)

The publick Places set apart and us'd by the Jews for religious Worship were several, First, The Tabernacle, which in time gave place to the Temple, both of which are oftentimes in Scripture call'd the Sanctuary; between which there was no other Difference as to the principal Design (tho' there was in Beauty and Workmanship) than that the Tabernacle was a moveable Temple, as the Temple was an immovable Tabernacle; on which account the Tabernacle is sometimes call'd the Temple (1 Sam. i. 9. and iii. 3.) as the Temple is sometimes call'd the Tabernacle (Jer. xx. 20. Lam. ii. 6.) There were also Places of Worship call'd in Scripture High-places, us'd promiscuously during the Times of both the Tabernacle and Temple until the Captivity; and also there were Synagogues among the Jews, and other Places us'd only for Prayer, call'd Prosnecha or Oratories, which chiefly obtain'd after the Captivity; of all which I shall give a short Account from the Scriptures, and the
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the best Authors that have written most distinctly on these Heads.

SECTION I.

Of the Tabernacle.

The Tabernacle being to represent a Temple, but at the same time to be moveable and portable, was so contriv’d as to be taken to pieces and join’d together again at Pleasure; a Pattern whereof was shewn to Moses in the Mount (Exod. xxv. 9.) The Plan of it being design’d by God, was effected according to the Directions of Moses by Bezaleel and Aboliah, two ingenious Men, well skill’d in Architecture and all manner of Workmanship, whom God filled with the Spirit of Wisdom for that purpose (Exod. xxxi. 2—12.)

The Materials of the Tabernacle were provided by the People; every one brought his Obedience according to his Ability: Those of the first Quality offered Gold, those of a middle Condition brought Silver and Brass, and Shittim-wood; and the Offerings of the meaner sort consisted of Yarn, fine Linen, Goats’-hair, and Skins; nor were the Women backward in contributing to this Work, for they willingly brought in their Bracelets, Ear-rings, and other Ornaments, and such of them as were skilful in Spinning made Yarn and Thread. In short the Liberality of the People on this occasion was so great, that Moses was oblig’d by Proclamation to forbid any more Offerings, and thereby restrain the excessive Zeal of the People for that Service (see Exod. xxxv. and xxxvi.)

This Tabernacle was set up in the Wilderness of Sinai, and so carried along with the Israelites from place to place as they journeyed towards Canaan, and is often call’d the Tabernacle of the Congregation. The Form of it (as it’s represented to us in most Draughts) was much like our modern Tents, but much larger,
having the Sides and Roof secur'd with Boards, Hangings, and Coverings, and was surrounded on all sides by a large Outer-Court, which was inclos'd by Pillars, posted at equal distances, whose Spaces were filled up with Curtains fix'd to these Pillars; from whence it's evident that this Tabernacle consist'd first of the Tent or House it self which was covered, and next of the Court that surrounded it, which was open; all which are minutely and exactly describ'd in Exodus, from Chapter xxvth to Chapter xxxth, and from Chap. xxxvith to the xlth, of which I shall mention the most remarkable Particulars.

As to the Tent it self, it was an oblong Square, thirty Cubits in length, and ten in height and breadth. The Inside of it was divided by a Veil or Hanging, made of rich embroidered Linen, which parted the Holy Place from the Holy of Holies. The Holy Place (which is call'd the first Tabernacle, Heb. ix. 2, 6.) was twenty Cubits long, and ten wide; and the Holy of Holies (call'd the second Tabernacle, Heb. 9. 7.) was ten Cubits long and ten broad. In the Holy Place stood the Altar of Incense overlaid with Gold, the Table of Show-bread consisting of twelve Loaves, and the great Candlestick of pure Gold, containing seven Branches: None of the People were allowed to go into the Holy Place, but only the Priests. The Holy of Holies (so call'd, because it was the most sacred Place of the Tabernacle, into which none went but the High-priest) contain'd in it the Ark, call'd the Ark of the Testimony (Exod. xxv. 22.) or the Ark of the Covenant (Jos. iv. 7.) This was a small Chest or Coffer made of Shittim-wood, overlaid with Gold, into which were put the two Tables of the Law (as well the broken ones, say the Jews, as the whole) with the Pot of Manna and Aaron's Rod that budded (Heb. ix. 4.) which Passage of the Apostle explains what is meant by the Pot of Manna being laid up before the Lord (Exod. xvi. 33.) and Aaron's Rod being laid before the Testimony of the Lord (Num. xvii. 10.) that is, within the very Ark it self; for tho',
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Tho', when this Ark was put afterwards into the Temple of Solomon, it is declared there was nothing in it save the two Tables which Moses put therein at Horeb (2 Chron. v. 10.) yet that might be owing to the various Accidents which befell it, while in the hands of the Philistines and others, of which by and by.

The Lid or Covering of this Ark was all of solid Gold; and call'd the Mercy-Seat: At the two Ends of it were two Cherubims looking inwards towards each other, with Wings expanded, which embracing the whole Circumference of the Mercy-seat, did meet on each side in the middle. Here it was where the Shechinah or Divine Presence rested, both in the Tabernacle and Temple, and was visibly seen in the Appearance of a Cloud over it (Levit. xvi. 2.) From this the Divine Oracles were given out by an audible Voice, as often as God was consulted in behalf of his People (Exod. xxv. 22. Numb. vii. 89.) And hence it is, that God is so often said in Scripture, to dwell between the Cherubims (2 Kings xix. 15. Psal. lxxx. 1.) because there was the Seat or Throne of the visible Appearance of his Glory among them; and this was the Reason why not only in the Temple, when they came up there to worship, but every where else in their Dispersion through the whole World, whenever they prayed, they turned their Faces towards the Place where the Ark stood, and directed all their Devotions that way (1 Kings viii. 48. Dan. vi. 10.)

The Boards or Planks whereof the Body of the Tabernacle was compos'd, were in all forty eight, each a Cubit and a half wide, and ten Cubits long. Twenty of them went to make up one Side of the Tabernacle, and twenty the other, and at the West-end of it were the other eight, which were all let in to one another, by two Tenons above and below, and compacted together by Bars running from one End to the other; but the East-End which was the Entry, was open,

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and only covered with a rich Curtain of blue Silk, and fine-twined Linen wrought with Needle-work.

The Roof of the Tabernacle was a square Frame of Planks, resting upon their Bases, and over these were Coverings or Curtains of different kinds; of which the first on the Inside was made of fine Linen, curiously embroidered in various Colours of Crimson and Scarlet, Purple and Hyacinth. The next was made of Goats-hair curiously wove together; and the last or outmost was of Sheep and Badgers-Skins (some dyed Red and others of Azure Blue) which served to preserve the other rich Curtains from the Rain, and to protect the Tabernacle itself from the Injuries of the Weather.

Round about the Tabernacle was a large oblong Court an hundred Cubits long, and fifty broad, encompass'd with Pillars overlaid with Silver, and whose Capitals were of the same Metal, but their Bases were of Brass. Ten of these Pillars stood towards the West, six to the East, twenty to the North, and twenty to the South, at five Cubits distance from each other. Over these hung Curtains made of twined Linen-thread in the manner of Net-work, which surrounded the Tabernacle on all sides, except at the Entrance of the Court, which was covered with a Curtain made of richer Materials.

In this Court stood a Brass Vessel, call'd the Brassen Laver, in which the Priests were us'd to wash their Hands and Feet, whenever they were to offer Sacrifice, or go into the Tabernacle; and directly opposite to the Entrance of the Tabernacle stood the Brassen Altar of Burnt-offerings in the open Air, that the Fire which was kept perpetually upon it, and the Smoke arising from the Victims that were burnt there, might not spoil the Inside of the Tabernacle. At the four Corners of this Altar there was something like four Horns, and as the Altar itself was hollow and open both at top and bottom, from these Horns there hung a Grate made of Brass,
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Brafs, (fastened with four Rings and four Chains) whereon the Wood and the Sacrifice were burnt; and as the Albes fell through, they were receiv'd below in a Pan.

There is no Precept in the Law to make the Altar a priviléed Place; but in Conformity to the Customs of other Nations the Jews seem to have done it; for from the Words in Exod. xxi. 14. where God ordered the wilful Murderer to be taken from his Altar that be may die, it seems unquestionably true, that both in the Wilderness, and afterwards in Canaan, this Altar continued a Sanctuary for those who fled unto it; and very probably it was the Horns of this Altar (then at Gibeon) that Adoniijah and Joab took hold of (1 Kings i. 50. and ii. 28.) for the Temple of Solomon was not then built.

The Fire that was upon this Altar of Burnt offerings, was at first miraculously kindled by God, when Aaron after the Consecration of himself and his Sons, offered their first Burnt-offering for themselves and the People; at which time it pleas'd God as a token of his Approbation to consume the Victim with Fire (Levit. ix. 24.) God had beforehand ordered that the Fire on this Altar, when once kindled, should never go out (Levit. vi. 12, 13.) And the Jews say, it was never extingushi'd until the time of the Babylonish Captivity; but then it will be asked, how this Fire could be preserv'd, when both the Tabernacle and the Altar whereon it burnt were in motion, as they frequently were when the Israelites journeyed in the Wilderness. In answer to which, I see no reason why we may not suppose, that upon these occasions there might be a certain portable Conserverary of this sacred Fire, distinct from the Altar; and that there was some such Vessel may fairly be inferred from the Injunction relating to the Altar, upon occasion of such Removals mentioned in Numb. iv. 13.

But however that be, it was reckon'd an impious Presumption to make use of any other but this sacr'd Fire.
Fire in burning of Incense before the Lord; which was sufficiently notified to Aaron by an Injunction given him, that he was to light the Incense offered to God in the most holy Place, on the great Day of Expiation, at this Fire only (Levit. xvi. 12, 13.) notwithstanding which it so happened that Nadab and Abihu, two unhappy Sons of Aaron, forgetful of their Duty, took their Censers and putting common Fire in them, laid Incense thereon, and offered strange Fire before the Lord in their daily Ministrations, which profane Approach God immediately resented; for we are told, that a Fire went out from the Lord and devoured them, so that they died (Levit. x. 1.) How it came to pass that two such excellent Men as these (who had the Honour to be call'd up to God when he appear'd on Mount Sinai, had a Sight of his Glory, and did eat and drink in his Presence, Exod. xxiv. 1, 9, 10, 11.) came to fall into this Error, is not easily resolv'd; but it's most probable that their Miscarriage did arise from their drinking too much Wine, before this Office was perform'd; for we find the Injunction of not drinking Wine or other strong Drink, immediately annexed unto this Story of their Death and Burial (Levit. x. 8, 9.)

After the Israelites were settled in the Land of Promise, it appears that this Tabernacle was surronded with a great many other Tents or Cells, which were placed about it in the same manner as the Buildings were afterwards about the Temple, or as now the Houses of Deans and Prebends are about a Cathedral: These were absolutely necessary for the Reception of the Priests during the time of their Ministration, and for laying up the Utensils and Provifions which were us'd in the Tabernacle; This explains what is related of Eli's Sons going into the Kitchen, where the Peace-offerings were dressing, and taking out of the Pots whatever the Flesh-book brought up (1 Sam. ii. 14.) And thus Eli is said to be laid down in his Place.
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Place (Chap. iii. 2.) that is, was gone to Bed in one of these Tents near the Tabernacle, next to which Samuel lay, which made him (being then a Child) run to Eli, when he heard the Voice of the Lord, thinking that Eli had called (ver. 4, 5, &c.) And this also explains what is said of David (Matt. xii. 4.) that he entered into the House of God, and did eat the Shew-bread, that is, he came to the Priest’s Habitation, which was among these Tents round the Tabernacle, and which were reckoned as Parts of the House of God; for that David did not go into the Tabernacle it self, and take the Shew-bread from the Table that stood there, is evident from 1 Sam. xxii. 6, where it’s said, that the Shew-bread delivered by the Priest to David, was indeed Bread that had been bellowed, but was removed from before the Lord, other Bread having been put in its place, which was done every Sabbath-day according to the Law (Levi. xxiv. 8.) So that the Bread which was removed, belonging to the Priest, came thereby into his Custody, and to was properly under his hand (ver. 3.) of which he gave David a Share, whose present Necessity justified the Action.

After the Tabernacle was finished, it was consecrated with all the Furniture therein, by being anointed with a peculiar Oil, which God gave Directions to prepare for that very Purpose, (Exod. xxx. 22, &c.) and then God made his People soon sensible of his Special Presence in it, covering it with a Cloud which overshadowed it by Day, and by Night gave Light, as if it had been a Fire, and by giving Answers in an audible manner from the Ark when consulted by the High-Priest.

As oft as the Israelites changed their Camp the Tabernacle was taken down, and every Levite knew what Part he was to carry, for this was a Part of their Office; and sometimes upon extraordinary Occasions the Priests themselves did bear the Ark, as when
when they pass'd over Jordan, and besieged Jericho (Josh. iii. 14. and vi. 6.) As to the manner of carrying the several Parts of it, see Numb. iv. When they encamp'd the Tabernacle stood always in the midst, being surrounded by the Army of the Israelites on all Sides in a quadrangular Form, divided according to their several Tribes; the Israelitish Camp being at the distance of two thousand Cubits from the Tabernacle, which by computation is reckoned a Mile, and (as was formerly observ'd) is call'd a Sabbath-Day's Journey (Acts i. 12.) as being the distance they had to go on that Day to the Place of Worship. Moses and Aaron with the Priests and Levites encamped in their Tents next the Tabernacle, betwixt that and the Army.

Before I leave this venerable Piece of Jewish Antiquity, the Tabernacle, I shall take notice of the several Stations and different Removes of it, and of the Ark, which, till the Arrival of the Israelites in Canaan, had hitherto stood constantly in that Part of the Tabernacle call'd the Holy of Holies, whenever it was pitched; but after this it was often carried by it self before the Army of the Israelites in the Wars of Canaan, without the Tabernacle along with it. This Tabernacle then with the Ark was brought into the Land of Canaan by Joshua, after it had been slitting in the Wilderness near forty Years: It was first set up at Gilgal, being the first Encampment of the Israelites in Canaan; and here it continued for about the Space of seven Years, which was the Time Joshua took to conquer the Land. While Jerusalem was invested, we find the Ark was carried seven times round the City, after which the Walls of it fell down, and then the Israelites entred and sacked the Place (Josh. vi. 6, &c.)

Afterwards the Tabernacle was pitch'd in Shiloh, being pretty much in the Center of the Country then subdued; here we read of it in the Days of Eli, who was
was both Priest and Judge; for the Israelites being beaten by the Philistines, they sent and fetched the Ark of the Covenant from Shiloh into their Camp, that the Presence of it might be auspicious to them, (1 Sam. iv. 4.) However the Philistines still prevailing, the Ark of God was taken and carried to Ashtaroth one of the Cities of the Philistines, who placed it in the Temple of Dagon their Idol-God, (1 Sam. v. 1, 2.) And now the Tabernacle and the Ark were entirely, and, as some think, for ever separated. The Lord, however shewed his Displeasure against the Men of Ashtaroth for detaining the Ark, and smote them with a terrible Disease; upon which the Ark was removed to Gath another of their Cities, and from thence to Ekron a third City; the Inhabitants of both which Places underwent the same Chastisement with those of Ashtaroth for their Presumption in detaining it, (1 Sam. v. 8—12.)

At length the Philistines, after the Ark had been in their Custody seven Months, sent it to Bethshemesh (a City in the Tribe of Judah bordering upon the Philistines) with an Offering of Jewels and Gold as an Atonement for their Sin (1 Sam. vi.) The Men of Bethshemesh received it, but their Curiosity prompting them to look into it, they were suddenly slain in great Numbers: From thence it was fetched away at their Request by the Men of Kirjath-jearim (another City in the said Tribe) and put into the Custody of Abinadab of Gibeath their Neighbour, where it remain'd twenty Years (2 Sam. vi. 3, 4.) during which time it appears that Saul ordered Abijah the High-Priest to bring it to his Camp in Gibeath (1 Sam. xiv. 18.) After which 'tis return'd again to the House of Abinadab. When David was King, and had gotten full Possession of Jerusalem, he made an Attempt to bring the Ark thither, but was discourag'd by an Example of the Divine Vengeance upon one of the Sons of Abinadab, who
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who unadvisedly laid his Hands upon it; so David left it (somewhat short of where he intended to carry it) at the House of Obed-Edom the Gittite (2 Sam. vi. 10.)

The Ark remain'd with Obed-Edom three Months; after which it was brought with great Solemnity into that Part of Jerusalem call'd the City of David, where a Place was prepar'd and a Tent pitch'd for it (2 Sam. vi. 17. 1 Chron. xv. 25. and xvi. 1.) and there it remain'd till it was put into the Temple afterwards built by Solomon, upon which occasion it appears that the 132d Psalm was compos'd. From the Temple of Solomon it was afterwards remov'd (probably by one of the idolatrous Kings of Judah) for we find good King Josiah ordering it to be replaced (2 Chron. xxxv. 3.) But what became of it upon the Babylonish Captivity, which quickly afterwards ensued, is uncertain, tho' it's most likely that it was consum'd in the Destruction of the Temple.

As for the Tabernacle and the other holy things that belong'd to it, we find that, in the Days of Saul, it had been remov'd from Shiloh to Nob, not far from Jerusalem, which had been assign'd to the Priests and Levites for their Habitation, and where Abimelech was High-Priest (1 Sam. xxii. 1---7.) In the time of David we find it remov'd to the High-Place that was at Gibeon, a City of the Tribe of Benjamin (1 Chron. xvi. 39. and xxii. 29.) And we read of its being still there in the beginning of the Reign of Solomon (2 Chron. i. 3.) after which we meet with no farther Account of it, unless we suppose that this was the Tabernacle which Solomon placed in the Temple, after that Fabrick was erected (2 Chron. v. 5.) which others understand not of the Tabernacle made by Moses, but of that made by David, mentioned in 2 Sam. vi. 17.
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SECTION II.

Of Solomon's Temple.

The Tabernacle being only design'd for a time, and to prefigure the vanishing State of the Jews, it was therefore to give way to a more lasting Edifice, which was to typify the Continuance of the Christian Church to the End of the World; for Moses declar'd to the Israelites, that as soon as they should be in possession of the Land of Promise, and have rest from all their Enemies, then God would choose a Place where he would cause his Name to dwell, and thither all their Sacrifices were to be brought (Deut. xii. 10, 11.)

The building of this Temple as a fix'd Place for divine Worship, was at first projected between Samuel and David, who for some time liv'd together at Na'ath in Ramah, where they contriv'd the Plan of this Fabrick, and established the Manner of the Service: They even design'd the very Porters that were to watch in the Gates of the Temple, and took the Number of them by their Genealogies in their several Villages (1 Chron. ix. 22.) This pious Prince, tho' he knew not where to bide his Head from the Fury of Saul, yet had that steady Faith in the Promise made to him, that in all his Wars and Victories, he dedicated a considerable Share of his Spoils for this sacred Purpose (2 Sam. viii. 10, 11.) so that at his Death he left the greatest Sums of Silver and Gold, Brass and Iron intended for this Use, that stand upon Record in any History.

As David received his first Instructions relating to the Temple and its Service from Samuel, so he improv'd them by the Prophetick Directions of God and Nathan; for tho' God reveal'd to Nathan the Prophet, that it was not his Pleasure that David should
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should build the Temple, but leave it to be done by his Son and Successor Solomon, yet David by their Advice so settled the Priests and Levites in their Courses, and the Carpenters and Masons in their Work, and so exactly describ'd the Platform of the Building, that he left to Solomon (who was then young) no more than the Care to see the Work executed, having provided most of the Materials beforehand (1 Chron. xxviii. 11, &c.)

For this purpose David purchased the Threshing-floor of Araunah (or Ornan) the Jebusite, upon Mount Moriah, where by divine Direction he had built an Altar and offered Sacrifices, and received such Tokens of God's Approbation herein, that it not only satisfied him there was no further Necessity of going to sacrifice at the Tabernacle (which was then at Gibeon) but that this was a sufficient Designation of the Place, where God would have the House for his holy Name to be built; and therefore he afterwards bought the whole Mountain from Ornan, at the Rate of six hundred Shekels of Gold, being about 875 Pounds of Sterling Money (1 Chron. xxii. 18-30.) and thus having establish'd a Property in the Mount, he left to Solomon, besides all the rich Materials for the Work, an immense Sum in Gold and Silver, extending (according to the Computation of the Curious) to about eight hundred thirty eight Millions Sterling Money, being partly of David's own Substance, partly the voluntary Offerings of the Chief of the Fathers and Princes of the Tribes (1 Chron. xxix.)

Furnished with such prodigious Preparations for so glorious a Work, Solomon provided a vast Army of Artificers for advancing the Fabrick. The Number of Natives and Foreigners employed in hewing Stones, framing of Timber, &c. amounted to a hundred eighty thousand and six hundred Men (1 Kings v. 13-18.) and thus he continued preparing, dressing,
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Sing, and bringing home the Materials till the fourth Year of his Reign; in the second Month of which, the Foundation of this stately Building was laid (2 Chron. iii. 1, 2.) and in the eighth Month of the eleventh Year of his Reign the Work was finish'd (1 Kings vi. 38.) so that it was seven Years and a half in building; which the Scripture counts but seven, reckoning (as in many other Cases) a round Number for a broken one. In the compleating of this Work it's said that the Stones were so fitted for their several Uses and Places, by the Dexterity and Skill of the Workmen, before they were brought there, that no Noise from Hammer, Ax, or any Tool, was heard in the House while it was a building (1 Kings vi. 7.)

The Temple being finish'd, the Ark of the Covenant (which had stood in a Tent on Mount Sion) and all the other holy Furniture and Utensils were carried into it, and fix'd in their proper Places (2 Chron. v. 2.) After which Solomon proceeded to the Consecration of it; which was perform'd with a Solemnity and Grandeur every way becoming the Character of the Prince who had the conducting of it: I will not anticipate the Pleasure, that may be had in reading that noble Ceremonial from the Fountain of sacred History, by transcribing it abstractly from thence; it will give us a more lively Taste of the splendid Appearance and august Manner of the whole by reading the several Particulars as recorded in 1 Kings viii. and 2 Chron. v. vi. and vii. Solomon's Speech to the People and his Prayer of Consecration, well deserve the serious Perusal of every one, as being the most pathe tick and comprehensive that ever were uttered upon the like occasion.

The Number of Sacrifices, which upon this Occasion are said to be offered, were twenty two thousand Oxen, and a hundred and twenty thousand Sheep (2 Kings viii. 63.) but we must not suppose that all these were
were offered in one Day, much less upon one Altar. The Continuance of this Solenmity was for fourteen Days successively, viz. seven in the Feast of Tabernacles, and seven in that of the Dedication (1 Kings viii. 65.) And because the brazen Altar before the Door of the Temple could not be sufficient to receive all these Sacrifices, Solomon (no doubt by a special Licence from God) ordered other Altars, and perhaps other Places for that purpose to serve only for this Solenmity (1 Kings viii. 64.) for at other Times no other Altar was allowed, but the brazen one which stood in the Court of the Priests. It is no bad Observation however of Josephus (Lib. viii. cap. 2.) that during the Obleation of so many Sacrifices, the Levites took care to perfume the Air with the Fragrancy of Incense and sweet Odours, to such a degree that the People were sensible of it at a great distance; otherwise the killing and burning of so many Beasts must have occasioned a very offensive Smell.

After the Temple was thus consecrated, God was pleas'd to give the like Indication of his Presence and Residence in it, as he had done formerly when the Tabernacle was dedicated; for the Glory of the Lord, as of a Cloud, fill'd the House, and a Fire from Heaven consum'd the Sacrifices (2 Chron. v. 13, 14. and vii. 1, 2.) whereby he testified his Acceptance of the Building, and declar'd that as the Glory of the Ark (that sacred Symbol of his Presence) had been long eclips'd by its frequent Removes and mean Habitations, so now his Pleasure was, that it should be look'd upon with the same Esteem and Veneration, as when Moses conducted it into the Tabernacle.

A just Description of the Dimensions and Figure of this Temple has been allowed by every one to be full of difficulty; as well because the Scriptures have not thought fit fully to indulge Mens Curiosity in this, so as to justify an exact Delineation of it in all its Parts,
as because many Terms in Architecture are made use of, the present Signification of which is differently understood by the best Interpreters. The Writers upon this Subject, I find, generally supply this Defect by describing more particularly the visionary Temple of Ezekiel spoke of in Ezek. xli. which they understand to be exactly the same with that of Solomon's: But (as the learned Dr. Lightfoot observes) the Temple of Ezekiel is rather to be understood in a spiritual and mystical Sense than in a literal; for according to his reckoning the Temple would come out by that Description to be larger than all Jerusalem, and Jerusalem larger than all the Land of Canaan.

I shall therefore, in the following Account of it, confine myself to such general Hints as are sufficient to form an Idea of this Structure in our Minds, without descending too minutely to the several Parts of it, marking chiefly such Places whose Situation appears necessary to be known, and without which several Passages in Scripture, especially in the New-Testament, cannot so well be understood.

It's fit however to premise, that, if we would form a right Notion of the Temple of Solomon, we must lay aside the common Prepossession of most People, as if this Temple consisted only of one single Edifice, like one of our Churches; for it was surrounded by three large open Courts or Enclosures, each separate from one another by Walls, every one of which (especially the Court of the Priests, which was next the Temple) had many Buildings, Galleries, Cloisters, &c. for lodging the Priests and others belonging to the Temple, for keeping the sacred Repositories belonging to it, and for defending the People from the Injuries of the Weather, all which different Edifices were Parts of, and were included under the general Name of the Temple. Indeed the Temple itself, properly so call'd, was but a small Building, tho' richly ornamented; but the many Courts and Offices that were about
about it made the whole a vast Pile, which took up a great deal of Ground, sufficient (as some of the Jewish Writers say) to contain about five hundred thousand People at once. They make the Place whereon it was built (which was on the Top of Mount Moriah) reckoning from the utmost Wall, which inclos'd the third Court, (called the Court of the Gentiles) to be an exact Square of eight hundred Cubits, or twelve hundred Feet long on each side, (reckoning the common Cubit a Foot and a half, tho' there were indeed other Cubits larger) all exactly fronting the East, West, North, and South.

Now tho' our English Translation of the New Testament calls all the Courts and Edifices by the Name of the Temple, as well as that which properly bore that Name, yet the Greek carefully distinguishes these by different Names: What was properly the Temple they call'd ὁ ναός, and the Courts with the other Parts of it, τὸ ἱερόν. Thus when Zacharias the Priest is said to have gone into the Temple to burn Incense (Luke i. 9.) which could only be done within the holy Place, the Word is ναός; but when it is said, that Anna the Prophet's departed not from the Temple (Luke ii. 37.) that is from the Court of the Israelites appropriated for Women, where she attended Morning and Evening Service, the Greek Word is ἱερόν; and this Observation holds good through all the New Testament.

To begin then with the Temple properly so called: It was situated in the same manner as the Tabernacle was, that is to say East and West; for we find Moses and Aaron were appointed to encamp before the Tabernacle Eastward, keeping the Charge of the Sanctuary (Numb. iii. 38.) to the end none but the Priests might go into it. The Entrance then or Porch of the Temple fronted to the East; and the Holy of Holies towards the West, a Situation quite different from our modern Churches; which shews how groundless the superstitious Custom of some is, of bowing towards the East, or, in the Repetition
petition of the Creed, paying a greater Deference to that than any other Point of the Heavens. This Situation is also confirm'd by Ezekiel's Vision, if that is to be taken in a literal Sense; for he says (Ezek. viii. 16.) that, when he was brought to the Inner-Court of the Lord's House, behold at the Door of the Temple were about five and twenty Men with their Backs towards the Temple, and their Faces towards the East, worshipping the Sun towards the East; from which it's evident, that the Entrance to the Temple was towards the East, otherwise these Idolaters could not be at the Door of the Temple with their Backs towards it, and at the same time worship with their Faces towards the East.

The Length of it from East to West was sixty Cubits, and the Breadth twenty (1 Kings vi. 2.) without including the Porch. As to the Height of the Temple Writers are not so well agreed; some affirm that it was only thirty Cubits high, without any thing above it but the flat Roof, which was the Roof commonly used in Judea; and in defence of this Opinion they adduce the last-cited Text, where the Height is expressly said to be thirty Cubits. Others again, who maintain that the Temple was higher, say that we read of several Stories of Chambers above it (1 Kings vi. 8. 1 Chron. xxviii. 11.) and that therefore the thirty Cubits of Height, spoke of in 1 Kings vi. 2. relates only to the Height of the holy Place from the Floor to the first Upper-Chamber; for, say they, the total Height of the Temple itself was a hundred and twenty Cubits, including all the Chambers above it; which they prove from 2 Chron. iii. 3, 4. where they alledge that these Words (ver. 4.) And the Porch which was in the Front of the House, the Length of it was according to the Breadth of the House twenty Cubits, ought to be included in a Parentesis, whereby the following Words in that Verse, and the Height was an hundred and twenty, does not, say they, relate to the Porch, but...
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to the House of God itself, spoke of (ver. 3.) and this seems indeed rather to be the Meaning, because it immediately follows, that be overlaid it with pure Gold, which is not true of the Porch, but only of the House of God: And it's observable that, in speaking of the Dimensions of the Porch (1 Kings vi. 3.) notice is taken of the same Breadth and Length, but not that the Height was a hundred and twenty Cubits, which it would have done, had that been really the Height intended by 2 Chron. iii. 4.

The Temple therefore properly so call'd consisted of three Parts, the Porch, the Holy-Place, and the Holy of Holies: The Porch (as is already mentioned) was twenty Cubits long, being the full Breadth of the House, and ten Cubits broad (1 Kings vi. 3.) The Holy-Place next to the Porch (call'd sometimes singly the House, sometimes the Sanctuary, sometimes the greater House, 2 Chron. iii. 5. because larger than the Holy of Holies) was forty Cubits long (1 Kings vi. 17.) twenty in Breadth and thirty in Height (1 Kings vi. 2.) The Holy of Holies (sometimes call'd the most holy Place, sometimes the Oracle, 1 Kings vi. 16, 19, 31. because God there gave his Answers to the High-Priest when he was consulted) was an exact Square of twenty Cubits long and twenty broad; the Height of it was only twenty Cubits; so that it was ten Cubits lower in the Roof than the Holy-Place (1 Kings vi. 20.) A Wall or Partition divided the Holy-Place from the Holy of Holies, which was call'd the Veil. St. Paul calls it the second Veil (Heb. ix. 3.) the first being the Wall, which divided the Porch from the Holy-Place. This inner or second Veil, which divided betwixt the Holy-Place and the Holy of Holies, was the Veil of the Temple that was rent at our Saviour's Crucifixion (Mat. xxvii. 51.)

In the Porch stood the two famous Pillars which Solomon erected; that on the right Hand was called Jachin, and that on the left Boaz, which Names import that
that God alone was the Support of this Temple; each of them was eighteen Cubits high, and twelve Cubits in Circumference (1 Kings vii. 15, 21.) Solomon's Design in setting up these Pillars is generally supposed to have been in order to represent the Pillar of Cloud and the Pillar of Fire, which went before, and conducted the Israelites in the Wilderness.

Into the Holy-Place none could enter but the Priests: Here stood the Altar of Incense, the Golden Candlesticks, and the Tables of Shew-bread: The Use of the Altar of Incense was for burning of Incense thereon, which was an Aromatick and Odoriferous Gum that issued out of a Tree, said to be found in Sabea only, which is a Part of Arabia, and was one of the Presents given by the Wise-men to our Saviour upon his Birth at Bethlehem, which induces some to believe these were Sabaeans. At first Aaron himself burnt the Incense (Exod. xxx. 7.) but afterwards his Sons in their Courts perform'd this Service, as appears from Luke i. 8, 9. where Zacharias (who was not High-Priest) offered the Incense when it came to his Turn according to the Custom of the Priest's Office: This was done daily Morning and Evening, at the usual time of their daily Sacrifice, and is therefore call'd a perpetual Incense (Exod. xxx. 8.) The manner of doing it was this; the Priest, whose Lot it was to perform this Service, took some burning Coals from the Altar of Burnt-offerings, which stood in the Court of the Priests, and put it into his Censer, and carrying that with one Hand, having some Incense in the other, went into the Holy-Place, and laying his Censer with the burning Coals on the Altar of Incense, threw the Incense upon the Coals, which immediately kindled into a Flame.

Now as this represented the Prayers of the Saints (Psal. cxli. 2. Rev. viii. 3, 4.) so it was of great use (as we formerly observ'd) to perfume the Air with its sweet Odour, and by this means to remove the nois...
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from Smell arising from the Beasts slain in Sacrifice, which would otherwise have made the Temple and all round it smell like Butchers-Shambles; whereby the Reverence due to the House of God was preserv'd, which would have been contemptible if any such ill Smell had been constantly about it. No Burnt-Sacrifice, nor any Meat or Drink-offering was to come upon it; and only once a Year upon the great Day of Expiation, the High-Priest was to sprinkle the Blood of the Sin-offering upon the Horns of it (Exod. xxx. 9, 10.) It was made of the purest Gold, and was placed over-against the middle of the Veil, directly opposite to the Mercy-Seat, which stood in the Holy of Holies, having this Veil however between them, which is the meaning of Exod. xxx. 6.

The Golden Candlesticks (which were of pure Gold) were in number ten, five of which were set on the right Hand, and five on the left (2 Chron. iv. 7.) whereas in the Tabernacle there was only one: The Reason of the Difference may be, because the Temple being more capacious requir'd more Light, and these were not to be remov'd from Place to Place, as those in the Tabernacle were: Now as Incense was a Type of our Prayers, so the Candlesticks were Types of Preaching, which is design'd to enlighten our Understandings in the Knowledge of God: Whether the Lamps in these Candlesticks burnt incessantly Night and Day, without Intermission, is disputed; some are of Opinion, that the Expressions in Exod. xxvii. 20. and Levit. xxiv. 2. do imply that a perpetual Light was kept at least in some of them, and that by lighting the Lamps in Exod. xxx. 8. and other Passages, is meant only the cleansing and dressing them, and lighting such as were gone out, by supplying them all with fresh Oil.

The Tables of Shew-Bread were also ten, five placed on the right Side, and five on the left (2 Chron. iv. 8.) whereas in the Tabernacle there was but one. It appears
appears however from Levit. xxiv. 6. that the Shew-Bread was laid only upon one of these. God declar’d that he would have a House built that he might dwell among them (Exod. xxi. 8.) Now as a Table and Bread were the necessary Implements of a Dwelling-House, they were hereby made to understand, that God as it were kept House among them. There were twelve Loaves of Shew-Bread upon this Table, representing the twelve Tribes of Israel, whose Offering these were to God; and they were placed in two Rows, six in each Row: Every Sabbath-Day the old ones were remov’d, and new ones put in their Place: The old ones were eaten by the Priests as God’s Ministers in the Holy-Place (Levit. xxiv. 5—10.)

In the Holy of Holies there was nothing but the Ark of the Covenant, with the Mercy-Seat which was the Cover of it; but Solomon added two Cherubims, besides the two lesser ones which Moses made of massy Gold (1 Kings vi.) These made by Moses were part of the Mercy-Seat, and inseparable from it, but those of Solomon seem to have spread their Wings over it, being added only for the greater Ornament and Glory of God’s House. The Ark itself was the same which had been in Moses’s Tabernacle, in which there was nothing when brought into Solomon’s Temple, save only the two Tables of the Law (2 Chron. v. 10.) which plainly implies that there was formerly more in it, namely the Pot of Manna and Aaron’s Rod (Heb. ix. 4.) which, as we formerly observ’d, might have been taken out, or left by the different Removers of it, when in the Hands of the Philistines; so that there is no Contradiction betwixt the Apostles Words, and that of the Chronicles, because the first has a Relation to Moses’s Time, the other to the Time of Solomon. Over the Mercy-Seat in the Temple, the Shechinah or Divine Presence resided, as in the Tabernacle by a visible Cloud, as the sensible Token of it, being translated thither upon the Consecration of the Temple by Solomon;
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mon; and there it continued in the same visible manner while the Ark was in its proper Place; Foreven before it was placed in the Temple, this Manifestation of the Divine Glory never appear'd while the Ark was in motion.

Into this Holy of Holies none enter'd but the High-Priest, and that but once a Year, viz. on the great Day of Expiation; but yet it's observable that he entered thrice on that Day; for first he went in with the Censer of Coals, and the Cup of Incense, and put the Incense upon the Coals, whereby a Smoke being rais'd, prevented his gazing too much on the Mercy-Seat, which he was expressly forbid to do (Levit. xvi. 12, 13.) then he came out and took the Blood of the Bullock slain at the Altar of Burnt-offerings, and went with it into the Holy of Holies, and sprinkled it upon the Mercy-Seat (ver. 14.) then he came forth and carried the Blood of a Goat (also slain at the aforesaid Altar) and sprinkled it towards the Mercy-Seat (ver. 15.) which was the third time of his going in there.

From this short Description of the Temple itself, properly so called, it's obvious that the Glory of it did not consist in the Bulk or Largeness of it (for in itself it was but a small Pile of Building, and is exceeded by many Parish-Churches) but its chief Grandeur and Excellency, abstracting from the Divine Presence residing on the Mercy-Seat, lay in its Ornaments, Utensils, curious Workmanship, and rich Overlayings, which came to an immense Sum, the whole House on the inside, Floors as well as Walls, being overlaid with pure Gold (1 Kings vi. 22, 30.) and whatever Carving, Gilding, Embroidery, rich Silks, and fine Linen could do; of these there was the greatest Profusion.

Round about the Temple, and against the Walls thereof (except on the East-End where the Porch was) were built many small Cells or little Houses, which serv'd as so many Buttresses to it (1 Kings vi. 5.) Here (it's
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(it's said) were kept all the Necessaries attending the publik Sacrifices, the Garments belonging to the Priests, the Tribes due to them, and all the rich Vessels of Gold and Silver, which were carried away by Nebuchadnezzar and restor'd by Cyrus, and here the Priests eat their share of the Sacrifices. Jofepbus says, there were three Ranges of these Cells one above another, having a flat Roof or Gallery on the Top, which quite surround-ed the Roof of the Temple on three Sides, upon which there was a Battlement according to the Directions of the Law (Deut. xxxii. 8.) And that upon this, one might walk quite round the three Sides of the Temple. This is commonly thought to be the Pinnacle of the Temple, to which the Devil was permitted to carry our Saviour (Mat. iv. 5, 6.) for Jofepbus says that within this was the proper Roof of the Temple it self, which was defended by tall golden Spikes to prevent Birds lighting on it, and thereby defiling it with their Dung; so that it could not be on this Roof our Saviour was placed, but on the Wall that surrounded this Roof.

As for the Courts that were round the Temple they were three, viz. the Court of the Priests, the Court of Israel, and the Court of the Gentiles. Every one of these was parted from one another by different Walls, which were but low, that they might more readily see from one to the other: None of them were covered but lay open to the Sky; each of them however had covered Cloisters supported by Marble Pillars ranged all round it, into which the People might retire in case of bad Weather.

The Court of the Priests (call'd the Inner Court, 1 Kings vi. 36.) was next to the Body of the Temple, and surrounded it on all hands, except on the West-side: This was reserv'd entirely for the Priests and Levites, none of the People being suffered to go into it, but when they offered some Sacrifice, for then they were allowed to enter that Court, that they might lay their Hands upon the Head of the Victim which was kill'd.

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here: In the East End of this Court, just over against the Porch or Entry to the Temple, stood the Brazen Altar of Burnt-offerings, the Lavers, and the Brazen Sea.

The Altar of Burnt-offerings was a Square at Bottom of twenty Cubits and ten Cubits high (2 Chron. iv. 1.) benching in gradually to the Top; round which there was a Passage on which the Priests stood, when they tended the Fire, and placed the Sacrifices on it. The Victims were not slain upon the Altar (for that might be done in any Part of this Court) but there the Fire consumed them, after their Blood had been poured out at the Foot of this Altar, which was surrounded by a Trench, from whence (as we mentioned formerly) it was conveyed by subterraneous Channels into the Brook Cedron or Kidron: It was only the Hearth upon which the Offerings were burnt, that was made of solid Brass, from whence it was call'd the Brazen Altar (1 Kings viii. 64.) for to imagine that it was all made of solid Brass, is contrary to the Directions of God, who commanded that wherefoever they should make an Altar, other than the portable Altar of the Tabernacle, they should make it of Earth or unbewn Stone (Exod. xx. 24, 25.) Besides it would be impracticable for the Use intended; because, if it were all of Brass, the Fire, which continually and without any intermision burnt upon the top of it, would so heat the whole, and especially that Part of it next the Hearth, that it would be impossible for the Priests to stand on it, when they came thither to officiate; and especially since they were always to officiate barefooted, as shall afterwards be taken notice of. Upon the four Corners of the Altar on the last benching in, where the Priests stood when they offered the Sacrifices, there were fix'd four small Pillars, in the form of an exact Cube, and these are the Horns of the Altar so often mentioned in Scripture. The Ascent to this Altar was by a gentle Rising on the South-side, said to be thirty
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Thirty two Cubits in Length, and sixteen in Breadth, and landed upon the upper benching in next the Hearth or the Top of the Altar; for it was forbidden by the Law to go up to the Altar by Steps, left the Priests Nakedness should be seen (Exod. xx. 26.) whereby the Priests would be expos'd to Contempt, and the People mov'd to Laughter; for in these hot Eastern Countries loose Garments without Breeches were commonly worn.

The Brazen Lavers were ten, whereas in the Tabernacle there was but one, five were on the one side, and five on the other. Their Diameter was four Cubits, and consequently their Circumference twelve (1 Kings vii. 37.) The use of these was for washing the Sacrifices (2 Chron. iv. 6.) Now the Altar and Lavers being placed in the same Court, had the same Significance as the Blood and Water that issued from Christ's Side, denoting the necessary concurrence of Sanctification or Washing with Water, and of Justification by the Blood of Christ, to all that shall be saved.

The Brazen-Sea stood also in the Priests Court, and was not in the Tabernacle. It is call'd a Molten-Sea (1 Kings vii. 23. 2 Chron. iv. 2.) because it was a very large Vessel containing abundance of Water; it was ten Cubits Diameter from brim to brim, and being of a circular Figure, the Circumference must have been thirty. The Height of it was five Cubits. It stood upon twelve brazen Figures or Images representing Oxen as the Supporters of it. As to these and the great Quantity of Water it contain'd, see 1 Kings vii. 23—27. The use of this was the same as the Brazen Laver was in the Tabernacle, namely for the Priests washing their Hands and their Feet, not in it for evident Reasons, but with Water drawn out of it by Pipes or Conduits. It was part of the Office assigned to the fraudulent Gibeonites and their Successors (afterwards call'd Nethinims) to fill this and the Lavers
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vers with Water; for these Nebemims did most of the servile Work of the Tabernacle and Temple.

The Space betwixt the Altar of Burnt-offerings and the Porch of the Temple, seems to have been the Place appointed for the Priests to pray and praise God in, on solemn occasions; and thus they are directed, To weep and pray between the Porch and the Altar on solemn Fast-days (Joel ii. 17.) Here Zacharias was slain (Mat. xxiii. 35.) which aggravated the Guilt of his Murder, because it was in a Place more immediately set apart for Devotion; and as there were some Steps in this Space which led into the Porch and the Temple, it's generally thought that the fifteen Psalms (viz. from the 120th inclusive to the 135th exclusive) were sung here, and are for that reason call'd Songs of Degrees, being sung on these Steps.

On the South and North Sides of the Temple in this Court of the Priests were the several Chambers or Lodgings of the Priests, who served from Sabbath to Sabbath in their several Courses, during which time they were not suffered to go out of the Temple, and here they liv'd all the Week they were in waiting, without drinking Wine, and in perfect Continence from all worldly Enjoyments. But it appears that the High-Priest had his constant Residence there; for it's said of Eliabib (who is call'd the High-Priest, Nebem. xiii. 28.) That he had the oversight of the Chambers of the House of God (Nebem. xiii. 4.) which imports the whole Government of the Temple; and which therefore would require a constant Residence there. So that in virtue of this Power with which he was vested, he profanely threw the Vessels and Necessaries attending the Offerings out of their proper Places in the Temple, to make room for his Friend Tobiah's Lodging beside him; in the doing of which none but one who was absolute Governor of the Temple, could make so great an Innovation in it. And thus also it's said of Jehoiada (who
(who appears to have been High-Priest, 2 Kings xii. 9, 10.) that he kept King Joash, while he was young, together with his Nurse six Years in the House of the Lord (2 Kings xi. 2, 3.) And no doubt upon this extraordinary Occasion, while the Heir of the Crown lay expos'd to the Fury of that Tyrant Athaliah, the High-Priest might well dispense with the Law, or rather the Custom, which allowed none but the Priests that officiated, to lodge in the Apartments of the Temple. In this Court of the Priests was also the Oval Hall, where the Great Sanhedrin met, only it faced outwards towards the Court of Israel, or the Court of the People; thus it's said of Judas, that he brought the thirty pieces of Silver to the Chief Priests and Elders, and threw them down in the Temple (Mat. xxvii. 3, 5.) that is, in this Part of the Temple where the Sanhedrin was then met.

Next to the Priests Court was the Court of the People, otherwise call'd the Outward Court, and the Great Court (2 Chron. iv. 9.) This went quite round the Temple. Here the People stood to pray, and to be Witnesses to the offering the Sacrifices. About the middle of this Court in the inner Part of it, and over-against one of the Gates that led into the Priests Court, was the Brazen Scaffold which Solomon erected, and where he stood and prayed at the Consecration of the Temple (2 Chron. vi. 13.) Here was a magnificent Throne or Alcove, where the King seated himself, when he came into the Temple to worship God; and this Throne is, I suppose, what is meant by the Covert of the Sabbath (2 Kings xvi. 18.) Next adjoining to it was a stately Marble Pillar of curious Workmanship. Near to this Pillar Joash was anointed King of Judah by Jehoiada, and there Athaliah who had usurp'd the Crown, is said to have seen him standing, when she cried out Treason, Treason (2 Kings xi. 14.) Here Hezekiah read before the Lord the blasphemous Letter which the King of Assyria sent him (2 Kings xix. 14.)
And there good King Josiah made a Covenant with God (2 Kings xxxiii. 3.) The People went into this Court by two Gates situated on the North and South (Ezek. xlvi. 9.) for on the East Side there was a Gate, where the King and none else went in (Ezek. xlv. 3.) And this, some think, is that which is call'd the beautiful Gate (Aês iii. 10.)

Into this Court of the People none were admitted but Israelites, or such who being circumcis'd had embraced the Law, and not even they, when they had any Uncleanliness upon them; from hence arose that Tumult against Paul (Aês xxii. 27 — 31.) who being himself and four others attending upon their Purifications, and doing what the Law requir'd by those whose Vow was expired, a Tumult ariseth upon a Supposition, that one of the four had been a Gentile, viz. Trophimus an Ephesian, whom they had seen walking with Paul in the City; and this they look'd upon as a great Indignity, that Paul should bring a Gentile and one Uncircumcisid within the Court of the Israelites, for which they were ready to stone him. In this Court of Israel the Scribes and Doctors of the Law often taught the People, and here our Saviour was found among them (Luke ii. 46.) Now, this was one entire Court in the Days of Solomon, yet afterwards 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 in Jehoshaphat's time, of whom we read that he stood in the House of the Lord before the new Court (2 Chron. xx. 5.) that is, before the Women's Court. In imitation of which it is, that among the Jews at this day the Men and Women do not sit promiscuously together in their Synagogues; for the Women are confin'd to a particular Place by themselves.

In some common Passage leading into the Men and Women's Court stood the Treasury or Alms-Box, for it's said, Luke xxi. 1, 2. that our Saviour saw there
there both the rich Men and the poor Widow casting in their Offerings; and here he preached and reasoned with the Pharisees (John viii. 20.) That set up by Jeboiada (2 Kings xii. 9, &c.) seems to have been quite different from this, and appropriated for a different use; for that stood beside the Altar in the Priest's Court, and consequently the Priests, not the Parties that brought the Gift, must have put it into the Chefs; and it appears that the Offerings put therein were applied for the Repairs of the Temple only.

The last Inclosure or Court round the Temple, was the Court of the Gentiles, which was prodigious great and quite surrounded the Court of Israel in a quadrangular Form. The Gentiles (that is to say, Strangers who were not Israelites, but Proselytes, who professed to worship the true God tho' they were not circumcised) were admitted into it, and therefore it bore their Name. This was probably the Place where the humble Publican prayed, whilst the proud Pharisee who saw him at a distance, despis'd him (Luke xviii. 10—14.) It was in this Court where the Jews kept their Markets, to answer the People's Demands with respect to their Sacrifices and Oblations, which our Saviour condemn'd; and here were the Shops and Tables of Money-Changers whom our Saviour drove out (Mat. xxi. 12. John. ii. 14.) This as the other Courts, was divided from the Court of Israel by a low Wall of three Cubits high; and this is that middle Wall of Partition between Jews and Gentiles, which Jesus Christ is said to have broken down (Ephes. ii. 14.) viz. by destroying all the legal Distinctions and Observances, and uniting both Jews and Gentiles in one Church. Great Cloisters were rang'd all quite round this Court, one of which towards the East was called Solomon's Cloister, or Solomon's Porch (Acts iii. 11.) because it was built by him, whereas the other Cloisters were built long after his Time. This was well defended on all sides against
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against the Weather, and here our Saviour is said to have walked and preached (John x. 22, 23, 24.)

Having thus given such a Description of the Temple of Solomon, and of the Courts and Inclosures round it, as the Scriptures afford, the Reader upon reviewing the historical Part of this Work will perceive, that this stately Edifice was entirely destroyed by Nebuchadnezzar King of Babylon, who burnt it and the City of Jerusalem, and carried both King and People Captives into Babylon: But when Babylon was taken by Cyrus King of Persia, of him the Jews obtained a Permission to return into their own Country, and to rebuild their City and Temple, which was accordingly done. This second Temple thus rebuilt, was afterwards splendidly repair’d by Herod the Great, to the doing of which forty six Years, from first to last, were employed (John ii. 20.) However it was not long after, together with the City, burnt by Titus, and the very Foundations of it were utterly demolish’d by the Emperor Adrian, who is said to have caused a Temple to be erected in the same Place to the Heathen Goddes Venus. The first of which things verified that Prediction of our Saviour, when he was viewing the Buildings of the Temple, There shall not be left here one Stone upon another that shall not be thrown down (Mat. xxiv. 1, 2.) and the latter might probably be the Abomination of Desolation spoke of ver. 15th.

Tho’ the second Temple was of the same Dimensions with that of Solomon’s, being built on the very same Foundations, and tho’ Sacrifices were likewise offered there, as in the first, yet the Jews universally acknowledge that there were three things wanting in it, that were in the first, viz. The Ark of the Covenant, The Shechinah, or Divine Presence, The Holy Fire upon the Altar, The Urim and Thummim, and The Spirit of Prophecy. Yet in one respect the Glory of the second Temple far exceeded that of the first, according
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according to the Prophecy of Haggai (Chap. ii. 3, 9.) having been grac'd with the Presence of our blessed Lord, who frequently taught and prayed in it.

The Temple, we must know, was guarded like a King's Palace, and the Levites in their turns were the constant Guards of it. We read of Gemariab (Jer. xxxvi. 10.) who was one of the Captains of the Temple, whose Apartment was near the new Gate, whereof he kept Guard, and had a certain Number of Levites under him, who constantly stood Sentinels. Thus we find that, when Jeboiada the High-Priest had produced young Josiah and anointed him King of Judah, the Captains and the Guard of the Temple were call'd upon, and took an Oath of Fidelity to the King (2 Kings xi. 4.) And tho' such of them as were let into the Secret of Jeboiada's Design, came into the Temple unarmed for fear of giving Suspicion, yet we find upon this Occasion that he took care to have the Magazine of military Provisions opened, so that they were soon provided with what was necessary, ver. 10, 11, for Solomon had erected a sacred Armory in one of the Apartments about the Temple, wherein the Weapons and other Trophies, which David and his Generals had gain'd from their Enemies, were deposited, as Monuments of their Victories dedicated to the Lord. These Guards of the Temple are often mentioned in the Gospel. They are the Watch which Pilate told the Priests, They had in their own Power (Mat. xxvii. 65.) Judas had a Part of them to attend him, when he went to seize our Lord; for among that wicked Crew there is mention made of the Captains of the Temple (Luke xxii. 52.)

Every Jew above twenty Years old, rich and poor, pay'd annually half a Shekel (that is about eighteen Pence in our Money) towards the Repairs of the Temple, and the Support of the Daily-Service in it, into what Parts forever of the World they were dispers'd; so that none were exempted, but such as were under
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under the above-mentioned Age, and Women (Exod. xxx. 13—17.) This is the Money which Joasb ordered to be collected in the Cities of Judah for repairing the House of the Lord (2 Chron. xxiv. 4, 5, &c.) A considerable time after in the Reign of King Josiah mention is again made of this Money upon the same Account (2 Kings xxii. 4.) It appears however, that the Priests and Officers belonging to the House of God were to be exempted from this, and indeed from every other Tribute (Ezra vii. 24.) It's more than probable that this Taxation was, what they came to demand of our Lord, which is mentioned in the Gospel (Mat. xvii. 24.) for what is there rendred Tribute-money is in the Original Διδαχήμιν, which is a Sum just equivalent to half a Shekel. And that which Peter was to find in the Mouth of the Fish, ver. 27. and to pay for his Master and himself is expres'd by another Word Στατίον, which signifies a Sum equal to a whole Shekel.

SECTION III.

Of High-Places and Groves, and of the Jewish Oratories, or Proseuchæ.

The ancient Devotion in the Primitive Times of the World much delighted in Groves, in Woods, and in Mountains, as well because these retired Places were naturally fitted for Contemplation, as because they rais'd a sacred kind of Dread in the Mind of the Worshipper. It is certain that nothing was more ancient in the East, than Altars with Groves and Trees about them, which made the Place very shady and delightful in those bot Countries. The Idolaters in the first Ages of the World, who generally worshipped the Sun, thought it altogether improper to straiten and confine the suppos'd Infiniteness of this imaginary
nary Deity within Walls, and therefore they generally made choice of Hills and Mountains, as the most convenient Places for their Idolatry; and when in After-times they had brought in the Use of Temples, yet for a long time they kept them open-roofed. Nay the holy Patriarchs themselves who worshipped the true God, generally built their Altars near to some adjacent Grove of Trees, which, if Nature denied, were usually planted by the Religious in those Days. When Abraham dwelt at Beersheba in the Plains of Mamre, it's said, He planted a Grove there, and called upon the Name of the Lord the everlasting God (Gen. xxi. 33.) and no doubt that was the Place where he and his Family resorted for publick Worship.

But at length these Hills and Groves of the Heathen Idolaters, as they were more retir'd and shady, became so much the fitter for the Exercise of their diabolical Rites, and for the Commission of these obscene and borrid Practices that were usually perpetrated there; for they came at length to be Places purposely set apart for Prostitution. In many Passages of Scripture it's recorded of the Israelites (who imitated the Heathens herein) that they did secretly these things that were not right, that they set up Images and Groves in every high Hill, and under every green Tree, and there burnt Incense in all the High-Places, and wrought Wickedness to provoke the Lord as did the Heathen (2 Kings xvii. 9—13.) It was upon this account therefore that God expressly commanded the Israelites, that they should utterly destroy all the Places wherein the Nations of Canaan, whose Land they should possess, serv'd their Gods upon the high Mountains and upon the Hills; and to pay their Devotions, and bring their Oblations to that Place only which God should choose (Deut. xii. 2—15.) Nay to prevent every Approach to the idolatrous Customs of the Heathens, they were for-

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bidden to plant any Trees near the Altar of the Lord. (Deut. xvi. 21.)

It was not therefore from any dislike of Hills or Groves, that God prohibited the offering of Sacrifices there, or that inflam'd the Zeal of pious Kings to suppress and destroy them, but because God intended to keep up an Unity in the Place of Worship among his People, (at least in sacrificing) as the best Preservative against Idolatry: For as the Israelites were a People naturally inclin'd to go a whoring after other Gods, and were under great Temptations of doing so, from the Practice of the Canaanites who liv'd among them, and were gross Idolaters, it gave them too visible an advantage of following these Abominations, when every one was at liberty to offer Sacrifices where he pleas'd, and without proper Restrictions in the way and manner of doing it. And as the imitating the Heathens in their Places of Worship was one step towards their Idolatry, so it was a considerable Advance towards the Commission of all the gross Obcenities, which these Places of Darkness and Obscurity afforded; and it's natural to think that if once they fell into the same Religion, they would also fall into the same immoral Practices, which that Religion taught them to be acceptable to their Gods. Now that Wickedness of the grossest sort did attend the idolatrous Worship in such Places, is sufficiently evident from 1 Kings xv. 12. 2 Kings xxiii. 7. Rom. i. 21, 28, &c.

It's plain therefore from the Command of God mentioned, and so pathetically enforced in the above-cited Text, Deut. 12. That after God should fix upon a Place for his publick Worship, it was entirely unlawful to offer Sacrifices upon high Places, or any where else but in the Place God did choose: So that after the building of the Temple, the Prohibition of high Places and Groves (so far at least as concern'd the sacrificing in them) unquestionably took place. And
And it was for their Disobedience to this Command, by their sacrificing upon high Places, and in Groves even after the Temple was erected (2 Kings xv. 35.) and for not destroying the high Places of the Heathens, where their Idol Gods were worshipped, which by that Command and in many other Places of Scripture (Numb. xxxiii. 52.) they were expressly appointed to do; it was on these accounts, I say, that the Prophets with so much holy Zeal reproach'd the Israelites. We have indeed several Instances in Scripture besides that of Abram, where the Prophets and other good Men are said to have made use of these high Places for sacrificing, as well as other less solemn Acts of Devotion, and which are no ways condemned; as Samuel, upon the uncertain Abode of the Ark, fitted up a Place of Devotion for himself and his Family in a high Place, and built an Altar there, and sacrificed upon it (1 Sam. ix. 12, 19, 25.) Gideon also built an Altar and offered a Sacrifice to God upon the Top of a Rock (Judg. vi. 25, 26.) and the Tabernacle itself was remov'd to the high Place that was at Gibeon (1 Chron. xvi. 39. and xxi. 29.) But all this was before the Temple was erected, which was the first fix'd Place that God appointed for his publick Worship; after which other Places for sacrificing became unlawful.

That the Israelites, both Kings and People, offered Sacrifices upon these high Places even after the Temple was built, will evidently appear by mentioning a few Passages in their History; for without saying any thing of Jeroboam and his Successors in the Kingdom of Israel, whose professed Purpose was to innovate every thing in Matters of Religion, and who had peculiar Priests whom they term'd Prophets of the Groves (1 Kings xviii. 19.) it's plain that most of the Kings of Judah, even such of them who were otherwise zealous for the Observance of the Law, are expressly recorded as blameable on this head, and but few
have the Commendation given them of destroying these bigb Places. No sooner had Rehoboam the Son of Solomon, after the Revolt of the ten Tribes from him, strengthened himself in his Kingdom, but we read that Judah did Evil in the sight of the Lord, and built them bigb Places and Images and Groves, on every bigb Hill, and under every green Tree (1 Kings xiv. 22, 23.)

In the Reign of Asa his Grandson things took another turn, for of him it's said, That be took away the Altars of the strange Gods, and the bigb Places, and brake down the Images, and cut down the Groves (2 Chron. xiv. 3.) even without sparing those of his Mother (Chap. xv. 16.) to which that Passage in 1 Kings xv. 14. seems opposite. But we must know that there were two kinds of bigb Places, one frequented even by devout Worshippers who liv'd at a distance from Jerusalem, and made use of by them even in sacrificing, and for other religious Purposes; and which were tolerated contrary to the divine Command by such of their Kings, who otherwise are said to be pious Princes. The other kind of bigb Places were such as were look'd upon as abominable from their first Institution, and made the Receptacle of Idolatry and Wickedness. These last were the bigb Places which Asa took away; but those where God alone was worshipped, had obtain'd so long, and were look'd upon with so sacred a Veneration, that for fear of giving a general Offence he did not adventure to abolish them. But however well-meaning the pious Intentions of good People in this were, yet the Conduct of their Kings was highly blameable in giving the least Countenance to it, as being contrary to the divine Command. The truth is, these bigb Places were famous either for the Apparition of Angels, or some other miraculous Event, had either been Places of Abode for the Ark of the Lord, or such as some Prophet or Patriarch of old had been accustomed
accustomed to pray and sacrifice in, and therefore they were look'd upon as consecrated to the Service of God; nor was there Strength enough in the Government to overcome this inveterate Prejudice, till Hezekiah and Josiah arose, who (to prevent the Calamities that were coming on the Nation) had the Courage to effect a thorough Reformation.

Towards the Conclusion of Aša’s Reign, when he grew more infirm in Body, and perhaps more remiss in the Cause of God, it appears that these wicked high Places began to be renewed; for it’s said of Jeboşaphat his Son, that he took away the high Places and Groves out of Judah (2 Chron. xvii. 6,) which after all we must understand either of his having given Orders only to have them taken away, or seen it done but in part, without totally removing such as devout Worfippers frequented; for afterwards when his Character comes to be summ’d up, there is this Reservation (possibly more through the Fault of his Subjects than himself) Howbeit the high Places were not taken away (2 Chron. xx. 32.)

Of Jeboşaphat’s Son and Successor Jeoram it’s said, That he made high Places in the Mountains of Judah (2 Chron. xxi. 11.) And Joasb one of his Sons, tho’ he set out well, yet in the latter Part of his Life he was perverted by his idolatrous Courtiers, who serv’d Groves and Idols, to whom it appears he gave a Permission for that purpose; for after making their Obeisance we are told, that he hearkened to them, and then they left the House of God (2 Chron. xxiv. 17, 18.) Nor was the Reign of Amaziab the Son of Joasb any better, for still the People sacrificed and burnt Incense on the high Places (2 Kings xiv. 4.) And tho’ Uzziab his Son is said to have done that which was right in the sight of God, yet this Exception stands out against him, that the high Places were not remov’d, but the People still sacrific’d there (2 Kings xv. 3, 4.) the like is said of Jotham and Abaz (2 Chron. xxviiii. 4.)

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But Hezekiah who succeeded them was a Prince of extraordinary Piety, he removed the hight Places, and brake the Images, and cut down the Groves (2 Kings xviii. 4.) which his Son Manasseh again built up (2 Kings xxii. 2.) At length good King Josiah, a Prince very zealous for the true Religion, utterly clear'd the Land from the hight Places and Groves, and purg'd it from Idolatry: But as the four succeeding Reigns before the Babylonian Captivity were very wicked, we may presume that the hight Places were again reviv'd, tho' there is no mention of them after the Reign of Josiah.

From what is said however we are not to conclude, That the Prohibition relating to hight Places and Groves, which extended chiefly to the more solemn Acts of sacrificing there, did on any account reach to the prohibiting of other Acts of Devotion, particularly Prayer, in any other Place whatsoever than the Temple, the hight Places and Groves of the Heathen (which were ordered to be raz'd) only excepted. For our Prayers are always acceptable to God in every Place, when perform'd with a true and sincere Devotion of Heart, which alone gives Life and Vigour to our religious Addresses. And therefore it was that in many Places of Judea, both before and after the Babylonian Captivity, we find mention made in the Jewish and other Histories of Places built purposely for Prayer, and resorted to only for that end, call'd Profecusae or Oratories; which were generally without the City, in the Fields, and very often on hight Places, or by the Sides of Rivers, being open to the Heavens, and without any Coverings or Roof, except perhaps the Shade of Trees, where every one prayed apart by himself; and thence it was that the Heathen Poets upbraided the Jews with worshipping the Heavens and the Clouds;

Nil præter Nubes et Cæli Numen adorant.
The learned Dr. Prideaux is of Opinion, That the Sanctuary of the Lord, near which Joshua set up his Pillar under an Oak (Josh. xxiv. 26.) was such a Proseucha; for had there been any Altar there, or us'd as a Place for sacrificing, it would have been expressly contrary to the Command of God (Deut. xvi. 21.) He thinks also that, where the Psalmist makes mention of green Olive-Trees in the House of God (Psal. lxi. 8.) perhaps such a Proseucha is there meant.

It were unaccountable indeed to suppose that the Jews having but one Place of publick Worship for the whole Nation, to which the Men only were bound to appear, and that but thrice a Year, should have no other Places of Prayer nearer their Dwellings, whither they might resort to pay their Adorations to the Almighty God. Whereas the supposing that such Proseuchae or Places consecrated for Prayer (for so the Word signifies) were in being even in the Beginning of the Jewish Republick, explains many Passages in the Old Testament, where a House of God, and assembling before the Lord, are often mentioned, and where neither the Ark of the Covenant, nor the Tabernacle at such Times were. As for instance we read of Saul's meeting with three Men going up to God to Bethel (1 Sam. x. 3.) and of a Place called the Hill of God (ver. 5.) whence a Company of Prophets came from the high Place there, prophesying with Tabrets, Pipes and Harps before them. In neither of which Places do we find that ever the Tabernacle was; and unleas we suppose, that when all Israel was gathered unto the Lord in Mizpeh (Judg. xx. 1.) that the Tabernacle was brought from Shiloh thither (which is but a Conjecture) it cannot well be otherwise explain'd, but by supposing that this was some publick Place set apart for religious Worship.

But however these Texts be understood, it's plain some of these Proseuchae were in being, in our Saviour's Time.
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Time. We are told that he went into one of them to pray, and continued therein a whole Night (Luke vi. 12.) for what our English Translation renders in Prayer to God, is in the Original in a Prosseucha of God; and this the Text says was on a Mountain. Into another of them, which was without the City by a River Side, we are told that St. Paul went on a Sabbath-day (Acts xvi. 13.)

That the Jews had their Prosseuchæ in foreign Countries where they resided, as well as in Judea, particularly about the Cities of Rome and Alexandria, is evident from Philo-Judeus de Legatione ad Caïum, wherein he commends the Clemency and Moderation of Julius Cæsar, who knew that the Jews had such Places of Worship, where they assembled on the Sabbath day, and yet gave them no Molestation, as Caius had done. And in the same Book, speaking of the barbarous Outrage of some Gentiles against the Jews dwelling then at Alexandria, he acquaints us, That they cut down the Trees of some of their Prosseuchæ, and others they demolish’d to the very Foundation. Juvenal also (Sat. 6.) alludes to these Jewish Oratories and their Custom of having Trees planted round them; when he, speaking of a Fortune-teller of that Nation, thus describes her;

Arcanum Judeæ tremens mendicat in aurem,
Interpres Legum Solymarum, magna Sacerdos
Arboris, et summi fida internuncia Caeli.

But as these Prosseuchæ of the Jews being open above, lay expos’d to Wind and Weather, it’s very probable they gave occasion to their building of Synagogues in After-times, of which in the following Section.
SECTION IV.

Of the Jewish Synagogues.

The Jewish Synagogues differed from their Oratories or Prosueoæ spoke of in the preceding Section, not only in their Structure, as being covered with a Roof, but chiefly in their Form of Worship; for in Synagogues their Prayers were offered up in publick Forms by an established Liturgy, and in common for the whole Congregation; but in their Prosueoæ every one prayed apart for himself, as he thought proper: And besides the Prayers which were offered up to God in the Synagogues, a Portion of Scripture was read and explain'd by their Jewish Doctors, of which by and by.

At what time these Synagogues commenc'd is not so well agreed upon among Divines; some maintain that they were in use long before the Captivity, even in the Days of David; others are of Opinion, that there were none till after the Jews return'd from Babylon. Those who maintain the first, alledge for it what is said in Psal. lxxiv. 8. They have burnt up all the Synagogues of God in the Land. But tho' that Psalm has the Name of Asaph prefix'd to it (one of which Name lived in the Days of David, 1 Chron. xvi. 5, 7, 37.) yet from the Contents of the Psalm it's evident, that it could not be compos'd by that Musician, nor any one else so old as David, but by some inspir'd Person of the same Name after the Captivity, when the Temple and City were destroy'd and burnt by the Babylonians; for it speaks of breaking down the carved Work of the House of God (ver. 6.) of casting Fire into the Sanctuary and defiling his dwelling Place (ver. 7.) which cannot agree with the Days of David, when the Temple was not built: It says also (ver. 9.) There is no more
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more any Prophets, whereas there were several in the Days of David, such as Gad and Nathan. Dr. Prideaux says, that there is no Version but ours (except the ancient Version of Aquila) that translates the Words in this Psalm, the Synagogues of God; for the Original (as he affirms) implies no more than the Assemblies of God, which may be understood of any Place of Worship, but that does not infer that these Places were Synagogues: For besides their Profeuce the Jews often reforted to the Cities of the Levites, and to the Schools of the Prophets, for Instruction in their Duties to God, which was commonly on their Sabbaths or New-Moons; and hence the Shunamite's Husband ask'd her, Wherefore wilt thou go to him (Elijah) to day, it is neither New-Moon nor Sabbath? (2 Kings iv. 23.) Now as it's certain there were many Psalms compos'd during the Captivity, whose Authors are not known, so it's very likely this was one of these, and that it has chiefly an Eye to the Destruction of the Temple by Nebuchadnezzar, tho' it may be understood also of any other religious Assemblies at that time destroyed.

Some do also form an Argument for the Antiquity of Synagogues, as if they had existed even in the Days of Moses, from the Words of St. James, Moses of old times bath in every City them that preach him, being read in the Synagogues every Sabbath-Day (Acts xv. 21.) But it's evident that the Word Synagogue does not always signify a Jewish Synagogue, but any religious Assembly; and thus it is used for a Christian Assembly by the same Apostle (James ii. 2.) for the Word translated there Assembly, is in the Greek a Synagogue; and the like is to be found, Heb. x. 25. But even granting that the forecited Place in the Acts meant literally a Jewish Synagogue, well might the Apostle, at the time he spoke these Words, say, Moses was read of old, because at that time it was above six hundred Years since the End of the Babylonian Captivity; after which
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which it's allowed by all, that Synagogues began greatly to increase every where in Judea.

Such who affirm that there were no Synagogues before the Babylonian Captivity, ground their Opinion not only upon the Silence of the Scriptures concerning them before that time, but upon several Passages of Scripture, which prove there could be none in those Days: For the main Service of the Synagogue was in reading of the Law unto the People; now where there was no Book of the Law to be read, certainly there could not be at that time any Synagogue. That the Books of the Law were very rare throughout all Judea before the Babylonian Captivity, many Texts in Scripture inform us. When Jebothaphat sent Teachers through all Judah to instruct the People in the Law of God, they carried a Book of the Law with them (2 Chron. xvi. 9.) which they needed not have done, had there been Copies of the Law in those Cities to which they went, and which certainly there would have been, had there been any Synagogues in them. When Hilkiah found the Book of the Law in the Temple, in the Reign of Josiah (2 Kings xxii.) neither he nor the King needed to be so surpriz'd at what was read out of it, had Books of the Law been common in those times; and therefore as these Passages prove the want of the Law through all Judah in those Days, so doth it also the want of Synagogues in them: It's most likely therefore that Ezra's reading to them the Law (Nehem. viii.) and the Necessity which they perceived there was of having it oftener read among them, (the want of which led them into these Transgressions they complain'd of) was chiefly the Occasion of erecting these Synagogues after the Captivity.

After Ezra therefore had set forth a correct Edition of the Law, of the Prophets, and of the other sacred Writings extant in his time, his next Care was to appoint proper Persons, viz. the most learned of the Scribes and Levites, to read and expound them to the People;
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People; which at first no doubt they did in the same manner as he had done, I mean by gathering the People together in some **wide Street or open Place** of the City, that was the fittest and largest to receive them: But in the **wet and Winter** Seasons of the Year the Inconvenience of this would soon be felt, so that in process of time they erected **Houses**, wherein to meet for this purpose, and this appears to be the **Rise** of the **Jewish Synagogues**.

A **Synagogue** therefore may be defined, **A Congregation of the Jews of such a certain District, assembled together for Prayer, and for bearing the Law read and expounded.** Of these there were several in every City, and all over the Country. We read of **Synagogues in Galilee** (**Mat. iv. 23.**), **Synagogues in Damascus** (**Acts ix. 2.**) **at Salamis** (**Acts xiii. 5.**) **and at Antioch in Pisidia** (**Acts xiii. 14.**) So that the **Temple**, where only they could offer **Sacrifices**, was to them as a **Cathedral**, and the **Synagogues** as their **Parish Churches**: It's affirm'd that in **Jerusalem** alone there were no less than **460 Synagogues**: Of these some were appropriated for the use of such Persons of the **Jewish Religion** as were **Foreigners**; hence it is that we read of the **Synagogue of the Libertines and Cyrenians, and Alexandrians, and of them of Cilicia and Asia** (**Acts vi. 9.**) which serv'd for such of the Inhabitants of these Nations or Cities, as should at any time be at **Jerusalem**.

I have already observ'd that the **Synagogue Worship** consisted in **Prayers, Reading the Scriptures**, and **Expounding** them. Their Prayers at first were very few, but afterwards increas'd to a very large Bulk, which makes their **Synagogue-Service** very long and tedious. **Our Saviour** in his time found fault with their **Prayers** being too long (**Mat. xxiii. 14.**) and many Additions to their **Liturgy** since that time have made them more so now. These Prayers were originally no more than **eighteen**, to which was added a **nineteenth** against **Christians**.
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Christians, who are therein call'd Apostates and Here-ticks, a full Copy of which is given by Dr. Prideaux in his learned Connexion. These are but short and very empty and jejune Forms, so that the length of their Service did not consist in these; for besides them they had many other Prayers, some going before, others interspers'd between them, and others following after them; these short ones being only made use of in their several Offices as the principal Part, in like manner as the Lord's Prayer is in the Service of the Church of England.

The Reading of the Scriptures consisted of three Parts, viz. the Schema, the Law, and the Prophets. The Schema consisted of three Portions of Scripture, which serv'd only as an Introduction to the Reading the Law and the Prophets. The first began with Deut. vi. from the beginning of the 4th to the end of the 9th Verse. The second with Deut. xi. from the beginning of the 13th to the end of the 21st Verse. And the third with Numb. xv. from the beginning of the 37th Verse to the end of the Chapter. These were accompanied with several Prayers and Benedictions both before and after them. The Law (which consisted of the five Books of Moses) was divided into fifty-four Sections, to answer so many Weeks in the Year, one of which being read every Sabbath-day, completed the whole in the Space of a Year: If it happened that there were fewer Weeks according to their manner of Computation, such who had the Direction of the Synagogue-Service, join'd two into one, to answer the purpose of having the whole read quite through within the Year. The Reading these Sections began not long after the Return of the Jews from the Babylonian Captivity, that is to say, in the days of Ezra, and is therefore said to be done of old time (Acts xv. 21.)

Until the Persecution under Antiochus Epiphanes, they read only the Law in their Synagogues; but he (as Historians
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Historians relate) having forbid them to read it any more, in room of the fifty four Sections of the Law they substituted fifty four Sections out of the Prophets, the Reading of which they ever after continued: So that when the Reading of the Law was restored by the Maccabees, the first Section out of the Law, which fell in Course to be read that Sabbath, served for the first Lesson, and the Section out of the Prophets for the second; and so it was practised in the time of the Apostles; and therefore when St. Paul entred into the Synagogue at Antioch in Pisidia, it's said (Acts xiii. 15.) that he stood up to preach after the Reading of the Law and the Prophets, that is, after reading the first Lesson out of the Law, and the second out of the Prophets: And in that very Sermon which he preach'd he tells them (ver. 27.) that the Prophets were read at Jerusalem every Sabbath-day, that is, in these Lessons which were taken out of the Prophets.

The Exposition of the Law and the Prophets went along with the Reading of them. For after the Babylonian Captivity, when the Hebrew Language had ceas'd to be the Mother Tongue of the Jews, and the Chaldee used instead of it, a Paragraph out of the Hebrew was first read by one, and then another interpreted it in the Chaldee which was better understood; and this perhaps was one Reason why the Scriptures came to be divided into Chapters and Verses (not being originally so) viz. That the Reader in their Synagogues might certainly know how much he was to read, and the Interpreter how much he was to interpret, at every Interval, according to the Divisions of the several Sections.

After the Reading and Expounding was over, any Person of Learning and Knowledge in the Scriptures was allowed to address himself to the People, upon what divine or moral Subject he thought proper: Thus Christ taught the Jews in their Synagogues both ways, that is by Reading and Expounding, and by Preaching; for
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for when he came to Nazareth his own City he was call’d upon, as a Member of that Synagogue, to read that Section of the Prophets which fell to be read that day; and when he had stood up and read it, he sat down and explained it, as was the Usage of the Jews in both these Cases (Luke iv. 16, 17, &c.) In other Synagogues, where he was not a Member, he taught them in Sermons after the Reading of the Law and the Prophets was over; for the Privilege of being allowed to address the People, was a Compliment usually paid to Strangers, as we see in the forecited Case of St. Paul (Acts xiii. 15.)

From what has been said it appears, that the Ministration of the Synagogue-Service was not confin’d to the Sacerdotal Order. The Priests were consecrated only to the Service of the Temple, which was widely different from this, as consisting chiefly in the offering up of Sacrifices and Oblations; but to this of the Synagogue any one that by Learning was qualified for it, was admitted, tho’ generally the Scribes us’d to officiate in these Synagogues, as the Priests did in the Temple. These affected to appear considerable, and were remarkably ambitious of sitting in the chief Seats there, for which our Lord rebukes them (Mark xii. 39.)

For the Preservation however of good Order, there were in every Synagogue some fix’d Officers, whose Business it was to take care that all religious Duties were decently perform’d therein. The first of this kind were these call’d in the New Testament, the Rulers of the Synagogues (Mark v. 22. Luke xiii. 4.) There was sometimes one, sometimes more in that Office, according as the Synagogue was more or less numerous, and therefore they are mentioned in Scripture, sometimes in the singular, sometimes in the plural Number, in respect of the same Synagogue. Their Business was to govern all the Affairs of it, and direct all the Duties therein to be perform’d. Next to them
them (and perhaps one of them) was the Minister of the Synagogue (Luke iv. 20.) He it was who offered up the publick Prayers to God for the whole Congregation; and because he was as it were their Representative or Messenger, that spake to God for them, therefore he is call'd by a Name in the Hebrew Tongue, said to signify the Angel of the Church: And hence it is that the Bishops of the seven Churches of Asia, are in the Revelations call'd (by a borrowed Name from the Synagogue) the Angels of these Churches. Under these were the Deacons and other inferior Officers, who had the Charge of the things pertaining to the Synagogue, such as the Holy Scriptures, their Liturgies, Utensils, &c.

Their Synagogue-days were the Sabbath, and the second and fifth Days of each Week, answerable to our Saturday, Monday and Thursday, besides their Holy Days. And their Synagogue Hours on which Divine Service was perform'd, was thrice on each of these Days, viz. in the Morning, Afternoon, and at Night. For they held it as a constant Rule, that all were to pray unto God three times every Day after the Example of David, (Psal. liv. vi.) and of Daniel (Dan. vi. 10.) so that they reckon'd themselves strictly bound to perform this, somewhere every Day, as well as on the Synagogue-days. If at home, they pray'd there; and thus we are told that Cornelius was praying in his own Houfe at the ninth Hour of the Day, (that is at the time of the Evening Sacrifice) when the Angel appear'd unto him (Acts x. 30.) And in like manner Peter prayed about the sixth Hour, when he had the Vision of the great Sheet (Acts x. 9.) But if they were abroad, tho' in the Market-place or in the Street, at the usual Hour of Prayer, they made no difficulty of doing it there; and for this our Saviour reprov'd them, That they loved to pray standing in the Corners of the Streets, (Mattb. vi. 5.) thereby affecting to be seen of Men; but generally such whole Leisure
Leisure could allow them, went to the Synagogue on the usual Days of Worship. In these Synagogues the Women (as was hinted formerly) sat in a separate Place from the Men, inclos'd with Lattices, so as they may see and hear but not be seen, which still obtains among them at this Day.

Those who had been guilty of any notorious Crime, or were otherwise thought unworthy, were cast out of these Synagogues, that is, excommunicated, and excluded from partaking with the rest in the publick Prayers and religious Offices there perform'd; so that they were look'd upon as meer Heathens, and shut out from all Benefit of the Jewish Religion, which Exclusion was esteem'd scandalous. We are told that the Jews came to a Resolution, that whoever confess'd that Jesus was the Christ, he should be put out of the Synagogue (John ix. 22.) And therefore when the blind Man who had been restor'd to Sight, persifted in confessing that he believed the Person who had been able to work such a Miracle could not have done it, if he were not of God, they cast him out, (ver. 33, 34.)

Their Schools were different from their Synagogues; for we find that St. Paul having disputed for the Space of three Months in their Synagogues, and because many believed not, but spake evil of that way, he departed from them and separated his Disciples, disputing daily in the School of one Tyrannus (Acts xix. 8, 9, 10.)
CHAP. IV.

Of the Persons concern'd in religious Worship.

WHEREVER there has been any Sense of Religion, there were always peculiar Persons set apart, whose Office it was to direct and govern the Affairs of it. In the most early times the Priesthood was vested in the heads of Families, upon whose Decease it was conveyed and appropriated to the First-born in every Family, who upon the Death of the Father succeeded and officiated in his room in their respective Families: To them it belonged to bless the Family, to offer Sacrifices, to intercede for them in Prayer, and to minister in other solemn Acts of Religion. In the very first Beginning of Time when there was no other Family in Being, but that of Adam's, his two Sons are said to have brought their Sacrifices (Gen. iv. 3, 4.) which perhaps was to Adam himself, who as Priest might offer them to God in their Name. So also did Noah for his Family (Gen. viii. 20.) and Job (Chap. i. 5.) But when the Sacrifice was for several Families, the chief Persons of these Families executed the priestly Office, as Moses (Exod. xxiv. 6.) and possibly the Priests mentioned in Exod. xix. 22. when Aaron and his Sons were not as yet consecrated, were the chief Persons in the several Tribes. By this means it came to pafs, when by reason of the great Increase of Families these Fathers and Heads of Families came to be Princes, the Priesthood became an Appendage of Royalty; thus Melchisedek was both King of Salem, and Priest of the most high God; and it's not improbable that from this Right so conveyed to, and assum'd by sovereign Authority in early Times, Saul and
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and David might think themselves sufficiently entitled to claim the same Privilege in After-ages.

This appears to be the State of the Priesthood in the first Ages of the World, and thus it continued in the Hebrew Republic, till God was pleas'd to settle the Priesthood in the Tribe of Levi and Family of Aaron; for at the same time that God instituted Offerings and Sacrifices, and the other positive Parts of his Worship, he also set apart a peculiar Order of Men to be the Administrators of them; so that the Persons who were to minister, were equally of divine Institution with the Ministrations themselves. The Appointment of the Tribe of Levi (in whom Moses by divine Command establish'd a regular Ministry) was by way of Exchange, in lieu of the First-born in every Family throughout all the Tribes, whom God had appointed to be consecrated to himself, on account of their being preserv'd from the hand of the destroying Angel, at the time when he brought them out of the Land of Egypt (Exod. xiii. 2.) But as this Separation of the First-born might have proved upon many Occasions inconvenient, God was therefore pleas'd to dispense with them as to that Obligation, and to accept of the whole Tribe of Levi in their stead (Numb. iii. 11.)

This distinguishing Mark of Favour put upon the Tribe of Levi was partly on account of their holy Zeal and Detestation against such as were concern'd in the molten Calf (Exod. xxxii. 26—29.) and partly out of respect to Moses, whom God thought fit so signally to employ in the Deliverance of his People, he being of this Tribe. For Levi (who was one of the twelve Sons of Jacob) had three Sons, viz. Gershon, Kohath and Merari, and Kohath the second Son had Amram, the Father of Aaron and Moses: And to the end that this Tribe might be entirely disengag'd from all other Cares, and absolutely devoted to the Service of the Altar, they had no Inheritance in the Land
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of Canaan, but were otherwise sufficiently provided for, having a settled Revenue established upon them, and brought to their Hands without any Expence or Toil on their part, as shall afterwards be taken notice of.

From hence it’s plain, that after this Appointment of the Tribe of Levi to minister in holy things, it was no longer lawful for any other to invade that sacred Office; nay God was more than ordinary jealous of this Honour, and vindicated it even at the Expence of several Miracles. Saul for offering Sacrifices (tho’ he thought himself under a necessity of doing so) lost his Kingdom (1 Sam. xiii.) and King Uzziab attempting to burn Incense before the Lord, was judicially smitten with Leprosy, and so excluded for ever after, not only from all sacred but even civil Society (2 Chron. xxvi. 16, &c.) a plain Argument that the sacred Office is not included in the regal Office, nor deriv’d from thence, but that on the contrary it is of a distinct Nature and Institution.

It’s true we have several Instances in Scripture of Sacrifices offered to God by others, who were not of the Tribe of Levi and Family of Aaron, and which appear to have been accepted of by God, such as Samuel (1 Sam. vii. 10. and xvi. 1.) Elijah (1 Kings xviii.) and David is said to have sacrificed at the Ceremony of bringing the Ark to Jerusalem (2 Sam. vi. 13.) and at the Floor of Araunah (2 Sam. xxiv. 25.) Solomon also is said to have gone up to the brazen Altar that was at Gibeon, and there to have offered Sacrifices (2 Chron. i. 5.) But as to Samuel and Elijah they were Prophets, and such we know had the special Privilege of frequent Revelations from God, so that it’s more than probable they had special Orders and an express Warrant from God for this purpose upon these extraordinary Occasions. And as for what is said to be done by David and Solomon, it does not appear quite so clear, that these Sacrifices were offer-
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ed by their immediate Hands without the Interposition of the Priests; for very often the Scripture affirms that to be done by a Man's self which is only done by his Orders: But allowing that David offered his Sacrifices by his own Hands, it is not to be wondred if God should upon some extraordinary Occasions dispense with his Law, and allow to the Ruler of his People a Privilege, which at other times belong'd only to the Sacerdotal Function, and God's Approbation of these Sacrifices sufficiently justifies that such an Indulgence was given.

Now tho' the whole Tribe of Levi was set apart to the sacred Ministry, yet they were not all appointed in the same manner; for of the three Sons of Levi already mentioned, the Lord chose the Family of Kohath, and out of it the Family of Aaron only, to exercise the Functions of the Priesthood. All the rest of the Family of Kohath, even the Children of Moses and their Descendants, and all the other Families that proceeded from the two other Sons of Levi, viz. Gershon and Merari, remain'd of the Order of mere Levites; so that all the Priests (that is such as descended from Aaron and his Family) were indeed Levites, as being descended of Levi, and belonging to that Tribe; but all the Levites were not Priests. And as the First-born in the Family of every Tribe was a Priest before the Levitical Institution, so by that the First-born in Aaron's Family lineally descended was the High-Priest by Succession, and all the rest of Aaron's Posterity were Priests of the second Order; which Distinction we find frequently mentioned in many Places of Scripture, particularly in 2 Kings xxiii. 4. Nebem. iii. 1. And tho' the Laws and Directions relating to both, were nominally given by God to Aaron and his Sons, yet we must look upon them as appertaining to all the High-Priests and inferior Priests in succeeding times.
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From what has been said the Reader will easily perceive, that there were three Ranks or Degrees of Ministers in the Jewish Church, viz. High-Priest, Priests, and Levites, besides inferior Officers belonging to the Temple; of which in their due Order.

SECTION I.

Of the High-Priest.

When God had delivered the Law from Mount Sinai, and given Directions about the Tabernacle and all its Appurtenances, he then says to Moses (who himself had his Commission immediately from God) Take unto thee Aaron thy Brother, and his Sons with him from among the Children of Israel, that he may minister to me in the Priest's Office, even Aaron, Nadab and Abihu, Eleazar and Ithamar Aaron's Sons (Exod. xxviii. 1.) Of these Aaron was the Chief or High-Priest, and his Sons in a subordinate Degree, only Priests. The Rites of their Admission, and Ceremonies of Consecration were exceeding solemn and magnificent; and as some of these were peculiar to the High-Priest only, others in common to the High-Priest and the other Priests, I shall therefore take notice of the Difference as I go along.

This Ceremony of Consecration consisted in Washing, Robing with the Pontifical Vestments, Anointing, and at last was completed by certain Sacrifices. The Washing was to be at the Door of the Tabernacle (Exod. xxix. 4.) and because he was look'd upon as wholly unclean and unhallowed, it was probably of the whole Body, tho' that is not express. At any time afterwards when he went into the Tabernacle or Temple to minister, he had no occasion to wash any more than his Hands and Feet: This Ceremony was us'd both to the High-Priest and the inferior Priests.
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In the next place the High-Priest was to be clothed with the sacred Vestments (Exod. xxix. 5, 6.) These were very rich and magnificent, in order to make the Person and his Office the more venerable in the sight of the People, and to strike Men with an awful Sense of the Divine Majesty, whose Ministers they saw appear in such Grandeur. Some of these Vestments were peculiar to the High-Priests, others of them were common also to the inferior Priests, of which notice shall be taken afterwards, but both of them were clothed in their proper Vestments at their Consecration.

The High-Priest being thus arrayed in his sacred Habilements, the next Ceremony was his Anointing by pouring the Oil on his Head (Exod. xxix. 7.) a Ceremony peculiar to the High-Priest alone. This was done by Moses to Aaron (Levit. viii. 12.) of whom it's said, that it ran down upon his Beard, and to the Skirts of his Garments (Psal. cxxxiii. 2.)

The last Rite which was used in the Consecration both of the High-Priest and the other Priests, was the offering up of solemn Sacrifices, viz. a Bullock for a Sin-offering, a Ram for a Burnt-offering, and another Ram for a Peace-offering, call'd a Consecration-offering (Exod. xxix. 10—29.) With the Blood of this last both the High-Priest and inferior Priests were to be sprinkled, and first upon the tip of their Ears, to signify that they should diligently attend to the divine Prescriptions; and next upon the Thumb of their right Hand, and the great Toe of their right Foot, to denote their ready and exact Obedience in the performance of their Duty. Some of this Blood also was mix'd with the holy anointing Oil, and sprinkled upon their Garments (ver. 20, 21.) These Rites of Consecration were to be repeated every Day for seven Days successively (Exod. xxix. 35, 36, 37.) and then, and not before, were they set apart to minister in holy things.

4. As
As to the Vestments of the High-Priest, they were
in general to be rich and ornamental, partly (as was
already observed) to create a greater Respect for his
Person and Office, partly to shadow out, as far as hu-
man Skill could reach, the Glory of Christ, and to be
a faint Glimmering, and as it were the morning Dawn
of our glorious High-Priest to come; for it is expressly
said they were made for Glory and for Beauty (Exod.
xxviii. 2.) whereby he did more fitly typify him, who
is call’d the Glory of his People Israel (Luke ii. 32.)
By the Magnificence also and Splendor of his out-
ward Dress, is signified the Richness of inward Grace
and Purity of Soul, with which the Members of
Christ’s Church should be clothed, in order to qualify
themselves for appearing in his Courts. And thus
the Psalmist (typifying the Purity and Elegance of
Manners, in which the Church ought always to be a-
donned with, in order to appear agreeable in the sight
of God) introduces her under the Character of a beau-
tiful Princess richly and magnificently dress’d, The
King’s Daughter, says he, is all glorious within, her
Clothing is of wrought Gold, she shall be brought to the
King in Raiment of Needle-work (Psal. xl. 13, 14.)

As for the particular Vestments themselves, in
which the High-Priest was clothed at his Consecration,
and which he wore on the solemn Day of Expiation,
that there is nothing very material depends upon
knowing them, yet as they were all extremely curious
and remarkable for their Singularity, and some Parts
of them had a moral and mystical meaning, and point-
ed out the different Offices of Christ, a short Decrip-
tion of them, I hope, will not be unacceptable, being
particularly mention’d in Exod. xxviii. and xxxix. Some
of these being peculiar to the High-Priest, others of
them being also us’d by the inferior Priests in their or-
dinary Ministrations, the Distinction shall be pointed
out as I go along.

The
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The High-Priest at his Consecration and his solemn Ministrations in the Sanctuary, wore the following Vestments upon his Body: First, A pair of Linen Breeches or Drawers to cover his Nakedness (Exod. xxviii. 42.) for tho’ he had other things over his Body (as shall presently be observed) yet these being loose and wide below, when they stood upright on the Altar, which was high, or when they stooped down to any Work or Service, by some Accident or other those Parts might have been seen, which ought to be secret. It was the Custom of these bot Eastern Countries for the Men to wear long Garments without Breeches; whence we read that David was uncovered in those Parts when he danced before the Ark (2 Sam. vi. 20.) Now it was to prevent this Indecency, that the Priests were appointed to wear these Drawers; so that this was a Vestment common to all the Priests of what degree soever.

Secondly, There was a Coat of fine embroidered Linen which he wore next to his Skin (Exod. xxviii. 4, 39.) The Form of it was not much unlike one of our Skirts, with Sleeves coming down to the Wrists, but made pretty close to the Body, and so long as to reach down to the Heels. Such a Coat had every one of the Priests in the Service, without any difference. These being the only Vestments which the inferior Priests wore upon their Body during their Ministrations, it’s suppos’d that this Linen Coat was bound close to their Body by a Girdle, tho’ no particular Description is given of it, but such were ordered to be made, as appears from Exod. xxviii. 40. For the fine Girdle spoke of in the preceding Verse, is what went round the other Vestments wore by the High-Priests only, as shall presently be mentioned.

Thirdly, Over these Vestments was a Robe of Blue, call’d the Coat of Ephod (Exod. xxviii. 31.) because it was immediately below the Ephod; it had no Sleeves as the former Coat had, but was made of two main Pieces,
Pieces, the one whereof hung before, and the other behind, having a large Round open in the top, by which it was put over his Head, as a Surplice is put on. From the Collar downwards these two Pieces were parted, and his Arms came out between them; it reach'd no further than to the middle of his Leg. The Skirts of this Robe were adorn'd with little golden Bells and Pomegranates of different Colours rang'd alternately at equal distances, ver. 33, 34. The use of these is said to be, That his Sound may be heard when he goeth into the holy Place before the Lord, and when be cometh out, that he die not (ver. 35.) For by these there was not only a publick Notification to the People that he was passing by, to the end all might pay him due Respect; but the High-Priest did by this testify his Regard to the divine Presence residing in the Holy of Holies, and by the Sound of these Bells desire as it were Permission to enter, and thereby prevent his being punish'd with Death for his bold Intrusion.

Fourthly, There was the Epbod which was a short Garment, coming down only to the Breast before, but longer behind, without Sleeves, but most artificially wrought with Gold, Purple, and embroidered Work in divers Figures and Colours, and thereby made very beautiful and glorious (Exod xxviii. 6.) It was remarkable for these following Things; First, On the Shoulders of it were set two great Onyx-Stones, whereon were engraven the Names of the Children of Israel (Exod. xxviii. 9—13.) that is, of the twelve Tribes, six on one Stone, and six on another. Secondly, On the Forepart of this Garment was fastened a four square piece of Cloth doubled, the Breadth and Length of a Span, embroidered with Gold, and adorn'd with twelve precious Stones (Exod. xxviii. 15—22.) There were four Rows of them, being three Stones in each Row, and the Name of one of the twelve Tribes of Israel was engrav'd in each of the twelve Stones (ver. 29.) It was fix'd by Chains of Gold to the Onyx-Stones above on the Shoulder,
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Shoulder, and to the Girdle of the Ephod by blue Laces below, so that it could not be well parted from the Ephod. In that part of it which was doubled, it's suppos'd that the Urim and Thummim was placed (ver. 30.) by which the High-priest consulted God, and by means of which Responses were given; and for this reason I presume it was call'd the Breast-plate of Judgment. What this Urim and Thummim was shall be particularly taken notice of after the Description of the Vestments. Thirdly, This Ephod was remarkable for the Girdle or Belt with which it was surrounded (Exod. xxviii. 39.) This Pontifical Sash was useful to tye the Garments of the High-Priest close together, that they might be no impediment to him in his publick Service.

From this Description of the Ephod which the High-Priest wore, it appears that it was a very rich Habit; But there were other sorts of Ephods which Laymen, it seems, upon other Occasions were wont to wear, as we find in the instance of David (2 Sam. vi. 14.) which was not a sacred but a honorary Garment; and such as the High-Priest might order Samuel to wear, to distinguish him from some other inferior Officers belonging to the Tabernacle (1 Sam. ii. 18.) for an Ephod in general signifies any Covering, but the Priestly Ephod was the distinguishing Livery of God. We read also of Gideon's Ephod (Judg. viii. 27.) but that appears to be only a rich Monument of Gold erected by him in memory of the Victory obtain'd by Israel over Midian through his means, which Conquerors were wont to erect. Some indeed will have it that this was an Idol made by Gideon, because of the Expression in the last-cited Text, That all Israel went thither a whoring after it, which thing became a snare unto Gideon and to his House: For we can hardly suppose that a Man familiar with God, and chosen by him as Gideon was, and especially after so signal a Victory gain'd by the immediate Assistance and Direction of God,
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God, should turn Idolater; tho', as the Israelites were at that time strangely prone to Idolatry, possibly they might pervert it to this Ufe, in the Punishment whereof Gideon perhaps was too remiss, and on this or some other such Account his Family might suffer.

A fifth Attire which the High-Priest wore at his solemn Ministrations, was the Mitre of fine Linen (Exod. xxviii. 39.) This was wrapt up in several folds, and worn about his Head after the manner of a Turkish Turban, only it wanted a Crown, being open on the Top, and fitting on his Brows in the manner of a Garland. The inferior Priests wore also Bonnets on their Heads (ver. 40.) but they were not so costly as that of the High-Priest. That which chiefly distinguish'd the Mitre of the High-Priest was a Plate of Gold, which hung down from it upon his Forehead, upon which these Words were engraven, Holiness to the Lord (Exod. xxviii. 36, 37, 38.) This is call'd the Plate of the Holy Crown (Exod. xxxix. 30.)

In this gay Attire the Jewish Pontiff did appear at his Consecration, as often as he officiated, and upon all great and solemn holy Days. The Plate or holy Crown seems to typify the Kingly Office of Christ. The Breastplate on which the Names of the twelve Tribes were engraven, signifies Christ's Priestly Office, presenting unto God the whole Church, for which he maketh Intercession, and the Urim and Thummim his Prophetical Office, teaching and directing his People as an Oracle of Wisdom. What the Habit of the High-Priest, and of the other Priests was at other times, when they were not employed in any sacred Service, and whether they wore the ordinary Apparel of the Country in common with other Men, or any distinguishing Garb from others, is uncertain.

It must be observ'd here what the Jewish Writers universally affirm, that neither the High-Priest nor any of a lower Order wore any thing upon their Hands or their Feet in the time of Divine Service, but stood bare-footed.
footed were it never so cold, which no doubt was very pernicious to the Health of many of them. It is not indeed any where commanded, that the Priests should officiate barefooted, but among the Garments assign'd for the Priests (Exod xxviii.) Shoes not being named, the Jews suppose therefore that they were forbid; and the Text saying (ver. 4.) these are the Garments which they shall make, this (say they) excludes all that are not named. Moses also being commanded at the Burning-Bush to put off his Shoes, for that the Ground on which he stood was holy (Exod. iii. 5.) and Joshua upon a like occasion, this they make a further Argument for it, by drawing a Parallel from thence to the Temple, which the extraordinary Presence of God, resting over the Mercy-seat, does in like manner sanctify.

The High-Priest was the great and supreme Ecclesiastical Minister among the Jews, being the Metropolitan of the Jewish Church, and the President of the Great Council or Sanhedrim. His Office indeed was in common with that of the Priests, to pray for, instruct and bless the People; but his peculiar Province was to preside over the Priests and other inferior Officers of the Church, by taking care that they discharged their Functions aright: And whereas they administered daily, he was obliged to officiate only upon the great Day of Expiation, on which he entred into the Holy of Holies; for he alone could offer up the Sacrifice, and burn the Incense prescrib'd on that Occasion, both for his own Sins, and those of the People; so that he was a Mediator between God and them, to make Atonement for the Sins of the whole Nation, wherein he was an eminent Type of Christ. But the greatest Privilege of the High-Priest was, that God had appropriated to his Person the Oracle of Truth, so that when he was habited in the proper Ornaments of his Dignity, and with the Urim and Thummim, he was allowed to consult God in difficult Cases that concern'd the
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the Jewish Republick, and receiv'd clear and distinct Answers from God, concerning secret and future Things, not enigmatical or ambiguous Answers, like the Oracles of the Heathen, but such as never fell short of Perfection, either in the Fulness of the Answer, or in the Certainty of the Truth of it.

Many and various are the Opinions of the Learned what we are to understand by the Urim and Thummim, which Moses takes notice of, as something belonging to the Attire of the High-Priest. As for the Words themselves, all the Translations of them mentioned by Interpreters do in the main amount to the same Purport, the one signifying Knowledge, and the other Righteousness, or as some render them Learning and Truth, or as others Light and Perfection; but they do not so well agree about what the Thing itself was. The Jewish Doctors are generally of Opinion, that the Urim and Thummim were nothing else but the precious Stones which were set in the Breast-Plate, which by the shining or protuberance of the Letters, in the Names of the Twelve Tribes engraven upon the Twelve Stones, the High-Priest, when he came to consult God, could clearly read the Answer. But if what is observ'd by the Learned in the Hebrew Language be true, that all the Letters in the Hebrew Alphabet are not to be found in the Names of the Twelve Tribes engraven there, then this could not possibly answer the Case; nor is it sufficient to say, that the High-Priest could by the Spirit of Prophecy spell out the Divine Oracle without the Assistance of all the Letters in the Alphabet, for this vacates all the Necessity of the Urim and Thummim, because a Prophetic Spirit could teach him what he desir'd to know without any further Assistance: But it's plain that this was something superadded to the Breast-Plate after the Twelve Stones were set therein, and which was put into the Breast-Plate by Moses himself; for at the Consecration of Aaron, after Moses had put on Aa-
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ron's Robes, it's said that he put the Breast-plate upon him, and also that he put in the Breast-plate the Urim and Thummim (Levit. viii. 8.) Whereas the Stones were ordered to be done, and were set by skilful Workmen; and the Breast-plate appears to be doubled 'on purpose to receive the Urim and Thummim betwixt the Foldings.

Others again (particularly the learn'd Dr. Mede) think that the Urim and Thummim were two different Oracles, because there are several Passages in Scripture where the one is mentioned without the other, such as Numb. xxvii. 21. 1 Sam. xxviii. 6. And from what is contained in these Passages they infer, that the Urim related only to the Will of God concerning publick Affairs in difficult Cases, and that the Thummim was the Oracle, which signified whether God accepted of the Sacrifices offered upon certain Occasions, and that it was from thence call'd Righteousness, Truth or Perfection, because they thereby were made righteous and perfect in the sight of God. Others again say, that it was no Corporeal thing at all, but only a certain Virtue which God was pleas'd to give the Breast-plate at its Consecration, of obtaining an oraculous Answer from him, when consulted by the High-Priest; but tho' this may be in part true, yet to me it's evident from what is already mentioned, that there was really something superadded to the Breast-plate by Moses, after the Breast-plate was put upon Aaron; for the words in Levit. viii. 8. clearly point out a Distinction betwixt the Breast-plate and that which was put into it, which must necessarily have been something Corporeal, for without supposing of this the Words could have no meaning.

But as God has not thought fit to explain the meaning of these Words (Urim and Thummim) in any part of the holy Scriptures, our safest way is to conclude that he intended it should be conceal'd from us; tho' without Presumption we may believe, that there
there was really something of a mysterious Nature hid and clos'd up in the doubling of the Breast-plate which Moses only knew of, and which none else was to pry into, and that this gave a Divine Power to the Breast-plate and to the Priest who had this Ornament upon him, of obtaining an oracular Answer from God, when the High-Priest consulted him upon extraordinary Emergencies.

It was not upon any private Affairs, or for any private Person, that the High-Priest was allowed to address God in this manner, but only for the King, the General of the Army, or some other publick Governor in Israel, in Matters that related to the publick Interest of the Nation, whether in Church or State: So that when any such Occasions happened, the High-Priest put on his Pontifical Robes, having the Breast-plate over them, in which the Urim and Thummim were, and then he presented himself before God to ask Counsel, not within the Veil of the Holy of Holies (for thither he never entred but once a Year) but without the Veil in the Holy Place, standing with his Face directed to the Ark or Mercy-Seat, and there propounded the Matter to God, (Exod. xxv. 22. Numb. vii. 89.)

It seems most congruous to believe, that the Answer was given by an audible Voice from the Mercy-Seat, which was within, behind the Veil; for in the two last-cited Texts there is mention made of communing with Moses, and of the Voice of one speaking to him from off the Mercy-Seat; so that if an Answer was given verbally to Moses when he consulted God, without this Urim and Thummim, we may conclude that it was done in like manner to the High-Priest when employed for the same purpose. And in all the Instances we have in Scripture of God's being consulted this way (as Judg. i. 1, 2. & xx. 18, 23, 28. 1 Sam. x. 22. & xxiii. 2, 4, 11, 12. 2 Sam. ii. 1. & v. 19, 23.) the Answer in every one of them, except
except two (1 Sam. xxx. 8. 2 Sam. xxii. 1.) is vouchsafed in with The Lord said. Moreover when the Israelites made peace with the Gibeonites, they are blamed in that they asked not Counsel at the Mouth of God; both which Phrases seem plainly to express a vocal Answer.

The Jewish Doctors say, that the Practice of consulting God by Urim and Thummim continued no longer than under the Tabernacle; for they have it as an establish'd Maxim among them, That the Holy Spirit spake to the Children of Israel by Urim and Thummim while the Tabernacle lasted, and by the Prophets under the first Temple; and after the Captivity under the second Temple by the Bathcol, whereby they mean a Voice from Heaven, such as was heard at our Saviour's Baptism and Transfiguration (Matt. iii. 17. and xvii. 5.) In the first Period of Time a Revelation of the Mind of God was necessary, because at that time God exercised an immediate Theocracy over the Israelites; but when the Monarchy was established in the Hereditary Line of Solomon and the Kingdoms of Judah and Israel divided, God thought fit to make use of another way of revealing his Will by his Prophets as his Messengers in both Kingdoms; nor indeed are there any Footsteps to be found in Scripture of applying to God by Urim and Thummim from the Building of Solomon's Temple to its Destruction.

The Conditions necessary to qualify those who should be admitted to the Order of an High-Priest, were of two sorts. First, Such as were previous to his being consecrated: Secondly, Such as were incumbent upon him to observe after it. As to the first, he was to be free from all manner of Blemishes either natural or acquired, in the make or figure of his Body, the Particulars of which are mentioned in Levit. xxii. 17, &c. As to those of the second kind he was not to defile himself by mourning for the Dead, unless in the
Case of a Father or Mother, Brother or Sister, Son or Daughter; and even as to these he was not to touch or go into any of them (Levit. xxvi. 1, 2, 3, 4, 5, 11.) He was in general to be holy, and to avoid every thing that was profane (ver. 6.) He was not to marry a Woman of a bad Fame (ver. 7.) nor a Widow (ver. 13, 14.) He was to drink no Wine or strong Drink, when he went into the Tabernacle, (Levit. x. 9.) He was not to uncover his Head or rent his Cloaths (Levit. x. 6.) which last the Jews interpret thus, That it was lawful for the High-Priest to tear the Skirt or lower part of his Garment, thereby to shew his great Concern in Cases that requir'd it, but from the Bozom downwards it was unlawful: Which Interpretation if true, then it doth not necessarily follow that Caiaphas did contrary to the Law in renting his Garments upon occasion of what our Saviour spoke (Mattb. xxvi. 65.)

The High-Priesthood in its first Institution was for Life, provided the High-Priests were not guilty of Crimes that merited Deposition; for we find Solomon depriv'd Abiaiah as being concern'd in treasonable Practices with Adonijah who aspired to the Throne (1 Kings ii. 27.) But from the time that the Jews became subject to the Greeks and Romans, the duration of this venerable Office depended upon the Will of the Princes or Governors.

This Office also at its first Institution was made Hereditary in the Family of Aaron, and descended by Succession to the eldest (Exod. xl. 15.) In latter times it went out of the Family of Aaron, and passing into that of Judas Maccabeus came into a private Levitical Family, as the Reader will see upon a reviwal of the preceding History: And even during the time that it subsisted in the Family of Aaron, it pleas'd God (no doubt for good Reasons and wise Purposes) to set aside the Line of Eleazer (who was the eldest of Aaron's Sons after the death of Nadab and Abihu, Numb.
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Num. iii. 2.) For some Years. For if we can suppose that the divine Decrees are Conditional, upon Obedience to God's Laws, it's reasonable to presume there was some great Offence or other in Eleazer's Family (tho' not recorded in Scripture) which provok'd God to remove it into the Family of Eleazar who was Aaron's youngest Son, and from whom Eli the High-Priest and Judge descended: But because Eli was too negligent to restrain the abominable Practices of his Sons, God threatened to remove the Priesthood from his Family (1 Sam. ii. 35, 36.) which accordingly happened in the Reign of Solomon, who depos'd Abiathar the last of Eli's Line from the Pontificate (as was just now mentioned) and set up Zadok in his stead, whereby the Priesthood return'd again to the Family of Eleazer.

Josephus and other Historians of good Credit have given us the several Names of all the High-Priests, from the first Institution in the Person of Aaron to the Destruction of the Temple and City by Titus, making in all eighty four. It does not appear from what Authorities they take their Accounts, but not above one fourth of the Number is mentioned in Scripture; for the Account we have in 1 Chron. vi. is not a Catalogue of such who had born the Pontifical Office, but only a direct lineal Descent of the Pontifical Family from Aaron to Jozadok the Son of Seraiah, who was High-Priest at the Captivity; for many are in that Pedigree who never were High-Priests, as several are left out that were. The High-Priests of the Family of Eli are Instances of the latter, for they are left out of that Pedigree, tho' they were High-Priests; and those of the true Race, who were excluded by them, are Instances of the former, for they are in it, tho' they never were High-Priests. Besides, during the Minority or some other unqualifying Defect of the right Heir to the High-Priesthood, the next Collateral must have been admitted into the Office, whose Name could not come into the Pedigree there mentioned,
as being only an Account of the Succession from Aaron in a direct Line: And this may be the Reason why we find, that four High-Priests named in Scripture are not in that Pedigree, viz. Jecoiada and Zechariah his Son, who were High-Priests in the Reign of Josiah, and Azariah, who was High-Priest in the Reign of Uzziiah; and lastly Urijah, who was High-Priest in the Reign of Abaz, King of Judah.

There could not be any more than one High-Priest at once; but as his Office was a very weighty Charge, it appears that he had a Deputy under him for the sacred Service of the Temple, call’d by the Jews the Sagan. His Bufines was to supply the Function of the High-Priest in case of Sickness, or that any other Incapacity attended him upon the solemn Day of Expiation, or other Holy Days. This appears to have been very necessary; for as the Succession in the High-Priesthood was Hereditary, it happened sometimes, that the Person who succeeded was but meanly qualified for so high a Trust, and therefore a Man of Learning and Experience was very requisite, both to assist him in the Execution of his Office, and to oversee the inferior Priests in the discharge of theirs. There is indeed no express Institution of this Office by the Law, unless we reckon that such, mentioned in Numb. iii. 32. where Eleazar, during the Life of his Father Aaron, is appointed to be Chief over the Chief of the Levites, and to have the Oversight of them who keep the Charge of the Sanctuary, for by that his Authority appears to be not much inferior to his Father Aaron’s, who was High-Priest at that time; but we have several Instances in Scripture, that such an Office did really take place in the Jewish Republic. Such a one Zephaniah appears to have been, who in two Places of Scripture is call’d the second Priest, in opposition to Seraiah the Chief-Priest (2 Kings xxv. 18. Jer. lii. 24.)

Thus
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Thus also in the time of Absalom's Rebellion under King David, Zadok is mentioned as attending the Ark, and exercising an equal Share of Power with Abiaibar (2 Sam. xv. 35.) and again we have them named together in a short Lift of David's Ministry (Chap. xx. 25.) tho' in reality Abiaibar was in a higher Station, which appears plainly from this, that, when he was remov'd from the High-Priesthood, Zadok, tho' he had stuck fast by the King's Party, and was a main Instrument of setting the Crown upon David's Head, could yet attain no higher Advancement than being put in the room of Abiaibar (1 Kings ii. 35.) whereby that great Office was again translated from the Family of Libamar to that of Eleazer, of which Zadok was (1 Chron. xxiv. 3.) which may also be the Reason why Zadok is generally named first, as being of the elder Branch, besides that he was a Seer (2 Sam. xv. 27.) and in great favour at David's Court, all which might entitle him to the Precedency.

In this sense also Anna and Caiaphas may be understood to be the High-Priests at one time, for so they are call'd by St. Luke (Chap. iii. 2. Acts iv. 6.) Whereas others of the Evangelists mention Caiaphas only as High-Priest, and for that Year only (John xi. 49. and xviii. 13.) pointing at the annual Change made by the Romans; so that Caiaphas, it's probable, was the High-Priest, and Anna his Sagan or Deputy; and tho' the latter is commonly first named, yet that may be, because he was Father-in-law to the other, and having been formerly High-Priest might still retain the Title and Precedency: For it is by no means probable that the Roman Governors (who had taken the Liberty of creating a new High-Priest sometimes every Year) would suffer two to be in that Post at once.

It appeareth also from some Passages in Scripture, that either the High-Priest, or another deputed in his stead (who was call'd the Anointed for the Wars) went with
with the Armies of Israel to the Camp, and carried with him the Ephod and the Breast-plate, therewith to ask Counsel of God by Urim and Thummim in all difficult Emergencies that might happen. Thus Phineas went to the Wars against the Midianites, with the holy Instruments (Numb. xxxi. 6.) And thus we are told that David upon another occasion said to Abiathar the High-Priest (who at this time attended in Person, having fled to David with these holy Instruments) Bring bitter the Ephod (1 Sam. xxxiii. 9.) So that God was pleas’d to allow his being consulted in the Camp, as at other times in the Tabernacle by the Urim and Thummim, the Ephod and the Breast-plate being always upon such Occasions carried along with the High-Priest or his Deputy, in an Ark or Coffer made purposely for that use: We have Instances of consulting God upon such Occasions in David, who by means of the High-Priest or his Deputy asked Counsel of God three several times in the Case of Keilah (1 Sam. xxxiii. 10, 11, 12.) and twice at Ziklag, viz. once on the Pursuit of those who had burnt that City (1 Sam. xxx. 8.) and again on his going thence to Hebron, there to take possession of the Kingdom of Judah on the Death of Saul (2 Sam. ii. 1.) And at every one of these times he had an Answer given him, tho’ it’s certain the Ark of the Covenant was not then present with him.

But in regard there was no Mercy-Seat in the Camp for the Priest or his Deputy to appear before, as in the Tabernacle, it is difficult to resolve how this was done, or in what manner the Oracle from God was receiv’d: The Jews say that a Tent in the Camp was purposely erected for this use, in which a Part was separated by a Veil, in the same manner as the Holy of Holies was in the Tabernacle, and there the High-Priest or his Deputy appear’d before the Veil, as upon the like Occasion in the Tabernacle; and that the Answer was by an audible Voice given from behind it, tho’ no
no Mercy-Seat was there, nor no other Ark but that in which these holy Garments were carried. The Words of Uriah the Hittite plainly refer to this Ark, when he excus'd his not going to his House and lying with his Wife, when pres'd thereto by David who had debauch'd her: The Ark of God, says he, and Israel and Judah abide in Tents, shall I then go into my House to eat and to drink, and to lie with my Wife? (2 Sam. xi. 11.) for it's most likely, that the Ark which he there speaks of, was the Ark or Coffin, in which the Ephod and Breast-plate were put, which the Priest who was sent to the War carried with him; for if this is understood of the Ark of the Covenant, and of the Tent and Tabernacle in which it was kept, what he said would have been a Reason for him never to have eat or drank at home, or lain with his Wife there, for that was always kept in such a Tent or Tabernacle till the Temple of Solomon was built.

That the High-Priest had a considerable Influence in the Administration of civil as well as sacred Affairs, even after the Monarchy took place, is evident from the Restoration of Joash King of Judah, in which Jehoiada the High-Priest was so instrumental (2 Kings xi.) In After-times when the Family of the Maccabees (who were of the Tribe of Levi) came to the High-Priesthood, they assum'd first a princely and then a regal Power, and were solely at the Helm of Government till near the Birth of Christ, of whom it was prophesied (as St. Paul applies it, Heb. vii. 21.) that he should be a Priest for ever after the Order of Melchizedek, that is, both Priest and King, for Melchizedek was King of Salem and Priest of the most high God (Gen. xiv. 18.)
As Aaron was constituted High-Priest, so all his other Sons and their Posterity were appointed Priests of the second Order, and consecrated by Moses having a special Commission from God (Exod. xxix. 4.) And as the first of the House of Aaron was from time to time to succeed to the High-Priest's Office, so the Priesthood was to be supplied out of the rest. Now as the Priesthood was confin'd to the Tribe of Levi, they were oblig'd to prove their Pedigree; and therefore it was that Ezra put some from the Priesthood, who appear'd by their Genealogy to have no Title after searching the publick Registers for that purpose (Ezra ii. 62.) to the end therefore that they might be more regularly install'd and admitted into this Office, the Jewish Writers tell us, that the great Sanbedrim which sat daily took Cognizance of this matter, and admitted or refus'd such Claimants as they saw Cause.

I have already mentioned in the preceding Section, that the Priests were consecrated to their Office, first by Washing, then by Cloathing them with their priestly Garments, and lastly by offering Sacrifices for their own Sins, that thereby they might be rendred more fit to offer for the Sins of others. I have also mentioned the four Vestments appointed to be worn by them in their Ministrations, viz. The Linen-Drawers or Breeches, a Linen-Coat, a Linen-Girdle, and a Linen-Bonnet (Exod. xxviii. 40.) from which thin Attire we may judge of the vast Difference there was betwixt the Climate of Canaan and ours, when without Prejudice to their Health they could bear going in so very thin a Dress, which in other Respects was well adapted for Ease and Cleanliness. We find indeed in the time of Saul, that the Priests are said to wear a Linen
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Linen Ephod (1 Sam. xxii. 18.) But whether this was a distinct Habit from these already mentioned, or only a general Word for their Priestly Garments, is uncertain.

The Conditions requir'd to qualify Priests for their Office, are much the same with these mentioned in the preceding Section concerning the High-Priest; only the Laws relating to the marrying a Virgin or Widow (Levit. xxi. 13, 14.) seem to be restricted to the High-Priest only. To which I shall add that, tho' all corporal Blemishes excluded them from the actual Exercife of the Priesthood, yet such (if rightly descended of the Priestly Line) were to be maintain'd; for after enumerating such Blemishes it's expressly said, 
He shall eat the Bread of his God (Levit. xxii. 22.) and they generally found other Services about the Temple in which these were usually employed.

The Age at which the Priests entred into their Office, appears to have been at first settled by Moses to thirty Years, wherein they were to continue till fifty (Numb. iv. 3.) Our Saviour at his Entrance into the Ministry exactly answered this Type. In David's time this Order was changed, and they were allowed to attend the Service of the Temple as soon as they were twenty (1 Chron. xxiii. 24, 27.) tho' some are of opinion, that they were only Probationers at that Age.

The chief Employment of the Priests consisted in attending upon the Sacrifices and Service of the Temple, that is helping to kill the Victims, if occasion requir'd, in catching the Blood of them, sprinkling it upon the Altar, burning and offering the Sacrifices and other Oblations, and changing the Show-Bread every Sabbath-Day, burning the Incense upon the Golden Altar of Incense, dressing the Lamps, keeping up a perpetual Fire upon the Altar of Burnt-offerings, and taking care of the Vessels of the Tabernacle, most of which are express'd in Numb. iv. 16.

Besides
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Besides this Attendance at the Tabernacle and Temple (which they were oblig’d to in their Turns) they were bound to instruct the People in the Law of God, or as it is express’d in Deut. xxiii. 10. To teach Jacob bis Judgments and Israel bis Law. For this purpose they had Cities assign’d them in all the Corners of the Land, that the People might more easily refer to them, being commanded to ask the Priests concerning the Law (Hag. ii. 11.) for it’s said, The Priests Lips should keep Knowledge; and they should seek the Law at bis Mouth (Mal. ii. 7.) They were also to blest the People, for which a particular Form was given them (Numb. vi. 23.) and which Blessing God promis’d to ratify (ver. 27.) In the times of War they blew the holy Trumpets, as they did also upon solemn Festival Days (Numb. x. 8, 9, 10.)

The Priests being increas’d to a great number in David’s Time, he, to avoid all Confusion in their Attendance, divided them into twenty four Courses, as is recorded in 1 Chron. xxiv. All the Priests in being at that time were descended either from the Family of Eleazer or Ithamar, Aaron’s two Sons, for Nadab and Abihu the other two died without Children (ver. 2.) Those who descended from Eleazer, were, it seems, twice as numerous, as the Priests descended from Ithamar, and therefore there were sixteen Courses of the first, and only eight of the last, which made in all the four and twenty. These Courses had their several Names appropriated to them from the chief Families of the Priests then alive, being Heads of these respective Courses, and which Names these Courses still retain’d in After-times. The Attendance of these twenty four Courses upon their Offices in the Temple, was at first determined by Lot, to prevent all occasion of Complaint, so that thereby it was settled what Course should begin, and the Order in which they were to succeed one another; by which means all the Priests then alive, and their Descendants (who were ranked in the same
same Course with their Predecessors) were oblig'd to
attend the Service of the Temple, according to their
several Courses, and the Order of these as determined
by Lot, one succeeding as another went out, and that
Weekly in their turns, by which every Course attended at
least twice in the Year: And because there were more
Weeks in the Year than forty eight, this occasioned also
a Revolution as to the different Seasons of the Year,
by which means there was less Ground for Complaint,
than perhaps there would have been, had the precise
Season of Attendance been always fix'd.

The first Lot that was drawn had the Name of Je-
obiarib upon it (ver. 7.) so that his Family and these
that were ranked in that Course had the precedence, and
waited on the Service in the first place, which was
esteen'd a great honour; and for this reason Josephus
(who was of the Priestly Race) reckons himself noble,
as being descended of the first Course of the four and
twenty. The eighth Course was call'd Abijah for the
same Reason (ver. 10.) Of this Course was Zachariab
the Father of John the Baptist, as we read in Luke i.
5. Now it's very likely that it is in Allusion to these
four and twenty Classes of Priests, that there is mention
made of four and twenty Elders cloth'd in White,
worshipping before the Throne (Rev. iv. 4, 10.)

Each Course then of these four and twenty had a
chief Head, who represented the Person that first gave
Name to that Course in the Days of David; these are
the Chief Priests so often mentioned in the Gospel, who
(it's likely, being Members of the Great Sanbedrim)
conspir'd with the High-Priest in taking away the
Life of our blessed Lord: And such probably was
Sceva, who is call'd Chief of the Priests (Acts xix.
14.)

Now tho' the ordinary Business of the daily Service
was managed by these only, whose Course it was to
wait on the Service of the Temple, yet upon the three
great Festivals all the Priests, as well as the other Males
in Canaan, were bound to appear before God in the Temple without regard to their Courses; and because the Work was great upon these Occasions, they also officiated in such things as properly belong’d to these Solemnities; and thus we are to understand these words in Deut. xviii. 6, 7, the sense of which being somewhat obscure, I shall give it in the meaning as it’s understood by the best Interpreters. The Levites (by whom are meant the Priests who were of that Tribe, for they only could minster unto God, and the Levites properly so call’d ministr’d unto them) that shall come to the Place which the Lord his God shall choose (viz. at the three solemn Feasts) then be shall minister in the House of the Lord his God as all his Brethren the Levites do (that is, shall be admitted to do any of the Service of the Sanctuary as the other Priests are) they shall have like Portion to eat (meaning that the rest of the Priests who waited there in their due Course, should allow him the same Portion which they themselves had in the extraordinary Sacrifices offered upon these three solemn Festivals) besides that which cometh of the Sale of his Patrimony, that is, excepting a Share in the daily and ordinary Sacrifices, which were peculiarly assigned to them, whose Week of waiting at the Altar it then was, call’d in the Margin of our Bibles, bis Sales by the Fathers, being things fold and appropriated by Moses and Aaron (call’d Fathers) to the particular Priests that offered the Sacrifice, as things fold are to those that buy them; (for example the right Shoulder in the Peace-offerings, Levit. vii. 33,) and which therefore being allotted as a Patrimony to the Priests who serv’d in their weekly Courses, none other were to participate with them in these.

As the Order and Precedency of the four and twenty Courses was at first determin’d by Lot, so at their attendance each particular Priest’s Service was determined by Lot, namely who should assist in killing the Victims, sprinkling the Blood, and laying them on the Altar,
Altar, dressing the Lamps, burning the Incense, &c. Thus it's said that Zaccharias's Lot was to burn Incense (Luke i. 9.) In the time of their Attendance they watch'd in their turns all Night in the Temple (1 Sam. iii. 3.) whence they are call'd the Servants of the Lord, who by night stand in the House of the Lord (Psal. cxxxiv. 1.) It was the constant and usual Custom for each Course to go out, and another to succeed them on the Sabbath-day; but yet we find, that upon the Restoration of Joash to the Kingdom of Judah, Jehoiada the High-Priest kept two Courses in the Temple at the same time; for when one came in, it's said that he did not dismis the other (2 Chron. xxiii. 8.) which was done only upon that special Occasion to strengthen his Pofe, and thereby secure the Peace and the new Establishment of the Government.

In the Division of the Land of Promise the Tribe of Levi had no Share allowed them, except forty eight Cities with their Suburbs (Numb. xxxv. 7.) The Limits of the Suburbs were confin'd to a thousand Cubits beyond the Walls of the City, which serv'd for Out-houses, as Stables, Barns, and perhaps for Gardens of Herbs and Flowers. Beyond this they had two thousand Cubits more for their Pasture, call'd properly the Fields of the Suburbs (Levit. xxv. 34.) So there was in the whole three thousand Cubits round the City; and in this Sense is to be understood Numb. xxxv. 4, 5. by which it's plain, that the word Suburbs there comprehends both the Houses without the Walls, and also the Fields: Of these Cities, the Priests had thirteen for their Share, and all the rest belong'd to the Levites (Josb. xxi. 19.) but tho' the Tribe of Levi had no Portion in Canaan assign'd them in the first Division of it, yet they were not hindred from purchasing Land, Houses, Goods or Cattle out of their own proper Effects. We read that Abiaathar had an Estate of his own at Anatoth, to which Solomon banish'd and confin'd him (1 Kings ii. 26.) and the Prophet Jeremiah,
Jeremias, who was also a Priest, purchas'd a Field of his Uncle's Son in his own Town (Jer. xxxii. 8, 9.)

In this manner therefore were the Priests and Levites provided in an Habitation to dwell in, with other Conveniencies adjoining thereto. As for the Revenue set apart for their Maintenance it was of different kinds, and so wisely ordered by the divine Appointment, that it was in a manner brought to their Hands without their being oblig'd to hunt after the Neccesaries and Conveniencies of Life, and thereby be call'd off and disturb'd by worldly Cares in the Discharge of their sacred Office. This Revenue consisted chiefly in the Tribes, First-fruits, Redemption-money of the First-born, and Sacrifices offered in the Temple; all which, if paid regularly and fairly, without any Deduction or fraudulent Abatement, must needs have amounted to more than the Revenue of any other single Tribe; whereby the Levitical Priesthood lived honourably, and preserv'd their Character from Contempt among the People.

As to the Tribes the Law stands thus: All the Tithe of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, is the Lord's, it is holy unto the Lord; of the Herd or of the Flock, even of whatsoever passeth under the Rod (that is the Shepherd's Crook, meaning under his Care) the tenth shall be holy unto the Lord (Levit. xxvii. 30, 32.) By which it's evident that the Tribes were of three sorts, viz. the Tithe of Corn (call'd the Seed of the Land) the Tithe of Wine and Oil (call'd the fruit of the Tree) and the Tithe of Cattle, whether of the Herd as Calves, or of the Flock as Lambs and Kids; for it was only the young Cattle brought forth every Year, that were tithed; the old ones having been formerly tithed while young, were never tithed a second time: Now from this last-cited Passage it's plain, that God declares an antecedent Right he had in these Tribes, preceding the Mosaic Law,
Law, perhaps founded upon some Directions given to our first Parents, or some of their Descendants; for we see that Abraham pay'd Tithe to Melchizedek the Priest of the most high God (Gen. xiv. 20,) and Jacob vowed the tenth to God (Gen. xxviii. 22.) So that God having reserv'd to himself the tenth of all the Increase as his Portion, and as a kind of Rent due to him as supreme Lord, he afterwards conferr'd and settled it on the Tribe of Levi by a special Donation (Numb. xviii. 21, 24.) whereby that Tribe had as much Right to this, as the other Tribes had to their Land.

From this single Article of Tithe it's evident, that the Tribe of Levi having the tenth Part of all the Increase of Canaan, both of Corn, Trees, and Cattle, there remain'd only nine Parts of the ten to the other twelve Tribes (for so many there were without reckoning that of Levi, see Book I. Chap. i.) and even these nine Parts stood burdened with a second Tithe, as shall be presently mentioned, and with all the Expences of Tillage, Seed, Reaping, &c. whereas the tenth came to the Tribe of Levi free of all Charges; so that they were evidently in a much better State by this Provision, than any of the other Tribes were, tho' the smallest Tribe of all, as will appear by comparing the Account that is given of them in the beginning of Numbers; for there we are told that all the Males of this Tribe from a Month old and upwards, were when numbred but two and twenty thousand (Numb. iii. 39.) whereas in the Tribe of Judah alone there were above threescore and fourteen thousand Men of War (Numb. i. 27.)

But tho' God assign'd these Tribes to the Tribe of Levi for their Maintenance, yet they had not all an equal Share in them, for God himself makes a distribution of these Tribes, by which a certain Proportion of them was allotted to the Family of Aaron (that is to the High Priest and the inferior Priests) and the remainder
minder to the Levites properly so call'd, being the whole other Descendants of Levi, the Family of Aaron excepted. Now as God had a full Right to these Tribes from the beginning by the Reservation already mentioned in Levit. xxvii. 30, 32. and so could dispose of them as he thought fit, yet, that his Title to make this Division might be indisputable, he was pleas'd at the same time that this tenth was settled on the Tribe of Levi, to reserve a Tithe of this tenth Part to be at his own Disposal, which is express'd in these Words, Ye shall offer up an Heave-offering for the Lord, even a tenth Part of the Tithe (Numb. xviii. 26.) the meaning of which is that the Levites (viz. the Tribe or Posterity of Levi, who had a Right to these Tribes) were to confecrate out of them this Proportion, as a sacred Offering by them to the Lord: And now that God is thus vested by this Consecration, in the tenth of all the Tribes receiv'd by the Tribe of Levi from the Children of Israel, he accordingly disposes of his Share to Aaron indeed nominally, without mentioning his Sons (ver. 28.) which has made some conclude, that this was design'd altogether for the use of the High-Priest only; but it appears to have been intended for the whole Family and Descendants of Aaron without distinction, that is, for the High-Priest and all the inferior Priests; for we find that in order to secure the Interest of the Priesthood in general, it was appointed, that a Priest should be with the Levites, when they took the Tribes of the Children of Israel, in order to set aside this tenth Part for the Priests, and which was to be brought up to the Treasure-House belonging to the Temple (Neben. x. 38.) and the Practice (as the generality of the Jews agree) was really such, for, as they inform us, the Application of it was directly made both for the use of the High-Priest and all the other inferior Priests, tho' it's very probable that the High-Priest had a larger Share of it than the rest.

Now
Now as it's evident from what is already mentioned, that the Tribe of Levi had a prodigious advantage beyond any of the other Tribes, so it's as obvious that the Family of Aaron (from whom the Priesthood was descended) had even in this Article of Tithe (without bringing their other Perquisites to Account, in which the rest of Levi's Posterity had no Share) a considerable Advantage of the Levites properly so called. For Levi having three Sons, viz. Gershom, Kobath, and Merari, the Family of Aaron was only a single Family descended from Amram one of the Sons of Kobath: Now it will appear from 1 Chron. vi. that the other Families descended from Kobath (besides that of Aaron's) and these descended from Gershom and Merari in the same degree with Aaron's Family, exceeded in Numbers of Families that of Aaron's by a greater Proportion than nine to one; and yet the Share which Aaron's Family drew of the Levites Tithe, was a full tenth of the whole; such a care had God of those who were peculiarly devoted to his Service, and especially of such who were more immediately employed in divine Ministrations.

There is one thing more with respect to Tithe, which must considerably have increased the Value of that Article of the Priest's Revenue; and that is, if any had a mind to redeem his Tithe by payment of Money rather than the ipsa Corpora, he was at liberty so to do upon payment of the just Estimation, and a fifth Part more (Levit. xxvii. 31.) Now as it is not to be supposed that any who could conveniently pay the Tithe themselves, would go into such a disadvantageous Condition, so it's as little to be presum'd, that such who lived at a distance in foreign Countries, would send the Tithe of their Increase to Canaan, but would rather choose to pay Money with a fifth Part more, agreeable to this Law; for all Jews without Exception were liable in payment of Tithe for their respective Possessions to the Priesthood of Canaan, in
whatever Parts of the World they lived. And what added still more to the value of these Tithe was, that under the Tribe of Land was comprehended, not only the Tribe of Corn, but of all manner of Herbs, such as Mint, Anise, and Cummin; for to the Pharisees understood it, and we find our Saviour does not disallow it (Mat. xxiii. 23.)

Besides this Tithe which all the People were to pay to the Tribe of Levi, out of which the Family of Aaron drew a tenth, as has been said, there was another Tithe which the People were to make of the nine Parts remaining in their Hands, which they were to carry yearly to Jerusalem, either in kind, or in Money, and which was to be applied towards the making Feasts of Charity to the Priests and Levites in the Temple. This is that Tithe which is spoke of in Deut. xiv. 22, &c. only every third Year they were allowed to feast upon it at home, by distributing it among, and entertaining of the Levites and the Poor in their Neighbourhood, as in ver. 28, 29. Some confound this with the former Tithe, but they are plainly a distinct kind, and a second Tithe of what belong’d to the Proprietors, to be applied for the Purposes already mentioned.

The next considerable Article of the Priests Revenue was the First-fruits, which consisted of a Part of the Peoples yearly Increase of several kinds, in order to express their Dependence on God, as the Author of all they enjoyed. The Injunction relating to this is in Exod. xxxiii. 19. The first of the Fruits of thy Land, thou shalt bring unto the House of the Lord thy God. And that they might exactly know what was comprehended under these, they are particularly specified in Exod. xxii. 29, 30. and Deut. xviii. 4. Thou shalt not delay to offer the first of thy ripe Fruits, and of thy Liquors, the First-born of thy Sons shalt thou give unto me, likewise shalt thou do with thine Oxen and with thy Sheep. From which it’s plain, that there were several
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Several things comprehended under the Name of First-fruits, such as the first Corn that was ripe, the First-fruits of Trees in their Plantations, the First-fruits of their Wine and Oil, the First-born of Men and Cattle, and the First-sheave of Sheep.

These were what every private Man was to pay, and were called First-fruits, because first offered at the Temple (that is, paid to the Priests serving there) before any other Part of their Increase was touched, or made use of. Besides which there was the First-fruits offered in the Name of the whole Congregation, which was again of two sorts, first a Sheaf of Barley cut in the beginning of their Harvest (Levit. xxiii. 10, 11.) until this was done and offered to the Lord, none was at liberty to touch any Part of their Crop, and therefore the Jewish Sanhedrim took always care that this should be done timely, to the end no Delay might be given in the reaping of their Harvest. The other sort of First-fruits offered for the whole Congregation, was the two Loaves mentioned in Levit. xxiii. 17. which were not offered till Pentecost, after their Wheat Harvest was reaped. Now these were publick Acknowledgments of God's Goodness made in the Name of the whole Nation, and therefore as they were evidently of no further Value, than as National Testimonies of their Gratitude to God, it was the First-fruits of private Persons, that went to the making up of this Revenue to the Priests, which was so considerable.

Now as these First-fruits of private Persons were appointed to be offered up to the Lord, this signified the vesting him with the full Property of these; and accordingly God becoming thereby full Proprietor, transmits his Right in favour of Aaron's Family and the Priesthood descended from them; for it's said, The First-fruits of them which they shall offer unto the Lord, them have I given unto thee (Numb. xviii. 12.) The Priests therefore having their Right to these First-fruits thus fully established, until these were paid, all the rest
rest of their Stock was reckoned unclean and unholy; but after Payment all was reckoned Holy; to which St. Paul alludes (Rom. xi. 16.) if the First-fruit be holy, the Lump is also holy: And this was the strongest Obligation on the Jews, to deal fairly in this matter.

In order therefore to understand the several Particulars comprehended under the general Name of First-fruits, and to form some Notion of their Extent and Value, it’s fit to know that with respect to the Fruits of the Ground, that is Corn, Fruits of Trees, Wine, Oil and the Fleece of Sheep, the Scripture nowhere determines the precise Quantity or Value of these; all this was entirely regulated by Custom. It was always (as the Jewish Writers affirm) betwixt the fortieth and sixtieth Part of the total Value of the Stock, in it’s kind. The most liberal and richest of the People gave the fortieth Part of their yearly Increase in these, others the fiftieth, and the Poorest the sixtieth part; from whence it’s evident that Canaan being a Country exceeding fruitful, this single Article, if fairly paid, must necessarily have arisen to a prodigious Value.

As to the First-fruits of Men (call’d the First-born) and the First-fruits of Cattle (call’d Firstlings) the Value of these was more determinate: For as to the first-born Males, God having been pleas’d to accept of the Tribe of Levi in the place of them (as was formerly mentioned) he allowed the first-born Males to be redeemed for five Shekels (Numb. xviii. 16.) which is about twelve Shillings and six Pence of our Money. And as to the Firstlings of Cattle, either they were unclean Creatures which could not be sacrificed (as the Firstling of an Aif) and then they were to be redeemed at the same Price of five Shekels (Numb. xviii. 15.) And if not worth that, to be kill’d; or if they were clean Creatures, as a Calf, Lamb, or Kid, they were not to be redeem’d but offered in Sacrifice, in which Case the fat only was burnt, and the whole Body of the
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the Beast became entirely the Priests (Numb. xviii. 17, 18.) From which it's evident that this Redemption Money and the Carcase of the Beast sacrificed, would turn to a vast Account, both in Money, and with respect to the Maintenance of their Families.

Over and above all these Advantages, they had a considerable Share in all the Sacrifices offered at the Temple, as I had occasion formerly to observe under the Title of Sacrifices; so that these with the Tithes, First-fruits, and Redemption-money, were a certain and substantial Revenue belonging to the Priesthood. Besides all which they had several other casual Perquisites, which arose from Donations of all kinds, whether such as were the Consequence of Vows, or of Free-will-offerings; so that according to the Computation of some, they enjoyed near a fifth Part of all the Revenue of Canaan.

To conclude this Section, let it be observed, that the Priesthood being by the Law inseparable from the Tribe of Levi, when the Law came to be abolished by Christ, that Qualification vanished along with it. This St. Paul expressly asserts and explains in his Epistle to the Hebrews, Chap. vii. where he says, That Christ having changed the Priesthood must of necessity have made a Change of the Law also; for it is evident (says he) that our Lord sprang out of Judah, of which Tribe Moses spake nothing concerning the Priesthood.

SECTION III.

Of the Levites, and other inferior Officers about the Temple.

GOD having appropriated the Priesthood to Aaron and his Sons, who were Descendants of Kohath one of Levi's three Sons, he distributed the rest of the sacred
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Sacred Offices about the Tabernacle and Temple to the Remainder of the Sons of Levi, viz. to the other Descendants of Kohath, and to the Descendants of Gershom and Merari, so that the very Children of Moses, the Brother of Aaron, were no more than common Levites and had no Share in the Priesthood. The Levites therefore in the proper and ordinary Signification were so called, only by way of Distinction from the Priests of Aaron’s Family, for even these were Levites in a large Sense, as well as the other, being all Descendants of Levi, and belonging to that Tribe.

Their principal Office was to wait upon the Priests, and be attending to them in the Service of the Tabernacle and Temple; so that they were properly the Ministers and Servants of the Priests, and obliged to obey their Orders (Numb. iii. 9. 1 Chron. xxiii. 28.) But the particular Duties incumbent upon them were different in the time of Moses, while the Israelites were in the Wilderness, from what it was afterwards in the Days of David and Solomon. In the Wilderness the Tabernacle was always in a movable Condition as well as the Israelites; and at that time the chief Bufines of the Levites was, when the Israelites journeyed to take down the Tabernacle, to carry it about as the Host removed, to take care of all the Instruments and sacred Vessels belonging to it, and when the Army pitched to let them up again. Aaron, it’s true, and his Sons the Priests were to take the Ark of the Covenant, the Table of Shew-bread, the Candlestick, the Altar of Incense, and the Altar of Burnt-offerings, with all the Utensils belonging thereto, and to cover them up severally with Decency and Care, in the manner as prescrib’d, Numb. iv. 5—15. But then all these were to be born and carried by the Levites, in the doing of which the Priests were to appoint every one of the Levites to his Service and his Burden, ver. 19.

For
For the better understanding of which it should be obser'd, that the Israelitish Camp was never to move until the Cloud (which was the Token of the divine Presence) was taken up and remov'd from off the Tabernacle (Exod. xl. 36, 37. Numb. x. 11.) So that when the Cloud rested upon the Tabernacle, and the Glory of the Lord filled the House, none but Aaron might enter into the most holy Place, where the Ark was, and that but one Day in the Year. But in their Journeyings the Glory of the Lord, which made that Place so holy, being for the present remov'd in the Cloud, when it was taken up from the Tabernacle, not only Aaron, but his Sons the Priests might go into the most holy Place without any Irreverence, and cover the Ark according to the Directions given by God.

For the more regular Performance of the several Carriages belonging to the Tabernacle, the whole Business was divided between the Kophathites, the Gersbonites and the Merarites. The first were principally concern'd in carrying the Ark and sacred Vessels belonging to the Tabernacle under the Conduct of Eleazar the Priest (Numb. iv. 15,) which being the most honourable Employment was given to them, out of Respect, no doubt, to Moses, who was descended of this Family. The Gersbonites and Merarites under the Direction of Ithamar, had the Burden and Charge of every thing else belonging to the Tabernacle, as the Coverings, Hangings, Woodwork, Cords, Pins, &c. ver. 24—34. Now when the Israelites were encamped, these three Families of Levites were to pitch their Tents, round three Sides of the Tabernacle, and Moses and Aaron with their Sons round the fourth Quarter; by which means they were so dispos'd, as to be each of them as near as conveniently they could to their respective Charges. This was the Office of the Levites in Moses's Time.
Afterwards when the Israelites were settled in the promised Land, this Employment of the Levites in carrying the Tabernacle and its Utensils, was at an end; and therefore David and Solomon appointed them new Offices. They were chiefly indeed employed about the Service of the Temple, but during their Recells while they did not attend there, they were dispers'd through the whole Country, and employed in the Service of the State, as well as of the Church. We find David made six Thousand of them Officers and Judges (1 Chron. xxiii. 4.) where by the word Officers we are not to understand any Military, but a Civil Employment; and tho' in this Sense it commonly signifies Persons of an inferior kind, employed in executing the Sentences of the Judges in their Judicatures, yet here the word Officers being placed before Judges, seems to denote Men of greater Authority, perhaps Governors, or such as we now-a-days call Justices of the Peace, who in their several Counties have a superior Power in what relates to the Peace and good Order of the Country. They also took care to instruct the People where they resided in the Mosaic Law, by expounding the several Parts of it; and the Jews say they kept the publick Records and Genealogies of the several Tribes.

In their Business about the Temple, some of the Chief amongst them had the Charge of the Treasures of the Temple (1 Chron. xxvi. 20.) Others of a lower Rank were to prepare the Shew-bread and unleavened Cakes, with a just Quantity of Flour for the Morning and Evening Service (1 Chron. xxiii. 29.) From which Text it appears also that they had in their Custody within the Sanctuary the original Standard for Weights and Measures, liquid and dry, according to which every thing of this kind was to be regulated. Hence it is we read often in Scripture of the Shekel of the Sanctuary, not that there were two sorts of Shekels, one Sacred and another Civil, but because Weights
Weights and Measures being reckoned inter sacra, were kept in the Sanctuary, and so they were in the Temples of the Pagans, and afterwards in Christian Churches, as appears by Justinian's Novels (Nov. 128. Cap. 15.)

In the Temple-service many of the Levites were employed as Porters to guard the Gates and Passages into the Temple (1 Chron. ix. 17.) Others were more honourably employed as Singers in the Temple, and were to stand every Morning to thank and praise the Lord, and likewise at Even (1 Chron. xxiii. 30.) And this we find they did in a very solemn manner at the Dedication of the Temple (2 Chron. v. 12, 13.) The whole Body of the Levites in David's Time was eight and thirty thousand from thirty Years old and upwards (1 Chron. xxiii. 3.) of which he appointed four and twenty Thousand to attend the constant Duty and Work of the Temple; and these being divided as the Priests were into four and twenty Courses, (as appears from 1 Chron. xxiii. 24. and 2 Chron. xxxi. 17.) here was a Thousand for each Week. Six Thousand again were to be Officers and Judges, as was already mentioned, four Thousand for Porters, and four Thousand for Singers (1 Chron. xxiii. 4, 5.) The four and twenty Courses of Singers are mentioned in 1 Chron. xxv. 8—31. And of the Porters in the succeeding Chapter. This Disposition of them was afterwards confirmed by Solomon when the Temple was finished (2 Chron. viii. 14.) And all these had their Chiefs or Overseers as well as the Priests (Ezra viii. 29.)

The Duty of the Porters was not only to be a Military Guard upon the Temple, but to take care that no Person who was unclean or uncircumcised might enter the Court of the Israelites (2 Chron. xxiii. 19.) And however mean their Employment was, yet it was the pious Desire of David, rather to be a Doorkeeper in the House of God, than to dwell in the Tents of Sin (Psal. lxxxiv. 10.) The Order of Singers was instituted
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instituted by David, and it appears that the whole Book of Psalms was compos'd for this kind of Devotion. David (who had the greatest hand in composing most of them) directed many of them to the chief Musician (who had the Oversight of the Singers) for this very purpose that they might be used in the Service of the House of God. And we have an Instance where it's said, That David delivered this Psalm to thank the Lord into the band of Asaph and his Brethren (1 Chron. xvi. 7.) The principal Persons of this Order, and who had the Super-intendency over all the rest, were Heman and Asaph of the Line of Gershon, and Jedutun of the Line of Merari, of whom we have an account in 1 Chron. xxv.

Moses in the Service of the Tabernacle did not appoint the Use of any Musical Instruments, only he caus'd some Trumpets to be made, which upon solemn Occasions were to be founded, at the time when the Burnt-offerings and Peace-offerings were upon the Altar (Numb. x. 10.) But David, by the Advice of the Prophets Gad and Nathan, introduced several kinds of Musick into the Service of the Temple, as a thing highly conducive to inspire People with Respect, with Joy and with Affection for the Solemnities and Assemblies of Religion (2 Chron. xxix. 25. 1 Chron. xxiii. 5. and xxv. 1.) In the first of which cited Passages it's observable, that the Institution of Musick in religious Assemblies is not a matter of humane Invention, but what was ordain'd by God, and has the Sanction and Authority of his Prophets to confirm it: The words are, For so was the Commandment of the Lord by the Prophets. As this therefore was establish'd by David (a Person, with respect to his Zeal for the true Religion, said to be, after God's own Heart) it can scarcely be called a Mosaical Institution, or upon that Account suppos'd to have been only Temporary or Typical, and to have receiv'd its Completion in, and been abolished by the Gospel. And we find that even
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Even after the Gospel had taken place, St. John says, that he heard the voice of Harpers, harping with their Harps in Heaven, and singing as it were a new Song before the Throne of God (Rev. xiv. 2.) Decency therefore seems to require, that in Churches where only Singing is used, that part of divine Worship should at least be so far regulated, as to prevent the extravagant Out-breakings of such, who are ready to discompose even the Melody of the Heart, in which the chief Part of that heavenly Devotion consists; towards the advancing of which, a well regulated Tune, conducted by skilful Assistants in the Congregation, and joint'd with a proper Version of the Psalms, would in my Opinion greatly contribute.

The Instruments of Music which the Levites made use of in the Service of the Temple, were the Psalter, the Harp, and the Cymbal mentioned in 1 Chron. xvi. 5. and xxv. 1. for the Trumpets seem to have been chiefly us'd by the Priests. The Psalter and Harp were both of them stringed Instruments; the last having only ten Strings is frequently mentioned by David, when he speaks of praising God on a ten-stringed Instrument. He himself was so dextrous at playing on the Harp, that we find him frequently employed by Saul for that Purpose (1 Sam. xvi. 23.) The Cymbal seems neither to have been a Wind or String Instrument, but some broad Instrument of Brass, whereon their Music was perform'd by beating on it, to which the Apostle alludes (1 Cor. xiii. 1.) Among the other Songs in the Temple, the Levites were wont always on the Sabbath-day to sing the two Songs of Moses recorded in Exod. xv. and Deut. xxxii. which helps to illustrate that Passage in Rev. xv. 3. where the Saints are said to sing the Song of Moses the Servant of God, because they were now come to their everlasting Sabbath of Rest.

It was not Birth alone which gave the Levites a Title to officiate, they were oblig'd also to receive a fort
sort of Consecration, which consisted chiefly in sprinkling them with Water, in washing, and in offering Sacrifices (Numb. viii. 6, 7, 8.) The usual Age, at which the Levites were to enter to their Office, was at five and twenty Years, and so to continue till fifty (Numb. viii. 24, 25.) But there was a particular Precept which restrain’d the Kohathites (one of the three Branches) from being employed to carry the holy things belonging to the Sanctuary, till they were of the Age of thirty (Numb. iv. 30.) probably, because these being the most valuable and important of all the Moveables belonging to the Tabernacle, requir’d therefore Persons of greater Experience and Strength. Afterwards when David new-moulded the Constitution of the Levites, he (by the same Authority which empower’d him to give Directions about the Building and Situation of the House of God) order’d that for the future the Levites should be admitted at the Age of twenty Years (1 Chron. xxiii. 24.) What relates to the Revenue has already been mentioned in the preceding Section; and as for their Garb, it does not appear by the first Institution of the Levites that they had any peculiar Habit in the Ceremonies of Religion, by which they were distinguish’d from other Israelites.

None of the Levites of what Degree or Order soever, had any Right to sacrifice, for that was the proper Duty of the Priests only: The Levites indeed were to be assistin to the Priests in killing and fleing the Sacrifices, and during the time they were offered up, to sing Praises to God: And in this sense the two Passages in 1 Chron. xxiii. 31. and 2 Chron. xxxi. 2. are commonly understood; neither had they any Title to burn Incense to the Lord; and tho’ the Speech of Hezekiah (mentioned in 2 Chron. xxix. particularly ver. 11.) seems to imply otherwise, yet we ought to consider that he is speaking there to the Priests as well as to the Levites, and so the Rule of singula singulis applicanda ought to take place. It was upon account of their
their aspiring to the Priest's Office in this Particular of burning Incense, that Korab and his Company (who were Levites) were miraculously destroyed, and their Censers ordered to be beaten into broad Plates, and fix'd upon the Altar, to be everlasting Monuments of their presumptuous Sacriilege, and a Caution to all the Children of Israel, that none presume to offer Incense before the Lord, but the Seed of Aaron, who alone were commissioned to the Priestly Office.

As the Priests had the Levites under them, so had the Levites also others under them, call'd Netbenims, whose Business it was to carry the Water and Wood, that was wanted in the Temple for the use of the Sacrifices, and to do other laborious Services there. They were not originally of Hebrew Descent, but are supposed to be chiefly the Posterity of the Gibeonites, who for their fraudulent Stratagem in imposing upon Joshua and the Hebrew Princes (Josh. ix. 3—-27.) were condemn'd to this Employment, which was a sort of honourable Servitude. We read in Ezra, that the Netbenims were devoted by David and the other Princes to the Service of the Temple (Ezra viii. 20.) and they are call'd the Children of Solomon's Servants (Ezra ii. 58.) being probably a Mixture of the Race of the Gibeonites, and some of the Remains of the Canaanites, whom Solomon constrain'd to several Servitudes (1 Kings ix. 20, 21.) They had a particular Place in Jerusalem where they dwelt, called Ophel, for the Conveniency of being near to the Service of the Temple (Nehem. iii. 26.)

There was (as the Jewish Writers inform us) another sort of Officers employed about the Temple, call'd Stationary Men, a Title indeed unknown in Scripture, but sufficiently warranted by the several Injunctions of the Law, appointing the Sacrificer to lay his Hands on the Head of the Victim, in token of his transferring the Guilt of his Sin upon the Creature that was to be offered. Now where Sacrifices were offered up for the whole
whole Congregation of Israel, the stationary Men per-
form'd this Office in their Name, or in the Name of
private Persons, where Sickness or any other Impédi-
ment hindred the doing it themselves.

SECTION IV.

Of the Prophets.

The Priests and Levites were the ordinary and
standing Ministry in the Jewish Church; but be-
sides these God was pleas'd from time to time to raisè
up extraordinary Persons to whom he reveal'd himself
in a signal manner, and who were endued with many
excellent Accomplishments, particularly with a pro-
phetic Spirit, that they might be the better qualified
to inform the People of their Duty, to reprove them
for their Sins, to foretel Events to come, and there-
by prepare them for the Coming of the Messiahu So
that by Prophets is not always meant such as foretold
future Events, but many times such only as, in preach-
ing the Word of God, had an extraordinary Gift of ex-
pounding and interpreting the Scriptures, in which sense
it is chiefly uèd in the New-Testament (Mat. x. 41.)
Sometimes the Word Prophet signifies no more than
Persons of extraordinary Piety, to whom God vouch-
safèd to reveal himself in an extraordinary manner; in
which sense Abraham is call'd a Prophet (Gen. xx. 7.)
And Moses of whom it's said, That there arose not a
Prophet since in Israel like unto Moses, whom the Lord
knew face to face (Deut. xxxiv. 10.) Sometimes also
it signifies Persons eminently distincth'd for their
Prudence in the Management of publick Affairs. Thus
it's said of the seventy Elders, whom God appointed
as Assistants to Moses in the Government, and to whom
he gave a Portion of the Spirit that was upon him, that
the Spirit rested upon them, and they ceased not pro-
phesying.
pbesying (Num. xi. 25.) that is, the Gift of Government was continued with them.

By pbesying is also understood in Scripture the singing Praises to God, especially when done by musical Instruments, which has a natural Tendency to compose the Mind, and make it apt to receive soft and good Impressions. In this sense Miriam the Sister of Aaron is call’d a Propbete, and is said to use a Timbrel in the Praises of God (Exod. xv. 20.) Jeduthun is said to pbesy with a Harp, and to give thanks and Praises to the Lord (1 Chron. xxv. 3.) and we find that, among the other Tokens given by Samuel to Saul, in order to convince him that he should be King of Israel, he tells him, that he should meet a Company of Prophets with a Psalter, &c. before them, and they shall pbesy, and that he should pbesy with them (1 Sam. x. 5, 6.) that is, join with them in singing the Praises of God. In this sense some think that Saul’s Messengers were compell’d to pbesy, and at length he himself (1 Sam. xix. 20, 21, 23, 24.) whereby God, by over-ruling his Will, taught him the Vanity of his Designs against David, and thereby gave David an opportunity of escaping. In like manner it’s said of Saul, that the evil Spirit from God came upon Saul, and be pbesied in the midst of the House (1 Sam. xviii. 10.) which may relate either to his singing some divine Songs that David might suspect the least Danger from him, or may denote his using such Actions, Motions and Distortions, as Prophets in their Inspirations were wont to express.

The Word Prophet however is most commonly taken in Scripture for such Persons whom God in an extraordinary manner enabled to foretell things to come, to threaten Judgments upon particular Persons or Nations for their Sins, to encourage and comfort the Penitent, and by such Methods to augment their Happiness when virtuous and good, and to prevent their falling into Despair, when they were punish’d and humbled for
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for their Transgressions. With respect to these chiefly it’s often said in the Old-Testament, that the Word of the Lord, the Vision of the Lord, and the Burden of the Lord, came to such a Prophet; which last Expression regards chiefly the Judgments denounced by them, as being of a burdensome or grievous Nature: Such Prophets are sometimes call’d Men of God, Angels, and Messengers of God, as bearing his Commission (Judg. xiii. 6. 1 Kings xiii.) sometimes Seers (1 Chron. ix. 22. and xxi. 9.) as having the Gift of foreseeing future Events.

Before the Law took place, and probably from the very first Beginning of the World, there were Persons blest with this prophetick Spirit. Isaac and Jacob both prophesied concerning the future State of their Children, as did Joseph to his Brethren concerning their Deliverance out of the Land of Egypt: But whatever Revelations God might impart to some pious Persons privately, there was none publickly acknowledg’d for Prophets, to whom the People might resort to know the Mind of God, until the time of the Judges; for it’s said, that in those Days the Word of the Lord was precious, there was no open Vision (1 Sam. iii. 1.) at that time we read of Deborah the Wife of Lapidoth, a Prophetess who judged Israel, and to whom the Children of Israel came up for Judgment (Judg. iv. 4, 5.) And it’s said about this time, that the Lord sent a Prophet unto the Children of Israel (Judg. vi. 8.) And a Man of God is said to be sent to Eli (1 Sam. ii. 27.) Soon after which Samuel grew up, and became a very extraordinary Prophet, of whom it’s said, that all Israel from Dan even to Beersheba knew that Samuel was establisht’d to be a Prophet of the Lord (1 Sam. iii. 20.)

From Samuel’s time to the Captivity there appears to have been a constant and plentiful Supply of Prophets. Some there are in this Interval, of whom no prophetical Writings are extant, others whose Prophecies having providentially escap’d the Wreck of Time, do
do now make a Part of our Holy Bible. The most remarkable of the first Sort are these following; Nathan, who was sent from God to denounce his Judgments against David in the Affair of Bathsheba (2 Sam. xii. 5.) and afterwards alifted at the Coronation of Solomon (1 Kings i. 32, &c.) He wrote a Book of the Acts of Solomon which is now lost (2 Chron. ix. 29.) Next, we read of Gad, who is call'd David's Seer, and who was sent to reprove him for numbring the People, and gave him the choice of three Punishments, the Famine, the Sword, and the Pestilence, and afterwards ordered him to rear an Altar in the Threshing-floor of Araunah the Jebusite (2 Sam. xxiv.) His and Nathan's Books are referr'd to for the Acts of David (1 Chron. xxix. 29.)

Afterwards we read of Abijah the Shilonite in the Reign of Solomon, whom the Lord sent to stir up Jeroboam to usurp the Kingdom of Israel, because Solomon had been seduced to Idolatry by his Heathenish Wives (1 Kings xi. 29.) He also wrote a Book in which the Acts of Solomon were recorded (2 Chron. ix. 29.) Iddo the Seer liv'd about this time, who wrote also some Visions relating to Solomon, as is mentioned in the same Verse. After Solomon's Death we find, that Shemaiah the Prophet is sent with a Message from God to Rehoboam King of Judah (2 Chron. xii. 5.) He is also said to have written a Book, ver. 15. Sometime after mention is made of Azariah, who was sent with a Message to Asa King of Judah (2 Chron. xv. 1, 2, &c.) to whom not long after Hanani the Seer is sent with an unwelcome Declaration, for which he is put in Prison (2 Chron. xvi. 7.) Jechu the Son of Hanani is also mentioned as such (2 Chron. xix. 2.) as is Micajah (Chap. xviii. 7.) Jabaziel (Chap. xx. 14.) and Eliezer (ver. 37.) but the most remarkable in all this Class were the Prophets Elijah and Elisha, of whom more particular notice shall be taken by and by.

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There were also Women sometimes honoured with this divine Gift. I have already mentioned Deborah, besides whom there was Huldah the Prophetess, who was so famous in those Days, that Hilkiah the High-Priest and other principal Men were sent to consult her by Orders from Jotham King of Judah (2 Kings xxii. 12, 13, 14.) The Virgin whom Iesiah took to Wife, is by him called a Prophetess (Isa. viii. 3.) After the Return from the Captivity of Babylon we read of the Prophetess Noadiah (Nebem. vii. 14.) and in the New Testament we have mention made of Anna a Prophetess (Luke ii. 36.) But all these were doubtless rais’d up by God upon extraordinary Occasions, for ordinarily Women ought not to pretend to the Exercise of any Ministerial Function in the Church (1 Cor. xiv. 34. 1 Tim. ii. 11, 12.)

The Prophets, whose Writings make so considerable a Part of our Bible in the Order as they are placed, are (besides Moses and David, who by some are thought to have been endued with a prophetick Spirit) Samuel, Jsaiah, Jeereiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These and all the aforesaid Prophets were sent by God to the Kings and People of Israel and Judah, to instruct them in their Duty, and to forewarn them of those Judgments, which afterwards befell them for their Sins, but all was for no Purpose. It's computed, that it was about fourscore Years, from the time that the first of these Prophets were sent to foretell the Destruction of the Kingdom of Israel, and about two hundred Years before the Captivity of Babylon; so merciful and patient was God, and yet so just in punishing Sin, when it still offended.

That there was to be a Succession of Prophets after Moses, is very plain not only from the Rules which God has prescribed by the Law for the Trial of them (Deut. xviii. 21, 22.) but from that express Promise
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Promis likewise which Moses made to the People, *A Prophet will the Lord thy God raise up to thee of thy Brethren like unto me, unto him shalt thou hearken,* (Deut. xviii. 15.) for tho' the Words in their full and compleat Sense relate to Christ who is the great Prophet of the Church, yet whoever attends to the main Scope of them as pointed out in the Context, will easily perceive that their immediate Aspect is towards an Order of Prophets who should succeed Moses, to instruct the People in the spiritual Sense and true Obligation of the Law, and to make such further Discoveries of the Almighty's Will, as he from time to time should give them Commission to do.

To this purpose there were Schools of the Prophets erected in many Places, where Scholars were educated and train'd up in Religion and Piety, in expounding the Law, and in such Studies as might best qualify them for the Lord's bestowing a prophetick Spirit on them. These were the Companies of the Prophets, of whom Samuel spake when he said to Saul, that he should meet a Company of Prophets coming down from the High-place, &c. (1 Sam. x. 5, 10.) and such were the fifty Men, who stood afar off to view Elijah and Elisha as they pass'd Jordan (2 Kings ii. 7.) We are told that there was one of these Schools at Bethel (2 Kings ii. 3.) so gracious was God that even in that Place where Jeroboam's Golden calves were worshipped, he did not wholly forsoke the Israelites, but as a Testimony of his Love to an Apostate People, erected those Seminaries among them, in order to recover them from their Idolatry. These Scholars were call'd the Sons of the Prophets, as in the last-cited Place, and their Masters or Instructors were called Fathers (ver. 12.) Such another School of the Prophets was at Jericho (ver. 5.) and it's probable there was another at Mount Carmel, and in several Places of Samaria, to which Elisha retired, after that Elijah was translated to Heaven (2 Kings ii. 25.) And it's very likely
also, that Najoth, in the Suburbs of Ramah, was another College of these Prophets, for such Places had in those times obtain'd the Privilege of a Sanctuary, and thither we find that David retir'd to avoid the Fury of Saul. (1 Sam. xix. 18.)

When these Schools of the Prophets were at first instituted, it is nowhere told us in Scripture; but as the first mention we find of them is in Samuel's time, we can hardly suppose they were of a much older date; and no doubt his Reputation drew to him a great number of Persons in order to be his Disciples. This Institution seems to have taken its Rise from the bad Degeneracy of the Priesthood in those Days; for it appears from the forecited Places that they were generally erected in the Cities where the Priests and Levites dwelt, and which being dispers'd up and down in the Tribes of Israel, lay most convenient for the Instruction of the People.

We must not however conclude from hence, that Prophecy was a Science to be learned by Study, and that this Study contributed to make Prophets. It was the divine Call to this sacred Office that made one a Prophet, and the chief Design of these Schools was, only to prepare their Scholars by a quiet Retirement from the Hurry of the World, and by a pious Education in the Law of God, for the Infusion of the Holy Spirit, whenever God should vouchsafe them such a Favour, or make use of them upon any proper Emergency. In these Schools their Understanding and natural Parts were advanc'd, and by previous Exercises they became qualified for the Reception of the Spirit of Prophecy; and here it was they were instructed in the sacred Art of Psalmody, or (as the Scripture calls it, 1 Chron. xxv. 1, 7.) in prophesying with Harps, with Psalteries and Cymbals; so that these Colleges were Seminaries of Divine Knowledge, and Nurseries of the Race of Prophets, which succeeded from Samuel to the time of Malachi.
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It is very probable that these Scholars, or Sons of the Prophets, especially those of them that were of more advance'd Knowledge in the Law of God, were such Ministers to the Prophets, as the Evangelists were to the Apostles, whom the Prophets sent to publish their Prophecies and Instructions to the People, where they could not go themselves, of which there was great need in these idolatrous Times. This appears to have been the Business of the hundred Prophets, whom Obadiah conceal'd in a Cave, and there sustain'd them with Necessaries (1 Kings xviii. 4.) For we can hardly imagine that all these were Men actually in-spir'd, and invested with a prophetick Character, but such only who being Candidates for the Office, were employed by them in publishing their Prophecies, and instructing the People. These and the Schools in which they were educated, wicked Jezebel endeavoured to destroy, looking on them as Enemies to her Idolatry; and therefore greater was the Piety and Courage of Obadiah, in rescuing so many Victims from the Hands of this furious and enraged Woman.

Out of these Seminaries or Schools of the Prophets, God usually made choice of such as he design'd to employ in the prophetical Office, tho' he did not strictly tie himself up to this Method; for sometimes he call'd one from the Court as he did Isaiah, sometimes one from the Herds as he did Amos, sometimes one from the Plough as he did Elisha, and without further Commission, bade them go and prophesy to the House of Israel. Nor does it appear that there were any Ceremonies of Initiation us'd, when a Prophet first entred upon his Office; for the divine Call was a sufficient Warrant, and this was abundantly made known by the Inspiration and Impulse of the Spirit of God, of which I shall speak more particularly in the following Section concerning the Methods of divine Revelation.
As the Law of Moses which the Prophets were sent to enforce, had been sufficiently confirmed by Miracles, and as the Prophets were a standing Order of Men, to which the People were well accustomed, they were inclined enough to believe them without any miraculous Testimony, and therefore there was no absolute Necessity of enduing them with such a Supernatural Power. It pleased God however upon all necessary Occasions, and especially when employed upon great and important Messages to Persons, who either believed not the God of Israel, or had revolted from his Service, to accompany his Prophets with this Power, in order to be as it were the Credentials of their Commission: For not to mention the many Miracles wrought by Moses in Egypt, we see that upon the Defection of the ten Tribes, when the Golden Calves were set up in Dan and Bethel, in opposition to the Worship of God at Jerusalem, the Prophet, who was sent to denounce God's Anger against such Procedure, was enabled by a Word's speaking to rend the Altar, and both to wither and restore again Jeroboam's Hand (1 Kings xiii. 1—7.) In the famous Controversy betwixt the Priests of Baal and Elijah, the Prophet was impowered to call for Fire down from Heaven, which confounded his Sacrifice, and gain'd him the Victory over his Adversaries (1 Kings xviii.) And to convince Naaman the Syrian that the God of Israel was the true God, Eliza was directed to cure him of his Leprosy by the simple Prescription of Dipping himself in the River Jordan (2 Kings xv.) Other Miracles are also recorded to have been done by them upon Occasions of less Importance, such as the wonderful Increase by Elijah of the Widow's Meal and Oil (1 Kings xvii. 14, 15, 16.) The restoring her Child to Life after he was dead, ver. 21, 22, 23. His calling for Fire from Heaven twice, and destroying a Captain and fifty Men, sent by Abaziah to seize him (2 Kings 1.) Eliza's causing Iron
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Eun to swim, and his smiting the King of Syria's Army with Blindness (2 Kings vi.)

And thus their Predicting of Events, which were in themselves of a very uncertain Contingency, and their performing Works of a very supernatural kind, in Confirmation of their Prophecies and Doctrine, did sufficiently distinguish these Prophets sent by God from others that were false Prophets and had no such Commission. For since Prophecies and Miracles require a divine Power, the Man who does these, and does them fairly without fraud or collusion, must certainly be a Prophet sent by God, otherwise we must be reduced to the necessity of allowing, that God may sometimes employ his Power for the Confirmation of a Falshood, and set the broad Seal of Heaven, as it were, to a Lie, which is confounding the Notions we have of him, and inverting all his Attributes: And if with these miraculous Gifts we join the Excellency of their Doctrine, the Purity of their Lives, and that inward Piety and real Holiness, which they had always in view to promote, it plainly demonstrates they could have their Commission from none but God. What can be more agreeable to the Divine Mercy and Goodness, than those earnest Calls and Invocations to Repentance, Turn ye, turn ye from your evil ways, for why will you die, O house of Israel (Ezek. xxxiii. 11.) With what tender strains of Grief does the mournful Prophet wet his Bed, when he reflects on the Sins of the People, and the Judgments which were likely to attend them, Ob, says he, that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for the Slain of the Daughter of my People (Jer. ix. 1.) Can there possibly be any Discovery of such importance to the World, as that of the Birth and high Character of its Saviour, and of his Death and Punishment in our room (Isa. liii.) and the happy Effects of Peace which his Religion would produce, express'd in that beautiful Allegory, of the Wolf's dwelling...
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ling with the Lamb, and the Leopard with the Kid (Isa. xi. 6.)

The Signs then to distinguish a true Prophet from a falfe one, were chiefly these; Firſt, By his Doctrine, that he endeavoured to preverte the People in the Worship of the true God, and did not draw them off to Idolatry (Deut. xiii. 1, 2, 3.) Secondly, By working some Miracles in confirmation of his Doctrine. Thus the Pharifees demanded of Christ a Sign from Heaven (Mat. xvi. 1.) Thirdly, By his Predictions being fulfiler'd (Deut. xviii. 22.) Thus Samuel was established a Prophet of the Lord, for it's faid, that God let none of his words fall to the ground (1 Sam. iii. 19.) But of this laft there are two Exceptions, the one is when the Prophecy was conditional only, as in the Case of the Ninivites, for tho' they were not destroyed, yet Jonab was neverthelesſ a true Prophet, because they repented, and his Prediction was conditional, except they did repent. The other Exception was, when the Prophecies reached far beyond the time of the Prophets, as that of Isaiab concerning Cyrus, and all the Prophecies concerning the Captivity and the Return from it. In these Cases there was no Reaſon to wait the fulfilling before the Prophet was credited, in case there were other ſufficient Evidences that he spake by Divine Revelation. It's true God by his over-ruling Power sometimes control'd the will of Man, and made him prophesy things agreeable to the will of God; but this did not make him a true Prophet, for in that Case the Revelation of God pass'd through him (if one may uſe the Expreffion) as Water through a leaden Pipe, without making any ſeeful Impreffion on his Mind; and this seems to be the Case of Balaam.

The rigid and obscure Course of Life which the Prophets led, their Neglect of themselves and the things of this World, pass'd with many for a kind of Infaṭuation; and the holy Exercises to which they devoted them-
themselves were looked upon as a Religious Phrensity, so that in the eyes of a wicked World Men of that Profession were held in great Contempt; and therefore it is that we find the Officers in Company with Jebru (when the Prophet came in, and anointed him King of Israel) call that Prophet a mad Fellow (2 Kings ix. 11.) The false Prophets which they had seen in the Court of Abab, had indeed given just Offence, and made themselves ridiculous; and therefore it's no wonder that they at first sight shou'd cenfure a true one; and we find some leading Men in the Tribe of Judah, treating the Prophets of the Lord (as in the Case of Jeremiah, Chap. xxix. 26. and of Ezekiel Chap. xxiii.) as Fools and Madmen.

But tho' they were thus despis'd by a wicked World, yet they were always under the special Protection and Care of God. Eliah, while he dwelt by the Brook Cherith, was wonderfully fed by the Ravens Morning and Evening (1 Kings xviii. 6.) And the same Eliah, who had incur'd the displeasure of Jezebel, for slaying the Prophets of Baal, being oblig'd to fly from her fury, as he lay under a Juniper-Tree in the Wilderness, destitute of all the necessities of Life, was supplied by an Angel who brought him Bread and Water, in the Strength of which Meat it's said, that he subsisted forty days and forty nights until he came to Horeb the Mount of God (1 Kings xix. 4, &c.) For God can, with the same facility make Meat of any kind, which by the ordinary Course of Nature should sustain us; perhaps but four and twenty hours, have the same Effect in a miraculous way for the space of forty days and much longer, if he pleas'es; so true is that Observation which our blessed Saviour express'es in the words of Moses, that Man doth not live by Bread alone, but by every Word which proceedeth out of the Mouth of God (Deut. viii. 3: Mat. iv. 4.) And as Eliah was a zealous Advocate for the Cause of God, a strenuous Opposer of Idolatry, and a bold Reprover of the Wickedness both
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both of Princes and People, God thought fit at length, as a Reward of his faithful Services, to translate him to Heaven, and thereby free him from the common fate of other Mortals.

In like manner God shewed a special Regard to his Successor Elias, in resenting an Affront done to him by some of the Children of Bethel, who hearing of Elijah's Translation, mocked Elias, and bid him go up, thou bald head, go up, thou bald head (2 Kings ii. 23.) for here the Honour of God himself was visibly struck at, in the Reproaches cast upon his Servant, and that too in one of his most glorious and wonderful Works, his Assumption of Elijah into Heaven; for the Expression plainly shews they made a meer jest of any such Translation, and therefore purely in Banter they bid Elijah go up also to that Place, whither, as he pretended, his Friend and Master was gone before. On this Account, and for the Maintenance of the Honour of God, as well as the Authority of his Prophets, and not from any private Resentment of his own, or any Fit of Passion, the Prophet Elias by a Divine Commission pronounced an Imprecation against these Children, who very probably had been encouraged in this by their Parents; the Consequence of which was, that two She-bears from the Wood tore two and forty of them (ver. 24.) thus perhaps punishing the Parents by the Death of their Children.

That some of the Prophets had the Prophetic Gift, in a larger and more eminent degree than others, is evident from the Request of Elias to Elijah, just before his Translation, Let, I pray thee, a double portion of thy Spirit be upon me (2 Kings ii. 9.) which Words seem to have a Reference to Elias's School-fellows, whom he desires to surpass in this Prophetic Gift, as much as the First-born did excel the other Children in his Portion of the Inheritance; which was indeed granted to him in a very extraordinary manner; for we find that even after his Death his very Bones exerted
exerted a *Divine Power*, in bringing to Life a dead Man, who being laid in his Sepulchre happened to touch the Bones of *Elisha* (2 Kings xiii. 21.) Nor ought we to be surpriz'd that in the Miracles done by him he exceeded his Master and Predecessor *Elijah*, when we consider that our *blessed Saviour* granted to his *Apostles* the power of working greater Miracles than he himself did.

The usual *Habit* which the *Prophets* wore, was a *long Mantle* reaching down to their *Heels*, which being made of rough *Skins*, with the Hair on it, may be the reason, why *Elijah* is described to be a *hairy man*, and *girt with a girdle of leather about his loins* (2 Kings i. 8.) The Evangelist *Matthew* represents in like manner *John the Baptist* as clothed in a *Raiment of Camels Hair* (Mat. iii. 4.) And the Author to the *Hebrews* describes the *Prophets wandering about in Sheep-skins and Goat-skins* (Heb. xi. 37.) Sometimes also they wore *Sackcloth*, as the *Habit of Mourning*. Thus when *God* commands *Isaiah* to strip himself, he orders him to *loose bis Sackcloth from off bis Loins* (Isa. xx. 2.) And we see the two great *Prophets* mentioned in Rev. xi. 3. appeared clothed in *Sackcloth*. And whereas it's said of some of the *Prophets* that they went abroad *naked* (Isa. xx. 2. Micah i. 8.) we can hardly think they could be guilty of so much *Indecency*, and especially by the express *Order of God*, who always testified his *Abhorrence of Nudity*, and enjoin'd his *Priests* the use of several Garments to cover the Body, that thus they might be distinguished from *Pagan Priests*, who were not ashamed to appear *naked*; so that the Words may imply, either that they had part of their Body *naked*, or that they wanted that *upper Garment*, which in these *Eastern Countries* was wont to be put on, when they made any publick Appearance; and probably it was some such *Vestment* as this, or perhaps his *Military Accoutrements*, which *Saul* put off, when he is said
said to prophesy before Samuel, and to lie down naked all day and all night (1 Sam. xix. 24.)

The Prophets at the time they were transported by the Motions of God’s Spirit, were sometimes agitated in a violent manner, which is what Interpreters commonly understand of the hand of the Lord being upon them (Ezek. iii. 14.) in imitation of whom the false Prophets of old affected such like Transports, and of late some such amongst our selves, as if such violent Phrenses had been a Character of their being genuine. It’s in this Sense that some do understand what’s said of Saul’s prophesying, after he was moved by an evil Spirit (1 Sam. xviii. 10.) tho’, as was formerly observ’d, this may bear another Construction. But however the Prophets might be in a bodily Ecstasy, yet their Reason and Understanding were never rendred useless and unserviceable, for so St. Paul tells us, That the Spirits of the Prophets were subject to the Prophets (1 Cor. xiv. 32.) It appears also, that the Spirit of the Lord frequently us’d to carry the Prophets through the Air, and with vast celerity remove them to distant Places (Ezek. iii. 14.) where by the Spirit we are to understand the Power of God, exerted perhaps by the Ministry of his Angels. Thus Obadiab, who hid and fed the hundred Prophets in a Cave, speaks of it as a thing common (1 Kings xviii. 12.) And accordingly in the New Testament we are told of Philip, that when they were come out of the Water, the Spirit of the Lord caught him away, that the Eunuch saw him no more; and Philip was found at Azotus (Acts viii. 39, 40.)

It was very common in all Cales of difficulty, that both the King and People had recourse to the Prophets to know the Will of God. In the Days of Samuel it is said, that, when a man went to enquire of God, thus he spake, Come and let us go to the Seer or Prophet (1 Sam. ix. 9.) Benhadad King of Syria being sick, sent one to enquire of the Lord by Elisha, saying,
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saying, shall I recover of this disease? (2 Kings viii. 8.) It was to his own People only (call'd the lost Sheep of the House of Israel) that these Envoys of Heaven were sent; tho' we have one Instance where Jonah was commissioned to the Ninivites, who were not of the Hebrew Race.

The Prophets not only prophesied by Word and Writing, but by Symbolical Actions or Signs, to strike the more forcibly on the Imagination. Thus Abijah tore his Garment in twelve pieces, and bid Jeroboam take ten pieces of it, to signify the Alienation of ten Tribes of the twelve from the House of Solomon (1 Kings xi. 30, 31.) Isaiah's going without his usual Garment, is said to be a Sign of the King of Assyria's spoiling the Egyptians and Ethiopians (Isa. xx. 2, 3, 4.) Jeremiah's getting an earthen Bottle and breaking it, was a Sign of the People's being broken and ruined (Jer. xix. 1, 10, 11.) and the Bonds and Yokes about his Neck were Signs of the neighbouring Kingdoms being subdued by Nebuchadnezzar (Jer. xxvii. 2.) The like Practice continued also under the New Testament, for Agabus having bound his Hands and his Feet with St. Paul's Girdle, told the Company, that so should the Jews at Jerusalem bind the Man to whom it belonged (Acts xxii. 11.)

It's observably also, that the Prophets often mention things to come as if present or past, because they were as certain as if actually present or past: And indeed as many things were represented to them in visionary Dreams, they were in that sense with regard to the Prophets as things already past. In this manner does Isaiah rep resent the Birth of Christ (Isa. ix. 6.) and his Sufferings and Death (Isa. liii.) and David his Passion and Crucifixion (Ps. lii.) It's also worth observing, that the Prophets foretold the Times of the Gospel, and the remarkable Events which should then happen, with some degree of Obscurity, concealing many
many Circumstances, and couching others under Veils and Figures; which was absolutely necessary, because the Jews themselves, amongst whom they prophesied, were to be the Instruments in bringing about Man's Redemption by the Death and Sufferings of the Messiah. Now if every Circumstance relating to it had been clearly foretold, the Prophecies would have defeated their own Accomplishment; unless we suppose at the same time, that God would deprive the Persons intended to accomplish them of the Freedom of their Will; for except in that Case we can hardly believe, that the Jews, had they been appriz'd of every minute Circumstance, would, when thus forewarn'd, have had a hand in crucifying Christ, and spitefully using him, who was the Hope, the Expectation, and the Glory of Israel.

The prophetick Spirit ceas'd among the Jews from the time of Malachi (who was the last that had it) till the coming of John the Baptist, whose coming Malachi expressly foretels by the Name of Elijah (Mal. iv. 5.) And we find that the Angel who appear'd unto Zacharias, expressly applies that Prophecy of Malachi to John the Baptist, as the Child promis'd to Zacharias, who should go before the Lord in the Spirit and Power of Elias (Luke i. 13, 17.) Accordingly John the Baptist was looked upon by all true Believers to be the second Elias, that should come before the Lord, and he is accordingly attested as such by Christ himself (Mat. xi. 10. and xvii. 12.)
S E C T I O N  V.

Of the several Methods used by God, to communicate his Will to the Prophets and other good Men.

A M O N G the several Ways by which God reveal'd his Mind to his People, that by his, Prophets being one, it will not be amiss to give a short Account of them all, and particularly of the manner how God is said in Scripture to have communicated his Revelations immediately to these Prophets.

The Apostle Paul informs us, that God did at sundry times and in divers manners speak by the Prophets (Heb. i. 1.) which intimates, that there was a great variety of Revelations, and many different Ways, by which God discovered his Will to the World, according to the different Periods of Time that the same had subsisted; so that as the World became more and more corrupted, the Discoveries of his Will were multiplied and increas'd. At all times indeed God did in some measure discover his Will to Mankind by the Law of Nature, and the Light of Reason which he implanted in Men; but as that alone after the Fall was but a weak Guide in divine Truths, he was pleased to communicate his Will by several supernatural Revelations, which I shall consider as distinct from the Discoveries of natural Light and Reason.

These divine Revelations may be considered, either as they were ordinary and frequent, or as extraordinary and rare: The ordinary were either outward to the bodily Senses, or inward to the Soul only: The outward again were either to the Sense of Hearing, or to that of Seeing; for without all Question God (by whose Almighty Power the Elements and every thing in Nature subsist) can so model the Air, which is the Vehicle
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Vehicle of Sound, and Light by which all Objects become visible, as to convey what Voices and Shapes he thinks proper to the Ears and Eyes of Men.

The divine Revelations which were made to the Sense of Hearing, were either immediately from God himself, or by the Mediation of Angels and Prophets: The first were usually made by a Voice from God: In this manner he spake to Adam and Eve in Paradise, when he commanded them not to eat of the Tree of Knowledge of good and evil (Gen. ii. 16, 17.) This is called the Voice of the Lord (Gen. iii. 8.) In this manner did he often reveal himself to Abraham, Isaac and Jacob, to Moses in the burning Bush, and in the Tabernacle, and to Samuel (1 Sam. iii. 4--11.) By such Revelations God gave as full Assurance to the Persons to whom he was pleased thus to reveal himself, that the Voice came from, and was directed by him, as any mortal Creature can give one another in matters of this kind; only in the last-mentioned Case Samuel being young, it was for want of a full Assurance, that it’s said of him, he did not yet know the Lord, neither was the Word of the Lord yet revealed unto him (ver. 7.) that is to say, to plainly as it was afterwards, when we are informed, the Lord had told Samuel in his Ear, &c. (1 Sam. ix. 15.)

God also reveal’d himself to the Sense of Hearing by the Mediation of Angels. We have abundant Instances in Scripture of God’s revealing himself in this manner to the Patriarchs and other good Men, as to Abraham when about to sacrifice Isaac, to Lot before the Destruction of Sodom and Gomorrah, and upon other occasions to Isaac, Jacob, Gideon, Daniel, and others: Now the way of discerning these Angels to be sent from God, seems either to have been by the Air and Majesty of their Looks, as in the Angel that appear’d to Manoah’s Wife (Judg. xiii. 6.) or by some miraculous Actions that were above the Power of Man to perform, as in that which appeared to Gideon (Judg.
(Judg. vi. 21.) For we cannot suppose that God, who is a Lover of Truth, would suffer such as fear him to be impos'd upon by evil Spirits, or even perplex'd by any phantastical Operations of Nature or Art. What relates to the Communications made by God to his People, by the Voice of his Prophets, has already been spoke to in the preceding Section, and shall be yet further taken notice of before the closing of this.

Again God communicated his Will, not only by the Sense of Hearing, but by that also of Seeing: This was done either by Writing, in which manner the Moral Law was delivered by God to Moses, written on two Tables of Stone: In this manner also the Scriptures of the Old and New Testament are conveyed to us by Writing, whereby we can see and read the Will of God; or by some visible Representations of things; the Pillar of Cloud which went before the Israelites in the Day, and the Pillar of Fire which conducted them in the Night, was such a visible Representation of the Will of God, as directed the Israelites when to march, and when to remain in their Camp.

Sometimes also God was pleased to represent to the Eye certain Images and Relicishes of Persons and Things, as made a strong Impression upon the Organ of Sight; such were the strange Appearances and Signs, mentioned in the Books of Jeremiab, Ezekiel, and Daniel. These were properly call'd Visions, being Representations of some momentous things to People when they were awake, in opposition to Dreams when they were asleep: These Visions were very often accompanied with a Voice, and so were communicated to both the Senses of Hearing and Seeing; such was the burning Bush which Moses saw (Exod. iii. 2.) out of which God called to him (ver. 4.) Saul in his Journey to Damascus saw a great Light and heard a Voice (Acts ix. 3, 4.) The Appearances of Angels (which we have already mentioned) were generally attended with a Voice; for it was not for much

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their Appearance as their Speaking, which made the Discovery of God's Pleasure, tho' their Appearance was no mean Confirmation of what was delivered, since that could not be done without Commission from God.

Besides these external Ways of God's revealing himself, there were inward Revelations made to the Soul, either when asleep by Dreams, or when awake by Inspirations. Dreams were Representations made to Men, when their external Senses were asleep, and that with such Strength and Force on their Imagination, as was sufficient to evidence their being divine, for it's of such only I speak. These are sometimes call'd in Scripture Visions of the Night (Job xxxiii. 15. Isa. xxix. 7.) because Persons under this Form of Revelation saw Things, and heard Voices, as plainly to all Imagination as if they had been awake; on which Account it is, that Nebuchadnezzar says that he saw a Dream (Dan. iv. 5.)

That Dreams or nocturnal Visions were a common way of God's revealing himself to Mankind of old, is evident from Instances almost innumerable: In this manner did he reveal himself to Abraham, Abimelech, Jacob, Joseph, Pharaoh, Solomon, &c. Now the Reason of his making choice of this Method might be, either to convince them of his Omniscience and constant Care of them, that he was not unmindful of them, even when they least thought of him, and were most absent from themselves; and to shew his unlimited Power over their Souls, that even Sleep itself could not hinder his Access to them; or perhaps, because the Mind in the Dead and Silence of the Night was more susceptible of divine Impressions, when Nature was hush'd and the Passions asleep, so that no variety of Thoughts distract its Attention.

Sleep, it's true, is like a State of Death to the Soul, wherein not only the Senses of the Body are locked up, but the very Understanding and Will are depriv'd of the free Exercise of their Functions: But tho'
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Though the Soul appears at that time to be in a state of Rest and Inactivity as well as the Body, yet this is no Impediment why God (who created the Soul a distinct Being from the Body) may not approach the Faculties of the Soul many different ways by moving and actuating them as he pleases, and by such Methods as none can account for, and this without the bodily Senses being in the least concern'd; and by this means set such a lively Representation of things before the Eye of our Understanding, as shall make the Reality of its being divine clearly appear to us. Whoever owns the spiritual Nature of God, and of the Soul, must, I think, entertain an easier Conception of a Communication between these two spiritual Beings, than he can possibly have of the Manner how the Soul is moved by corporeal Beings; as for instance, how it comes to understand the Thoughts of Man, communicated to it by the Agitation of the Air upon the Ear of Man, and of the manner how this Sound and Agitation (which is corporeal) conveys the Thoughts from the Ear to the Soul, and makes me understand what another Man thinks. If therefore the Communications between the Soul of Man and the spiritual Nature of God, (who is the Creator of it) is more easily understood, than such like Conveyances are from one Man to the Soul of another, it follows that the Spirit of God by its infinite Power may, and doubtless must reach not only to the awakening of our intellectual Faculties, but even to the advancing them above their ordinary Measure of Perception while the Body is asleep, which is sufficiently intimated to us by the Author of the Book of Job (Chap. xxxiii. 14, 15, 16.) And it's evident that Jacob's Vision of the Ladder, and the comfortable Words which God spake from the top of it (Gen. xxviii. 15.) made such a lively Impression upon him, that he proceeded in his Journey with Cheerfulness and Alacrity.

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The greatest difficulty in this seems to be, how to distinguish divine Dreams from such as were purely natural, or to fix a just Criterion whereby to discriminate the one from the other: But since God was pleas'd to make use of this way of Revelation, there is no doubt but that any Representations made by his infinite Power upon the Understanding of Man, were in a more lively, clear and distinct manner than other natural Dreams, their Images stronger, the Impressions more vigorous and forcible, and fix'd more deeply in the Soul, freer from confused and idle Phantoms, or any mixture of foreign Images, and no doubt attended by some secret Impulse of the Spirit of God, so as to give full Satisfaction to the Person to whom God was pleas'd to vouchsafe them, of their being divine: And thus the Vision which Joseph had in a Dream, after he was resolv'd to put away his espous'd Wife Mary (Mar. i. 20.) gave him clear Satisfaction, that her Conception was immaculate, and the immediate Work of the Holy Ghost; whereupon it's said, He was not disobedient to the heavenly Vision; but taking the holy Virgin home to him, liv'd with her, to all outward Appearance, happy in their mutual conjugal Love, which was entirely the Consequence of the Satisfaction he had received by that divine Dream.

Another inward Way, by which God reveal'd himself to the Minds of Men, and especially of the Prophets, was by Inspiration, which was an inward Excitement of the Soul by the Operation of the Holy Ghost, without any bodily Perception or Sensation, enlightning their Understandings, clearly to apprehend and discern what was revealed, and prompting their Minds and Wills to proclaim what the Lord dictat-ed to them from within; a less Degree of which is call'd Illumination; which was as it were a Preparative to the former. In this general Sense, as I have thus described the Word Inspiration, we acknowledge all the Authors of the Canonical Books of Scripture, both of
of the Old and New Testament, as Prophets; for it's said, that the Prophets spake as they were stirred up, that is, these sacred Penmen dictated and compos'd the Scriptures, as they were influenced by the holy Spirit of God; and hence it is frequently said of them, The Word of the Lord came unto them, and they themselves say, The Lord spake unto me, &c.

That the Prophets should be able to foretell things so many Ages before they came to pass, as for Example, That he who went from Judah to denounce God's Judgments against the Altar of Bethel, and against Jeroboam for setting it up, should make mention of the very Name of Josiah (who was to be God's Instrument in executing them) three hundred and sixty Years before the Event happened (1 Kings xiii. 2.) That Elijah should denounce all the Punishments which God would bring upon Ahab and his Family for their great Impiety, several Years before the thing came to pass; that Jeshiah should prophesy of Cyrus by Name (Isa. xlv. 28. and xlv. 1.) two hundred and ten Years before the Accomplishment of his Prophecy, should foretell the rebuilding of the Temple, and describe his Conquests in such full and extensive Terms, that the History of Cyrus by Xenophon has hardly done it more accurately; That Hosea, Joel, Amos, and Obadiah should speak so pointedly of the Captivity, and Daniel of the precise Time of the Messiah's Coming, four hundred and ninety Years before it happened: These, I say, and much more that could be mentioned, can surely be ascribed to nothing else but the Inspiration of God, which made the same strong Impressions upon the Minds of the Prophets, and guided their Tongues to the same Words and Expressions, as if the things had been actually presented before their Eyes.

Well may we suppose that at any time, when God made choice of a Prophet to reveal his Will, he gave him full Conviction of the Reality of his own Inspiration, so as to make it impossible for him to refit the
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The Impulse: For so Ezekiel tells of himself, The Spirit (says he) lifted me up and took me away, and I went in Bitterness, and in the heat of my Spirit, for the hand of the Lord was strong upon me (Ezek. iii. 14.) and indeed considering that the Prophets were Men of a sober and good Understanding, and most of them of very liberal Education, we can hardly believe they would have ventured upon so hazardous an Employment, where Persecution was doubtless to be their Lot, had they not been urg'd to it by an immediate and irresistible Call from Heaven. The Apostle gives us a sad Description of the many Calamities which their Profession brought upon them (Heb. xi. 36, 37.) Now what Men in their senses would have expos'd themselves to such Sufferings, had they not firmly believed that they were inspired by God, and under an absolute necessity of executing their Office, whatever Hazards stood in their way: As therefore they were Men of Sense, Men of Integrity, pretending to no Commission which they had not, this and the Excellency of the Doctrines which they taught, the Certainty of the Predictions which they gave, and the many Miracles which they did in Confirmation of these, all loudly proclaim'd them to be sent from God.

To the forementioned Ways of God's communicating his Will and Pleasure may be added that Impulse, whereby Persons were stirred up by God to undertake some extraordinary Enterprize, and to accomplish some very notable Acts; as that of Moses who slew the Egyptian, that of Phinehas who slew Zimri and Coabi, those two impudent and bold Sinners; that of Samson who at the Expence of his own Life destroyed the Philistines, and many such others of the like kind.

Now tho' these ways of Revelation were pretty usual and frequent, both before and after the Law, and are therefore reckoned among the ordinary ways of God's communicating his Will to Mankind, yet there were other
other Methods used by God, during both these Periods of Time, which were extraordinary, as being more rare, and out of the ordinary Course of God's Providence; such as the Revelations made to Moses on the Mount, when he delivered to him the Law, which was the highest degree of Revelation we read of in Scripture, and what was peculiar to Moses only; for it's said, That God spake to him face to face as a man speaketh to his friend (Exod. xxxiii. 11.) And tho' Moses says to the People of Israel, That God talked with them face to face in the Mount (Deut. v. 4.) Yet that must be understood immediately of Moses only, and that the Communications made to them from God were through his Ministry and by his Mediation, for they were not suffered to come near the Mount. Jacob indeed testifies of himself, that he had seen God face to face (Gen. xxxii. 30.) but we do not read that he talked with God after that manner, which implies something more.

The Jewish Commentators make the Difference between Moses and other Prophets to consist in these Particulars, First, That God spake to others by a Mediator, that is (as they explain it) by some Angel, but to him by himself without the Intervention of any other. Secondly, That they never prophesied, but their Sentences were all bound up either in Visions or Dreams, whereas he was perfectly awake as we are when we discourse one with another. Thirdly, That after the Vision was over, they were either left so weak and feeble, that they could scarce stand upon their Feet (as appears from Dan. viii. 27.) whereas Moses spake with the divine Majesty without any Consternation. Fourthly, That no Prophet but he could know the Mind of God, when he pleas'd, because God communicated himself to them, only when he thought proper, whereas Moses might at any time have recourse to God, to enquire of him, and receive an Answer.
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From which it's evident, that, tho' the way of Conveyance to Moses was the same, as in God's ordinary ways of Revelation, viz. by hearing or seeing, or both, yet the way of Revelation made to him, was in the most exalted degree, and for that reason only is called extraordinary; and such also were the Revelations made by God to the High-priests when consulted by Urim and Thummim, of which I have spoken formerly in the Title of High-priests. Now most of these different Ways of God's revealing his Will to his People, are mentioned in Numb. xii. 6, 7, 8. 1 Sam. xxviii. 6. and Joel ii. 28.

SECTION VI.

Of the Rechabites, Nazarites, Scribes, Pharisees, Sadducees, Publicans, Proselytes and Hellenists.

Before I finish what relates to the Persons employed in religious Affairs, I look upon this as a proper Place, to speak of such other Persons among the Jews, who, tho' not immediately concerned in the Administration of Worship, yet were some way or other distinguish'd from the Bulk of the People, either in their Principles of Religion, or in Matters which in a greater or lesser Degree had a Relation to it; and such were these mentioned in the Title of this Section, of whom a short Account shall be given in the Order as they are there placed.

The Rechabites were the Posterity of Rechab the Father of Jonadab, who lived in the Days of Jehu, of whom mention is made in 2 Kings x. 15. This Rechab is said to be a Kenite (1 Chron. ii. 55.) And is supposed to be descended from some of the Posterity of Hobab Brother-in-law to Moses, who accompanied the Israelites into Canaan (Numb. x. 29, Judg.)
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Judg. i. 16.) and consequently were Midianites, and not of the Race of Jacob: But howeyer this be, it's evident they were a sort of Votaries, who lived among the Jews, and distinguisht'd themselves from them by their retir'd Life, and their strict Piety and Abstinence; for by the Injunctions of Jonadab (who seems to be the Founder of that Order) they were bound to drink no Wine, nor to build Houses, but to dwell in Tents in the open Fields, to live a contemplative Life, and avoid all Occasions of Luxury and Vice, as will appear from the Passage of Scripture which immediately follows.

Upon the first Invasion of Nebuchadnezzar, with intent to besiege Jerusalem, these Rechabites apprehending themselves in more Danger in the open Country, came to Jerusalem for Safety: By these People God intended to convince the Jews of their Disobedience to him, and therefore he ordered his Prophet Jeremiah to bring them to an Apartment of the Temple, and there offer them Wine to drink, which when they refus'd, on account of its being contrary to their Institution, which they never had violated, the Prophet, after due Commendation of their Obedience, turn'd it upon the Jews, and reproach'd them who were God's peculiar People, for being less observant of his Laws, than thee poor Rechabites had been of the Injunctions of their Ancestors (Jer. xxxv.) Wherefore the Lord declares (ver. 18, 19.) That, because the Rechabites had obeyed the Precepts of Jonadab their Father, therefore Jonadab should not want a Man to stand before him for ever: And accordingly after the Captivity (for they were carried along with the two Tribes) they were employed as Singers and Porters in the Service of the Temple; for tho' they were not of the Tribe Levi, yet the Declaration of the Divine Will by the Mouth of the Prophet Jeremiah, was in this Case a sufficient Vocation.
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A Nazarite was one, who under the Levitical Law either to attain the Favour, or avert the Judgments; or acknowledge the Mercies of Almighty God, vowed a Vow of particular Purity, and separated themselves (for so the Word signifies) in an extraordinary manner to the Service of God, and that either for Life; or for a set Space of Time. The Law concerning it is mentioned in Numb. vi. by which it appears that this Vow might be made either by a Man or Woman. During this time, whatever it was either longer or shorter, the Persons engag'd in this Vow of Nazaritism, were to abstain from Wine and all intoxicating Liquors (ver. 3, 4, 5.) not to cut the Hair of their Head (ver. 5.) not to come near a dead Body, or to assist at a Funeral (ver. 6, 7, 8.) Nay the Matter was carried so high by the Levitical Law, that, if any happened to die suddenly in their Presence, the whole Ceremony of this Separation was to begin afresh, tho' the time was near elapsed (ver. 9-13.) But if no such Accident happened during the Days of their Separation, then as soon as the time of their Vow was expir'd, they were to offer such Sacrifices as the Law appoints (ver. 13—22.) which being done his Head was shaved, and he was absolv'd from the Vow by the Priest; after which he might drink Wine, and use the same freedom that other People did.

This Vow of Nazaritism was generally a voluntary Deed of the Persons who thus bound themselves to it, and was usually for a limited Time only; but we have Instances in Scripture of such who were Nazarites by Birth, being consecrated by their Parents, and this was commonly for Life. Of this Sort was Samson (Judg. xiii. 5.) and Samuel (1 Sam. i. 11.) and John the Bapstift (Luke i. 15.) It was upon Condition of Samson's continuing a Nazarete during Life (as his Parents had vowed) that he was to be the Deliverer of Israel, and therefore when after his Hair was cut off by Dalilah, and the Vow of Nazaritism broken,
broken, his great Strength immediately left him, whereupon he became a Prey to his Enemies, and soon ceas'd to be the Deliverer of Israel.

Of the Temporary Vow of Nazaritism we have something that occurs in two Places of the New Testament. One in Acts xviii. 18. which Dr. Hammond says relates to Aquila, but others more properly to St. Paul; but whether the one or the other, it was without all question the Vow of Nazaritism; and whereas one Injunction relating to this Vow was, that, after shaving the Head at the Door of the Tabernacle, the Hair was to be put in the Fire under the Sacrifice (Numb. vi. 18.) that is, in the lower Part of the Fire on the Altar, it's evident from that, that the Accomplishment of the Vow could only be done at Jerusalem where the Altar was. It's most probable therefore, that this Shaving (which is said to be done at Circumcision) was not done upon the Accomplishment of the Vow, but upon some intervening illegal Pollution, which oblig'd him to commence his Days of Consecration anew; and there appears no Impediment by the Law, why this might not be done any where, provided the Offering that succeeded it, was made on the eighth Day at Jerusalem, which, whether this was done at that precise Time, or deferr'd till he arrived at Jerusalem, is uncertain.

The other Place in the New Testament which concerns this temporary Vow of Nazaritism, relates plainly to St. Paul (Acts xxiii. 24.) where we find him at Jerusalem: And because he had given offence to some Judaizing Christians in admitting the Gentiles without obliging them to be circumcis'd, St. James advises him to clear himself from all such Aspersions by contributing to the Charges of four Men, who had such a Vow as this upon them, by paying the Expences of procuring Offerings for them (their Vow, it seems, being at an end, and they probably poor, and not able to purchase such Offerings) whereby he would satisfy the Jews,
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Jews, that he was willing to observe the Law; for such as were of Ability were reckoned zealous of the Law, who by such a meritorious Act contributed to provide Offerings for a poor Nazarite. Accordingly this Apostle who was all things to all Men, in matters indifferent, provided he could gain some, complied, and probably at this time St. Paul, together with these four Nazarites, accomplish'd his own Vow, which he had a-fresh commenc'd at Cenchrea (spoke of in the preceding Paragraph) by making the Offerings requir'd by the Law, which he could not offer there.

I have already given an Account of the Scribes, so far as they were Teachers and Interpreters of the Law, in the end of Book II. Chap. iii. and therefore shall not trouble the Reader with repeating anything that's there mention'd; only as they were Doctors of the Law, they had Scholars under their care whom they taught the Knowledge of the Law, and who in their Schools sat in low Seats just under theirs; in which sense it is that St. Paul tells us, he was brought up at the feet of Gamaliel who was one of them.

Besides the different Appellations given in Scripture to the Scribes (of which formerly) the word Scribe has several other Significations in the sacred Writings. In the Court of the Kings of Judah they were the Secretaries and first Officers of the Crown. Seraiab was Scribe or Secretary to King David (2 Sam. viii. 17.) Shevaub and Shemaiab exercis'd the same Office under the same Prince (2 Sam. xx. 25. 1 Chron. xiv. 6.) In Solomon's time we find Elioboreph and Abiab Secretaries to that King (1 Kings iv. 3.) Sibna under Hezekiah (2 Kings xix. 2.) and Shaphan under Josiah (2 Kings xxi. 9, 10.) all mentioned under the Name of Scribes. They are also spoke of under the Character and Designation of Commissaries or Master-masters of the Army; thus in the Reign of Uzziab King of Judah we find mention made of Jeziela the Scribe who bad under his hand the number of the King's Army (2 Chron. xxvi. 11.) Jeremiahab.
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Jeremiah speaks of a principal Scribe of the Host who mustered the People of the Land (Jer. lxi. 25.) and which is also recorded (2 Kings xxv. 19.) A Scribe is also put for a Man of Learning, and one that understands the publick and politick Concerns of the State; in this sense Jonathan David's Uncle by the Father's side, is call'd a Counsellor, a wise Man, and a Scribe (1 Chron. xxvii. 32.) our Lord joins the Prophets, Wisemen, and Scribes together (Mat. xxiii. 34.) And after him St. Paul, when he asks, where is the wise? where is the Scribe? where is the Disputer of this World? (1 Cor. i. 20.)

Such in the Jewish Republick as were noted for Writing well, were in great Esteem, and that Employment was very considerable. In Judg. v. 14. it's said, Out of Zebulon came they that handle the Pen of the Writer. Persons skilful this way were called Scribes; Baruch was an Amanuensis or Scribe to Jeremiah (Jer. xxxvi. 10, 26.) It was part of the Office of these Scribes both under the Law and the Gospel, to copy out the Bible for such as had occasion for it. Such as were employed this way were generally Men of Learning, and regularly of the Tribe of Levi; for every one was not thought fit to transcribe the original Scriptures, nor any vulgar Pen permitted to copy things of so sublime a Nature. These took particular care to preserve the Purity of the Text, that no Error or Corruption should creep either into the Original or Copy.

In our Saviour's time all the Knowledge of the Jews with respect to the Scriptures, consisted in their Pharisaical Traditions, and in the Use that was made of them to explain, or rather pervert the Scriptures: And because this was the chief Business of the Scribes at that time (who were generally Pharisees) therefore we find the Scribes and Pharisees commonly join'd together in the Gospel. The Pharisees were so called from a Word that signifies Separation, because the prevailing
prevailing Passion or rather Ambition of this Sect was to distinguish and separate itself from all others in their extraordinary Pretences to Piety: They were one of the most ancient and most considerable Sects among the Jews.

In order to form a right Judgment concerning the different Sects among the Jews, it's fit to know, that during the time of the Prophets (who by their Revelations from God were immediately instructed in his Will) it seems probable, that no Disputes about Matters of Religion could possibly arise, because their Authority was sufficient for the Decision of every Controversy; but when this Race of Prophets disappare'd, Men soon began to wrangle and dispute about matters of Religion, and to form themselves into different Sects and Parties; insomuch that after the Return of the People from Babylon, when the Jewish Church came to be settled again in Judea, there were chiefly two sorts of Men among the Members of it; the one such who contented themselves with that only which was written in the Law of Moses, and the other such, who over and above the Law added the Constitutions and Traditions of the Elders, and by way of Supererogation devoted themselves to many rigorous Observances: From the former of these sprung the Saducees, and from the latter the Pharisees. These were the chief of the Religious Sects mentioned in the Gospel. Any other Distinctions among the Jews, such as Publicans, Herodians, Samaritans, Galileans and Ephesians, were rather Politick Distinctions, than Religious Sects.

To return then to the Pharisees, the main distinguishing Character of this Sect was their Zeal for the Traditions of the Elders, which they believed to be of equal Authority, and deriv'd from the same Fountain, as the written Word of God, pretending that both were delivered to Moses from Mount Sinai. These, therefore, being the chief Propagators of the Traditional Law, it's...
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It's on this account that they and the Scribes (who were also of this Sect) are so often reprov'd by our Saviour, some of which Traditions he particularly mentions and condemns (Mat. xv. 1—6.) The grand Principle in Religion in which they differed from most of the other Sects, especially the Sadducees, was in acknowledging a Resurrection, and the Existence of Angels and Spirits. This is plainly held forth to us in Acts xxiii. 8. But if Josephus is to be credited, this Resurrection of theirs was no more than a Pythagorean Resurrection, that is, a Resurrection of the Soul only, by its Transmigration into another Body, and being born anew with it; holding this Distinction between the good and the bad, that the bad were punish'd in the next Bodies to which they were sent, for the Sins committed in the former, which they said was quite otherwise with the good.

This Account of Josephus is strongly confirm'd by two Instances we have in the New Testament of some of our Saviour's Disciples, who not being yet fully instructed in that Life and Immortality which be brought to Light, appear to have imbibed this Doctrine of Transmigration; for in the Case of the Man who was born blind, they ask our Saviour, Who did sin, this Man or his Parents, that he was born blind? (John ix. 2.) which plainly supposes an antecedent State of Being, otherwise it cannot be conceived, how a Man could sin before he was born. And when the Disciples told Christ, that some said of him, he was Elias, and others Jeremias, or one of the Prophets (Mat. xvi. 14.) This can be understood no otherwise, but that they thought, according to the Doctrine of the Transmigration of Souls, that he was come into the World with the Soul of Elias, or of Jeremias, or of one of the old Prophets, which had been transmitted into him and born with him.

They were also of Opinion, that good Works were meritorious, and therefore they invented a great many Super-
Supererogatory ones, upon which they valued themselves more, than upon the Observance of the Law: Of this sort were their frequent Washings, especially before Meals, and when they came from publick Places, where they thought they might be defiled. To this they ascribed so much San€licity, that, if any came to a House where there was not Water enough, both to drink and wash, the Pharisee would choose the latter, tho' he died with Thirst. Of the like meritorious Efficacy did they reckon their long Prayers in publick Places, (Mat. vi. 5.) their nice Avoidance of reputed Sinners (Luke v. 30. and vii. 39. and xv. 2.) their Fasting twice a Week (Luke xviii. 12.) their minute Payment of Tithes (Mat. xxiii. 23.) their strict Observance of the Sabbath (Mat. xii. 2.) and their ostentatious Enlargement of their Phylacteries and the Borders of their Garments (Mat. xxiii. 5.) By which mighty Show of Zeal and pretended Strictness in Religion above the ordinary Rank of Men, they procur'd to themselves a strange Veneration from the common People, and while they were loved by these, they were dreaded by the great ones, so that their Power and Authority in the State was very considerable; and we find them every where mentioned as fierce Opposers of our Saviour's Doctrine.

As to these Phylacteries which I have mentioned, they were Pieces of Parchment which they wore on their Foreheads, and Arms, on which were wrote some Sentences of the Law. This they did in obedience to the literal, while they mistook the spiritual Sense of these Words, which says, that the Law should be a sign upon thine Hand, and for a Memorial between thine Eyes (Exod. xiii. 8.) and is again repeated (ver. 16.) Now for the greater Show they made these Phylacteries very broad, that they might be more observ'd by the People: And for that same Reason they enlarged the Borders or Fringes of their Garments, which were appointed
appointed to make People mindful of God's Commands (Numb. xv. 38, 39.)

But tho' they thus discriminated themselves from all others by these peculiar Badges of Distinction, and put on a four and grave Countenance, yet they were nothing but hypocritical Villains, their whole Aim being to be seen of Men (Mat. xxiii. 5.) And from the Character given of them by our Saviour in that whole Chapter, it's evident, that they were an inoffident and implacable Generation, spiteful, malicious, voracious, merciless, and most superlatively censorious and uncharitable; so that it's hard to say which was most predominant, their insatiable Avarice, their insupportable Pride, or their unsathomable Hypocrisy.

The Sadducees were opposite to the Pharisees both in Temper and Principles, for they were Men that pretended to no manner of Zeal or Disguise in Religious matters, and therefore they are never charged with Hypocrisy. On the contrary they were Men of loose and profligate Lives, which indeed was no more than the Natural Consequence of their Principles, for they denied the Immortality of the Soul, and also a Resurrection, and consequently a future State, and all Rewards and Punishments in another Life (Mat. xxii. 23.) This drew Men of the first Rank and Quality to join with this Sect of the Jews, who abounding most in the things of this World, are the foremost to neglect and disbelieve the Promises of a better; and being under greater Temptations to follow a debauched Life, were ready to take Sanctuary in those Opinions, which most extinguish'd the Apprehensions of an Afterreckoning.

But tho' the Sadducees did not believe a future State, yet they professed themselves oblig'd to observe the Law, because of the temporal Rewards and Punishments annex'd to such Observance; and hence it was that they were most severe and implacable in their Punishment of Sedition and Tumults, left their Soft and easy
easy Course of Life should thereby be interrupted, which was the only Happiness their Principles allowed them to expect; and therefore we find them zealously concern'd in the Prosecution of Christ, whom they accus'd of Sedition. It was for the same Reason also, that the Sadducees, who, one may think by their Principles, were not much concern'd in the Coming of the Messiah, yet look'd more impatiently for him, than any other Sect of the Jews; because the general Notion of the Jews was, that he was to be a temporal Deliverer and King; now the Sadducees who confin'd all their hopes to this present Life, had a great Interest that he should appear in their time, that they might enjoy the Fruits of his Conquest, and the Happiness they expected during his Reign.

They were great Oppoers of the Traditional Law, but then they run into the other Extreme; for they admitted only of the five Books of Moses, rejecting all the other Parts of the holy Scriptures, as well the Prophets as the Hagiographa, at least they did not give such credit to these as to the other. In these last there are plain and undeniable Proofs of a future State, and the Resurrection from the Dead, and therefore having embraced the Doctrine of denying both, they did what usuall all Hereticks do, that is, reject, right or wrong, whatsoever did make against them: And this seems to be the most probable Reason, why in the Disputation which Christ had with the Sadducees (Mat. xxi. Mark xii. and Luke xx.) he draws his Argument only by Consequence from what is said in the Law, because he knew they rejected the Prophets and other Writings of the Old Testament, and therefore would admit of no Argument from them, nor indeed of any but what was drawn from the Law.

They denied also the Existence of Angels and all Spiritual Beings but God only (AEs xiii. 8.) tho' it's pretty difficult to apprehend, how they could deny the Being of Angels, and yet receive the Books of Moses, where
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where such frequent mention is made of Angels, and of their Appearances: But it's probable they looked upon Angels not as particular Beings subsisting of themselves, but as Powers, Emanations, or Qualities, inseparable from the Deity, just as the Sun-beams are inseparable from the Sun. Many, I find, are of Opinion, that the Sadducees, being Men of the first Quality and of the greatest Power and Riches, were cut off in the Destruction of Jerusalem by the Romans, and that the whole Sect perish'd at that time; but this must be a mistake, for the Emperor Justinian mentions the Sadducees in one of his Novels, where he banishes them out of all the Places of his Dominions, and condemns them to the severest Punishments, as People that maintain'd atheistical and impious Tenets. Nov. 146. Aub. Collat. 9. Tit. 27.

The Publicans were Persons of no particular Sect, nor of any religious Function, but were certain publick Officers employed by the Romans in Judea (after they had brought that Country under their Dominion) for collecting their Tributes, Tolls, and Imposts. Their Office was formerly of great Account and Reputation among the Romans, and conferr'd upon none less than the Equestrian Order, as the Writers of that Nation inform us: But afterwards these Tributes falling into the hands of inferior Farmers, (who were generally People of a low Rank) the Office of Publicans became base and infamous. Two things especially concurr'd to make this Employment odious to the Jews; First, the Persons who manag'd it, were usually covetous and great Exactors; for they themselves having farm'd the Customs of the Romans, generally used all methods of Extortion and Oppression, to enable them both to pay their Rents, and to raise advantage to themselves, and upon this Account they became infamous even among the Gentiles. Secondly, These Imposts were an Affront to the Liberty and Freedom of the Jewish Nation; for they looked upon themselves as a free-born People,
People, and that they had been immediately invested in this Privilege by God himself; and accordingly they beheld this Office of Publicans, as a daily and standing Instance of their Slavery, which of all other things they could least endure; and these Publicans being generally Jews themselves, seem'd by these rigorous Exactions from their own Brethren to conspire as it were with the Romans, to entail perpetual Slavery upon their own Nation; to which we may add that these Publicans were oblig'd by the necessity of their Office to have frequent Dealings and Converse with the Gentiles, which the Jews held unlawful and abominable.

Upon these Accounts the Publicans became so universally abhorred by the Jews, that they reckon'd it unlawful to eat or drink, walk or travel, or have any Civil Society or Commerce with them; and therefore they were commonly reckoned in the Class of Heathens and Sinners (Mat. xviii. 17.) And for this reason the Jews frequently reproach'd our Saviour for being a Friend to Publicans and Sinners (Luke vii. 34.) But as he had no regard to Persons or their Office, if otherwise deserving, he told them, that Harlots and Publicans should be preferred before them in the Kingdom of Heaven (Mat. xxii. 31.) It appears by the Gospel, that there were many Publicans in Judea in the time of our Saviour. Zaccheus probably was one of the principal Farmers, for he is called the Chief among the Publicans (Luke xix. 2.) Matthew appears only to be an inferior Publican, for it's said of him, that he was fitting at the Receipt of Custom when our Saviour call'd him (Mat. ix. 9.)

The Romans were very severe in case any Farmer of the publick Revenue exacted more than, what was due; for by a particular Law (L. Hoc Edicto, in fine Digest, de Publican.) whoever was convicted of Extortion was oblig'd to return four times the Value of what he had extorted; and this very probably is the Reason
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Reason why Zacchæus (who it's likely, as I just now mentioned, was one of the principal Farmers) assures our Saviour who had done him the Honour to accept of a Lodging in his House, that he was ready to give half of his Goods to the Poor, and to return fourfold, of whatever he had unjustly acquir'd (Luke xix. 8.)

As to Proselytes it should be observ'd, that the Jewish Nation was made up of two sorts of People, either those who were of the original Stock, or those of other Nations, who were naturalized among them. These latter are distinguished in Scripture by the Name of Strangers in the Old Testament, or Proselytes in the New; because they were originally of some other Country, and coming into the Religion and Constitution of the Jews, complied with these Conditions, which were requisite to their Qualification, so that a Proselyte in general may be described, One who being a Gentile by Birth and Religion, came over to the Jewish Religion in whole or in part.

And therefore because some of these Proselytes embraced the Jewish Religion only in part, and others submitted wholly to it, (that is, both to the Moral and Ceremonial Law) hence arose the Distinction among the Jews betwixt Proselytes of the Gate and Proselytes of the Covenant. The Proselytes of the Gate were such Gentiles, as were by the Jews permitted to dwell among them, and admitted to the Worship of the God of Israel, and the Hopes of a future Life, but did not engage themselves to an entire Observance of the Law, and so were not Circumcised, nor conform'd to the Mosaical Rites and Ordinances, being oblig'd only to the Observation of these Precepts, which the Jewish Doctors call the seven Precepts of Noah, viz. to renounce Idolatry, to worship the true God, to observe the Sabbath, to abstain from Murder, to refrain from all unlawful Commissions, to shun Theft and Robbery, and to abstain from eating
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Eating of Blood. Such who did not conform to these, were allowed no Habitation among the Jews; but such who did, and went no farther in the Jewish Religion, were called Profylytes of the Gate, because they were permitted to inhabit within their Gates and in the same Cities with them; the Occasion of which Name seems to have been taken from that Expression in the fourth Commandment, where mention is made of Strangers within thy Gates.

These Profylytes of the Gate, being therefore look'd upon as in a State of Acceptance with God, were not only allowed to live quietly in their Cities, but to resort likewise to their Temple and Synagogues, there to offer up their Prayers: They were allowed however to enter no farther than into the Outer Court of the Temple, call'd the Court of the Gentiles; and in the Synagogues they had a separate Place set apart for them. Of this sort was Naaman the Syrian, of whom it's said, That he engaged not to sacrifice to other Gods, but only unto the Lord (2 Kings v. 17.) Among other Instances in the Old Testament it appears, that Ruth, who was a Moabitish Woman, was a Profylyte; and it's probable that Ebed-melech the Ethiopian was so (Jer. xxxviii. 7. and xxxix. 16.) And also Hiram King of Tyre (1 Kings v. 7.) And the Queen of Sheba (1 Kings x. 9.) It appears also that Nebuchadnezzar became a Convert (Dan. iii, 28, 29. and iv. 34.) and we find that Cyrus is call'd by God, his Anointed (Isa. xliv. 1.) but whether these were Profylytes only of this sort, cannot be determined. In the New Testament, I conceive the Roman Centurion of Capernaum, who built the Jews a Synagogue (Luke vii. 5.) was one of these, as also the Roman Centurion Cornelius (Acts x. 2.) And the Eunuch (mentioned in Acts viii. 27.) And Lydia of Thyatira who worshipped God (Acts xvi. 4.) We read of such Converts or Profylytes of many Nations, who came to worship the true God at Jerusalem (Acts ii. 9.) These were com-
commonly called devout Men (Moses viii. 2. and xvii. 4.) and religious Proselytes (Moses xiii. 43.) Now as these Proselytes of the Gate were not tied to the Observance of the Ceremonial Law, but only to such Precepts as were indeed the Consequence of the Law of Nature, they were thereby better prepar’d for the Propagation of the Gospel; and it was by Means of these chiefly, that Christianity spread so quickly and so universally.

The other sort of Proselytes were called Proselytes of the Covenant, because they took upon them the whole Obligations of the Law and Covenant, particularly that of Circumcision, which was the Mark of the Covenant. This, and a Conformity to the Moral and Ceremonial Law, entitled every Stranger (tho’ he was but an adopted Jew) to enjoy the same Privileges as the true-born Israelites themselves, which is plain from Exod. xii. 48, 49. where one Law in this Case is declar’d to be, To him that is home-born, and unto the Stranger that sojourneth among them, which is often repeated as Occasion requireth. These therefore differed in nothing from the natural Stock of the Jews, but in their Race and Parentage. We may observe however, that such as were home-born valued themselves upon it, as a more excellent and superior Qualification; and therefore when St. Paul enumerates the several Circumstances, in which he might boast himself upon occasion, he cannot conceal this, If any other Man thinketh that he hath whereof he might trust in the Flesh, I more, circumcised the eighth Day, of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews (Philip. iii. 4, 5.)

The Jews refus’d no Converts to their Religion, but gladly receive’d all; and it’s observed that in our Saviour’s time they were very diligent in making Proselytes (Matthew xxiii. 15.) tho’ they did not hold it as absolutely necessary, that such who were so, should be entire Converts in every particular. In the Admission of these
these Proselytes it does not appear, that there was any Form of Initiation used with the Proselytes of the Gate, but it's certain, that the Proselytes of the Covenant were admitted by Circumcision, Baptism, and Sacrifices, if Males; but if Females, by Baptism and Sacrifices only. Our Saviour probably made an Allusion to the baptizing of Proselytes, when he told Nicodemus, That except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God (John iii. 5.) And when Nicodemus appear'd surpriz'd at this Doctrine, he tells him, Art thou a Master in Israel and knowest not these things? (ver. 10.) as though he would intinuate, that what he had now told him, had nothing extraordinary in it, since the Baptism of Proselytes was a thing practised every Day in Israel.

This Admission of Proselytes into the Jewish Religion by Baptism, might probably take its Rise from Jacob's Injunction to his Household (Gen. xxxv. 2.) or from Moses's Command to the Israelites (Exod. xix. 10.) And John the Baptist followed herein the Custom of the Jews, receiving in this manner those that came to him; for the Doctrine he preached being Repentance and the Remission of Sins, such who were duly qualified this way, became as it were Proselytes to the Gospel-State then approaching, being by this Doctrine better prepar'd for the Coming and the Kingdom of the Messiah. But tho' John, in Imitation of the Jews, did thus ufe the Rite of Baptism to his Followers, yet it was not establisht as a Sacrament until Christ's Institution of it, as such; after which it became a Mean of Conveyance, whereby Christ and the Benefits of his Mediation were represented, seal'd, and applied to Believers; so that John's Baptism, in compliance with the Usage of the Jews, was only preparatory to our Lord's, who was to come after him, and appoint one more significant and effectual for Salvation.

From the Practice of John the Baptist (who from this Ceremony of Baptism receiv'd that Title) and of Philip,
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Philip, we may reasonably conclude, that the ordinary Custom of baptizing Profess'yes among the Jews, was by an entire Dipping and total Plunging of the Person into the Water, (see Mat. iii. 6, 16. Acts viii. 38.) which in these hot Eastern Countries could not be attended with that Hazard, as it would be in our more Northern Climate; and this, I suppose, may be the Reason why Sprinkling is commonly used with us; and it's certain the Grace of God is not confin'd to the Quantity of Water in this Sacrament, any more than it is to the Quantity of Wine in the Sacrament of the Supper, a Spoonful of Wine being as significant of Christ's Blood, as a whole Cup.

As to the Sacrifices which the Profess'yes were to offer, it's observ'd that Jeshur the Father-in-law of Moses (who is supposed to have embraced the Jewish Religion) offered Burnt-offerings and Peace-offerings to the Lord (Exod. xviii. 10, 11, 12.) and very probably, in Imitation of him, the Jewish Profess'yes in After-ages did the same.

The last sort of People mentioned in the Title of this Section, are the Hellenists or Grecizing Jews, who were real Jews by Descent and Profession, but living dispers'd in these Parts of the World, which had been subjected to the Grecian Empire, made use of the Greek Tongue, which in many Parts was the most prevailing Language, after the Establishment of the Greek Empire in the East. These Jews not being much accustomed to the Hebrew or Syriack, generally made use of the Greek Version of the Septuagint in their publick Offices of Religion. And tho' they were as tenacious of every Rite and Ceremony of the Law, as the Hebraizing Jews, yet they were not thoroughly esteem'd by them; for they could not endure that the holy Scriptures should be read in any Language besides the Hebrew; and therefore they look'd upon these Hellenists as Jews of an inferior Rank, both on account of the Heathen Language they us'd, and the
Heathen Countries they inhabited. This distinction, we find, was made betwixt these, and the other Jews in Acts vi. 1. for the Word which we translate Grecians is in the Original Ἑλληνιστῶν, that is, Hellenists or Grecizing Jews, who used the Greek Language in their Synagogues; see Acts ix. 29. and xi. 20. where the same Word is also used in the Original.

Besides all these Persons spoke of in this Section, we find also mention made in the Gospel of the Samaritans, Herodians and Galileans; but having already, in the Course of the preceding History, given some Account of these, as the subject matter relating to them occur'd, I shall not therefore trouble the Reader with repeating any thing there mentioned.

CHAP. V.

Of the Set Seasons of Worship among the Jews, viz. their Feasts and Fasts.

Having finish'd what relates to the external Worship of the Jews, and the Rites thereto belonging, as also what concerns the Place of Worship, and the Persons employed therein, or having a near Relation thereto, it remains in the last place to speak of the Times and Set Seasons of Worship in use among the Jews.

The present State of Man being attended with much Weakness and many Frailties, makes it impossible that he can be always actually engaged in the immediate Service of God. This is only the happy and distinguishing Privilege of Angels and glorified Souls freed from the Fetters of Mortality; and therefore the Appointment of certain definite and particular Seasons
sons for celebrating the more solemn Parts of Religion, has always been look'd upon, as absolutely necessary in all Ages of the Church. To this purpose God prescribed to his peculiar People the Jews their set Times of publick Devotion. He appointed their daily Service by commanding them to offer up in Sacrifice to him, two Lambs every Day, one in the Morning and the other in the Evening (Exod. xxix. 39. Num. xxviii. 4.) Of this daily Service abundance has already been said in the Title of Sacrifices and elsewhere, and therefore 'tis needless to repeat any more upon that Head.

God was pleas'd also to fix their weekly and other periodical Seasons of Worship, which commonly go under the Name of Feasts, tho' some of them, properly speaking, were Feasts: But among the Jews all Times of religious Worship, whether it was accompanied with Rejoicing or Mourning, past under the Name of Feasts. The Design of these Festivals was to commemorate some great Blessing, to maintain mutual Love, Friendship, and Communion, and to keep up an Unity in the Service of God. These solemn Festivals were such as either return'd weekly, monthly, or yearly. The weekly Solemnity was the Sabbath; the monthly was their New Moons; and the yearly was either ordinary, such as return'd every Year, as the Passover, Pentecost, and the Feast of Tabernacles, (besides other annual Feasts of lesser Note) or extraordinary, which return'd only once in the periodical Return of several Years, such as the sabbatical Year, and the Year of Jubilee, all which (excepting these formerly spoke to) I shall briefly consider in their proper Course.

As to their Sabbaths, they have been already spoke of under the Head of the Moral Law. All that I shall further observe is, That before our Saviour's Days the Jews carried the Observation of the Sabbath to a great degree of superstitious Rigour, insomuch that
that they would not defend their Lives upon that Day, when assaulted by their Enemies, but patiently offered their Throats to be cut, rather than move a Hand in their own Defence: But they soon found the Mischief and Folly of this Principle from what they suffered by it in the time of the Maccabees, and therefore a Decree was made by Mattathias, That a necessary Defence of a Man's Life was not within the Prohibition of the fourth Commandment, and this was made a Rule ever after in all their Wars. But tho' this Decree sufficiently authorize'd a Defence against any direct and immediate Attack, yet it did not provide against any preceeding Preparations of the Enemy leading to it, even tho' these were attended with the worst Designs against them; the Prevention of which by any Deliverations of State, or by any bodily Work, was look'd upon as Illegal and a Breach of the Sabbath, because of the strictness of that Precept, Exod. xvi. 29. By this means it happened that Pompey, by carrying on his Works and by the advance of his battering Engines on that Day, soon became Master of the City of Jerusalem. In our Saviour's Time, tho' they allowed to pull any Creature out of a Ditch or Pit on the Sabbath-day, yet they were so captious as to find fault with Christ's healing the Sick and the Lame on that Day (Mat. xii. 10—15.)

Every New Moon (that is the first Day of every Month) was a Festival among the Jews. It's true there is no express Institution for observing this Feast, but yet there is an Injunction for offering up of Sacrifices of a peculiar kind on that Day, mentioned in Numb. xxviii. 11. And that they kept it as a Festival may be gathered from 1 Sam. xx. 5, 18. 1 Chron. xxiii. 31. Ifa. i. 13. Now in order to understand how this first Day was fix'd, the Reader should know, that the Jews did not reckon their New Moons, (and consequently the beginning of their Months which commenc'd with that) from the Conjuction
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junction of the Moon with the Sun, which is alwise before the Appearance of the New Moon; for they being bad Astronomers were quite ignorant how to make this Calculation, but they began their New Moons and their Months by the Phallic or Apparitions of the Moon, as soon as, upon her Separation from the Sun, she shewed herself first in the West about the Time of Sun-set; and for this reason the beginning of the Month is call'd in Scripture the New Moon.

And therefore because this first Appearance of the New Moon was of great Importance in their Religion, not only for the fixing of this Feast, but for regulating all their other Feasts, which were tied down to a precise Day of the Month, and consequently depended upon their establishing the first Day, it was the business of the Sanbedrim to employ Men of the strictest Probity, who were sent to the Tops of the neighbouring Mountains about the time of the Conjunction; and these no sooner perceiv'd the New Moon, but they came with all speed to acquaint the Sanbedrim with it; whereupon that Council after Examination declared the New Moon to have appear'd, and the Feast of the New Moon to have commenc'd that Evening at Sun-set; and accordingly the Inhabitants of Jerusalem were immediately inform'd of it by the Sound of Trumpets, to which Ceremony David alludes, when he says, Blow up the Trumpets in the New Moon, in the Time appointed, on our solemn Feast-day (Psal. lxxx. 3.)

And as it was equally necessary, that all the Inhabitants of Judea should be acquainted with this, as well as those of Jerusalem; the Method which the Sanbedrim took for giving timely Notice of it, was by dispatching Persons to the Top of Mount Olivet (which was only a Mile's Distance from Jerusalem) where a great quantity of combustible Wood and other Stuff was always kept ready for this purpose, to which they set
set fire; and this like a Beacon gave notice to others who had their Stations appointed, and the like Materials provided for this very purpose on the Tops of other Hills, and who in like manner by such blazing Fires lighted immediately after Sun-set, soon conveyed Intelligence of this all over Judea, so that Notice was given both to Town and Country in less than two Hours after the Appearance of the New Moon. Now as all the Jewish Days began at Sun-set and continued till next Evening at Sun-set, so in like manner this Solemnity commenc'd at Sun-set in that Evening, on which this publick Notice was given, and continued till next Evening at Sun-set, whereby the whole Space of twenty four Hours betwixt these two Periods, was the first Day of the Month, and the Feast of the New Moon; so that the proper Sacrifices appointed for this Feast being only offered betwixt the Sun-rising and its Setting, it's evident that all Judea had timely Notice given them of that Solemnity.

From hence it appears, that this Notification by the great Sanbedrim was in place of an Almanack to the whole Nation, and is an Argument of no small Weight for the Antiquity, at least the Usefulness and Necessity of this Supreme Judicature, since without it or something in place of it such publick Notices (in which all the Jewish Nation had an Interest) could not be given, and consequently their Festivals could not be regularly observed. The greatest Difficulty however in this Case seems to be, how an exact Discovery could be made of the Phasis of the Moon, in case the Weather happened to be dark and cloudy: To which the Jewish Writers gave no other Satisfaction, but by telling us, that the Air in Judea was so serene that this seldom happened, especially considering that they had a great number of Persons employed in different Stations for this Purpose; but that, when this did happen, the Error it occasioned was immediately rectified, and not suffered to pass into the next Month.
I have already observed that their annual Feasts were either ordinary or extraordinary. Their ordinary were such as return’d every Year, as the Passover, Pentecost, and the Feast of Tabernacles. These were the three great Solemnities, wherein all the Males of Israel were oblig’d to appear before the Lord at Jerusalem, the Temple and Altar being there, at which only their Sacrifices and Oblations could be presented in Testimony of their Homage and Devotion. I have already fully treated of the Passover in a Title by itself, under the Head of one of the Jewish Sacraments, tho’ at the the same time it was one of their most solemn Feasts.

The Feast of Pentecost was instituted, partly in Memory of the Promulgation of the Law on Mount Sinai, fifty Days after the first Passover in Egypt, and partly as a Thanksgiving for their Wheat-harvest, which usualy begun about this time, for which reason it is called the Feast of Harvest, and of the First-fruits of thy Labours, which thou hast sown in the Field (Exod. xxiii. 16.) For we must know that there were two Harvests among the Jews, tho’ not in the same Order as with us; both their Barley and Wheat were sown in Autumn, by which means the Barley was ripe at the Passover (that is towards the latter end of March) and their Wheat about seven Weeks afterwards, viz. about the time of Pentecost. This Feast of Pentecost was also call’d the Feast of Weeks, because it was kept at the End of seven Weeks, that is, forty nine Days (Levit. xxiii. 15, 16.) And it had the Greek Name of Pentecost, because the first Day of it was the fiftieth Day, after the first Day of the Passover. To this answers Whitsunday in the Church of England, which is always fifty Days after Easter, which comes in place of the Passover; so that with them it is a movable Feast depending on Easter, whereas in Scotland (where no Holy Days are kept but the Sabbath) it is a Term fix’d by Act of Parliament.
ment to the fifteenth Day of May, for the sake of legal Payments, and the Entry and Removal of Tenants. It has the Name of Whitsunday from the white Robes, in which the Primitive Converts to Christianity were usually clothed in at their Baptism, which (unless upon urgent Occasions) was usually celebrated upon this Day.

This Feast of Pentecost was of seven Days continuance, but the first and last Days were the most solemn: And as all Feasts went under the Name of Sabbaths (Levit. xxiii. 24, 39. Ezek. xx. 21.) it's very probable that this Feast of Pentecost is that meant by St. Luke, which he calls the second Sabbath after the first (Luke vi. 1.) for as the Passover in this sense was properly the Prime or first Sabbath, so this of Pentecost came to be call'd the second after the first, unless we reckon the second Sabbath after the first to be the second weekly Sabbath, which happened after the first great one the Passover.

The Feast of Tabernacles was the last of the three great Festivals, which began on the fifteenth Day of the seventh Month, (being the Month of September) according to the Computation of the sacred Year, which comment'd from March (Levit. xxiii. 34.) This Anniversary was kept in Remembrance of the Israelites dwelling in Tents, during their Passage through the Wilderness, being a sensible Representation of the transitory Duration of this present Life; and therefore during the seven Days of the continuance of this Feast, the Jews dwelt in Tabernacles or Booths, made of the Boughs of Willows, Palms, Myrtle, &c. and there they remain'd during that Space, whatever the Weather was, only sick and old People were excus'd. The first and last Days were the chief, as it was in all their Feasts, and so the last Day of this Feast is called the great Day of the Feast (John vii. 37.) Of the several Sacrifices which were appointed for each Day, we have an account in Numb. xxix. 12.

This
This Feast was also called the Feast of Ingatherings, because then their Vintage and Fruits of all kinds were fully gathered in (Exod. xxxiv. 22. Levit. xxiii. 39.)

It is worth our Notice, that whereas God commanded the Observation of this Feast on the fifteenth Day of the seventh Month, yet Jeroboam, that he might work in the People a Forgetfulness of the true Worship of God, and by making a Schism in the Church alienate them from the Rites observ'd at Jerusalem, gave Orders for the Observation of this Feast on the fifteenth Day of the eighth Month (1 Kings xii. 32.) What is said in Nebem. viii. 17. is also remarkable, where speaking of the Celebration of this Feast, the Words are, Since the Days of Joshua the Son of Nun unto that Day, had not the Children of Israel done so. From whence some conclude that it had never been observ'd during all that Space, which was at least a thousand Years. But it is no ways probable, that this Solemnity would have been neglected for so long a time, especially in the days of David, Solomon, Hezekiab, and Josiah; and we read in Ezra iii. 4. that it was kept at their first Return from Babylon: So that the meaning seems rather to be, that their Joy had never been so great, as it was now, since that Time; for they rejoiced in the Days of Joshua, that they had got possession of the Land of Canaan, and now they rejoiced that they were restored to it, and quietly settled in it, after they had been cast out of it.

Besides these three great annual Feasts they had some of lesser Note, such as the Day of Atonement or Expiation, which, tho' it be reckoned amongst the Jewish Festivals (Levit. xxiii. 2, 27.) yet strictly and properly it was a general Fast, and wholly spent in Repentance, Humiliation, and Mourning, in which they were to afflict their Souls and do no manner of Work (ver. 28—33. and Levit. xvi. 29, &c.) This was the Day on which the High-priest entered yearly into
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into the most Holy Place, to expiate for his own and the Peoples Sins committed the whole Year before, of which I have spoken in the Description of the Temple, and under the Title of the High-priest, where I have shewn, that, tho' the High-priest entred into the Holy of Holies upon no other Day but this, yet that he entred thrice on that Day. In the Performance of which this was remarkable, that the High-priest having put Fire into his Censer from the Altar of Burnt-offerings, and therewith having entred into the Holy of Holies, he was obliged the Moment he entred there, to throw the Incense upon the Coals in the Censer, that so the Smoke which arose from the Censer might raise a Cloud, and thereby prevent his looking with too much Curiosity on the Ark and Mercy-Seat; and God threatened him with Death upon his failing to perform this Ceremony (Levit. xvi. 12, 13.)

It was upon this Day also that the Scape-goat was let loose into the Wilderness, bearing the Sins of the People; the Ceremony of which is mentioned in Levit. xvi. After which the People return'd home with a full Persuasion, that their Sins were entirely done away and expiated; for it was a standing Maxim among the Jews, that Repentance, tho' accompanied with a Resolution of living well, did only suspend the Punishment of Sin, whereas the Feast of Expiation did absolutely abolish them. This Day of Atonement or Expiation was kept on the tenth Day of the seventh Month, and is the Fast meant in AEs xxvii. 9. where it's said, that after this, Sailing became dangerous, because the Sea of the Year at that time was more boisterous and tempestuous than at any other.

As the Jews kept the first Day of every Month, call'd their New Moons (of which already) so also they kept the First Day of their Civil Year or New-Year's-Day, being the first Day of the seventh Month, answering to our Middle of September, which was called the Feast of Trumpets; for then a solemn Pro-
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Mulgation of the new Year was made by Sound of Trumpets. The Injunctions relating to this are mentioned in Levit. xxiii. 24, 25. and Numb. xxix. 1, 2, 3. what might be the reason of this Institution is uncertain; many of the modern Jews maintain that it was in Memory of the World's Creation, which they assert was in the beginning of Autumn. The proper Sacrifices for this Day (over and above the daily Sacrifices, and those appointed on the New Moon, which was also on this Day) are mentioned in Numb. xix. 1.

There were other annual Festivals also among the Jews, but not of divine Institution, and which were appointed occasionally in After-times: Such was the Feast of the Dedication of Solomon's Temple mentioned in 2 Chron. vii. 8, 9. which, because it did not fall in the Winter, could not be that mentioned in John x. 22. And therefore this must have been the Dedication of the Altar, appointed by Judas Maccabees, after it had been profaned by Antiochus, of which mention is made in the Book of the Maccabees (1 Mac. iv. 36.) and which was kept in the Month of November. They had also an anniversary Thanksgiving and publick Rejoicing, in Commemoration of that extraordinary Deliverance of the Jews from the Persecution intended against them by Haman, but prevented and defeated by Esther and Mordecai (Esther ix. 20, 21.) This is call'd the Feast of Purim or Lots, because of Haman's casting Lots, in order to divine which Day would be most lucky to prefix for the Murder of the Jews in the Persian Dominions. Upon this Occasion the Jews were wont to indulge themselves to such an immoderate degree both in Eating and Drinking, as not to be very well able to distinguish betwixt the Blessing of Mordecai and the Curse of Haman, for which Reason it is with great Justice call'd by some Writers, the Baccinals of the Jews.

Besides
Besides all these annual Feasts there were extraordinary Solemnities appointed by God, which recurred but once in the periodical Return of several Years; such was the Sabbatical Year and the Year of Jubilee. The Sabbatical Year was every seventh Year, in which the Land was to lie fallow and uncultivated; and in this respect it was very wisely contrived by God, to keep a Country in Fertility, and from being worn out of Heart by covetous Tillers. Neither Seeds were to be sown, nor their Vineyards to be pruned this Year. Whatever Fruits grew spontaneously, either out of some Seeds fallen the Year before, or from the old Root, were to be in common (Exod. xxiii. 10. Levit. xxv. 1, &c.) so that no Person had any peculiar Title in these, but every one held his Property upon this express Tenure and Condition. The Reason of this Institution was partly to provide for the Poor, and partly to oblige them to a Reliance on God's Providence for the seventh Year's Maintenance, and to shew that however God gave them the Land of Canaan, yet himself still continued the chief Lord and Proprietor of it (Levit. xxv. 23.) for which reason this Resting of the Land is called a Sabbath for the Lord (Levit. xxv. 4.) that is, a token of Homage, and a kind of Tribute unto him.

This Sabbatical Year was also remarkable for this, that Creditors were oblig'd in this Year, to grant a Release or Discharge to their Debtors of what they owed them (Deut. xv. 1, 2.) which at first view may appear somewhat strange and unreasonable; but if we consider it duly we shall find that this could be a Benefit to none but the poor Debtor, in which Case it terminated in a Command of Charity: For we must remember, that as no Usury (that is Interest for Money) could be taken by one Israelite from another, so we may easily suppose there were few Dealings in this way among the Jews, except in the Case where Peoples Poverty oblig'd them to borrow. Now in all
all Cases, whether the Borrower was rich or poor, it
was no doubt a Condition of Lending and an expreʃ
Article of Agreement, that the Day of Payment should
be antecedent to this Sabbathical Year, in which Case,
if the Borrower was a Person of Substance, the Pay-
ment was accordingly made; if he was poor, then he
was to receive the Benefit of the Sabbathical Year, by
getting a Release of the Debt from his Creditor, or
at least no Action became competent for the Pay-
ment; so that it plainly turn'd upon the footing of a
charitable Deed, which by the Law of Nature, as well
as by this positive Law of God, we are bound to. In no
Case therefore but in the Case of the Debtor's Pover-
ty, can we suppose this Law to take place, and it's
evident (ver. 7—12.) that it's entirely calculated for
such only; for nothing could be more absurd than
to have extinguish'd Debts, whereby a Borrower came
to be enriched: Now as God has given sufficient Af-
surance, that the Relief of the Poor, either by lend-
or freely giving, should not go unrewarded, this Law
therefore casts the Lender upon the Providence of God,
on whom he must depend for his Reward.

I find also that some have gone so far, as to say,
that in this Sabbathical Year all Servants who had
fold themselves as Slaves, or being made Captives in
War were fold as such, or such who were fold by
the Sentence of a Judge (as in the Case of Tbezi) were
in this Year to be releas'd, founding their Opinion
upon Exod. xxii. 2. and Deut. xv. 12. But it's very
plain to me, that these Passages of Scripture do not
speak of this Sabbathical Year, as if he were then to
be set free, tho' he had serv'd but one Year, or per-
haps but a few Months before that came, but of the
Seventh Year from the time of his Sale; for it is
evident he was to serve six complete Years, unless the
grand Jubilee (of which presently) happened to inter-
vene, when every one was set free, tho' he had not
serv'd so long.

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As every seventh Year was the Sabbatical Year, so every fiftieth Year was a Year of Jubilee among the Jews (Levit. xxv. 8, 9, 10.) Interpreters have made it a Question whether the forty ninth Year was the Year of Jubilee, or the Year following the forty ninth. Those who maintain the last, found their Opinion upon the Words in the 10th and 11th Verses of that Chapter, where the fiftieth Year is expressly spoken of. But these who maintain, that it was the forty ninth Year, say that this Year was the fiftieth, if the foregoing Jubilee is reckoned for one, in the same manner as the Sabbath-day is called the eighth Day in Scripture, that is, reckoning from one Sabbath to another, inclusively of both: And say they, if we should reckon it the fiftieth Year exclusive of the preceding forty nine Years, there is this plain Inconvenience would ensue, viz. That the forty ninth Year being of Course the Sabbatical Year, in which the Land was to rest, if the next Year to that had been the Jubilee, then two Sabbatical Years would have come immediately one after another, for the Land was to rest in the Year of Jubilee, as well as in the Sabbatical Year (ver. 11.) But I think the Words of the Law appear to me very express for the fiftieth after the Expiration of the forty nine; for it’s said (ver. 8.) that they were to number forty nine Years, the most natural meaning of which seems to be, that these were first to expire, before they could be numbered, and these being expir’d, then they were to sound the Trumpet for the Jubilee, as in ver. 9. besides that the fiftieth Year is call’d the Jubilee (ver. 12.) Whereas the seventh Year is call’d the Sabbath of the Lord (ver. 6.) which seems to intimate that they were two distinct Years. And there is an express Provision made by God (ver. 21.) for the Inconvenience I have mentioned; for had the Sabbatical Year and the Year of Jubilee been one and the same Year, then a Provision that the Earth should bring forth Fruits for two
two Years, would have answered the Disadvantage attending the Loss of one Year’s Crop; but there it’s expressly provided, that the Earth should on the sixth Year yield Fruit for three Years, which answers both that Year of its growth, the Sabbatical Year, and the Year of Jubilee, being in all three Years.

Now besides that the Land was to rest the fiftieth Year (Levit. xxv. 11.) there were two other principal Ends in the Appointment of the Jubilee, viz. all Servants were that Year to be releas’d, provided they were Israelites (ver. 39, 40, 41.) But Slaves bought of Strangers had not this Privilege, for these were to continue as part of their Possession for ever (ver. 45, 46.) Secondly, All Lands were to be restor’d to their first Owners or their proper Heirs, and all former Purchases discharged; for no Possession could be so alienated, but it was to return in the Year of Jubilee, whereby their Estates were fix’d in the Families to which they were at first assign’d, and by this means their Tribes were preferred distinct. Nor was there any manner of Hardship or Injustice in this, (as I had occasion formerly to observe) because all Purchases were made with that view, and a proportionable Price given, according to the Number of Years that remain’d to expire before the Year of Jubilee.

By this also something of an Equality in People’s Fortunes was preserv’d, the necessary Consequence of which was a Prevention of the Rich oppressing the Poor, or taking any Advantage which might arise from the Inequality of their Estates.

Thus much concerning the Jewish Feasts. The only Fast-day which was injoin’d by the Law of Moses, was the Day of Expiation or Atonement already mentioned. Besides which there were Fast’s among the Jews which the Church enjoin’d to be kept. Of these we read in Zech. viii. 19. viz. the Fast of the fourth Month, in remembrance of the Famine in Jerusalem (Jer. lii. 6, 7.) The Fast of the fiftieth Month
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Month for the Destruction of the Temple (Zech. vii. 3.) The Fast of the seventh Month for the killing of Gedaliah (2 Kings xxv. 28.) And the Fast of the tenth Month when the City of Jerusalem was besieged (Jer. lii. 4.)

We have also Instances of Fastings appointed by the King and these in publick Authority, as by Samuel (1 Sam. vii. 5, 6.) by Jehoshaphat (2 Chron. xx. 3.) by Jeboiam (Jer. xxxvi. 9.) and by Ezra (Ezra viii. 21.) There are also Instances in Scripture of private Fastings, as that kept by David, for the Death of the Child whom Uriah's Wife bare him (2 Sam. xii. 16.) and that of Abai's, when he heard of the Judgment of God denounced against him by the Prophet Elijah (1 Kings xxi. 27.) in most of which Places also the Manner of their keeping these Fastings is pointed out to us.

We are told in Jonah, that, after he had delivered his Message to the City of Nineveh, they believing it to be truly sent from God, caused a solemn Fast to be proclaimed, and by a Decree from the King and his Nobles, neither Man nor Beast, neither Herd nor Flock were allowed to taste any thing, but were kept up from feeding and drinking Water (Jonah iii. 7.) This was carrying their Abstinence to a greater Severity, than what we find practised among the Jews. For tho' on Times of publick Calamity, and on the Day of solemn Expiation, we find that they made their Children fast (as may be gathered from Joel ii. 15, 16.) yet we no where read of their extending that Rigour to their Cattle.

The Precept of the Law with respect to Fasting was, Ye shall afflict your Souls (Levit. xvi. 29.) agreeable to which is that in Joel ii. 13. Rent your Heart and not your Garments; so that the Practice of the Pharisees was directly opposite, for they put on a sad Countenance and disfigured their Faces, that they might appear unto Men to fast (Mat. vi. 16.) and one of them is introduced pleading Merit with God, because he
he fasted twice in the Week (Luke xviii. 12.) which our Saviour condemns, by telling us, that we should not appear unto Men to fast, but unto the Father only (Mat. vi. 18.) which shews that he did not disapprove of Fasting, but only the Ostentation of it.

I shall conclude this Chapter by observing, that there were certain Injunctions appointed by the Mosaical Law for regulating the Diet and Conversation, as well as the Duty of Worshippers. The Distinction of Animals into clean and unclean was of the first sort. The clean Animals were only such as chew the Cud, and divide the Hoof. Now by dividing the Hoof, is meant dividing it into two Parts only, for some divide the Hoof into more Parts, as a Dog, a Sow, a Lion, &c. and therefore these are reckon'd unclean. Among Fishes such as had Fins and Scales were reckoned legally clean, otherwise they were unclean; and there is a particular Enumeration in the Law of the Birds which were accounted unclean.

With respect to the Commerce and Conversation of People one with another, a legal Uncleanness was contracted by touching the Dead, by touching such as had Issues of Blood, by touching or converting with a Woman the first seven Days after her Delivery, or by leprous Persons, &c. so that People thus legally polluted, were to undergo certain Lustrations before they could be admitted to any Religious Worship or Assembly. And because not only they, but their Tents, Houses, and Utensils were liable to become unclean by several Accidents, there is a Prescription for making a kind of Water, call'd the Water of Separation (Numb. xix.) and without being sprinkled with it they could not be made clean again. This consisted chiefly of an Infusion of the Ashes of a red Heifer, to which St. Paul alludes, Heb. ix. 13.

C H A P.
C H A P. VI.

Of the Idolatry and magical Arts of the Jews.

The Idolatry of the Jews being so frequently mentioned in the Old Testament, I thought it would not be improper, before I finish what relates to their Religious Affairs, to take some notice of that, and of their magical Arts mentioned in Scripture, both these being Defections from the true Religion and Worship of God.

That Idolatry was practised even in the Ages before the Flood, is hardly to be doubted, tho' some have endeavoured to establish this upon incompetent Texts. The only Expression in the Old Testament that bears a proper Aspect this way, is Gen. vi. 5. where we are told, that God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually, which Words seem parallel to that Passage of the Apostle, Rom. i. 21. They became vain in their Imaginations, and their foolish Heart was darkened, whereupon it follows ver. 23. They changed the Glory of the incorruptible God into an Image made like to corruptible Man, and to Birds and four-footed Beasts and creeping things. And that Moses points at the Antediluvian Idolatry by the Words already quoted from Gen. vi. 5. seems highly probable, because he makes use of the like Expression concerning the Age soon after the Flood (Gen. viii. 21.) when it's certain Men fell universally into Idolatry. In the New Testament when St. Jude expresses his Indignation against certain
tain Men in his Days, who denied the only Lord God (Jude ver. 4.) he subjoins ver. 11. Wo unto them, for they are gone into the way of Cain, whereby he leaves us to infer, that Cain and his Posterity were the first that threw off the Sense of a God, and instead of the Creator, began to worship the Creature.

This unaccountable Inclination to Idolatry, which dethrones God in the Heart, and sets up another in his Place, spread universally every where after the Flood: And tho' it's probable, that the first Objects of idolatrous Worship were the Sun, Moon, and Stars, whose Brightness and Beauty prevail'd on some to believe, that they were the Habitations of some intelligent Beings which animated these Orbs, in like manner as the Soul does the Body; and whose Usefulness, with respect to us and every thing about us, induced Men to ascribe some divine Virtue to them, and afterwards a Religious Worship, yet it's evident from the above-cited Passage (Rom. i. 23.) that such was the Depravation of Man's Heart, such his brutal Libertinism, and Fondness of things sensible, that even the meanest Creatures were substituted in the room of our great Creator.

The Place where Idolatry seems chiefly to have prevail'd after the Flood, was Mesopotamia and Chaldea. In the last Country lived Terab the Father of Abraham, who, many think, was an Idolater from what is said of him in Josb. xxiv. 2. and some do not stand to affirm, that even Abraham himself was bred up in Idolatry: But allowing that both were such, it's evident, that after the Revelations made to them by God, they became Worshippers of the true God, and to avoid the Infection of the Country, left Ur of the Chaldees, with an Intention to go to Canaan in obedience to the Command of God.

In Mesopotamia dwelt Laban the Father-in-law of Jacob, of whom it's said, that his Daughter Rachel upon her Departure stole the Images which her Father
ther had (Gen. xxxi. 19.) which he calls bis Gods (ver. 30.) He appears indeed to have had some Notions of the true God, for he makes mention of Ye-bouab upon several occasions (Gen. xxiv. 31, 50, 51.) But it's plain that he substituted these Images in the place of God, by paying his Adoration immediately to them as Representatives of the Invisible Being, or believing perhaps, that through their Mediation his Devotions would be rendered more acceptable in the sight of God. It's probable however, that Rachel's carrying them away with her, was not with any Intention of worshipping them, but rather with a Design to convince her Father of his Error, by letting him see that bis Gods could not preserve themselves, much less do any Service to him; wherein no doubt she had the Directions of Jacob, who (as he loved her extremely, and was no less beloved by her) had doubtless brought her off from the false Notions and bad Customs of her Country.

It appears also that Idolatry was very prevalent in Canaan before the Sons of Jacob went to Egypt; for upon Simeon and Levi's killing of Hamor and Shechem, and spoiling the City (Gen. xxxiv. 27, 28, 29.) it immediately follows in the next Chapter, ver. 2. that Jacob ordered his Household to put away the strange Gods that were among them, upon supposition that among the Spoil they had taken some of the Images of the Shechemites, which they conceal'd for the sake of the Silver and Gold, of which these Images were made.

Nay, such was the Corruption of Humane Nature, and such the Infection of Idolatry, that the Posterity of this godly Patriarch Jacob soon became tainted with this Sin. Their Abode in Egypt was in this respect very pernicious to them. That they worshipped the Egyptian Deities while there, is evident from Job. xxiv. 14. and Ezek. xx. 7, 8. The Golden Calf to which they paid Divine Honours at the foot of Mount Sinai,
was in Imitation of the God Apis, whom they had ador'd in Egypt. During their Sojourning in the Wilderness they carried with them the Tabernacle of Moloch and the Images of their Gods (Amos v. 25, 26.) with which St. Stephen reproaches them (Acts vii. 42.) Nay after the old Generation was utterly extinct; and a new one ready to enter Canaan, we find that they also trode in the Footsteps of their Forefathers; for it's said that in compliance with the Counsel of that old wizard Balaam, the Moabites and Midianites having sent into the Israelitish Camp a Procession of the loveliest Virgins drest with all the Ornaments of Art to assist Nature, the Israelites upon their Arrival committed Wboredom with them, eat of their Sacrifices, bowed down to their Gods, and join'd themselves to Baal-Peor (Numb. xxv. 1, 2, 3.) for which God justly punish'd them, Moses having caus'd the Ringleaders to be hanged up, ver. 4. and the Judges, such others as were open Offenders (ver. 5.) and that the secret ones might not escape, God sent a Plague among them, which swept away four and twenty thousand (ver. 9.)

After the Death of Joshua it was not long before the Government was so unsettled, that every Man did that which seemed right in his own Eyes. The Prophet Azarjaf describes the Infelicity of these times, when he says, They were without the true God, without a teaching Priest, and without the Law (2 Chron. xv. 3.) And as Anarchy prevail'd, so did Idolatry, which first crept into the Tribe of Ephraim in the House of Micab, and thence soon spread itself amongst the Danites, as will appear upon a Review of the foregoing History. Micab is said to have had a House of Gods, to have made an Ephod and Teraphim, and to have consecrated one of his Sons as the Priest of his Family (Judg. xvii. 5.) In this it appears, that he (as was already observ'd of Laban) blended the Worship of God and the Worship of Idols together; for throughout the whole Story both Micab and his Mother seem to retain
tain a Reverence for Jehovah; it's said she dedicated the Silver to the Lord, ver. 3. And so far did they shew a regard to the Law of God, that a Priest was consecrated to serve in this new erected Chapel, and an Ephod provided in imitation of the Priestly Vesture us'd at the Tabernacle in Shiloh; but still this Teraphim seems to be an intermediate Image, in the Likeness of which God was worshipped by them, and consequently their Worship was idolatrous. Others indeed think that the Use of this Teraphim, and that of Laban's formerly mentioned, was in order to consult with them, as with Oracles, concerning future things, because of what is said in Zeb. x. 2. The Idols have spoken Vanity, or, as it is in the Margin, the Teraphims.

This growing Evil soon spread itself amongst the Danites, who robb'd Micah of his Gods. Here it took deep Root, having escap'd the Reformation of the Judges, altho' they were all of them very zealous for God; which might be occasioned either from Dan's lying in the Skirts of the Kingdom, or because scarcely any of the Judges rul'd over all the People, but only over such Tribes as they had freed from Captivity: And no doubt the Prevalency of Idolatry here, was one great Reason why Jeroboam afterwards made choice of Dan to place one of his Golden Calfs in. Nor were the other Tribes free from this Infection, during this Dissolution of the Government, for it's said, They forsook the Lord and serv'd Baal and Ashteroth, and the other Gods of the People round about them (Judg. ii. 11, 12, 13.)

Under the Government of Samuel, Saul, and David, the Worship of God seems to have been purer than in former times: There was indeed a Corruption and Irregularity very visible in their Manners, but fewer Complaints of Idolatry than at other times. Solomon is the first King, who, out of Complaisance to the strange Women he had married, caus'd Temples
ples to be erected in honour of their Gods, and did so
far impiously comply with them himself, as to offer
Incense to these false Deities (1 Kings xi. 5—8.) So
fatal an Evil is, Lest to the best Understandings, which
befots every one it overcomes, and reigns over them
with uncontrooled Power. It's true Solomon did not
arrive at that pitch of Audaciousness, which some of
his Successors afterwards did, nor did he entirely for-
take the Lord, but seem'd to encourage the Worship
at the Temple; his giving however the smallest Coun-
tenance in the breach of God's Law among a People
so prone to Idolatry, could not miss being attended
with the worst Consequences, especially being done by
a Prince, who enjoyed such an eminent degree of
Knowledge and Understanding, and whom God had
exalted to the highest pitch of Grandeur and Magni-
ficence: But God soon made him understand, how
fatal this Apostasy would prove to him and his Po-
sterity; and accordingly upon his Death the Glory of
his Kingdom was soon eclips'd by the Revolt of the
ten Tribes and the Division of his Kingdom.

This civil Defection was soon attended with a spi-
rital one, for Jeroboam the Son of Nebat, who suc-
ceeded him in the Government of the ten Tribes which
had revolted, and who himself had probably been ini-
tiated in the idolatrous Worship of the neighbouring
Nations, when he took Refuge from Solomon's Jea-
losy at the Court of Shishak, soon introduced the
Worship of two Golden Calves, the one at Dan and
the other at Bethel, which he assured them were the
Gods which had brought them out of Egypt, from whence
he had himself but lately come. He made choice of
Bethel, because it had long been esteemed as a Place
sacred for the real Appearance of God in ancient times
to Jacob, and might therefore induce the People to a
readier Belief of the Residence of the same Deity
now; and Dan (as was formerly observed) being in
the Skirts of the Kingdom, was the Place whither
that
that Part of the Country reforted on account of Mil-
aub's Teraphims.

But tho' it was purely from some Reasons of State,
more than any Concern in Religious Affairs, which
induced Jeroboam to this, yet God did not fail to
testify his Abhorrence of such wicked Practices by a
miraculous Judgment on Jeroboam, while he was per-
sonating the High-priest at Betbel, and burning In-
cense on the Feast he had instituted; the Altar rent at
the Word of the Prophet, whom God sent out of Ju-
dab, and while he stretched out his Hand for Revenge
upon the Man of God, it dried up so as he could not
pull it in again (1 Kings xiii. 4, 5.) Now did he, who
had but just before threatened the Prophet, humbly
supplicate a Cure from the Hand that gave the
Wound, and a new Miracle is immediately wrought
for his Relief. But this only restored him to the Use
of his Arm, not him or his People to a Sense of their
Sin, for he died in his Idolatry, as did all the Kings
of Israel after him.

Idolatry being thus establish'd in Israel by publik
Authority, and countenanced by all their Princes, was
universally gone into by the People, notwithstanding
all the Remonstrances against it by the Prophets,
whom God sent to reclaim them from time to time,
and who stood as a Barrier against this growing
Wickedness, maugre all the Persecutions of impious
Jezebel, who did what she could quite to extinguish
the Worship of the true God. At length this brought
a Flood of Calamities upon that Kingdom, and was
the Source of all the Evils that People were after-
wards afflicted with; so that after a continual Scene
of tragical Deaths, Civil Wars, and Judgments of di-
vers Kinds, they were at last carried away captive by
Salmaneser into Assyria.

The People of Judah were little better: One might
justly have expected, that, if there had been no other
Reason than State-Policy for preserving the true Reli-
igion
gion in its native Purity, that alone was sufficient to prevent any other false Worship being set up, and that the same Motives, which induced the ten Tribes to establish a strange Worship, was Argument enough for Judah to be zealous for the true one. But alas! it happened quite otherwise; for notwithstanding the great Strength added to the Kingdom of Judah, by those who out of other Tribes joined with it for the sake of Religion, Prosperity puff'd up Rehoboam and soon ruin'd him: It's said that he continued but three Years walking in the Ways of David and Siblon (2 Chron. xi. 17.) After which these idolatrous Inclinations began to appear, which probably were instilled into him by his Mother Naamah, who was an Ammonites (1 Kings xiv. 21.) In short he forsook the Law of the Lord, and all Israel with him (2 Chron. xii. 1.) and fell into the grossest Idolatry above all that their Fathers had done (1 Kings xiv. 22.) But God soon corrected him and his People, having delivered them into the Hands of Shishak King of Egypt, who with a vast Army entred the Country, took their Cities, and plundered Jerusalem and the Temple of all the Riches which David and Solomon had treasured up there (2 Chron. xii. 2.)

However upon their Repentance and Humiliation God's Anger was soon mitigated; and we do not find that the Kingdom of Judah fell into any gross Acts of Idolatry till the Reign of Abaz, who was the moost impious Prince that ever sat upon that Throne: He was not content with walking in the Ways of the Kings of Israel, and making molten Images of Baalim (2 Chron. xxviii. 2.) but he carried his wicked Inclinations still farther, and imitated the old Inhabitants of the Land in an idolatrous Practice, that before his Time is not to be met with; for it's said of him that he burnt Incense in the Valley of the Son of Hinnon, and burnt his Children in the Fire (ver. 3.) Or, as it is in 2 Kings xvi. 3. He made his Son to pass through the Fire, which doubtless...
doubtles was the passing through the Fire to Moloch, so expressly prohibited in Levit. xviii. 21.

Interpreters are not well agreed what this passing through the Fire to Moloch was, whether by causing the Child to pass between two Fires made near one another, by way of its Consecration to the Service of Moloch, or by putting it into the Body of the Idol made of Brass, and heated extremely hot, so that it was immediately burnt to Death. Now to abate of the Horror of this Crime, some are of opinion that Abaz made his Sons pass through the Fire in the former Sense only, and that because we find Hezekiah surviv’d him, and succeeded him in the Throne, and another of his Sons, viz. Manasseh slain by Zichri at his taking of Jerusalem (2 Chron. xxviii. 7.) But this does not hinder Abaz from having other Sons, not mentioned in the History, whom he might make Sacrifices to Moloch. The Passage just now cited says, He made his Son pass through the Fire according to the Abominations of the Heathen. Now it is incontestably true that the ancient Inhabitants of the Land of Canaan did burn their Children in the Fire, as Sacrifices to their Gods (Deut. xii. 31.) And that the Children of Israel did frequently imitate them in these Barbarities, is evident from Psal. cvi. 37, 38. where the Expressions of David are a little too strong to admit of any other Interpretation than this, That these Children were actually burnt in this execrable way.

For these Impieties Abaz was justly punish’d by God, and after a constant Course of all manner of Wickedness died in the Flower of his Age, but was happily succeeded by his Son Hezekiah, who among other Reformations, it’s said, broke in pieces the brazen Serpent that Moses had made, to which the Children of Israel did burn Incense (2 Kings xviii. 4.) A strange Piece of Idolatry this; that any thing which was a memorial of God’s miraculous Goodness and Mercy to his People, should be made the Object of idolatrous Worship.
Chap. VI. of the Jews.

Worship. But Hezekiah's Reformation was soon overtaken by the Succession of his wicked Son Manasseh, who seems to have made it his Business to search out what God in his Law had forbidden, and to make the Practice of it his Study; for of him we are inform'd, that he built Altars for all the Host of Heaven in the two Courts of the House of the Lord, caus'd his Children to pass through the Fire, us'd Incantment and Witchcraft, deals with familiar Spirits and Wizards, and set a carv'd Image in the House of God (2 Chron. xxxiii. 3—8.)

The Princes who succeeded (Josiah only excepted) and their People, seem to have lived in a kind of Competition with one another in Wickedness and Idolatry, and to have given a loofe to the Wildness of their Imaginations in the Worship of God, which brought upon Judah and her People the utmost Fury of God's Wrath, and these Judgments that had been decreed, and which ended in the Captivity of King and People. After their Return from this Captivity, when Synagogues were erected in every City, they were more regularly instructed in their Duty, having had the Law and the Prophets read and explained to them weekly, which kept them in the thorough Knowledge of God and his Laws, so that from this time they were as strongly bent against Idolatry, as they were formerly prone to it.

Having given this short History of the Progress of Idolatry among the Jews, I shall in the next place mention some of the heathen Deities spoke of in Scripture, which the Jews worshipped, for they had no idolatrous Gods peculiar to themselves. They were so infatuated indeed as to imitate the Heathen Nations both in Canaan and round about them, in the Worship of their false Deities, but they do not appear to have been themselves Inventors in Matters of Religion.

The Name of Baal seems to be a common Name to many Idols, by which it's thought were signified
all the Male Gods of the Heathens, as the Females were by the Name of Ashteroth; and for this reason it may be, they are frequently mentioned together in Scripture, as inclusive of all false Deities. The Name of Baal is often join’d with the Names of some other false Gods, according to the Variety of Places or Events. Thus we have mention made of Baal-peor whom the Israelites worshipped in the Wilderness of Sin (Numb. xxv. 3. Psal. cvi. 28.) This infamous Deity is thought to be the same with Priapus the God of Impurity, because of that Expression in Hos. ix. 10. Baal-zebub was the God of Ekron, whom King Abaziah sent to consult upon his receiving a Fall (2 Kings i. 2.) It is upon this Occasion only that we meet with this Deity in the Old Testament, but he is several times mentioned in the New under the Name of Beel-zebub, where he has the Title of Prince of the Devils given him. Baal-berith was the Idol of the Schemites, who had a Temple dedicated to him, where they laid up that Money, which they gave afterwards to Abimelech (Judg. ix. 4.) After the Death of Gideon it’s said, that the Children of Israel made Baal-berith their God (Judg. viii. 33.) In this Text and some other Places of Scripture there is mention made of Baalim, which is the plural Number of Baal, and signifies false Gods in general.

To such a height of Wickedness did the Israelites arrive at, that they had Persons consecrated for the Worship of Baal, who ministered to them like the Priests and Levites among the People of God; and thus we read of the Prophets and Priests of Baal, whom Jeru destroyed (2 Kings x. 19.) and of the Temple of Baal in Samaria, call’d the House of Baal, where Jeru conven’d its Worshippers, and caus’d them to be slain (ver. 21, 25.) It appears also that the Name of Baal was given to the true God, until he forbad it, because it had been profan’d by being so often given to Idols, Thou shalt call me no more Baali (Hos. ii. 16.) that is your Baal.
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Of other Idol-Gods we read also in Scripture. It's said of Solomon, that he went after Ashteroth the Goddess of the Zidonians, and Milcom the Abomination of the Ammonites (1 Kings xi. 5.) and that he erected a Temple and Altar in the Hill that is before Jerusalem (that is upon the Mount of Olives) to Chemosh the Idol of the Moabites, and to Moloch the Idol of the Ammonites, (ver. 7.) Mention is made in 2 Kings xvii. 30, 31. of several of the Assyrian Gods, whom these Nations worshipped, who were transplanted into Samaria in place of the Israelites, who were carried Captive from thence. Dagon was the God of the Philistines, and to him was erected a Temple in Ashdod, where the Ark, after it was taken by the Philistines, being placed, this fine God fell down, and his Head and Hands were broken off (1 Sam. v. 3, 4, 5.) There was also another Temple of Dagon at Gaza, which was pulled down by Samson (Judg. xvi. 23. &c.) In 2 Kings v. 18. we read of the Houle of Rimmon, where Worship was paid to this Syrian God. Nisroch was the God of the Assyrians and had his Temple at Nineveh (2 Kings xix. 37.) St. Stephen upbraiding the Jews for their Idolatry, mentions the Tabernacle of Moloch, and the Star of your God Rempbam (Acts vii. 43.) Diana is mentioned as the Goddess of the Ephesians (Acts xix. 28.) And besides the particular Gods which the Athenians worshipped, they, to make sure work of it (as they imagined) had an Altar erected to the unknown God (Acts xvii. 23.)

The most ancient Monuments of Idolatry among the Heathens were consecrated Pillars, which probably had their Rise in Imitation of Jacob, who took a Stone and set it up for a Pillar, as a Monument of the divine Mercy to him, and to preserve the Memory of the divine Vision which he had seen (Gen. xxviii. 18.) And because the Heathens pay'd a divine Worship to these Pillars, therefore the Hebrews were prohibited to
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to erect any such (Levit. xxvi. 1.) and it's probable that, when the Children of Israel heard of Reuben, Gad, and the half Tribe of Manasseb, their rearing up an Altar in the Borders of Jordan (Josh. xxii. 11.) they might imagine this was done with some such idolatrous View, as well as to sacrifice there separately from them; for by the Answer of these two Tribes and a half (ver. 22, 23) they seem to clear themselves from the Imputation of both.

The Heathens had generally a Notion, that all Deities were local, and limited to a certain Country or Place, and had no Power any where else but in that Country or Place: And thus we read in 2 Kings xvii. 26. That the Colonies sent by the King of Assyria to Samaria in place of the Israelites, attributed their being plagued with Lions to their not knowing the manner of the God of the Land: And in 1 Kings xx. 23. it's said, that the Servants of the King of Syria persuaded their Master, that the Gods of the Israelites were Gods of the Hills, hearing perhaps that the Law was given on Mount Sinai, that the Temple was built on Mount Zion, and that they delighted to worship on high Places; and therefore they imagined that they would have the Advantage by fighting the Israelites in the Plain. It's not unlikely that such of the Israelites who were Murmurers in the Wilderness (being these among them who were most tainted with Idolatry: were of this Principle with the Heathens, and believed that God was a local Deity and his Power limited; for in this manner it is that the Psalms represents them reasoning with themselves, Can God furnish a Table in the Wilderness? Behold be smote the Rock that the Waters gushed out, and the Streams overflowed, but can be give Bread also? Can be provide Flesh for his People? (Psal. lxxviii. 19, 20.)

The Adoration or Worship which Idolaters paid to their Gods, did not consist barely in the Sacrifices which
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which they offered to them, but likewise in Prostrations and Bowings of the Body; thus Naaman speaks of Bowing in the House of Rimmon (2 Kings v. 18.) It was also a religious Ceremony, to lift up the hand to the Mouth and kiss it, and then stretching it out, throwing as it were the Kiss to the Idol: Both this and the former Ceremony are mentioned in 1 Kings xix. 18. And so Job, in order to express his not having fallen into Idolatry, very elegantly says, If I beheld the Sun while it shined, or the Moon walking in brightness, and my Heart hath been secretly enticed, or my Mouth bath kiss'd my Hand, &c. (Job xxxi. 26, 27.) for to kiss and to worship are synonymous Terms in Scripture, as appears from Psal. ii. 12. There is an idolatrous Rite mentioned by Ezekiel, call'd the putting the Branch to the Nose (Ezek. viii. 17.) by which Interpreters say is meant, that the Worshipper, with a Wand in his Hand, did touch the Idol, and then applied the Wand to his Nose and Mouth, in token of Worship and Adoration. There appears to be this Difference, however, betwixt the Idolatry of the Jews and that of other Nations, that the Jews did not deny a divine Power and Providence, only they imagined that their Idols were the intermediate Causes, whereby the Blessings of the Supreme God might be conveyed to them; whereas the Heathens believed the Idols they worshipped were true Gods, and had no Conceptions higher, having no Notion of one eternal, almighty and independent Being.

Amongst the Works of the Flesh the Apostle, next to Idolatry, reckons up Witchcraft (Gal. v. 20.) and indeed all magical Performances of a diabolical kind; and the consulting with Impostors that pretend to foretell things of an uncertain Contingency, is a Species of Idolatry; inasmuch as it is a resorting to, and keeping up a Correspondence with impure Spirits, and attributing a Knowledge to them, which is peculiar to the divine Nature only, and gives an equal Trust and
Credit to their Answers as if they had come directly from God. I own indeed, that Persons well-skilled in the Power and Operations of natural Causes, may produce many wonderful Effects mistaken by the illiterate for diabolical Performances, which, as they lie perfectly within the Verge of Nature, are attended with no Crime, nay are rather commendable as being Improvements in natural Philosophy; but absolutely to deny that by a diabolical Art, that is by the Help and Assistance of the Devil, many strange and astonishing things have been done, is to flight the Authority of all History Sacred and Profane.

There is no doubt to be made but the Devil (who is call'd the Prince of the Power of the Air) may, by affecting the optick Nerves, or by altering the Medium between the Eye and any Object, raise false Images and Appearances of things; which seems to be the Cafe, with respect to our blessed Saviour, to whom he pretended to shew from the top of an High Mountain, all the Kingdoms of the World and the Glory of them (Mat. iv. 8.) which could not be done, but by some fictitious Representation of gay and magnificent things in the Air; since the Convexity of the Earth which bounds the Horizon, will admit of no such unlimited Prospect. But on the other hand there is as little Doubt to be made, but that the Devil, or Persons employed by him as his wicked Instruments, have, by the divine Permission and to serve wise Purposes of Providence, had a Power allowed them, even to work real Miracles exceeding the Law of Nature; of which the History of the Egyptian Magicians in the beginning of Exodus is a sufficient Proof: For in the Account which Moses gives of the Performances of these Magicians, he does not hint at any manner of Difference as to the reality of the Miracles done by him or them; on the contrary he says, They flung down every Man his Rod, and they became Serpents (Exod. vii. 12.) which
which seems to exclude all Appearances only, that might be interpreted as Deceptions of the Sight; and so it's said of the other two Miracles, which Moses exhibited, that the Magicians did so with their Incantments (ver. 22.) and we are told, that they actually brought Frogs upon the Land of Egypt as Moses had done (Exod. viii. 7.) Nay the limited Power of the evil Spirits, who by the Agency of these Magicians wrought such Miracles, abundantly shews that what they had hitherto done was real, otherwise no reasonable Account can be given, why they might not as well have produced an Appearance of Lice as of Frogs, had not their Power been under the divine Control, which hitherto and no further had indulged them a miraculous Power equal to that of Moses.

We are not therefore to reject all Accounts of the wonderful Operations of infernal Spirits, and to look upon them as Delusions of weak and melancholy People liable to be deceiv'd by false Appearances, meerly because we cannot reconcile these to our shallow Capacity, or accommodate them to the Rules of Philosophy: For such Performances, as they exceed the Power of Nature or Art, are not reducible to the Rules of that or any other Science whatsoever, but seem to be reserv'd by almighty God in order to be exerted by him, upon special Occasions only, and with a design to convince Infidels of his unlimited Power, being no ways bounded by natural Causes, and that therefore he can advance his wise Purposes in a Method far exceeding our Understanding, and even by the Agency of bad as well as good Spirits, having both under his Command; and whose Hearts as well as their Actions he can turn in what manner he pleases. In the Case just now mentioned of the Egyptian Magicians it was a signal Instance of God's Wisdom, to permit these Sorcerers to proceed for some time in their Contest with Moses, which added Disgrace to the ones Defeat, as it did no small Glory to the others Conquest, and drew
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drew from them an Acknowledgment of Moses’s Superiority. Had Moses met with no Opposition in working his Miracles, he neither could have given so strong a Conviction to Pharaoh, nor exhibited so clear a Testimony of his divine Mission to the Israelites. And since in many other Instances, we may as readily suppose that God can, and actually has advanced the wise Ends of his Providence by the Agency of evil Spirits, it becomes us rather to acknowledge our Ignorance with respect to the Powers and Operations of infernal Spirits, or the Instruments employed by them, than to dispute their Existence, under what Denominations ever they go, or to doubt of the reality of their Operations when credibly attested.

The Users of these Magical Arts pass under different Names in Scripture. We find them call’d Witches, Wizards, Incanters, Charmers, Necromancers, Observers of Times, and Consulters with familiar Spirits, of whom little more is said than a bare mention of Names, that no certain Account can be given of them, or their Distinction from one another. In general they were Persons, who did many things beyond the Power of Nature, and under that pretence did assume a Knowledge in occult things, and thereby imposed on the Curiosity and Credulity of such as referred to them. These are expressly condemned, and all unlawful Commerce with them was prohibited by God under the severest Penalties (Exod. xxiii. 18. Levit. xix. 26, 31. and xx. 6, 27. Deut. xviii. 10, 11.) We find also mention made in Hosea iv. 12. of consulting with the Staff, which, as Interpreters say, was the measuring of the Staff by Spans, and as the last Span fell out, so they determined themselves. Ezekiel also mentions a Divination by Arrows, consulting with Images, and looking in the Liver (Ezek. xxii. 21.) The last seemed to regulate the Decision of any Matter according to the appearance of the Entrails of Beasts, much like the Roman Auguries; and
and the Divination by Arrows was (according to Dean Prideaux) no more than the drawing Lots by Arrows promiscuously mix'd together in a Quiver, having certain Names writ upon the Arrow, which determined the Person in his Enquiry.

As to the consulting with familiar Spirits we have a remarkable Instance in Scripture of Saul, who, after he had banish'd all Sorcerers out of his Kingdom, as a dangerous sort of People, yet he himself enquires after one, and puts his whole Confidence in that, which he had before so wisely condemn'd (1 Sam. xxviii.) Whether there was any real Apparition of Samuel's Ghost in this Case, is a question that has exercis'd the Heads and Pens of many learned Writers. Apparitions, it's owned, are not common things, but yet that such have really been, the Scripture does abundantly testify, when it informs us, that upon our Saviour's Resurrection, many of the Bodies of Saints, which slept, arose and appear'd unto many (Mat. xxvii. 52, 53.) And this makes it at least a thing possible, that the Account of Samuel's Apparition might be real. It's true the Scripture does not actually mention Saul's seeing of Samuel with his own Eyes (as we say) but it tells us what is in every respect equivalent, viz. That Saul perceived it was Samuel; and stooped his Face to the Ground and bowed himself (1 Sam. xxviii. 14.) which a Man is not apt to do to bare Ideas or Imagination. Besides, the whole History of Saul's Conversation with Samuel, ver. 15, &c. conveys the Notion to the Mind of a real Apparition, which it would not readily have done, had there been nothing but Trick and Cheat in the Case.

It's acknowledged indeed, that a Conversation might be carried on betwixt this Sorcerers and Saul, so as that Saul might be deceived, believing it to be Samuel's Voice, when in reality it was hers; but it's the Subject of their Conversation which is chiefly to be regarded. People of this Woman's Character, generally
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gerally affect Obscurity, as being under the Displeasure of the Government, and therefore live retir'dly, on which account we may suppose they are little acquainted with Affairs of State; but allowing that she was a Politician, and knew the State of Saul's Affairs, how could she know that the Battle should be fought next Day, the Israelites be routed, and Saul with his three Sons slain, which were Events entirely casual and uncertain, and yet came actually to pass. Such things no humane Penetration could reach, and therefore we can hardly suppose, that the Knowledge of them would be conveyed to a Woman of so infamous a Character; whereas there is no Incongruity in the Supposition that the Almighty Ruler of all Causes and Events (who alone could foresee and predict their Accomplishment) should in this make use of the Interposition of Samuel his old Prophet, in order to punish Saul for his Wickedness and diabolical Curiosity: Besides, had these Predictions come directly from the Woman it's more likely she would have flattered the King with good Success, than thundred out Conminations against him, it being the Temper of most Kings to hate shocking Truths, and disregard the Messengers of ill News however true; which could not mislaying an additional Load of Trouble on Saul at that time; whereas had she foretold a happy Issue of his Affairs by Victory, if it had so happened, she might have expected a Reward; and if it prov'd otherwise, all was buried with Saul, and her Reputation sav'd, notwithstanding the Falshood of her Prediction.

And tho' the Scripture speaks sometimes according to the Appearances of things, yet for the Reasons already mentioned, it's more safe to conclude that this was not a meer Phantasm but the real Soul of Samuel, clothed in some visible Form, which appear'd to Saul. From whence we ought not therefore to infer, That it's in the Power of the Devil to disturb the Happines of Souls departed; for tho' great, without all doubt,
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is the Power of Apostate Angels, yet it's still under the control of the divine Power, who can and does restrain them, as it best suits the Purposes of divine Providence; and it's plain from the Surprize which this Woman appears to have been in, upon the Appearance of Samuel (ver. 12.) that she did not think her magick Art would have gone that length, or that she could have effected so miraculous a Performance without the Permission of a superior Power.

Moses charges this Crime of Sorcery as one of the Abominations for which God drove the Canaanites out of the Land (Deut. xviii. 12.) And we are told that the Egyptians were much addicted to it (Isa. xix. 3.) To these Impostors Manasseh had frequent recourse (2 Kings xxii. 6.) but good King Josiah quite extirpated them out of the Country (2 Kings xxiii. 24.) In the New Testament mention is made of a Damself possess'd with a Spirit of Divination, which brought her Masters much Gain by Soothsaying, which evil Spirit Paul drove out of her; on which account her Masters were greatly incens'd, and rais'd a Tumult against him (Acts xvi. 16, &c.) History tells us, that these Impostors fill'd the Courts of all the Eastern Princes, and were very numerous in Greece and Rome. Seneca in particular informs us, that they were forbid by the Law of the twelve Tables, Apud nos, says he, in duodecim Tabulis caevetur, ne quis alienos fructus excantasset.

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Scripture History of the Jews.

BOOK IV.

Of the Customs and Manners of the Jews in the ordinary Affairs of Life.

Having finish'd what relates to the Civil and Religious Affairs of the Jews, I shall in the next place proceed to other Matters concerning them as recorded in Scripture; but they being such as cannot so well be reduced under any of the foregoing Heads, I chose rather to comprehend them under the general Name of their Customs or Manners, such as these following: Their warlike or military Affairs, their manner of reckoning Days, Weeks, Months and Years, their Knowledge in Arts and Sciences, and lastly their Customs with respect to Food, Habit, Marriages, Burials, and things of that nature, with which I shall conclude this Work, having run out into a much greater Length, than what at first I propos'd.

CHAP.
CHAP. I.

Of the Military Discipline of the Jews.

Concerning the military Affairs of the Jews we have but a few, short, and these but obscure Hints given us in the sacred Writings; and therefore in tracing out such Memoirs as are there recorded, the Reader cannot expect any more, than some general Observations, as they are either directly pointed out, or may fairly be inferences from the sacred Text.

The Wars in which the Israelites were engag'd, were of two kinds, either such as were expressly join'd by a Divine Command, or such as were voluntary and enter'd upon by the Prince for the revenging some national Affronts, and for the Honour of his Sovereignty. Of the first sort were these undertaken against the seven Nations of Canaan, whom God had devoted to Destruction, viz. The Hittites, the Amorites, the Canaanites, (strictly so call'd) the Perizzites, the Hivites, the Jebusites, and the Gergashites. These the Israelites were commanded to extirpate without Mercy, and to settle themselves in their Place (Deut. vii. 1, 2. and xx. 16, 17.) There were indeed other Nations who inhabited this Country in the Days of Abram, as may be seen in Gen. xv. 19, 20. But these were either worn out since that Time, or being but a small People were incorporated with the rest. To these seven Nations no Terms of Peace could be offered, for being guilty of gross Idolatries and other detestable Vices of all kinds, God thought them unfit to live any longer upon the Face of the Earth. These Wars thus undertaken by the Command of God, were call'd the Wars
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Wars of the Lord, of which a particular Record was kept, as mentioned in Num. xxi. 14.

In the voluntary Wars of the Israelites, which were undertaken upon some national Account, such as most of these were in the Times of the Judges, when the Moabites, Philistines, and other neighbouring Nations invaded their Country, and such as that of David's against the Ammonites, whose King had affronted his Ambassadors, there were certain Rules established by God, which were to regulate their Conduct, both in the undertaking and carrying on of these Wars. As First, They were to proclaim Peace to them, which if they accepted; these People were to become Tributaries to them; but if they refus'd, all the Males, upon besieging a City, were allowed to be slain if the Israelites thought fit; but the Women and little ones were to be spared, and the Cattle with the other Goods of the City were to belong, as Spoil, to the Israelites (Deut. xx. 10—15.) Secondly, In besieging of a City they were not to make unnecessary Wastes and Depredations, for tho' they were allowed to cut down barren Trees of all sorts, to serve the Purposes of their Approaches, yet they were oblig'd to spare the Fruit-Trees, as what would be necessary to support the Lives of the Inhabitants in future Times, when the little Rancour, which was the Occasion of their present Hostilities, should be remov'd and done away (Deut. xx. 19, 20.)

The Person, who in Scripture is called Captain of the Host, is of the same nature with him, whom in the modern Phrase we stile Generalissimo, one who had the entire Command of the whole Army: Such were Joshua and the Judges under the primitive Constitution of their Government as settled by God himself: Such was Abner under Saul (2 Sam. ii. 8.) Joab under David (2 Sam. xx. 23.) and Amasa under Absalom, when he was raising a Rebellion against his Father (2 Sam. xvii. 25.) The Command and Authority of this
this Captain of the Host was doubtless as extensive then, as the Powers of the General of an Army are now, so that no Enterprize was to be undertaken but by his Orders; and therefore the Action of Jonathan and his Armour-bearer mentioned in 1 Sam. xiv. was without question a very unwarrantable Attempt, and contrary to the Laws of War, which prohibits all under Command (as he was) from engaging the Enemy without the General's Orders: For it's said, that without telling his Father Saul (who commanded a Party of six hundred Men in the Neighbourhood) Jonathan and his Armour-bearer found means to go up a steep Rock, where the Philistines least expected an Invasion, and (it being probably done in the Night-time) put their Army, which was made up of different Nations, into such Confusion, that they mistrusting Friends for Foes, soon destroy'd one another: But however irregular this Attempt was, yet the same being attended with Success, and probably done by a Divine Impulse, it was overlooked.

The rest of the Officers that govern'd the Army, are still'd Captains of Thousands, Captains of Hundreds, Captains of Fifties, and Captains of Tens: Of these mention is made in 1 Chron. xii. 14, 20. and xiii. 1. and xxviii. 1. 2 Kings i. 9, 11, 13. These probably were of the same Rank with those whom Mofes constituted in the Wilderness, Rulers of Thousands, &c. (Exod. xviii. 25.) and who at first acted in a double Capacity, being at the same time Civil Magistrates and Military Officers. The Captains of Thousands seem to have been much the same as Colonels of Regiments with us; and the Captains of Hundreds might probably answer to those who in our Army have the Command of Troops and Companies: The Captains of Fifties and Tens to our Subalterns, Serjeants and Corporals. All these after the Monarchy took place, receiv'd their Commissions from the King in like man-
ner as now, which appears from 2 Sam. xviii. 1. and 2 Chron. xxv. 5.

In the New Testament we read of the Captain of the Temple (Acts iv. 1. and v. 24.) but he belonged more properly to the Government of the Romans than to the Jews, for these being under the Roman Dominion at that time, this Captain of the Temple was he who commanded the Roman Garrison (call'd Antonia) which stood near to the Temple, and overawed both it and the City of Jerusalem, as was formerly mentioned in the Description of that City: It was the Roman Captain of this Fort (whose Name at that Time was Claudius Lysias) who rescued Paul when the Jews were beating him, and intended to kill him (Acts xxii. 31. and xxiii. 24. and xxiii. 26.)

The Israelites, in the beginning of their Republick, appear to have been a timorous and cowardly People; their Spirits were broke with their Bondage in Egypt, and this base Temper soon appeared upon the Approach of Pharaoh and his Army, before the Israelites pass'd through the Red-Sea, which made them murmur so much against Moses (Exod. xiv. 10, 11, 12.) But in no Instance was their Cowardise more evident, than when they heard the Report of the Spies concerning the Inhabitants of the Land, which put them into a Fit of Despair, and made them once resolve to return into Egypt, notwithstanding all the Miracles wrought for them by God (Num. xiv. 1—6.) It was on this account that David who was well acquaintance with their Disposition, says, that they got not the Land in possession by their own Sword, neither did their own Arm save them, but thy right Hand and thine Arm, and the Light of thy Countenance, because thou hadst a favour unto them, Psal. xliv. 3.

It does not appear that, before the Reign of Saul, there were any Regular Troops in pay kept up in Canaan. The whole Nation consisted of fighting Men, ready to march against the Enemy, as soon as the Necessity
Necessity of their Affairs requir'd it. They were like the Train'd-Bands or Militia of some Countries, ever ready to assemble upon the first Order; so that when a War was resolv'd upon, all the People that were capable of bearing Arms, immediately upon the first Call gathered together in their respective Tribes, and according to the Exigency of the Case, or the Importance and Necessity of the Enterprize, greater or lesser Draughts were made, in order to form the main Body of the Army. To this it was owing, that we find such vast Armies formed in so short a Space. The Men of Jabsa-gilead who were besieg'd by the Ammonites, had only seven Days Reprieve given them to send Messengers to the Coasts of Israel, after which, if no Relief came to them, they were to deliver up the City and have their Eyes put out, which was the best Condition, it seems, they could procure (1 Sam. xi. 1, 2, 3.) This happening in the Beginning of Saul's Reign, soon as he was inform'd of it, he by a symbolical Representation of cutting a Yoke of Oxen in pieces, and sending them all over Israel, signified what should be done to the Oxen of such who did not appear upon this Summons; whereupon we find that an Army of three hundred and thirty thousand Men was formed, who relieved the Place within the seven Days allowed them. In like manner when the Children of Israel had heard of the Crime that was committed by the Inhabitants of Gibeah against the Levite's Concubine, it's said, that they resolv'd not to return to their Houses till they had fully aveng'd this Injurt (Judg. xx. 8.) and accordingly upon the Tribe of Benjamin's refusing to deliver up these Men, an Army was soon gathered together of four hundred thousand Men of War, ver. 17.

Nor was the providing their Armies with Necessaries any Impediment to these sudden Levites; for in the Beginning of the Jewish Republick their Armies consisting altogether of Infantry, every one serv'd on their
their own Expences, and ordinarily carried their own Arms and Provisions along with them. And thus we find that Jesse sent a Supply of Provisions by David to his other three Sons that were in Saul's Camp (1 Sam. xvii. 13, 17.) which gave David an Opportunity of engaging with Goliath; and this was the chief Reason why their Wars in those Days were ordinarily but of a short Continuance, it being hardly possible that a large Body could subsist long upon such Provisions as every one carried along with him.

Their Armies, after Solomon's Days, came to be vastly numerous: We read that Abijab King of Judah had an Army of four hundred thousand Men, with which he fought Jeroboam King of Israel, who had double that Number (2 Chron. xiii. 3.) and it's said there were five hundred thousand kill'd of Jeroboam's Army, ver. 17. Asa King of Judah had an Army of near six hundred thousand Men, when he was attack'd by Zerab the Ethiopian with an Host of a Million of Men (2 Chron. xiv. 8, 9.) Jehoshaphat King of Judah had eleven hundred and sixty thousand Men, without reckoning the Garrisons in his fortified Places (2 Chron. xvii. 14—19.)

It does not appear, that there were any Horses in the Israelitish Army till the Reign of Solomon. In David's time there appears to be none, for we find Abijah, after his Defeat in the Battle wherein he lost his Life, mounted on a Mule to make his Escape (2 Sam. xviii. 9.) And David ordered his own Mule to carry Solomon to be anointed. The Truth is, the Land of Canaan did not produce Horses, being a dry Soil, and in many Places very mountainous. Solomon, who had married the Daughter of the King of Egypt, furnish'd himself with Horses from thence at a great Expence; for we are told that he pay'd for such as were fit for his Service a hundred and fifty Shekels of Silver (1 Kings x. 28, 29.) which comes to about eighteen Pounds fifteen Shillings apiece in our Money,
Money, reckoning the Shkel of Silver at half a Crown, being the usual Computation. We are inform'd, that Solomon had four thousand Stalls for Horses and Chariots, and twelve thousand Horsemen (2 Chron. ix. 25.)

Before the Regal Government all the Army was disbanded immediately upon a War being brought to a Conclusion. The first Instance we have of any being kept in time of Peace, is in the Reign of Saul, who is said to have retain'd no more than two thousand for his own Body-Guard, and a thousand for his Son Jonathan's (1 Sam. xiii. 1, 2.) David afterwards kept up a much greater Number, but then they were only Militia distributed into twelve Legions, consisting each of twenty four thousand Men, and these attended in their Course every Month for the Security of the King and Kingdom, so that at the End of the Month, as one march'd off, another Legion with their Officers succeeded them (1 Chron. xxvii.) Afterwards when the Art of War came to be improved, a Regular Force was no doubt kept up, both in time of Peace and War; for besides the vast Army which Jebohaphat had in the Field, we already observ'd that he had Forces throughout all the fenced Cities of Judah (2 Chron. xvii. 19.) which double's were garrison'd in time of Peace as well as in time of War.

What the Order was of the Israelites Encampment after they arriv'd in Canaan, and came to be engag'd in the Wars with the Canaanites and other Nations, is no where told us in Scripture: But during their Sojourn in the Wilderness the Form of their Camp appears to be quadrangular, having three Tribes placed on each side, under one general Standard, so as to inclose the Tabernacle which stood in the Center. Betwixt these four great Camps and the Tabernacle, were pitched four lesser Camps of the Priests and Levites, who had their Attendance about it; the Camp of Moses and Aaron and the Sons of the latter (being the Priests who miniftred, and who had the Charge of the San-X 3
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(Stuary) was on the East Side of the Tabernacle where the Entry was. The Tents they made use of, seem to be much the same as those now in use with us, which may be collected from a Passage in Isaiab, Chap. liv. 2.

The Manner of their dislodging and marching during their Residence in the Wilderness, was this: When they were to remove (which was only when the Cloud was taken off the Tabernacle) the Trumpet was sounded, and upon the first Alarm the Standard of Judah being rais’d, the three Tribes which belonged to it, set forward; then the Tabernacle being taken down, which was the proper Office of the Levites, the Gershonites and the Merarites (two Families of that Order) attended the Waggon with the Boards, Staves, &c. When these were on their march a second Alarm was sounded, upon which the Standard of Reuben’s Camp advanced with the three Tribes under it. After them followed the Kohathites (the third Family of the Levites) bearing the Sanctuary, that is, the Holy of Holies and the Utensils thereto belonging; and because this was less cumbrous than the Boards, Pillars and other Parts of the Tabernacle, and more holy, it was not therefore put into a Waggon, but carried on their Shoulders. Next followed the Standard of Ephraim’s Camp with the Tribes belonging to it; and last of all the other three Tribes under the Standard of Dan brought up the Rear; Moses and Aaron overseeing the whole, that every thing was done as God had directed, while the Sons of Aaron were chiefly employed in blowing the Trumpets, and other Offices properly belonging to them.

As to their military Weapons, they were either defensive or offensive. Their defensive Weapons were chiefly these; a Helmet, which covered and defended the Head; with this Saul arm’d David when he fought Goliath (1 Sam. xvii. 38.) This was part of Uzziah’s military Weapons, which he prepar’d for
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his Army (2 Chron. xxvi. 14.) Next was a Breast-plate, so call'd, because it was design'd chiefly to defend the Breast. This we sometimes translate a Coat of Mail (1 Sam. xvii. 5.) sometimes an Habergeon (2 Chron. xxvi. 14.) Another defensive Weapon was the Shield or Buckler, some of which were very massy and weighty call'd Targets (2 Chron. ix. 15.) others lighter mentioned in ver. 16. David, who was a great Warrior, often mentions a Shield and Buckler in his divine Poems, to signify that Defence and Protection of Heaven in which he trusted. These Shields, when not used, were kept covered, to preserve them from Rust, and when us'd were carefully polish'd with Oil; and hence it is, that the uncovering of the Shield and anointing it with Oil, are Expressions in Scripture which signify the preparing for War (Isa. xxi. 5. and xxii. 6.) The Shield or Armour-bearer was reckoned a very honourable Office in the military Service. Saul appointed David his Armour-bearer (1 Sam. xvi. 21.) and Jonathan (as was formerly observ'd) had one with him when they attack'd the Philistines Camp.

The offensive Weapons were either such as were made use of when they came to a close Engagement, or when they were at a distance. Of the former sort were the Sword, the Spear or Javelin, and the Battle-Ax. The first is the ancientest Piece of Armour that we read of in Scripture (except the Bow) for we find it was treacherously used by Jacob's Sons when they invaded the Shechemites (Gen. xxxiv. 25.) The Spear or Javelin was a smaller Instrument, and did execution with the Point only; with this Phinehas kill'd Zimri and Coibi (Numb. xxv. 7.) Saul cast a Javelin at David with a design to kill him (1 Sam. xviii. 11.) and with a Spear Abner kill'd Asahel (2 Sam. ii. 23.) The Battle-Ax is mentioned by Jeremiab, Chap. li. 20, 21. This appears to be some weighty Weapon contriv'd for battering the Enemies Armour, because he speaks of breaking in pieces with it
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it the Horse and his Rider, and the Chariot and his Rider.

The offensive Weapons used at a distance were chiefly these; The Sling with which they threw Stones at the Enemy with great dexterity: This was part of Uzziab's military Provision (2 Chron. xxvi. 14.) The Benjamites are said to be so dextrous in throwing Stones with a Sling, that they could hit within a hair's breadth and not miss (Judg. xx. 16.) But what is there rendered left-handed, some Interpreters think signifies rather Ambidexter, for we are told that the Benjamites used both the Right-hand and the left (1 Chron. xii. 2.) David made use of his Sling to good purpose when he slew the Giant Goliath, tho' he had a Helmet of Brass on his Head. The Bow and the Arrow are of great Antiquity. At first they were chiefly used in Hunting (Gen. xxvii. 3.) afterwards David gave Orders for teaching the young Men the use of the Bow in War (2 Sam. i. 18.) so that the Bow was instead of Guns, and Arrows in place of Powder and Ball. These Bows were commonly made of Steel, as appears from 2 Sam. xxii. 35. In the use of this Weapon the right Eye was of great Service, it being usual to keep that open, and wink with the Left; and this probably was the Reason, why Nabasb made it a Condition of the Capitulation with the Men of Jabez-gilead, that they should have their right Eye put out (1 Sam. xi. 2.) thereby to render them incapable of fighting thereafter with the Bow and Arrow. To have put out both their Eyes, would have rendered them incapable of earning their Bread by their daily Labour, and consequently made them useless in Payment of that Tribute, which he as Conqueror might demand.

Chariots of War were much used in the Eastern Countries; they were arm'd with Scythes on both sides, and being drawn by Horses against the Enemy cut down all in their way. Without doubt the Chariots of Pharaoh with which he pursued the Israelites (Exod. xiv,
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xiv. 7.) were of this kind; for it's said, He appointed Captains over them. About fifty Years afterwards, we find this military Vehicilc among the Canaanites, which struck such Terror into the Israelites, that made them despair of conquering that Part of the Nation (Josb. xvii. 16, 18.) Sisera the King of Hazor's General had nine hundred of them in his Army (Judg. iv. 3.) David having taken from Hadadezer King of Syria a thousand Chariots of War, he hamstrung the Horses, burnt nine hundred of the Chariots, and resolved only a hundred to himself (2 Sam. viii. 4.) But it does not appear, that the Kings of Israel ever made use of them in War; being only serviceable in low Grounds, whereas Canaan was very mountainous. Solomon, we are told, had a good number of Chariots (1 Kings x. 26.) but we read of no military Expedition in which they were employed. Their Kings generally went to Battle mounted in Chariots, having spare ones attending them: And thus we find King Josab after he was mortally wounded, was taken out of that Chariot and put into another, in which he was carried to Jerusalem (2 Chron. xxxv. 24.)

The Israelites were sometimes very badly provided with military Weapons; for after the Philistines had gained many considerable Advantages over them, and in a manner vanquished their Country, they took care that no Smith should be throughout all the Land of Israel, in order to prevent their making Swords or Spears; so that the Israelites were even obliged to go down to the Philistines, whenever they had occasion to sharpen their Instruments of Husbandry (1 Sam. xiii. 19, 20.) It's said ver. 22. that in the Day of Battle none had Swords or Spears, but Saul and Jonathan; and by the Song of Deborah and Barak it appears there was not a Shield or Spear among forty thousand in Israel (Judg. v. 8.) But without all doubt they had other Weapons of War, tho' not mentioned. Nebuchadnezzar, after he made himself Master of Jerusalem,
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lem, used the Israelites in the same manner as the Philistines had done; for it's said, He took along with him into Babylon all the Craftsmen and Smiths (2 Kings xxiv. 14.) that the pooreft of the People which he left behind, might be in no Condition to rebel.

In all the Jewish Wars there was a Priest, whose businesf it was to attend the Army, and who was call'd the Anointed for the Wars. He was either the Deputy of the High-priest, or one purposely set apart for the Businesf, as I formerly observ'd under the Title of the High-priest. As soon as the Army was gathered together, it was his duty to make a Speech to them, and afterwards the Officers of the Army from one Battalion to another, in the terms mentioned in Deut. xx. 1, 2, 3, &c. by which the Israelites, who were train'd up to confide in God, and not in the Strength of their Army, were exhorted to be of good Courage, from this noble Consideration, That the Lord their God was he who goeth out with them and fought their Battles. Nay so great a Tendernefs was used towards those, whose Timorousnefs might prove infectiouf to their Fellow-Soldiers, or whose domestick Concerns might render the hazarding their Perfons of disadvantage to their Families, that all such were acquainted that they were at liberty to return to bome; after which the Army was model'd, and the Commands given to the several Officers, according to their respective Commissions from the Sovereign.

In the Jewish Wars we have some Instances of very great Cruelty used towards the Nations whom they conquer'd, particularly of David, who having taken the City of Rabbab by Storm, put the whole Inhabitants to inexpressible Tortures, by caufing some of them to be fawn afunder; over others he caus'd Horses to draw Harrows with great Iron Teeth, and made some pass through the Fire in their Brick-kilns (2 Sam. xii. 31.) But it's observable that this was soon after his Adultery with Bathsheba, and his ungenerous Treatment of
of Uriah, whom he falsely sacrificed for the Concealment of his Lust. The Captives of the Edomites taken by Amaziah, were likewise used with uncommon Severity; for he took ten thousand, and brought them to the Top of a Rock, and from thence cast them down, so that they were all crush'd to pieces (2 Chron. xxv. 12.) But we find that God justly punish'd him for this Cruelty, for it's said (ver. 13.) that the Auxiliaries, which he had hired and was advis'd to send back, fell upon his Cities, smote three thousand, and took much Spoil.

It was a Custom among the Heathens to carry in triumph the Images of the Gods of such Nations as they had vanquished: Isaiab prophesieth of Cyrus, that in this manner he would treat the Gods of Babylon, when he says, Bel boweth, Nebo stoopeth, their Idols were upon the Beasts, and upon the Cattle, and themselves are gone into Captivity (Isa. xlvi. 1, 2.) Daniel foretells, that the Gods of the Syrians with their Princes should be carried captive into Egypt (Dan. xi. 8.) And the like Predictions are to be met with in Jeremiah (Chap. xlviii. 7.) and in Amos (Chap. i. 15.) We need less wonder therefore, that we find Plutarch, in the Life of Marcellus, telling us, that he took away out of the Temple of Syracuse the most beautiful Pictures and Statues of their Gods, and that afterwards became a Reproach to Marcellus, and raised the Indignation of other Nations against Rome, that he carried along with him not Men only, but the very Gods captive and in triumph.

It was also an usual thing for Conquerors to change the Names of the Persons they vanquish'd in War, in Testimony of their absolute Power over them: Thus we find the King of Babylon changing the Name of Mattaniah into Zedekiah, when he constituted him King of Judah (2 Kings 24.) Bishop Usher remarks, that the King of Egypt gave Eliakim the Name of Jeboiaxim, thereby to testify that he ascrib'd his Victory
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tory over the Babylonians to Jebovah the God of Israel, by whose Excitation, as he pretended (2 Chron. xxxv. 21, 22.) he undertook the Expedition. Nebuchadnezzar also ordered his Eunuch to change the Name of Daniel, who afterwards was called Belshazzar; and the three Companions of Daniel, whose Names formerly were Hananiah, Mishael, and Azariah, he called Shadrech, Meshach, and Abednego (Dan. i. 7.)

It was moreover an ancient Custom not only among the Jews, but the Heathens likewise, to hang up the Arms that were taken from their Enemies in their Temples. Thus we find that the Sword wherewith David cut off Goliath’s Head, being dedicated to the Lord, was kept as a Memorial of his Victory, and of the Israelites Deliverance, being deposited in the Tabernacle; for we find that, when David came to Abimelech at Nob, where the Tabernacle was, Abimelech acknowledged it was there, and deliver’d it to David (1 Sam. xxi. 8, 9.) For when Occasions of State requir’d it, it was no unusual thing to take such Trophies down, and employ them in the publick Service, from whence came that Saying of Seneca, Pro Republica plerumque Templum nudant.

In the Division of the Spoil we find in the Cafe of the Midianitish War, mentioned in Numb. xxxi. That the whole was by divine Appointment divided into two Parts; the Army that won the Victory had one Part, and those that flied at home had the other: Out of the first there was allotted for the Priests the five hundredth Part, and out of the last the fiftieth Part went to the Levites; so that here as in the Levitical Tribes, the Priests had just a tenth Part of what was allowed to the Levites. Sometimes we find, that all the Spoils were devoted to God and appropriated for his Service, as in the Case of Jericho (Josh. vi. 19, 24.) Whatever was not so employed was called the accursed thing (ver. 18.) on the Account of their being devoted with a Curse upon him who should take them.
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them for his own use. In After-ages it seems to be an established Rule, that the Spoil was only to be divided amongst the Army actually engag’d in Battle, only those who kept the Baggage had an equal Share with the rest (1 Sam. xxx. 24.)

Under this Title of Warlike Affairs may be taken in what relates to Caves and Dens, of which frequent mention is made in Scripture: These seem to have been cut out of the Rocks and Mountains for a Shelter and Refuge in time of War; and it’s probable the Canaanites, a warlike and gigantick People, might have digg’d many of them upon occasion of the Israelites invading their Land, but it’s evident the Israelites themselves increas’d their Number: Thus we find that when the Hand of Midian prevail’d against Israel, the Children of Israel made them Dens in the Mountains and Caves, and Strong Holds (Judg. vi. 2.) Some of them, it seems, were very large, such as these mentioned in 1 Kings xviii. 13. in which Obadiah hid a hundred of the Lord’s Prophets by fifty in a Cave; and we see that five Kings discomfited by Joshua, hid themselves in a Cave in Makkedah (Josh. x. 16.) It was to one of these Caves, called the Cave of Adullam, that David escap’d when he was persecuted by Saul (1 Sam. xxii.)

CHAP. II.

Of their Calculation of Days, Weeks, Months, and Years.

TIME is the Measure of the Duration of all things, which Duration we judge of, by the Relation it bears to the Course of the Planets, particularly of the Sun and Moon; so that we say a thing has had a longer
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longer or shorter Duration, in proportion as the Sun or Moon have made more or fewer Revolutions during its Subsistence: These two great Luminaries were ordained particularly for this Purpose at their Creation; for God said, Let there be Lights in the Firmament of Heaven to divide the Day from the Night, and let them be for Signs, and for Seasons, and for Days and for Years (Gen. i. 14.) It's true Time may be said to be distinguished also by the different Seasons which succeed one another; there is the Winter-time, the Spring-time, the Summer-time, and the Harvest-time; but then this difference of the Seasons still arises from the Revolutions of the Sun, and from its Nearness to, or Distance from us, according to which he continues more or less Time above our Horizon.

Now the Sun and the Moon have, or at least appear to have several different Motions, one of which (to speak in the vulgar way, and without regard to the System of Copernicus) is round the Earth, whereby they are carried by the Firmament from East to West, so that the Time they take to make this Revolution is call'd a Day. The other Revolution of these Planets shall be taken notice of, when we speak of Months and Years. A Day therefore does not only signify the Time in which the Sun gives us Light, but the whole Space of this Revolution round the Earth, which is perform'd in twenty-four Hours; and this therefore is call'd a natural Day, in Opposition to that which some call an artificial Day, consisting only of that Space in which the Sun appears in our Horizon: Of both these mention is made in Scripture. Moses is to be understood of the natural Day (as comprehending the whole twenty-four Hours) when he says that God sanctified all the First-born of the Children of Israel on the Day that he smote the First-born of Egypt (Numb. viii. 17.) for that fatal Blow was struck in the Night-time. And our Saviour is to be understood of the artificial Day (which begun at Sun-
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Sun-rising, and ended at Sun-setting) when he says, 
Are there not twelve Hours in the Day? if any Man 
walk in the Day be stumbleth not, because he seeth the 
Light of the World (John xi. 9.) In like manner is 
St. Matthew to be understood (Mat. xxviii. 1.)

Now tho' a Day, in the strict and natural Sense, 
comprehends all the twenty four Hours, that the Sun 
makes its Revolution round the Earth, yet it was 
usual also among the Jews, in the Computation of the 
Number of Days, to reckon that one, whereof a Part 
only existed; and this is the Reason why a thing 
that has lasted one whole Day, and a part of the pre-
ceeding and following Days, is said to have lasted 
three Days (Mat. xii. 40.) which explains our Savi-
our's Rising on the third Day, for he was only part 
of the Friday Evening, all the Saturday, and part of 
the Sunday Morning in the Grave. By the same way 
of including the first and last Day, we may reconcile 
Christ's bringing the three Disciples up to the Mount 
(Mat. xvii. 1.) which is there said to be done after 
six Days, whereas St. Luke says it was about eight 
Days after (Luke ix. 28.) For St. Matthew seems 
to compute only the six Days, between the end of 
our Saviour's Discourse Chap. xvi. and his Ascent 
up to the Mount, whereas St. Luke includes both that 
Day of Christ's Discourse, and the Day of his Ascent-
ion, whereby there were in all eight Days.

The natural Day began among the Jews with the 
Evening, that is at Sun-set; which may be owing 
partly to that Expression (Gen. i. 5.) The Evening and 
the Morning were the first Day, intimating that Dark-
ness was in time before the Light; but chiefly because 
the New-Moon (which the Jews were obliged to ce-
lebrate) began after seeing its Crescent, which could 
not be till the Evening. This beginning of their na-
tural Day is apparent throughout all the Old Testa-
ment, particularly in Exod. xii. 18. Levit. xxiii. 32. 
And hence it is, that we read in the Gospel that the 

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Sick were not brought out to *Christian* on the Sabbath-days till after Sun-set (Mat. viii. 16. Mark i. 32.) because the Sabbath then ended, and the Jews who were scrupulously exact in observing it, were no longer afraid of any Violation of it.

The Division of this natural Day was various among the Jews. At first that Part of it, from Sun-rising to Sun-set, was divided only, according to the three sensible Differences of the Sun, when it rises, when it is at the highest Point of Elevation, and when its sets; that is to say, Morning, Noon, and Night: And these are the only Parts of a Day, which we find mentioned in the *Old Testament*. Their Night again they divided into four Quarters call'd Watches, each of these containing about the Space of three Hours. The first Watch is call'd the Beginning of the Watches (Lam. ii. 19.) The second Watch is call'd the Middle Watch (Judg. vii. 19.) because it endur'd till Midnight. The third Watch began at Midnight and held till about three in the Morning: Of this and the former mention is made in Luke xii. 38. The last call'd the Morning Watch (Exod. xiv. 24.) continued from three till six in the Morning. In this Watch, which is call'd the fourth Watch of the Night (Mat. xiv. 25.) Jesus walked on the Sea to the Ship wherein his Disciples were. These Watches are also call'd by other Names in the *New Testament*. The first Watch is call'd the Even from the Time it commenc'd; the other three are called the Midnight, Cockcrow, and the Morning or Dawning (Mark xiii. 35.) from that part of the Night which clos'd each Watch.

Afterwards the whole natural Day being divided into twenty-four Hours, there were twelve Hours of that assign'd by the Jews to the Space of Time betwixt the Sun-rising and Sun-set, and other twelve Hours to the Space betwixt Sun-set and Sun-rising; by which means their Hours came to be quite different from what is in use with us; for with us all Hours are equal,
equal, being the twenty-fourth Part of a natural Day; whereas with them the Hour was a twelfth Part of the Time from Sun-rising to Sun-set, or from Sun-set to Sun-rising, by which means their Hours varied in length according to the different Seasons of the Year; for their Hours from Sun-rising to Sun-set were longer in the Summer, and shorter in the Winter; as on the other hand their Hours from Sun-set to Sun-rising were longer in the Winter and shorter in the Summer: And it's with relation to this Division, that our Saviour says in the forecited Place, Are there not twelve Hours in the Day (John xi. 9.) But this difference betwixt the Summer and Winter Hours was not very sensible in Judea, that Country being at no great distance from the Equinoctial Line, whereby their longest Day was not above thirteen Hours at Jerusalem, and their shortest about eleven.

The first Hour of the Day began at Sun-rising, and ended at seven; the second began at seven and ended at eight; and the third began at eight, and ended at nine, whereby that Hour of nine was call'd the third Hour (Acts ii. 15.) And so it went on in that manner till Sun-set; so that Mid-day or Twelve o'Clock, was the sixth Hour (Acts x. 9.) And our three in the Afternoon was their ninth Hour (Acts iii. 1.) which was the Hour of Sacrifices and Prayer at the Temple in the Evening, as the third Hour or nine in the Morning was for the Morning Worship (Exod. xxix. 39.) In such manner also did they reckon the Night between Sun-setting and next Rising, so that the third Hour of the Night (spoke of Acts xxiii. 23.) might be our nine at Night, their sixth Hour of the Night what we call Mid-night, and so on.

Agreeable to this Division of the Day (properly so called) into twelve lesser Hours, is to be understood that Parable of the Labourers in the Vineyard (Mat. xx.) where that Space of Time is distinguished into

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four Quarters, the first beginning at six in the morning and ending at nine, call'd the third Hour, ver. 3. The second Quarter beginning at nine and ending at twelve, call'd the sixth Hour, ver. 5. The third Quarter beginning at twelve continued till three in the afternoon, and is called the ninth Hour, ver. 5. And the fourth or last Quarter beginning at three, should in proportion with the rest continue till six, and of course be called the twelfth Hour; but we find that our Saviour in that Parable calls it the eleventh Hour, to intimate to us, that, tho' God in his Mercy accepts of Labourers into his Vineyard, and of repenting Sinners, very late and near the end of their Days, yet he seldom accepteth of such, when the time is upon the point of expiring, for that is rather an Hour to discharge Servants than admit them.

This Division of the Day into the four Quarters just now mentioned (called by some the four greater Hours, as comprehending three lesser ones) may afford some Light in reconciling the Evangelists, touching the time of our Saviour's Passion: For St. Mark says, he was crucified at the third Hour (Mark xv. 25.) which could not be the third lesser Hour of the Day (or nine in the Morning) for St. John tells us that it was about the sixth Hour (that is Twelve o'Clock) when Pilate delivered him to be crucified (John xix. 14.) and St. Luke says, There was Darkness all over the Earth, from the sixth to the ninth Hour (Luke xxiii. 44.) which was the time our Saviour hung on the Cross; so that St. Mark must be understood of this greater Hour or Quarter, which of the four already mentioned was the third in Course, comprehending the space from twelve to three in the afternoon.

The Jews had also a Distinction of two Evenings; the first began at Noon when the Sun begins to decline, and reach'd to its setting: The second began at that Setting. Now the Space between these Two, that
that is, from Noon to Sun-set, is said, in the Margin of our Bibles, to be between the two Evenings (Exod. xii. 6.)

The Jewish Week differed little from ours, only their Sabbath was the seventh Day of the Week, whereas the Christian Sabbath is the first Day of the Week; the Reasons of which Alteration I spoke to in treating of the Moral Law. The Days of the Week had no other Names among the Jews, but those of their Order, as the first, second, third, &c. only the Day before their Sabbath was called the Preparation before the Sabbath (Mark xv. 42.) Now besides this ordinary Week among the Jews, which consisted of seven Days, they had another extraordinary or prophetic one, which consisted of seven Years; and so Daniel's seventy Weeks consisted of seventy times seven Years (Dan. ix. 24.) Some are of Opinion that Laban means this Week, when he desires Jacob to fulfil his Week for Rachel as he had done for Leah, by serving other seven Years for her (Gen. xxix. 27, 28.) See also Levit. xxv. 8.

As to the Jewish Months they always began their Months with the New Moon, so soon as that appeared above the Horizon: How this was regulated I have in a great measure explain'd under the Title of the Jewish Feasts, of which the New Moon was one: But in order to understand more fully how the Jewish Months and Years were calculated, it may not be improper, for the sake of a less skilful Reader, to premise, that between the two Poles (which are the most Northern and Southern Parts of the Globe) Astronomers have feigned a Circle which cuts the Sphere into two equal Parts, and to which they give the Name of the Equinoctial. At a certain distance from this, they have made other two Lines, one on each Side of the Equinoctial and parallel with it, which they call the Tropicks: The Use of these is only
only to regulate the Distance of the Sun from the Equinoctial Line, at the time of the two Solstices, that is, when the Sun is upon the point of Turning on the longest and shortest Days. To these three Lines Astronomers add yet a fourth, which they draw from the one Tropic to the other quite round the Globe, by which means it cuts the Equinoctial Line obliquely in two opposite Points, and this they call the Zodiack or Ecliptick, being the Line in which the Sun apparently moves in its annual Progress round the Earth.

It's plain therefore, that in this Zodiack there are four principal Points most remarkable, viz. Two in the Places where it touches the Tropicks, called the Solstices; and the other Two in its Sections of the Equinoctial, called the Equinoxes, by which means Astronomers explain to us the Length of the Year, the Difference of the Seasons, and the Inequality of Days and Nights. For the Year is nothing else but the Space of Time, which the Sun takes up in running through this Zodiack or Ecliptick: When it is at the Points which cut the Equinoctial Line, the Days and Nights are equal, and we then have Spring and Autumn. When it advances towards our Pole, that is towards the Northern Tropick, we have then Summer; and when it returns back, and repassing the Equinoctial comes to the other South Tropick, we then have Winter.

By this imaginary Course of the Sun through the Zodiack, which it performs in the Space of three hundred sixty five Days, five Hours, and forty nine Minutes, the Jews and generally all other Nations regulated their Years; whereby a Year consisted of the like precise Number of Days, Hours, and Minutes, as is just now mentioned; but as the Jews differed from all other Nations in the Calculation of their Months, and also in their Method of establishing the Number of
of Months, in order to make out the precise Space of which the Year consisted, I shall therefore briefly take notice of the Rules they observ'd with respect to both these.

And first with respect to the Establishment of their Months, it's fit to know, that besides the Diurnal Rotation of the Moon round the Earth (which, to speak in the vulgar Way, the Moon has in common with the Sun, and the other Planets) it describes in the Course of its monthly Rotation two other Circles: The one (which is called Periodical) ends at the same precise Point where it began, and cuts the Zodiac in two Places (called Nodes) which vary every Month: This Motion the Moon finishes in twenty seven Days, seven Hours, and some Minutes. The other (which is call'd the Synodical Circle of the Moon) takes up twenty nine Days, twelve Hours, forty four Minutes, and some Seconds, and contains the Space betwixt her leaving the Sun and rejoining it again; for at the same time that she is making her Revolution, the Sun is likewise advancing in the Zodiac, so that when she is return'd to the Point of the Zodiac from whence she set out (which is her Periodical Motion) she has yet all that Way to go, which the Sun has advanc'd in the mean time, ere she can come before him again, and this makes up the Difference of two Days, some Hours and Minutes betwixt these two Motions or Circles of the Moon.

It's the last or Synodical Motion of the Moon, which regulated the Feast of the New Moon, and consequently the Commencement of the Jewish Months: But as the Knowledge of the exact Moment, in which this Conjunction between the Sun and Moon is made, depended on Astronomical Calculations (for at that time it cannot be known by the Sight, the Moon not then appearing) therefore the Jews, who were bad Astronomers, did not begin their Months from this
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Conjunction (which they could not calculate) but from the first Phasis or Appearance of the Moon, as soon as upon her Separation from the Sun she first shewed her self in the West about Sun-set, which requir'd no Learning but only an exact Observation to discover: For it should be considered that the Moon being in it self an opaque Body, affording no Light but what it derives from the Sun, and which it reflects upon the Earth, therefore when she is in her Conjunction with the Sun (that is in a direct Line between the Sun and the Earth) it's evident, that no Part of the Sun's Rays can be reflected on the Earth, her dark Side being towards us; but as soon as she separates from the Sun, her Crescent begins gradually to shew it self, and increases insensibly, till at last her whole Disk becomes luminous, and then she is at full: After which her Light diminishes in the like gradual manner, and returns through the same Figures to her first Crescent, and then she rejoins the Sun. What care the Jews took to ascertain the first Appearance of the Moon's Crescent after her Separation from the Sun, and to notify it all over Judea, for the sake of the Feast of the New Moon, and the Month's Commencement, has already been observed, in speaking of the Feast of the New Moon, and is therefore unnecessary to repeat here.

From what has been said, it's evident that the Jews's Months were Lunar, consisting of twenty nine Days and an half or thereabouts, being the Time which the Moon takes to perform its Synodical Course: But as the New Moon did sometimes appear sooner, sometimes later, therefore the odd half Day, which a Month of twenty nine Days fell short of, was made up by adding it to the next Month, which therefore consisted of thirty ; so that their Months consisted alternately of twenty nine and thirty Days. None of them had fewer than twenty nine Days, and therefore
they never look'd for the New Moon before the Night following the twenty ninth Day; and if they then saw it, the next Day was the first Day of the following Month. Neither had any of their Months more than thirty Days, and therefore they never looked for the New Moon after the Night following the thirtieth Day; but then if they saw it not, they concluded that the Appearance was obstructed by the Clouds, and therefore they made the next Day the first of the following Month, without expecting any longer.

Now tho' it's plain, that the Jewish Months from the time of Moses have been Lunar, because of the necessary Connexion there is betwixt that manner of Calculation, and the observance prescrib'd by the Mosaical Law relating to the Feast of the New Moon, yet it's more than probable, that before the Days of Moses, at least before the Deluge, their Months consisted precisely of thirty Days. For it's said, the Waters of the Deluge prevail'd from the seventeenth Day of the second Month (Gen. vii. 11.) to the seventeenth Day of the seventh Month (Gen. viii. 4.) So that the intermediate Space betwixt these (which is exactly five Months) is called a hundred and fifty Days (Gen. vii. 24. and viii. 3.) being just thirty Days to each Month. It is otherwise with us, for neither have our Months any Relation to the Course of the Moon, as the Jewish Months had, nor are they precisely the twelfth Part of the Year, some having more, some fewer Days; but upon the whole they make up the precise Number of Days, in which the Sun makes its Course through the Zodiac, viz. three hundred sixty five Days, call'd a solar Year; and every fourth Year (call'd Leap-Year) we have an Intercalation of one Day, which is made up of the remaining five hours and forty nine minutes, which the Sun takes to compleat this Course.

The Jewish Year therefore consisted of twelve of their Lunar Months, which (as has been already mentioned)
tioned) having alternately twenty nine and thirty Days, makes up the Number of three hundred fifty four Days only, call'd a Lunar Year. Now this Lunar Year falling eleven Days with some Hours and Minutes short of the solar Year, it's evident that the Lunar Year must have begun eleven Days sooner than the Solar, which in thirty three Years time would carry back the beginning of the Year through all the four Seasons to the same Point again, and thereby get a whole Year from the Solar Reckoning. For remedying whereof their Custom was to add another Month every other Year, which additional Month consisted of twenty two Days every second Year, and of twenty three Days every fourth Year, by which they made their Year, one with another, pretty nearly answer the Solar Year, as far as such an Intercalation could effect it. This they were oblig'd to do for the sake of their Festivals, which were fix'd to set Seasons of the Year: As for example, the Passover, which was to be celebrated by eating of the Paschal Lamb, and by offering up of the Wave-shew, as the First-fruits of Barley-Harvest, could not have been observed, had the fourteenth Day of the first Month (which was the time appointed by God, Exod. xii.) fallen at a Season when Lambs were not to be got, or when the Barley was not ripe for Cutting. Nor could the Feast of Pentecost (which was kept the fiftieth Day after that of the Passover, Levit. xxiii. 15, 16.) be celebrated by offering of two Wave-Leaves as the First-fruits of Wheat-Harvest (according to the Precept in ver. 17. of that Chapter) had that Feast fallen at any other Season, than at the time of Wheat-Harvest; and so of the Feast of Tabernacles, which was fix'd to the time of the Ingathering of the Fruits of the Earth, ver. 39. But this Intercalation kept them always within a Month sooner or later of the proper Season.

The Israelites before the Captivity generally distinguish'd their Months by their Numerical Order, calling them
them the first, second, third Months, and so on. This is evident from the following Passages. In the third Month, it's said, The Children of Israel came into the Wilderness of Sinai (Exod. xix. 1.) When Jerusalem was besieged by Nebuchadnezzar, a Famine is said to prevail in the fourth Month (2 Kings xxv. 3.) We are told that Aaron died on the first Day of the fifth Month (Numb. xxxiii. 8.) David had a particular Captain appointed for every Month by Number, the sixth Captain of the sixth Month, &c. (1 Chron. xxvii. 9.) The fifteenth Day of the seventh Month was the Feast of Tabernacles (Levit. xxiii. 34.) In the eighth Month the word of the Lord came to Zechariah (Zech. i. 1.) In the ninth Month of the fifth Year of Jehoakim's Reign, it's said, They proclaim'd a Fast (Jer. xxxvi. 9.) and in the twelfth Month we are told, that the King of Babylon brought forth the King of Judah out of Prison (Jer. lii. 31.)

But besides this way of distinguishing their Months by their Order, they sometimes also call'd them by particular Names, which differed from these in use after the Babylonish Captivity. Thus the first Month on which the Israelites came out of Egypt, is call'd the Month Abib (Exod. xiii. 4.) the same which after the Captivity is called Nisan (Esther iii. 7.) the second Month is called Zif (1 Kings vi. 1.) the seventh Month, Etanim (1 Kings viii. 2.) The eighth Month, Bul (1 Kings vi. 38.) After the Captivity the Israelites us'd the Names of the Babylonian Months, some of which are recorded in Scripture. The first Month (as was already observ'd) is call'd Nisan (Esther iii. 7.) The third Month, Sivan (Esther viii. 9.) The ninth Month, Chislev (Zech. vii. 1.) The tenth Month, Tebeth (Esther ii. 16.) The eleventh Month, Sebat (Zech. i. 7.) and the twelfth Month Adar (Esther iii. 7.) We find also the Month Elul mentioned in Nebem. vi. 15. but not according to its Number.

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The precise Order of these Months according to the Ecclesiastical Computation, as in use after the Babylonish Captivity, and the Reference they had to the Months now in use amongst us, stands thus,

1 Nisan
   March and April
2 Iyar
   April and May
3 Sivan
   May and June
4 Tamuz
   June and July
5 Ab
   July and August
6 Elul
   August and September
7 Tifri
8 Marheshvan
9 Chisleu
10 Tebeth
11 Sebat
12 Adar
   Takes in part of
   September and October
   October and November
   November and December
   December and January
   January and February
   February and March

When a thirteenth Month was intercalated or cast in, (as we observ’d was done every second Year) then it was call’d Veadar, signifying another Adar.

The Israelites before their coming out of Egypt began their Year in the Month of Tifri, it being the common Opinion, that the World was created at this Season; and so they continued this Commencement of their Year ever after, for all Affairs of a secular Nature, such as Contracts, Obligations, &c. which for that Reason was call’d the Civil Year: But upon their coming out of the Land of Egypt (which was in the Month Nisan, otherwise Abib, Exod. xiii. 4.) they by the special Appointment of God (Exod. xii. 2.) and in Commemoration of that great Deliverance began their sacred Year with that Month of Nisan, for all Ecclesiastical Concerns only, such as the Calculation and Observance of their Feasts and Festivals; but still they retain’d the Civil Year in other Matters, as appears from Exod. xxxiv. 22. where the Feast of Ingathering (which fell in the beginning of Tifri) is said to be at the Year’s End.

CHAP.
Of the Jewish Arts and Sciences.

The Jews, it must be owned, were a People of no great Genius for Learning, or any Mechanical Arts; for, after they had got into the quiet Possession of Canaan, they applied themselves wholly to Agriculture, to the feeding of Cattle, and the Cultivation of the Ground, following herein the Example of the old Patriarchs, who were generally Husbandmen and Shepherds, and whose chief Riches consisted in Cattle, Slaves, and the Fruits of the Earth. Adam brought up his two Sons to Husbandry, Cain to the tilling of the Ground, and Abel to the feeding of Sheep (Gen. iv. 2.) Jabal was a Grafter of Cattle, of whom it's said, that he was the Father of such as dwell in tents, ver. 20, that is, he travelled along with his Cattle from Place to Place, and for that end invented the Use of Tents, which he carried with him for Shelter. Abram and Lot must have had a vast Stock of Cattle, when they were oblig'd to part from one another, because the Land could not contain them (Gen. xiii. 6.) Jacob, it seems, had a great Number, since he could afford a Present to his Brother Esau of five hundred and eighty Head of Cattle (Gen. xxxii. 13—17.) It was their great Flocks of Cattle, which made them in those Primitive Times put such a Value upon Wells. These were Possessions of inestimable value in a Country where it seldom rain'd, and where there were but few Rivers or Brooks, and therefore it's no wonder that we read of so many Contests about them.

In After-ages we find that the greatest and wealthiest Men did not disdain to follow Husbandry, however mean
mean it is now accounted. Moses that great Lawgiver was a Shepherd. Shamgar was taken from the Herd to be a Judge in Israel, and Gideon from his Threshing-floor (Judg. vi. 11.) as were Jair and Jephthah from keeping of Sheep. When Saul receiv'd the News of the danger that the City of Jabesh-gilead was in, he was coming after the Herd out of the Field, notwithstanding his being a King (1 Sam. xi. 5.) And King David from feeding the Ewes great with young, was brought to feed Jacob his People and Israel his Inheritance (Psal. lxxxviii. 71.) King Uzziah is said to be a Lover of Husbandry (2 Chron. xxvi. 10.) Nay even some of the Prophets were call'd from that Employment to the Prophetic Dignity, as Elisha was from the Plough (1 Kings xix. 19.) and Amos from being a Herdsman.

The fixing of every ones Inheritance in the Family to which it had been appropriated in the first Division of Canaan, was doubtless one great Reason, which made the Jews chiefly follow Husbandry and Improving their Estates: For tho' an Inheritance might have been alienated for a time, it return'd always in the Year of Jubile. Their being prohibited also to take any Interest from their Brethren for the use of Money, and the strict Injunctions they lay under by the Commands of God, with respect to their Dealings and Commerce with Foreigners, depriv'd them so much of the ordinary Advantages thence arising, that they were in a manner obliged to purchase their Living from the Fruits and Product of the Earth, so that their chief Care lay in the Improvement of these.

It's but a small Light, however, the Scripture gives us with respect to their Management in Rustick Affairs: As to Threshing or Beating out the Grains of Corn from the Ears, we are told of divers ways they us'd for that purpose: One was by Oxen, who, with their Hoofs shod with Iron or Brass, were wont to tread out the Corn. This way of Threshing is referr'd to,
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to, when they were forbid to muzzle the Ox that treadeth out the Corn (Deut. xxv. 4.) and is plainly alluded to in Hosea x. 11. Another way was by drawing a loaded Cart with Wheels over the Corn backwards and forwards, so that the Wheels running over it did forcibly shake out the Grain. This is sufficiently intimated to us by Isaiah (Chap. xxviii. 28.) where before the Bread Corn was bruised (that is ground into Meal) it is said to be broken with the Wheel of a Cart: But the most common way appears to be that in use with us by Flails; thus the Fitches are said to be beaten out with a Staff, and the Cummin with a Rod (Isa. xxviii. 27.) In this manner did Gideon and Oronai thresh out their Wheat (Judg. vi. 11. 1 Chron. xxii. 20.) for it's represented as their own Personal Action.

After the Corn was thus threshed, it was dried either in the Sun, or by a Fire, or in a Furnace. This is call'd parch'd Corn (Levit. xxiii. 14. 1 Sam. xvii. 17. and xxv. 18.) and was sometimes made use of in this manner for Food without any farther Preparation, but generally the Parching or Drying it, was in order to make it more capable of Grinding. This Grinding was either in Mortars or Mills: Of both ways we read in Numb. xi. 8. And Solomon speaks of the former, when he compares the Braying a Fool in a Mortar to the like Practice used with Wheat (Prov. xxvii. 22.) But Mills were chiefly made use of for this purpose; and they were of such use and necessity, that the Israelites were strictly forbidden to take the nether or upper Mill-stone in Pledge; the Reason of which is added, because this was taking a Man's Life in Pledge (Deut. xxiv. 6.) intimating that while the Mill ceaseth to grind, People are in danger of being starv'd.

The grinding at Mills was counted an inferior sort of Work, and therefore Prisoners and Captives were generally put to it. To this Work Samson was set, while he was in the Prison-house (Judg. xvi. 21.) There Hand-mills were usually kept, by which Prisoners
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ners earn'd their Living, That Expression (Isa. xlvi. 2.) Take the Mill-stones and grind Meal is part of the Description of a Slave: But for the most part the Women-Servants were employed in this Drudgery, as is deducible from Mat. xxiv. 1. This was in use not only among the Jews, but among the Egyptians and Chaldeans, as is evident from Exod. xi. 5. and Lam. v. 13.

It does not appear, that the Jews excell'd much in any Mechanical Arts or Manufaçtures. I see indeed in the Genealogy of the Tribe of Judah a Place call'd the Valley of Craftsmen (1 Chron. iv. 14.) And a Family of Workmen of fine Linen, ver. 21. and another of Potters, ver. 23. And when Jerusalem was taken it's said, The Enemy carried away all the Craftsmen and Smiths (2 Kings xxiv. 14.) But as a Proof that their Skill in Manufaçtures, and Trade therein could not be very extensive, we find that the Prophet Ezekiel (Chap. xxxvii.) in describing the affluence of the Goods which came to Tyre, makes mention of nothing brought thither from Judea, except Wheat, Oil, Grapes, and Balm, which were all the natural Product of their Ground. It appears that the Mistress of the Family usually made the Clothing for their Husbands, their Children and themselves. This is intimated to us by the Example of the virtuous Wife spoke of by Solomon; of whom he says, She will do her Husband good, and not evil, all the Days of her Life, and then subjoins, she seeketh Wool and Flax, and worketh willingly with her hands (Prov. xxxi. 13.)

Their Knowledge in Liberal Arts does not seem to have exceeded much their Skill in Mechanical. We have seen in the preceding Chapter, how little they knew of Astronomy and the Motions of the heavenly Bodies. Solomon indeed was a noble Pattern of Knowledge and Wisdom. His Skill in natural Philosophy is abundantly held forth by telling us, That he spake of Trees from the Cedar-tree that is in Lebanon, even
to the Hyslop that springth out of the Wall, be spake also of Beasts, and of Fowls, and of creeping things, and of Fishes (1 Kings iv. 33.) His Books of Proverbs and Ecclesiastes abundantly inform us what Skill he had in Eticks, Economics and Politicks: But as the wonderful Talents with which he was endued, were the immediate Gift of God, and in compliance with his special Request (2 Chron. i. 7—13.) so singular an Instance is no Rule, by which we ought to judge of the Genius of that whole Nation.

The Art of the Physicians amongst the Jews, does not seem to have gone beyond the curing of a green Wound, or the binding up of Fractures: But as to internal Distempers, that were owing to an ill State of the Blood, and the Fluids of the Body, I do not find that it was at all customary to have recourse to a Physician. They look'd upon Diseases of this kind as the immediate Effect of God's Anger, and inflicted by evil Spirits, as the Executioners of his Vengeance; and this was the Reason why Religious People had generally recourse to God only or to his Prophets, and wicked People to Magicians, Incanters, and false Gods. King Asa being afflicted with the Gout in his Feet, and having applied to the Physicians was upbraided with it, as an Action contrary to that Confidence which he ought to have had in the Lord (2 Chron. xvi. 12.) We see Jeroboam sent his Wife to the Prophet when his Son was indispos'd (1 Kings xiv.) Hezekiah having a Disease, of which he was ready to die, was cur'd by Isaiah, by the Application only of a Cataplasm of Figs (2 Kings xx. 7.) In Leprases (which was a Disease very frequent among the Jews) the Priests judg'd of the Nature and Quality of this Evil, and accordingly declar'd the Person heal'd or not heal'd. Naaman the Syrian came to the Land of Israel to obtain from Elisha a Cure for his Leprosy (2 Kings v.) Benhadad King of Syria sent to consult Elisha about his Distemper (2 Kings viii. 7, 8.) Abaziah
Abaziah King of Israel sent to Baal-zebub at Ekron (2 Kings i. 2.) and Jeremiab speaks of Incantaments that were us’d against the Biting of Serpents, and other venomous Creatures (Jer. viii. 17.)

It's true in these first Ages there might not be much Occasion for a Science, which is now so necessary to the Health and Happines of Mankind. The Simplicity of their Manners, the Plainness of their Diet, their Temperance in Meat and Drink, and their active Life (being generally busied in the Field, and in Affairs of Husbandry) naturally tended to strengthen the Body, and to afford a greater Share of Health than what we now enjoy. The Powers of Human Nature were not then so much prejudiced by Luxury and Intemperance, which are the Occasion now of most Disea’d; and to this unhappy Spring is owing the Advancement in the Knowledge of Physick, it being too certain what Mr. Dryden says;

The first Physicians by Debauch were made; Excess began, and Sloth sustains the Trade.

Of Architecture they appear to have been fully as ignorant. It's true, before the Israelites came into the Land of Canaan, we read of Bezaleel and Aboliab, who were employed in the Contrivance of the Tabernacle, and are said to excel in all manner of Workmanship (Exod. xxxv. 30—35.) but we are told there, that they had their Skill by Inspiration from God, and it does not appear that they had any Successors; for in the Days of Solomon, when they were at rest from all their Enemies, and at full Freedom to follow out Improvements of every kind, yet they had no professe’d Artists, that could undertake the Work of the Temple, so that Solomon was oblig’d to send to Hiram King of Tyre for a skilful Artist (2 Chron. vii. 13, 14.) by whose Direction the Model of the Temple, and all the curious Furniture of it, was both design’d and finish’d.
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Of their Poetry we have several Instances in Scripture. The Eucharistical Song of Moses, which he compos'd upon his passing the Red-Sea (recorded in Exod. xvi.) is an admirable Hymn full of strong and lively Images. The Song of Deborah and Barak (Judg. 5.) and that of Hannah the Mother of Samuel (1 Sam. ii. 1.) have many excellent Flights, and some noble and sublime Raptures. David's Lamentation on the Death of Saul and Jonathan (2 Sam. i. 19.) is an incomparable Elegy. The Gratulatory Hymn (Isa. xii.) and Hezekiah's Song of Praise (Isa. xxviii.) are worthy of every one's Attention. Habakkuk's Prayer (Chap. iii.) as the learn'd in the Hebrew Tongue say, is done in Poetic Numbers, and is a very lofty Description of the divine Majesty. Besides these single Hymns we have the Book of Psalms, Proverbs, Ecclesiastes, Canticles, and Lamentations; all which are done by different Hands, and said to be written in Poetic Verse according to the Usage of those Times. The Psalms are a great Storehouse of Heavenly Devotion, full of sublime Thoughts, and Variety of Expressions, wonderfully calculated for raising in us a thankful Remembrance of God's Mercies, and for moving the Passions of Joy and Grief, Indignation and Hatred. They consist mostly of pious and affectionate Prayers, holy Meditations, and exalted Strains of Praise and Thanksgiving. The Allusions are beautiful, the Expressions tender and moving, and the Piety of the Authors singularly remarkable. The Proverbs of Solomon are a divine Collection of many admirable Sentences of Morality, wonderfully adapted for instructing us in our Duty to God and Man. The Book of Ecclesiastes teaches us, in a very lively manner, the Insufficiency of all earthly Enjoyments to make a Man happy. The Canticles or Song of Solomon, under the Parable of a Man's Affection to his Spouse, does in very tender Expressions shew us the ardent Love of Christ to his Church and People.
People; and the Lamentations of Jeremiah contain a very mournful Account of the State of Jerusalem, as destroyed by the Chaldeans.

But after all, the perfect Knowledge of the Hebrew Tongue, and of its true Pronunciation, being in a great measure lost, all that we can know of the Hebrew Poetry, is confin'd chiefly to the subject Matter, nothing being left us but the naked Letter, stripp'd of all its poetical Ornaments. For as to the Harmony of the Words, the Measure of the Verses, and the Quantity of the Syllables (which are so essential to the Beauty of Poetry) of these we are now entirely ignorant; so that the Rules observ'd by the Jews with respect to the Cadence and Construction of Verses, are altogether unknown to us; and our Translation of the Bible has no manner of Regard to these, but purely to the subject Matter. Some who pretend to understand the Hebrew Tongue, say that these Poetical Songs and Writings, of which I have made mention, were part of them written in Heroick Verse, some of them in Pentameter and Hexameter Verses, and that others of them, especially the Book of Psalms, were written in Lyrick Verses, like those of Pindar, Horace, or Catullus. Le Clerc says, that many of them were done in Rhymes, pretty much like the English or French Manner; and he observes that sometimes Letters are added to, or cut off from the Ends of Words, thereby to make it answer the Rhyme, or the Measure of the Syllables; but all these are only uncertain Conjectures.

Their Songs were usually accompanied with Musick and Dancing. Of their Religious Musick and the musical Instruments employed in the Service of the Temple, I have already taken sufficient notice under the Title of the Levites, whose proper Business was about this Part of Divine Worship. They made use of Musick also upon all solemn Occasions of entertaining their Friends, and at publick Festivals. Laban tells
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tells Jacob that, if he had known of his leaving him, he would have sent him away with Mirth and with Songs, with Tabret and with Harp (Gen. xxxi. 27.) Ifaiab says, that the Harp and the Viol, the Tabret and Pipe, are in their Feasts, (Isa. v. 12.) and to express the Cessation of these Feasts, he says, The Mirth of Tabrets ceaseth, the Joy of the Harp ceaseth (Isa. xxiv. 8.) It was also the Custom at the Coronation of Kings (2 Chron. xxiii. 13.) And it was the usual manner of expressing their Mirth upon their receiving good Tidings of Victory, and upon the triumphal Returns of their Generals, as may be seen in Judg. xi. 34. and 1 Sam. xviii. 6. That Musick and Dancing was us’d among the Jews at their Feasts in latter Ages, may be gathered from the Parable of the prodigal Son (Luke xv. 25.)

The sacred History gives us some Examples of the Power and Charms of Musick to sweeten the Temper, to compose and allay the Passions of the Mind, to revive the drooping Spirit and to dissipate Melancholy, which either fumes up into the Brain in Vapours, or overspreads the Heart with Grief and Dejection. It had this Effect on Saul, when David played to him on his Harp (1 Sam. xvi. 16, 23.) And when Elisha was desir’d by Jeboamphat to tell him what his Success against the King of Moab would be, the Prophet required a Minstrel to be brought unto him; and when it played, it’s said, that the Hand of the Lord came upon him (2 Kings iii. 15.) not that the Gift of Prophecy was the natural Effect of Musick, but the Meaning is, that Musick dispos’d the Organs, the Humours, and in short the whole Mind and Spirit of the Prophet to receive those supernatural Impressions.

Tho’ the Jews had Variety of Musical Instruments, and Voices of all sorts, as was already observed, yet it’s probable their Knowledge in this Art was not so accurate, or their Musick so melodious and regular, as it is now-a-days: But what they wanted in the
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Harmony of a Comfort, was made up in the Beauty of these sacred Hymns, which went always along with the Musick. Their Instruments neither drowned the Words, nor destroyed the Sense of what they sung. While their Ears were charm'd with the Melody, and their Hearts touch'd with the Delicacy of the Song, their Minds were transported with the Beauty of the Words, with the Livelinefs, the Grandeur, and the Tenderness of the Sentiments; so that at one and the same time, they had all the agreeable Sensations, which the most exquisite Imagery of Thoughts, join'd with Symphony and Harmony, could produce in their Breasts; and it's probable that the Words which David no doubt repeated, while he play'd on the Harp to Saul, were not a little conducive to his Cure.

Dancing was also an usual Concomitant of Musick among the Jews; sometimes it was us'd on a religious Account; thus Miriam with her Women glorified God (after the Deliverance from the Egyptians) in Dances as well as Songs (Exod. xv. 20.) And David danced after the Ark (2 Sam. ii. 16.) It was a thing common at the Jewifh Feasts (Judg. xxi. 19, 21.) and in publick Triumphs (Judg. xi. 34.) and at all Seasons of Mirth and Rejoycing (Psal. xxx. 11. Jer. xxxi. 4, 13.) It's no where condemn'd in Scripture, nay it is rather approved of by our Saviour as a suitable Entertainment for the returning Prodigal (Luke xv. 25.) Indeed where it degenerates into Vice, Extravagancy or Levity, it is by no means excusable. The idolatrous Jews made it a Part of their Worship which they pay'd to the golden Calf (Exod. xxxii. 19.) The Amalekites, after their Victory, us'd it to advance their Luxury and Debauchery, (1 Sam. xxx. 16.) and Job makes it part of the Character of the prosperous Wicked (that is such, who placing all their Happiness in the enjoyments of Sense, forget God and Religion) that their Children dance (Job. xxii. 11.) We are told of an unhappy Consequence that attended
attended the Dancing of Herodias’s Daughter, which pleased Herod to that degree, that he promis’d to give her whatever she ask’d, and accordingly at her Desire, and in Compliment to her, he dance’d off the Head of John the Baptist (Mat. xiv. 6, 7, 8.)

We read nothing of the Art of Writing in Scripture, before the Copy of the Law was given by God to Moses, which was written (that is, engraven) on two Tables of Stone by the Finger of God (Exod. xxxi. 18.) and this is call’d the Writing of God (Exod. xxxii. 16.) it’s probable therefore that God himself was the first who taught Moses Letters, and he very likely communicated the Knowledge of this to the Israelites, and they to the other Eastern Nations. Engraving or Sculpture seems therefore to be the most ancient way of Writing, of which we have another very early Instance in Exod. xxxix. 30. where we are told, that Holiness to the Lord was written on a golden Plate, and worn on the High-Priest’s Head. And we find that the Names of the twelve Tribes were ordered to be written on twelve Rods (Numb. xvii. 2.) Afterwards they made use of broad Ruffles or Flags for writing on, which grew in great abundance in Egypt, of which the Prophet Isaiah foretelling the Confusion of that Country, speaketh in Isa. xix. 6, 7.

The other Eastern Nations made use chiefly of Parchment, being the thin Skins of Animals carefully dress’d. The best of this sort was made at Pergamus, and from thence it was call’d Pergamena. It’s probable the Jews learn’d the Use of it from them, and it’s very likely this is what’s meant by a Roll (Ezra vi. 2.) and a Roll of a Book (Jer. xxxvi. 2.) and a Scroll roll’d together (Isa. xxxiv. 4.) for it could not be thin and weak Paper, but Parchment which is of some Consistency, that was capable of being thus rolled up. St. Paul is the only Person who makes express mention of Parchment (2 Tim. iv. 13.) In Job xix. 24. and in Jer. xvii. 1. there is mention made of Pens of Iron, with which they probably made the
Letters, when they engrav'd on Stone or other hard Substancies: But for softer Materials it's like they made use of Quill or Reeds, for we are told of some in the Tribe of Zebulun that handled the Pen of the Writer (Judg. v. 14.) David alludes to the Pen of a ready Writer (Psal. xlv. 1.) and Baruch, as we are told, wrote the Words of Jeremiab with Ink in a Book (Jer. xxxvi. 18.)

CHAP. IV.

Of some Jewish Customs with respect to their Food and Habit, and things thereto relating.

From the whole History of the Patriarchs it's evident, that they were far from being nice in their Food and the other Necessaries of Life. The Pottage which Jacob had prepar'd, and which was so tempting to Esau, as to make him sell his Birthright, shews the Simplicity of their ordinary Diet. Isaac indeed is said to long for savoury Meat (Gen. xxvii. 4.) and accordingly Rebecca made him a Ragout of Venison (ver. 17.) but his Old-age and perhaps a depraved Stomach, which generally longs for something that is palatable, may excuse that Delicacy. The Feast with which Abram entertain'd the three Angels, was a Calf, new Cakes bak'd on the Hearth, together with Butter and Milk (Gen. xviii. 6, 7.) We may judge of their most ordinary Victuals by the Entertainments which David receiv'd on sundry Occasions from Abigail (1 Sam. xxv. 18.) from Ziba (2 Sam. xvi. 1.) and from Barzillai (2 Sam. xvii. 28, 29.)

Amongst these Provisions brought by Abigail and Ziba, it must be obvious to every Reader, that the Bottles
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Bottles of Wine could bear no Proportion to the other Parts of the Present, nor answer the Exigencies which David's Company might be in, if they be understood of such Bottles, as are now commonly in use with us, namely, of Glass or Earth: For understanding of which therefore it's fit to know, that in these Eastern Countries they used to carry and keep their Wine and Water in leathern Bags, which were made on purpose to hold liquid things, and these are they which we translate Bottles. Such were the Bottles which the Gibeonites brought to Joshua's Camp, and which they said were worn out and torn in their pretended long Journey (Josh. ix. 13.) and of such as these it is not unlikely that our Saviour speaks, Matt. ix. 17. where in the marginal Note of our old Bible, Bottles are explain'd by Bags of Leather or Skins, wherein Wine was carried by Asses or Camels; now that two such Vessels as these might hold a Quantity of Wine, proportionable to the rest of the Present which Abigail carried with her, needs not to be disputed.

The most useful and strengthening, as well as the most common Food, was doubtless Bread made of Corn; and hence Bread is commonly used in Scripture for all manner of Meats. I have already mentioned in the preceding Chapter, that after their Corn was thresh'd and dried in the Sun, or with a Fire, it was sometimes eaten in this manner without any farther Preparation, which they call'd parch'd Corn. But the most ordinary way was to grind it in the Mill, and then being reduc'd to Meal or Flour, they moisten'd it, and made it into Dough or Paste, and then bak'd it into Bread, of which mention is made in Exod. xii. 34, 39. The lightest Bread, and that which they made of the finest Flour, they call'd Cakes (Gen. xviii. 6.) the larger Size of Bread, and that which they made of the coarsest Flour were call'd Loaves (1 Sam. xxii. 3.) The ancient manner of baking their Cakes was upon the Hearth, as may be seen in that Passage, Z 4 just
just now cited Gen. xvi. 6. Afterwards it appears that this was done upon the Coals (1 Kings xix. 6.) being laid, it's probable, upon some Grate. But the Holy Bread was baked in the Oven (Levit. ii. 4.) Their most common Drink was Water, and is frequently mentioned as such (1 Kings xiii. 22.) besides which they us'd Milk (Judg. iv. 19.) and Wine (Deut. xxxii. 14.) and other strong Drink (Levit. x. 9.)

The most ancient Posture at Meat was certainly Sitting, as appears from Gen. xxxvii. 25. Exod. xxxii. 6. 1 Sam. xx. 5, 24. Afterwards when Men gave themselves up to Ease and Delicacy, and became more effeminate, they lay on Beds at their Meat. This was the general Practice of most of the Eastern People, as appears from the gaudy Beds used on occasion of Aba-

fuerus's Feast (Esther 1. 6.) From them the Jews learn'd this Custom, tho' it was not general. Ezekiel points at it, Chap. xxxiii. 41. and Amos Chap. vi. 4, 5, 6. Every one took his Place according to his Dignity, and hence are these Injunctions of our Saviour, Luke xiv. 8, 9, 10. The Pharisees, who thought themselves Persons of the greatest Worth, are said to love the upper-

most Rooms at Feasts (Matt. xxiii. 6.) We read in Luke xii. 42. of the Ruler of the Household, whose Office it was to give them their Portion of Meat, by distributing the Meats among the Guest; and in John ii. 8, 9. of the Governor, or Ruler of the Feast, who had probably the Direction and Oversight of the whole.

The Jews before they sat down to Table, were very careful to wash their Hands and their Feet; they speak of this Practice as an essential Ceremony in their Religion, and strictly obliging: We have a very early Instance of it in Gen. xliv. 24. and Judg. xix. 21. David bids Uriah go down to his House and wash his Feet (2 Sam. xi. 8.) that is, feast with his Wife, and indulge himself in her Company after so long an Absence, for as yet he had no other Intention but to secure her Honour, and conceal his own Crime:
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Crime: That it was customary in our Saviour's time, is clear from his upbraiding of Simon in those Words, I entred into thy House, but thou gavest me no Water for my Feet (Luke vii. 44.) which he would not have said, if the washing the Feet had not been an usual Testimony of friendly Entertainment in those Days: This was an Office commonly perform'd by Servants; and therefore our Saviour, to leave an Example of Humility, wash'd his Disciples Feet (John xiii. 5.) For this purpose they had always certain Vessels in readiness, and it's probable the Water-Pots mentioned in John ii. 6. were of this sort.

It was usual also upon some Occasions at publick Entertainments to anoint the Head and Feet with Oil: The doing of this was reckoned a great Token of Respect: Thus the Penitent Magdalen bestowed a Box of Spikenard on Christ's Feet (John xii. 3.) and at another time he perfum'd his Head with precious Ointment (Mat. xxvi. 7.) This Custom is taken notice of by David, Psal. 23. 5. and by Solomon, Ecclef. ix. 8, 9. And because it was us'd at these Times of Mirth and Rejoicing, it's call'd the Oil of Joy (Isa. lxii. 3.) and this is probably what is pointed at in the Parable, Luke xvi. where among the Stewards Expences a hundred Measures of Oil are reckoned up.

As to the Habits of the Ancients, we read that Garments of the Skins of Animals were the first sort of Apparel: Our first Parents had not sufficiently covered themselves with their Aprons of Fig-leaves, and therefore it's said, Unto them the Lord God made Coats of Skins (Gen. iii. 21.) that is, he taught them how to make them; so that Eve, tho' she was then Queen of the World, had no other Gown to wear but this rude Habit, which serv'd to cover her Nakedness, and to defend her from the Inclemency of the Weather: Their Posterity by degrees found out other Materials for Clothing, as Wool and Flax, of which they made Woollen and Linen Garments (Levit. xiii. 47. Prov. xxxi.)
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xxx. 13.) afterwards fine Linen, and Silk dyed with Purple, Scarlet, and Crimson, became the usual Drapery of the richer sort (2 Sam. i. 24. Prov. xxxi. 22.) and even in ancients Times Garments of divers Colours were in great esteem: Such was the Robe of Joseph, which his Brethren stript him of when they resolv'd to sell him (Gen. xxxvii. 23.) And such were the Robes of the King's Daughters in the time of David (2 Sam. xix. 18.) It appears that the Jewish Garments were worn pretty long, for it was part of the Affront done to David's Ambassadors by the King of Ammon, that he cut off their Garments in the middle even to their Buttocks (1 Sam. x. 4.)

Tho' their Garments of old were but few, yet their Ornaments were many, especially these which their Women wore: Jaelab, in reproaching the Daughters of Sion with their Luxury and Vanity, gives us a particular Account of their female Ornaments (Isa. iii. 16.) The most remarkable were these: The frontal Jewel which, tho' it was fastened on their Foreheads, yet hung down lower, and thence it is call'd a Nose-Jewel (ver. 21.) Of this Ezekiel makes mention (Chap. xvi. 12.) The Ear-ring was one of the Love-Tokens with which Rebecca was presented in the Name of Isaac (Gen. xxiv. 22.) It was an Ornament worn by the Men as well as the Women, as appears from Exod. xxxiii. 2. and by other Nations as well as the Jews, as is plain from Numb xxxi. 50. and Judg. viii. 24. It looks as if this Ornament had been heretofore used for idolatrous Purposes, since Jacob in the Injunction he gives to his Household, bids them put away the strange Gods that were in their Hands, and the Ear-rings that were in their Ears (Gen. xxxv. 2, 4.)

Another female Ornament was a Chain about the Neck (Ezek. xvi. 11.) which appears to have been used also by the Men, as may be gathered from Prov. i. 9. This was a general Ornament in all the Eastern Countries: Pharaoh, it's said, put a Chain of Gold about
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about Φοισφβ's Neck (Gen. xli. 42.) and Bezelbazzar did the same to Daniel (Dan. v. 29.) and it's mentioned with several other things as part of the Midianitish Spoil (Numb. xxxi. 50.) The Arms or Wrists were adorn'd with Bracelets: These are in the Catalogue of the female Ornaments used by the Jews (Ezek. xvi. 11.) and were part of Rebecca's Present: They were also used by Men of any considerable Figure, for we read of Judab's Bracelets (Gen. xxxviii. 18.) and of Saul's (2 Sam. i. 10.) Lastly, The Ring is mentioned as an Ornament for the Finger (Isa. iii. 21.) This is spoke of in the Parable of the Prodigal, where the Father orders a Ring for his returning Son (Luke xv. 22.) and St. James mentions it in Chap. ii. 2. The Compliment of a Royal Ring was a Token of that Person's being invested with Power and Honour; thus Pharaoh took off his Ring from his Hand, and put it on Φοισφβ's (Gen. xli. 42.) And Abaserus pluck'd off his Ring from his Finger, and bestowed it on Haman (Esther iii. 10.) and afterwards on Mordecai (Chap. viii. 2.) We read in Exod. xxxviii. 8. of the Womens Looking-glasses, which were not made of what is now called Glass, but of polished Brass, otherwise these Jewish Women could not have contributed them towards the making of the Brazen-Laver, as is there mentioned.

It was a particular Injunction by the Mosaical Law, That the Women shall not wear that which pertaineth unto a Man, neither shall a Man put on a Woman's Garment (Deut. xxii. 5.) This Precaution was very necessary against the Abuses which are the usual Consequences of such Disguises: For a Woman drest in a Man's Clothes will not be restrain'd so readily by that Modesty, which is the peculiar Ornament of her Sex; and a Man drest in a Woman's Habit may without Fear and Shame go into Companies, where without this Disguise, Shame and Fear would hinder his Admittance, and prevent his Appearing.

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To change Habits and wash one's Clothes, were Ceremonies used by the Jews, in order to dispose them for some holy Action which required particular Purity. Jacob, after his Return from Mesopotamia, required his Household to change their Garments, and go with him to sacrifice at Bethel (Gen. xxxv. 2, 3.) Moses commanded the People to dispose themselves for the Reception of the Law by purifying and washing of their Clothes (Exod. xix. 19.) On the other hand the Tearing of one's Clothes is an Expression frequently used in Scripture as a Token of the highest Grief. Reuben was the first we read of, who, to denote his great Sorrow for Joseph, rent his Clothes (Gen. xxxvii. 29.) Jacob did the like (ver. 34.) And Ezra, to express the Concern and Uneasiness of his Mind, and the Apprehensions he was under of the divine Displeasure, upon account of the Peoples unlawful Marriages, is said to rend bis Garments and bis Mantle (Ezra ix. 3.) that is, both his inner and upper Garment: This was also an Expression of Indignation and holy Zeal; the High-priest rent his Clothes, thinking our Saviour had spoke Blasphemy (Mat. xxvi. 65.) And so did the Apostles when the People intended to pay them divine Honours (Aês xiv. 14.)

The Garments of Mourning among the Jews, were chiefly Sack-cloth and Hair-cloth. The last is the usual Clothing of the Prophets, for they were continual Penitents by Profession; and therefore Zechariah speaks of the rough Garments of the false Prophets, which they also wore to deceive (Zech. xiii. 4.) Jacob was the first we read of that put Sackcloth on his Loins, as a token of Mourning for Joseph (Gen. xxxvii. 34.) signifying thereby that since he had lost his beloved Son, he looked on himself as reduced to the meanest and lowest Condition of Life.

Long Hair was in great Esteem among the Jews. The Hair of Absalom's Head was of such prodigious length, that in his flight from the Enemy, as he was riding
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riding with great speed under the Trees, it caught hold of one of the Boughs, whereby he was lifted off from his Saddle, and his Mule running from under him, left him hanging in the Air unable to disengage himself (2 Sam. xviii. 9.) We are told that when he polled the Hair of his Head, which was at every Year’s end, he weighed it at two hundred Shekels (2 Sam. xiv. 26.) which, some think, relate to the Price and not to the Weight. But besides the Absurdity of supposing that the King’s Son would sell his Hair, the very Words of the Text are a Confutation of this Notion; for it says, He weighed the Hair of his Head, whereas had it been sold, the Buyer must have weighed the Money, even as Abrahah did when he purchas’d the Field of Ephron. The plucking off the Hair was accounted a great Disgrace, and for that Reason Nehe-miah punish’d the Jews in this manner who had been guilty of irregular Marriages, thereby to put them to the greater Shame (Nehem. xiii. 25.)

The Jews wore their Beards very long, as we may see from the Example of the Ambassadors whom David sent to the King of Ammon, and whom that ill-adviz’d King caus’d to be shaved by way of Affront (2 Sam. x. 4.) And as the shaving them at any rate was accounted a great Indignity, so the cutting off half the Beard, which made them still look more ridiculous, was a great addition to the Affront, in a Country where Beards were held in so great Veneration. The not trimming of the Beard, was one of the Tokens by which the Jews express’d their Mourning. It’s mentioned among other Instances in the Case of Mephibo-seth (2 Sam. xix. 24.) for the manner of the Jews was, and still is, to cut the Hair from the Lip upwards, and what grew likewise on the Cheek; but what was on the Chin and so backwards to the Ear, that they suffered to grow.

CHAP.
C H A P. V.

Of some Jewish Customs relating to Marriage.

Marriage was look'd upon by the Jews as a Matter of the strictest Obligation. They understood literally and as a Precept, these Words uttered to our first Parents, Be fruitful and multiply and replenish the Earth (Gen. i. 28.) The Prospect they had, and the continual Expectation they were in, of the Coming of the Messiah, added great Weight to this Obligation. Every one lived in the Hopes that this great Blessing should attend their Posterity; and therefore they thought themselves bound to further the Expectance of him, by adding to the Race of Mankind, of whose Seed he was to be born, and whose Happiness he was to promote, by that Temporal Kingdom which they look'd for upon his Appearance.

From hence it was, that Celibacy was esteemed a great Reproach in Israel. For besides that they thought none could live a single Life without great Danger of Sin, they esteemed it a Counter-acting of the Divine Counsels in the Promise, That the Seed of the Woman should bruise the Head of the Serpent. It was on this Account that Jepthah's Daughter deplored her Virginity, because thereby she deprived her Father of the Hopes which he might entertain from Heirs procreated by her, whereby his Name might survive in Israel, and consequently of his Expectation of having the Messiah to come of his Seed, which was the general Desire of all the Israelitish Women. For the same Reason also Sterility was look'd upon among the Jews, as one of the greatest Misfortunes that could befall any Woman, insomuch that to have a Child,
Child, tho' the Woman immediately died thereupon, was accounted a less Affliction than to have none at all: And to this purpose we may observe, that the Midwife comforts Rachel in her Labour (even tho' she knew her to be at the point of Death) in these Terms, Fear not, for thou shalt bear this Son also (Gen. xxxv. 17.)

From hence also proceeded their Exactness in causing the Brother of a Husband who died without Issue, to marry the Widow he left behind, and the Disgrace that attended his refusing so to do: For as the eldest Son of such a Marriage became the adopted Child of the deceased, that Child and the Posterity flowing from him, were, fictione Juris, look'd upon as the real Offspring and Heirs of the pre-deceased Brother. This explains the Words of Isaiah, That seven Women should take bold of one Man, saying, We will eat our own Bread, and wear our own Apparel, only let us be called by thy Name to take away our Reproach (Isa. iv. 1.) And that of Jeremiah, a Woman shall compass a Man (Jer. xxxi. 22.) that is, Women shall apply themselves to Men for Husbands. This was the Reason also, why the Jews commonly married very young. Virgins were ordinarily married at the Age of Puberty, that is, twelve Years complete; and hence her Husband is called the Guide of her Youth (Prov. ii. 17.) and the Husband of her Youth (Joel i. 8.)

The Marriage of Adam and Eve was the grandest and most august that ever was solemniz'd, if we either consider God as the Person officiating, and the Witnesses; or if we consider the Merit and Dignity of the contracting Parties, who were the Stock of all Mankind, that ever have been or that shall be. By the first Institution of Marriage it's evident that God gave but one Woman to one Man; and if it be a true, as it is a common Observation, that there are every where more Males than Females born in the World,
World, it follows that they certainly act contrary to the Laws both of God and Nature, that have more than one Wife at the same time. But tho' God as Supreme Lawgiver had a Power to dispense with his own Laws, and actually did so with the Jews for the more speedy peopling of the World, yet it's certain there is no such Toleration under the Christian Dispensation, and therefore their Example is no Rule at this Day.

The first who violated this primitive Law of Marriage was Lamech, who took unto him two Wives (Gen. iv. 19.) Afterwards we read that Abraham had Concubines (Gen. xxv. 6.) And his Practice was followed by the other Patriarchs, which at first grew to a most scandalous Excess in Solomon's and Hebeboam's Days. The word Concubine in most Latin Authors, and even with us at this day, signifies a Woman, who, tho' she be not married to a Man, yet lives with him as his Wife: But in the sacred Writings it is understood in another Sense. There it means a lawful Wife, but of a lower Order and of an inferior Rank to the Mistress of the Family; and therefore she had an equal Right to the Marriage-Bed, with the chief Wife; and her Issue was reputed legitimate in opposition to bastards; but in all other Respects these Concubines were inferior to the primary Wife: For they had no Authority in the Family, nor any Share in Household Government. If they had been Servants in the Family, before they came to be Concubines, they continued to be so afterwards, and in the same Subjection to their Mistress as before.

The Dignity of these primary Wives gave their Children the Preference in the Succession, so that the Children of Concubines did not inherit their Fathers Fortune, except upon the failure of the Children by these more honourable Wives; and therefore it was, that the Father commonly provided for the Children by these Concubines in his own Life-time, by giving them
them a Portion of his Cattle and Goods, which the Scripture calls Gifts. Thus Sarab was Abraham's Primary Wife, by whom he had Isaac, who was the Heir of his Wealth. But besides her, he had two Concubines, namely Hagar and Keturah; by these he had other Children whom he distinguished from Isaac, for it's said, he gave them Gifts, and sent them away while he yet lived (Gen. xxv. 5, 6.)

With respect to Abraham and Jacob it's observable, that, as they were Persons under the more immediate Guidance of Heaven, their taking of Concubines was not properly their own Act; and therefore we are expreely told that Sarab brought her Maid Hagar to Abraham, and gave her to him to be his Wife (Gen. xvi. 3.) Jacob also, upon the Motion and Persuasion of his Wife Rachel, took his Handmaid Bilbah to be his Concubinary Wife (Gen. xxx. 4.) as he did Zilpah likewise at the desire of Leah (ver. 9.) It's not improbable that all these, viz. Sarab, Rachel and Leah, were moved hereto on Account of the Promise made concerning the blessed Seed, which was to be of Abraham's Family, and which perhaps they were impatient should be quickly fulfilled some way or other in their own time: For God had not yet signified, that this Promise was to receive its Accomplishment by the Issue of Sarab, and so both Abraham and Jacob might be induced to think it would be accomplished in the Posterity of these Concubines.

It's a matter of greater difficulty, to account for Abraham's Conduct in marrying his own Sister (for that Sarab was such is evident from Gen. xx. 12.) and for Jacob's in marrying of two Sisters: But we must consider that this was in some degree necessary in these early Ages, not only because of the small number of Persons then in the World, but also to avoid Alliances with Families that were corrupted with the Worship of false Gods, and to preserve in their own
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Family the Worship of the true God, of which they were the Depositaries. Besides, there was this particular Hardship in Jacob's Case, that in the Matter of Leab he was altogether impos'd upon. The Modesty of these primitive Times made them bring the Bride to the Husband's Bed veil'd, and without Lights, which made it the easier for Laban to impose Leab upon Jacob in place of Rachel, so that it was almost impossible for Jacob to discern his Deception herein for some time. That he had no design of having any carnal Dealing with Leab, is plain, for he was contracted to her Sister Rachel, and in all probability, had he enjoyed her first, would never have had any concern with Leab: But having once had carnal Knowledge of Leab, he might be induced to think that he could not honestly leave her. On the other hand, her Sister Rachel was all this while (bating Consummation) his lawful Wife, to whom by mutual Consent he was really married, and therefore in Justice could not relinquish her; so that in this Dilemma he was in a manner under a necessity of adhering to both.

We do not read of any Formalities used by the Jews in joining Man and Wife together. Mutual Consent, and Consummation following, was deem'd sufficient. We see what kind of Treaty there was about it (Gen. xxxiv. 6, 12.) what the Contract (Gen. xxiv. 50, 51, 57.) and what the manner of solemnizing it (ver. 67.) There was indeed a previous Espousal or Betrothing us'd, which was nothing else but a solemn Promise of Marriage, made by the Man and Woman each to other, at such a distance of time as they agreed upon; which was sometimes done by Writing, sometimes by the Delivery of a Piece of Silver to the Bride in presence of Witnesses, as a Pledge of their mutual Engagements. After such Espousals was made (which was generally when the Parties were young) the Woman continued with her Parents several Months,
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If not some years (at least till she was arriv’d at the Age of twelve) before she was brought home, and her Marriage consummated. That this was the Practice to betroth the Bride, sometime before the Consummation of the Marriage, is evident from Deut. xx. 7. And we find that Samson’s Wife remain’d with her Parents a considerable time after Espousals (Judg. xiv. 8.) and we are told that the blessed Virgin was visibly with Child, before she and her intended Husband came together (Mat. i. 18.)

If during the time betwixt the Espousals and the Marriage, the Bride was guilty of any criminal Correspondence with another Person, contrary to the Fidelity she owed to her Bridegroom, she was treated as an Adulteress: And thus the holy Virgin, after she was betrothed to Joseph, having conceiv’d our blessed Saviour, might, according to the Rigour of the Law, have been punish’d as an Adulteress, if the Angel of the Lord had not acquainted Joseph with the Mystery of the Incarnation. Now tho’ this Custom of Espousals does not appear to have taken its Rife from any preceptive Obligation, yet it is sufficiently founded in Reason; for thereby the Parties contracted have some intermediate time to think seriously of the great Change they are going to make in their Conditions; they have Opportunities of discoursing more freely of their Domestick Affairs, and have time to implore the Blessing of God and his Protection in all the Chances of that State.

Among the Jews, and generally all over these Eastern Countries, Marriage was look’d upon as a sort of Purchase, which the Man made of the Woman he desired to marry; and therefore in contracting Marriages, as the Wife brought a Portion to the Husband, so the Husband was oblig’d to give her or her Parents Money or Presents in lieu of this Portion; This was the Case betwixt Hamor the Father of Shechem.
ebem, and the Sons of Jacob with relation to Dinah (Gen. xxxiv. 12.) and Jacob having no Money offered his Uncle Laban seven Years service, which must needs have been equivalent to a large Sum (Gen. xxix. 18.) Saul did not give his Daughter Michal to David, till after he had received a hundred Foreskins of the Philistines (1 Sam. xviii. 25.) Hosea bought his Wife at the Price of fifteen Pieces of Silver, and a measure and a half of Barley (Hos. iii. 2.)

It was customary among the Jews to have a chosen set of young Men (whom the Greeks call Paronymps) to bear the Bridegroom Company at his Wedding, as also a certain number of young Women about the Bride. The young Men were generally of the Bridegroom's Relations and Acquaintance, but at Samson's Marriage they belong'd to his Wife's Family, and were sent probably, not so much to do him Honour at his Nuptials, as to be a Guard over him, lest he should make any disturbance, of which the Philistines were afraid, when they understood that he was a Man of so much Strength (Judg. xiv. 11.) These Companions of the Bridegroom and Bride are mentioned by David (Psal. xliv. 9, 14.) And in the Song of Solomon (Chap. v. 1, 8.) John the Baptist calls them the Friends of the Bridegroom (John iii. 29.)

The Eastern People were very reserv'd, not permitting the young Women at Marriages to be in the same Apartments with the Men; and therefore, as the Men and Women could not amuse themselves with one another's Conversation, the Men did not spend their time meerly in dull Eating and Drinking; for their Custom was to propose Questions and hard Problems, by resolving of which they exercis'd the Wit and Sagacity of the Company. This we see was done at Samson's Marriage, where he propos'd a Riddle to divert his Company (Judg. xiv. 12.) In this Riddle some are apt to find an Exception; for, say they, the Opposition
Opposition is manifest in the former Part of it, Out of the eater came Meat, that is, Food came from the Devourer, meaning the Honey that was in the Carcass of the Lion's Belly (ver. 8, 9.) But that the Opposition is not so clear in the latter part of the Riddle, Out of the strong came forth Sweetness, for, say they, Weakness is oppos'd to Strength, not Sweetness, whose Opposite is Bitterness. But as among the Latines Homo acer, is sometimes us'd for a valiant as well as a sharp Man, and that Ovid applies that particular Epithet to Lions, Genus acre Leonum, the Antithesis of the Words will be, that Sweetness came from that which was eager and sharp, i.e. valiant and fierce.

The Wedding Ceremonies commonly held seven Days for a Maid, and three for a Widow. Samson's Wedding, we see, lasted seven Days (Judg. xiv. 17.) And of this seven Days Feast many Divines do understand that Speech of Laban's unto Jacob concerning Leab, Fulfil her Week (Gen. xxix. 27.) tho' others understand these Words of a week of Years, or seven Years, as much as to say, Jacob was to serve other seven Years for Rachel before he was to marry her. The first indeed seems to be the truer sense of the Place, according to the Order of that Story; for tho' Jacob lived with Laban twenty Years (Gen. xxxi. 28, 41.) Yet it's plain at the end of the fourteenth Year, Jacob propos'd to part and return home. Now Rachel had born Joseph before that time (Gen. xxx. 25.) and besides she had been a barren Wife, a good while before she bore Joseph, and had two Sons to Jacob by her Maid Bilbah, before she conceiv'd Joseph; all which could not have been, if she had not been married before the end of this second seven Years. Some Criticks, I find, are of Opinion, that the Words of St. John, On the third day there was a Marriage, &c. (John ii. 1.) should be translated, On the third Day of the Marriage, pointing at this seven Days Feast; and

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they alledge this was the Reason, why, upon the Coming of our Lord and his Apostles, they wanted Wine, all being consum'd in the two former Days. After the Marriage was finish'd, the Wife might challenge three things from her Husband, viz. Food, Apparel, and the Duty of Marriage (that is the Right of the Bed) which are express'd in Exod. xxvi. 10. This last the Apostle calls due benevolence (1 Cor. vii. 3.)

Marriage among the Jews was dissolved by Divorce as well as by Death. Our Saviour tells us, that Moses suffered this only because of the harshness of their heart, but from the beginning it was not so (Mat. xix. 8.) meaning that they were accustomed to this Abuse, and to prevent greater Evils, such as Murders, Adulteries, &c. he permitted it; whence whence some infer that it was in use before the Law; and we see that Abram dismissed Hagar at the Request of Sarai. It appears that Samson's Father-in-law understood that his Daughter had been divorced, since he gave her to another (Judg. xv. 2.) The Levite's Wife, who was dishonoured at Gibeah, had forsaken her Husband, and never would have return'd, if he had not gone in Pursuit of her (Judg. xix. 2, 3.) Solomon speaks of a Libertine Woman, who had forsaken her Husband the Director of her Youth, and (by doing so contrary to her Nuptial Vows) had forgotten the Covenant of her God (Prov. ii. 17.) Ezra and Nehemiah oblig'd a great Number of the Jews to dismiss the foreign Women, whom they had married contrary to the Law (Ezra. x. 11, 12, 19.) But our Saviour has limited the Permission of Divorce to the single Case of Adultery (Mat. v. 31, 32.)

In treating of the Jewish Laws I had occasion to mention that, in Deut. xxiii. 1. by which a Eunuch is forbid to enter into the Congregation of the Lord, which Commentators generally interpret as a Prohibition for the Israelites to marry with such Persons: And indeed
there is an eminent Example of the use of this Phrase in this sense (Nebem. xiii. 1, 2, 3.) Now tho' such Marriages are useless and unprofitable for Generation (which the Prophet Isaiab speaking of Eunuchs, expresses in these words, I am a dry Tree) Yet it's possible some Women might choose such Husbands, and therefore the Law was not altogether in vain.

The Word Eunuch in Scripture does not always signify one depriv'd either by Nature or Art of his Virility, but very often it signifies an Officer belonging to the Prince, and nearly employed about his Person, whether he be really an Eunuch or not. Potiphar in our Translation of the Bible, is call'd an Officer of Pharaoh (Gen. xxxvii. 36.) but the learn'd in the Hebrew say, that the Word in that Language signifies an Eunuch, which we can hardly suppose to be one depriv'd of his Virility, since from the Story of Joseph it appears that Potiphar had a Wife. According to the Custom of these eastern Countries they generally attended upon their Queens, from whom they had great Trust, and upon Proof of their Fidelity were frequently advance'd to the highest Employments about the Court. And hence it came to pass that the Title of Eunuch was conferr'd on any who were promoted to these Posts of Honour and Trust, even tho' they were not emasculated. We see however that Jezebel's Eunuchs were far from being faithful to her (2 Kings ix. 32, 33.) which shews how suddenly Courtiers are wont to change with the Fortune of their Masters. Our Saviour in Mat. xix. 12. speaks of a sort of Eunuchs different from those who are so by Nature or Art, and who have made themselves Eunuchs for the Kingdom of Heaven, that is to say, who upon some religious Motive have renounced Marriage, and the use of all carnal Pleasures.
C H A P. VI.

Concerning some Jewish Ceremonies relating to Funerals and Mournings.

The primitive Law concerning Burials (that is the committing of the Body to the Earth, for that is properly interring) seems included in these Words spoke by God himself, Dost thou art, and to Dost thou shalt return (Gen. iii. 19.) In which Expression this is remarkable, that Man's Original and his Interment are both joint together, to teach us that necessary Lesson of Humility, and to put us in mind of that great Blessing which attends the glorified Saints in the other World, whose vile Bodies shall be fashioned like unto the glorious Body of Christ (Philip. iii. 21.) Job when he says, Naked came I out of my Mother's Womb, and naked shall I return thither, by his Mother's Womb plainly understands his Interment in the Earth: He could never mean it in a literal Sense, because thither he could never return again; besides the preceding Verse tells us, He fell down upon the Ground, and then uttered these Words.

The first Instance of Burials we meet with in Scripture, is that of Abraham's burying of Sarah, who bought a Field with a Cave in it, wherein he buried this beloved Wife (Gen. xxiii. 19.) and there he was afterwards buried himself (Gen. xxv. 9, 10.) In the same Sepulchre were deposited the Bodies of Isaac and Rebecca, Jacob and Leah (Gen. xlix. 31. and 1. 13.) There was nothing particularly determined as to the Place of burying the Dead, nor was the Custom in this altogether uniform, tho' generally the Burying-
Burying-places were in the Fields, and not within Cities or Wall’d-Towns. Rachel was buried in the Way to Epherath, that is Bethelem (Gen. xxxv. 19.) Moses was buried in a Valley (Deut. xxxiv. 6.) Aaron was buried on the Top of Mount Hor (Numb. xx. 28.) Joshua on Mount Ephraim (Jos. xxiv. 30.) The Son of the Widow of Naim was buried without the Gates of the City (Luke vii. 12.) Lazarus’s Grave was without the Town of Bethany (John xi. 30, 32.) Joseph’s Sepulchre where our Saviour was laid, was in a Garden without Jerusalem (John xix. 41.) And that the Graves of the Jews were without the City, is evident from Mat. xxvii. 52, 53. And hence we read of Graves that appear not, and the Men that walk over them are not aware of them (Luke xi. 44.) being in the Fields and High-ways. On the other hand we read that Samuel was buried in his own House at Ramah (1 Sam. xxv. 1.) And Joab at his own House in the Wildernes (1 Kings ii. 34.) And generally the Kings of Judah were buried within the City of Jerusalem.

That Persons of Distinction had Places set apart for burying themselves and their Families, is also evident from 2 Sam. xix. 37. and 1 Kings xiii. 22. where these peculiar Repositories are call’d the Graves of their Fathers, and of their Mothers. These Sepulchres the Jews commonly whitened, to make them more remarkable; and that People might avoid that Pollution which they contracted by touching them: And these are the whitened Sepulchres to which our Saviour compares the Pharisees (Mat. xxiii. 27.) On the other hand the poor and meaner sort of Persons were buried in a common and promiscuous Place of Sepulture, which are call’d the Graves of the common People (Jer. xxvi. 23.)

They had also Tomb-stones erected upon the Burial-places of the Deceas’d, with Inscriptions on them denoting
Of the Customs and Manners Book IV.

denoting the Persons who were inter'd there, as we may see from the Monument at Bethel, which Josias by the Inscription discovered to be the Burial-place of the Prophet, who was sent from Judah to declare against the Altar which Jeroboam had there set up, above three hundred Years before (2 Kings xxxiii. 17.)

It's said, He asked the Men of the City whose Inscription it was, that is, some of the old Inhabitants that escaped the Assyrian Captivity; for it could not be of any of the new Incomers, whom the King of Assyria had sent thither, that he would ask this Question of; these could give no account of the ancient History of the Israelites; neither can we suppose that the Sepulchre it self, after so many Years standing, could have been distinguishable, had not some pious Persons or other, with an Intent to perpetuate the Memory of the thing in successive Ages, taken care to preserve and repair it, which appears to have been the Custom among the Jews (Mat. xxiii. 29.)

Besides this Funeral Monument, there are others also mentioned in Scripture, such as the Pillar which Zerubbabel set up on Zerubbabel's Grave (Zech. xxxv. 20.) and which stood till the Later End of Samuel's Days, as appears from 1 Sam. xi. 2. that is almost seven hundred Years from its first Inception. We find also the great Stone of Abel spoke of in 1 Sam. vi. 18. which was perhaps the Tomb-stone of that first Martyr. We read likewise of great Heaps of Stones raised over Achab's Grave (Josh. vii. 26.) and over that of the King of Ai (Chap. viii. 29.) and over that of Absalom (1 Sam. xviii. 17.) all which were Sepulchral Monuments to perpetuate the Place of their Interment.

By the Mosaical Law a dead Body conveyed a legal Pollution to every thing that touched it, even to the very House and Furniture, which continued seven Days (Numb. xix. 14, 15, 16.) And this was the Reason why the Priests, because of their daily Ministrations in
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in holy things, were forbidden to assist at any Funerals, but those of their near Kinsfolk; nay the very dead Bones, tho' they had lain ever so long in the Grave, if digged up, conveyed a Pollution to any they touched; and this was the Reason why Josiah caused the Bones of the false Priests to be burnt upon the Altar at Bethel (2 Chron. xxxiv. 5.) to the Intent that these Altars being thus polluted, might be had in the greater Detestation.

After a Man's Death and before his Burial, the following Ceremonies were used by the Jews. First, The nearest of Kin closed the Eyes of the Deceased; and thus God comforts Jacob when he took his Journey into Egypt, that Joseph should put his Hands upon his Eyes (Gen. xlvi. 4.) Secondly, They washed the dead Body: And thus when Tabitha died, it's said, They washed her Body and laid it in an upper Room (Acts ix. 37.) Thirdly, They covered the Face with a Napkin, and wrapped the whole Body round with a Piece of Cloth, from the Neck to the Feet, and so bound it up entirely. This was the Reason why our Saviour, when he had raised up Lazarus from the dead, ordered his Apostles to loose and unbind him (John xi. 44.) because till this was done he could not walk. Fourthly, They embalmed the Bodies of Persons of Distinction with Aromatick Spices. This they learn'd from the Egyptians, and in this manner was Jacob embalm'd (Gen. i. 2.) and afterwards his Son Joseph (ver. 26.) The doing of this, it seems, requir'd great Skill in choosing out the best Herbs, Drugs, Ointments, and Spices; and therefore it is said to be the Work of the Physicians (ver. 2.) in the doing of this a considerable Time was spent; Moses mentions forty Days being fulfill'd in the embalming of Jacob (ver. 3.) Something like to this Embalming was done with the Body of our Saviour; for it's said, that Nicodemus brought a Mixture of Myrrh and Aloes about a hundred
bundred Pound Weight, and wound his Body in Linen Clothes with the Spices, as the manner of the Jews was to bury (John xix. 39, 40.)

Besides the Custom of embalming Persons of Distinction, they commonly used great Burnings for their Kings, made up of Heaps of all sorts of Aromaticks, of which they made a Bonfire, as a triumphant Farewell to the Deceased. In these they were wont to burn their Bowels, their Clothes, Armour, and other things belonging to the Deceased. Thus it's said of Afa, that they made a very great Burning for him (2 Chron. xvi. 14.) which could not be meant of his Corps in the Fire, for in the same Verse it's said, They buried him in his own Sepulchre. This was also done at the Funeral of Zedekiab (Jer. xxxiv. 5.) And it was very probably one Reason why at the Death of Jebronam, the People, it's said, made no Burning for him like the Burning of his Fathers (2 Chron. xxiii. 19.) because his Bowels being ulcerated by his Sickness, they fell out, and to prevent the Stench were immediately interr'd or otherwise dispos'd of; so that they could not well be burnt in this pompous Manner after his Death; tho' as he was a wicked King, this Ceremony might possibly have been omitted on that Account also.

The Burning of dead Bodies in Funeral Piles was a Custom much us'd among the Greeks and Romans, upon which occasion they threw Frankincense, Myrrh, Cassia and other fragrant things into the Fire; and this in such Abundance, that Pliny represents it as a piece of Profaneness, to bestow such Heaps of Frankincense upon a dead Body, when they offered it so sparingly to their Gods. And tho' the Jews might possibly learn from them the last-mentioned Custom of burning the Bowels, Armour, and other things belonging to their Kings in Piles of odoriferous Spices, yet they very rarely, and only for particular reasons, burnt
burnt the dead Bodies themselves. We are told indeed, That the People of Jabez-Gilead took the Bodies of Saul and his Sons (from the Place where the Philistines had hung them up) and came to Jabez and burnt them there (1 Sam. xxxi. 12.) but by this time their Bodies were so dried and corrupted, that they were not fit to be embalmed; or perhaps they were apprehensive that if they should embalm them, and so bury them, the People of Bethshan might at one time or other come and dig them up, and fix them a second time against their Walls; and therefore the Jabeites might think it more advisable to recede from their common Practice, and for the greater Security to imitate the Heathen in this Particular. Amos also speaks of the Burning of Bodies (Chap. vi. 10.) but we may perceive from the Words themselves, and from the Context, that this was in the time of a great Pestilence, not only when there were few to bury the Dead, but when it was unsafe to go abroad and perform the funeral Rites by Interment; in which Case the Burning was certainly the best Expedient.

Since I have mentioned the Custom of Embalming the Dead, I shall likewise take notice (tho' it does not so properly fall under the present Title) of a common Custom among the Jews, of applying Oil to the Sick, as an ordinary Medicine to heal their Diseases; on which Account and in Compliance with this Custom, the Apostles in working Cures often us'd the same Application. Thus, when the Twelve were sent forth by our Lord, they anointed with Oil many that were Sick, and healed them (Mark vi. 7, 13.) Not that the Oil had any natural Force to produce that Effect, but was us'd by the Apostles partly to comply with the Custom of the Times, and partly to be a Symbol or Sign of a miraculous Cure. For that the Virtue which attended the Unction us'd by the Apostles was Supernatural, is plain from hence, that the
same Means, which at other times were at best but of doubtful Success, produced always a certain Cure when applied by them.

The Jews shewed a great Regard for the Burial of their Dead; to be deprived of it was thought to be one of the greatest Dishonours that could be done to any Man: And therefore in Scripture it is reckoned one of the Calamities that should befall the wicked (Eccles. vi. 3.) In all Nations there was generally so much Humanity as not to hinder their Enemies from burying their Dead. The People of Gaza allowed Samson's Relations to come and take away his Body (Judg. xvi. 31.) tho' one would have thought that this last Slaughter which he made among them, might have provoked them to some Acts of Outrage upon his dead Body. But as he stood alone in what he did, none of the Israelites joining with him in his Enterprizes, they might possibly be apprehensive, that, if they denied him Burial, the God of Israel who had given him such extraordinary Strength in his Life-time, would not fail to take Vengeance on them in that Case, and therefore they were desirous, it may be, to get quit of his Body (as afterwards they were of the Ark) and glad perhaps that any should remove such a formidable Object out of their Sight. Jeremiah prophesied of Jeboiam, that he should be buried with the Burial of an Ass (Jer. xxii. 19.) meaning, that he should not be buried at all, but cast forth beyond the Gates of Jerusalem, expos'd to the Air and Putrefaction above ground, as Beasts are, which is more plainly expressed afterwards, by telling us, that his Body should be cast out in the Day to the beat, and in the Night to the frost (Jer. xxxvi. 30.)

Some do advance, that the Custom of having musical Instruments at their Funerals, crept in among the Jews only in latter Ages, from the Rites and Ceremonies.
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remonies of the Gentiles, and that in the Old Testa-
mament there is no vestige of any such Solemnity: But this, I think, is not true; for it's said that King Josiah's Death was lamented by all the singing Men and the singing Women (2 Chron. xxxv. 25.) And we read of the Mourning Women (Jer. ix. 17.) and the Mourners that go about the Streets (Eccles. xii. 5.) who are immediately subjoin'd to the Notice he takes of Man's going to his long home. These with their Minstrels and Pipes made a doleful Sound at Funerals. And perhaps to this mournful Musick, on such Occasions, these Words of the Prophet refer, My heart shall sound like Pipes (Jer. xlviii. 36.) In the New Testament we have indeed a more direct Instance of this Custom in the Case of Jairus's Daughter (Mat. ix. 23.)

A Funeral Feast commonly succeeded the Jewish Burials. Thus after Abner's Funerals were over, the People came to David to eat meat with him, tho' they could not persuade him to do so (2 Sam. iii. 35.) He was the chief Mourner, and probably had invited them to this Banquet. Of this Jeremiah speaks (Chap. xvi. 7.) where he calls it the Cup of Consolation, which they drank for their Father or their Mother; and accordingly the Place where this funeral Entertainment was made, is called in the next Verse the House of Feasting. Hosea calls it the Bread of Mourners, Hose. ix. 4.

The usual Tokens of Mourning, by which the Jews expressed their Grief and Concern for the Death of their Friends and Relations, were by rending their Garments, and putting on of Sackcloth (Gen. xxxvii. 34.) Sprinkling Dust on their Heads, wearing of mourning Apparel (2 Sam. xiv. 2.) and covering the Face and the Head (2 Sam. xix. 4.) They were in use also in Times of publick Mourning to go up to the Roofs or Platforms of their Houses, there to bewail their Misfortunes, whence are these Expressions mentioned in Isaiah xv. 2. and xxii. 1.
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There was anciently a peculiar Space of Time allotted for lamenting the Deceased, which they called "the Days of Mourning" (Gen. xxvii. 41. and 1. 4.) Thus the Egyptians, who had a great regard for the Patriarch Jacob, lamented his Death three score and ten days (Gen. 1. 3.) The Israelites wept for Moses in the Plains of Moab thirty days (Deut. xxxiv. 8.) Afterwards among the Jews the Funeral Mourning was generally confin’d to seven Days; and so we see that, besides the Mourning for Jacob in Egypt, Joseph and his Company set apart seven Days to mourn for his Father, when they came near to Jordan with his Corps (Gen. 1. 10.) We read no where of any general Mourning that was for Saul and his Sons, who died in Battle; but the National Troubles which followed upon his Death, might perhaps be an Obstruction to this: David indeed and his Men, upon hearing the News of their Death, mourned and wept for them until Even (2 Sam. i. 12.) And the Men of Jabesh-gilead fasted for them seven Days (1 Sam. xxxi. 13,) which must not be understood in a strict Sense, as if they eat nothing all that time, but that they lived very abstemiously, eat little, and that seldom, using a low and spare Diet, and drinking Water only.

How long Widows mourn’d for their Husbands, is no where told us in Scripture, but we find it’s said of Bathsheba, that when she heard that Uriah her Husband was dead, she mourned for him (2 Sam. xi. 26.) which could neither be long (for David took her to cover his Adultery) nor very sincere, considering the Reason there is to apply to her the Words of Lucan,

—— Lacrymas non sponte cadentes

Effudit, gemitusque expressit Peitore Calo.

The Jews paid a greater or lesser Degree of Honour to their Kings after their Death, according to the
 Chap. VI. of the Jews. 

the Merits of their Actions when they were alive. Upon the Death of their Princes, who had distingiuished themselves in Arms, or who, by any religious Actions, or by promoting of Civil Arts, had merited well of their Country, they were used to make Lamentations or Mournful Songs for them: By an Expression in 2 Chron xxxv. 25. Bebold, they are written in the Lamentations, one may infer that they had certain Collections of this kind of Composition. The Author of the Book of Samuel has preserv'd those which David made upon the Death of Saul and Jonathan, of Abner and Absalom; but we have no Remains of the mournful Poem, which Jeremia made upon the immature Death of good King Josiah, mentioned in the Place last-cited, which is a Loss the more to be deplored, because in all probability it was a Master-piece in its kind, since never was there an Author more deeply affected with his Subject, or more capable of carrying it through all the tender Sentiments of Sorrow and Compassion, than he was.

I designed to have concluded this Work with a Chapter concerning the Jewish Weights and Measures, but as many of our Bibles printed of late Years, contain in the end of the Old Testament, Tables by which these are reduced to our present Standard, I judg'd it might be of less use to the Reader; and therefore shall conclude with my hearty Prayer, that the good Purposes which this Work is design'd to subservce, may be promoted by it.

The End of the Second and Last Volume.
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