XEROX MICROFORMS SYSTEMS
University Microfilms
Ann Arbor, Michigan 48106
(313) 761-4700

20 + 10 2
23. 382. (3) P.

A TREATISE OF THE FOVRE DEGENERATE SONNES,

VIZ.

{the *ATHEIST* / the *MAGICIAN*} {the *IDOLATER* / and the *JEW*.}

Wherein are handled many profitable questions concerning *Atheisme*, *Witchcraft*, *Idolatry*, and *Iudaisme*: and sundry places of Scripture, cleared out of the Originall *Tongues*.

Ζητεῖτε καὶ εὑρήσετε, *Math.* 7. 6.

Quærite & invenietis.

לא יגעתי ומצאתי אל תאמין
יגעתי ולא מצאתי אל תאמין
יגעתי ומצאתי תאמין

Id est.

Non laboravi, & inveni: ne credito:
Laboravi & non inveni: ne credito:
Laboravi, & inveni, credito.

Seneca.

Lectio varia delectat, certa prodest.

Being the fourth Volume, of the Workes of Mr. Iohn Weemse *of* Lathocker *in* Scotland, *and Prebend of* Dunelm.

LONDON Printed by *Thomas Cotes* and are to be sold by *Iohn Bellamie*, dwelling at the three golden Lyons in *Corne-hill*, neere the Royall Exchange. 1636.

TO

THE RIGHT HONOVRABLE, AND RIGHT REVEREND FATHER IN GOD,

WILLIAM Lord Bishop of *London*, and Lord High *Treasurer* of *England*, &c.

Right Honourable

THE Church of God in the Scriptures is not unfitly compared unto a Kingdome, and unto a family; And first unto a Kingdome, wherein there are *filij regis* Kings sonnes, who succeede to their Father as heires of the Kingdome, secondly, *filij regni* the children of the Kingdome, who sometimes *mendaciter se subijciunt regi*, *Psal.* 18. Thirdly, *exteri* who doe not acknowledge the King, nor he them for his subjects. So in the Church there are *filij regis*,

who are the true children of God, and heires of eternall inheritance, and *filij regni*, who make a ſhew and profeſſion of Religion, yet many of them may be caſt out of the Kingdome *into utter darkeneſſe Mat.* 8.12. Laſtly, there are *exteri*, who live altogether without the Church and hate her, thoſe doth God abhorre. Secondly, ſhe is compared to a family wherein there are ſome who are begotten of the ſame father, borne of the ſame mother, and σωλήσσοι, ſucking one milke, and thoſe are ſaid to be borne at home, or home borne *Levit.* 18.9. *Jer.* 2. 14. Thoſe were heires ſucceeding to their fathers inheritance. Secondly there were thoſe who were borne of the ſame mother, but not begotten of the ſame father, and thoſe were called *foris nati Levit.* 18.9. becauſe *familia matris* (as the Hebrewes ſay) *non eſt familia*; and thirdly, thoſe who are caſt out of the family and belong not to it, as baſtards; ſuch a one was *Jepthe Judg.* 11.5. who got no poſſeſſion with his brethren in his fathers inheritance. So it is in the ſpirituall familie the Church, thoſe who are begotten of the immortall ſeede of the VVord by God their Father, and borne in the Church their mother, and σωλήσσοι nurſed upon the ſincere milke, 1 *Pet* 2. 2. thoſe are borne

borne at home, or homeborne. There are others who are borne of the ſame mother, ὁμομήτριοι mothers children, but not begotten by one father, and many of them are *foris nati*, when they are members of the viſible Church onely, who if they be not begotten of the immortall ſeed of the word, and are not members of the inviſible Church alſo, the Lord reckons them not as his children. The Church their mother beſtowes ſome outward favours upon them, but yet they are not thoſe true children who ſhall be partakers of the inheritance, and thoſe mothers children onely oftentimes perſecute their brethren, *Cant.* 1. 6. *My mothers children were angry with me*; but the third ſort are thoſe who are altogether out of the Church, and thoſe the Church acknowledgeth not as her children. Such are thoſe foure degenerate ſonnes, the *Atheiſt*, the *Magician*, the *Idolater*, and the *Jew*, whom the Lord acknowledgeth not for his children, but will have them caſt out like *Hagars* brats. Thoſe foure doe hate the true Church moſt, perſecute her, and deteſt her; and the Church to them is like a ſpeckled bird or Owle *Jer.* 12.9. who all ſet themſelves againſt the Church; theſe foure are mightily increaſed now in the world

world, they are the bane both of the Church & Commonwealth, ſeeking like the Boare in the Forreſt to roote out the Lords Vineyard; but the Lord hath put a hedge about his Vineyard to ſave it from them, and hee hath ſet up a watch-tower within her, to diſcover thoſe enemies; he hath ſet the magiſtrate about her as a wall to defend her, and the Paſtors as watchmen to obſerve them, and it is a bleſſed thing when theſe two agree for the ſafetie of the Church, then *Moſes* and *Aaron* meete together and kiſſe one another, *Exod.* 4. 16. there is a great relation betwixt theſe two, the Church and Commonwealth, and they have not beene unfitly compared to *Hippocrates* twinnes, when the one laughed ſo did the other, and when the one wept ſo did the other; ſo when the Church of God proſpereth ſo doth the Commonwealth, and when the Commonwealth decayeth ſo doth the Church, but when the care of both theſe is matched in one worthy perſon, that is an happie union, then they are like the two eyes in the head, which although they be two, yet they looke both one way, and although they be two, yet the *radij viſuales* draw both to one object. Your Lordſhip hath an intereſt in both, you are a chiefe *ὑπηέτης* in the Church

Church, an under rower under our Lord Ieſus Chriſt, 1 *Cor.* 4. 1. and in the Commonwealth another *Eliakim*, in whoſe hands much of the governement is committed, *Eſay* 22. 21. and the key of the houſe of the Kingdome is layd upon your ſhoulder, *verſe* 22. and upon whom all ſorts of veſſells great and ſmall doe hang, *ver.* 24. I have endeavoured my Lord to diſcribe thoſe foure ſonnes according to that gift which God hath beſtowed upon me, that men may abhorre thoſe vile ſonnes, and learne to become Chriſtians; And I have done here as the Painters doe when they draw their draughts, they draw firſt *σκιογραφίαν*, ſome darke lineaments, and afterward they adde *ἰχνογραφίαν*, and laſt they ſuperinduce the vive colours, and that is *ὁλογραφία*: I have drawne the firſt draughts and lineaments of thoſe foure leud ſonnes, but if any would be pleaſed to adde to thoſe firſt draughts the vively colours, he ſhall doe a good worke, and profitable to the Church of God. I have taken the boldneſſe to Dedicate theſe my travels to your Lordſhip deſiring that you would be pleaſed to accept of them, remembring that Apologue of the *Iewes*; the Vine grapes of *Babylon* upon a time ſent to the Vine trees of *Judea* and beg'd ſome of their leaves

Cholin folio 92. 1.

leaves to cover their grapes (for if there were not leaves to cover them, the grapes would quickely perish; If such as your Lordship doe not favour our poore grapes, they will suddenly goe to decay; accept therefore (my Lord) of these my travels, and looke upon them with a favourable eye, and when I shall see that they shall profit any thing the Church of God, and be approved by your Lordship then I have obteined my end.

Your Lordships in all *Duty*.

IOHN WREMSE.

An Alphabeticall Table, wherein are contained the chiefe matters and principle heads of the whole *Treatise*, together with the *Hebrew* and *Greeke* Words.

A

Aaron *made the golden calfe*, 189. *he sinned not of ignorance*, ib. *the greatnes of his sin*, ib. Aarons *Idolatry teacheth the infirmity of the Leviticall Priesthood* 190. *how the Lord spared* Aaron, *though he was an Idolater*

Abel, *what it signifieth*. 203

Abraham *an idolater*. 179 *he left his father and Country for Gods cause* 181

Abimelech, *what judgement befell him for robbing of his idoll*. 228

Achab *how wicked a King he was*. 256

Acharon *by the Hebrew is called an Atheist*. 3

Accursed, *what it is to bee accursed*. 322

Achaz *playes the Politician*. 283. *A comparison betwixt* Achazaz *and* Amaziah *and what proverb the Hebrewes apply to them*. 284

Adder, *how the deafe Adder is said to stop her eares*. 42

Adjectivum *perpetuum and adjectivum distinctionis what*. 176

Adoption, *a difference betwixt Gods adoption and mans* 298

Adorare *what* 265

Age *to dye in a good old age what it signifieth* 225

Alexander *why he is called* hircus caprarum 114

Αμφοτερογλωσσος, *what*. 7

Angels

Angels *never call themselves men in the Scripture*, 37. *the Angels in working of miracles are not coworking causes*, 96 *how good Angels differ from bad angels in hurting.* 107 *how they take up things* 117. *they have a threefold motion* 136. *Angels refuse divine worship*, 168. *the difference betwixt* angelus mali *and* angelus malus, 107. *what Angel buffeted Saint* Paul ibid

Apollo, *why he was called* πύθιος 22

Apostles, *how they are sayd* συνεργεῖν *with Christ* 97

Apparitions, *how true apparitions are distinguished from false* 39

Aramite, *why he is put for an idolater by the Syriacke* 177

Archimedes *his quickenesse of wit* 106

Arke, *how long it was in* Gilgal, Shilo, Nob, *and* Gibeon, 249. *Arke called* Ariel *lyon of God.* 257

Articles, *some articles of faith proved and beleeved, some beleeved only* 10

Asa, *a comparison betwixt* David, Iosias *and* Asa 277. *betwixt* Amazziah, Vzziah *and* Asa 278

Ἀσεβεία *what* 3

Ἀδιαλογιστως *what* 7

Astrologie, *of judiciall astrologie and the divers names of it* 43. *Astrologie proceeded first from idolatry*, 54. *it takes away Gods providence* 55. *it takes away liberty of will in civill things from man and that which he hath by grace* 58. *it is subordinate to no other science* 61 *how judiciall astrologie borroweth from other sciences and hath nothing of its owne* 61. *whether it be a science or not* 62

Asuphim *or collecti who.* 298

Ἀλεχνία *what* 59

Atheisme, *the causes which leade men to Atheisme* 3. *Atheisme the center of all sinne.* 16

Atheist, *the word Atheist diversly taken* 5. *how many sorts of Atheists there are*, ibid. *they deny in their jollity that there is a God* 8. *when we dispute against Atheists, although we use naturall middles, yet we conclude not as Physitians but as Divines* 10. *a comparison betwixt a Christian, a Devill, and an Atheist*, 14. *So betwixt* Baalam *and the Atheist* ibid. *So betwixt the Atheist and the Saduce* 15. *So betwixt the Epicure and the Atheist* ibid. *So betwixt the Devill and the Atheist* ibid. *The Atheist should be put to death* 16.

B.

Baal *whether he was a Prophet or not* 128. *why his house was turned to a Privie* 195 *the Lord would not be called* Baal 215 *three sorts of people diversely affected towards* Baal 220

Baalberith *what* 227

Baalim *a common name to all idols* 214 *what it signifieth* ibid.

Baragar *what* 133

Barbarisme *whence it is derived.*

Before, *to be before the Lord what it signifieth in the scripture* 114

Beresheth, *what the Hebrewes call* opus beresheth 92

Beth *signifieth sometimes* contra *and not* in ib.

Borne, *what were the priviledges of the first borne* 295

Bowing, Cajetan *makes two sorts of bowing* 270

Βραδυγλωσσος *what* 7

Bukera sacla *what it signifieth.* 297

Buriall, *Moses buriall most honourable* 209

C

Κακοτεχνία *what it is* 59

Caph *giminatum quid valet apud Hebraeos* 279 *caph by the Hebrewes is taken three wayes* 279

Captivitie *the difference betwixt the Iewes former captivity and the captivity now* 332

Cemarim *what they were* 289

Κατοπτρονία *what* 79

Chiun *what it signifieth* 200

Christ *as hee was man wrought*

wrought no miracles 97. the difference betwixt Christ and his Apostles in working of miracles ibid. how often the Devill tempted Christ 150. a threefold errour concerning Christ 304. Christ is λυτρον and λυτρωτ for us, reasons proving that Christ is come 306
Church was first in a family then in a nation, then scattered abroad 178. three sorts of gifts bestowed upon the Church 156. two sorts of effects in a Church 180. how the Iewish Church was divided 190
Κυναν θρωποι 133
Circumcision a defence against witchcraft 153 circumcision a seale of the covenant of the Iewes 302
Cohen and Cumar how they differ 235
Conscience what it is called in the Syriack 9. how an erronious conscience bindeth 229. foure priviledges of a good conscience when it stipulates with God, 227. foure sorts of consciences 272
Consecrate, who did consecrate when the Priesthood was in the wrong line 234. Idolatrous Priests could not consecrate ibid.
Contingency, three sorts of contingencie 119
Covenant, we must not covenant with hell, the devill the world and death, 26. the indirect covenant with the devill 42. what they doe who enter into the direct covenant with him 30
Conception twofold in the scripture 106
Corpus purum, impurum and non purum how they differ 73
Craft of the Devill 131
Κρανοσκαγεια what 88
Cruelty, of the cruelty of the Devill. 141

D.

Dan committed idolatry 243. how long idolatry continued in the Tribe of Dan ibid
Darts, why they are called fiery darts
Δειτιδαιμονια what 3
Devill, a great sinne to lye with

with the Devill 32. how many wayes he appeares to men 34. why the Devils are called hoary ones 34. the word devil taken three wayes in the scripture 88 of the power of the devill 90. of the knowledge of the devills 111 foure things makes him to have great knowledge 112. whence the devils had knowledge to foretell things to come 122. there are not devils more milder than others 146 diverse names given to the devill 151. the devils when they assume bodies, they are not affected as our bodies are, 154. he tempted the woman first in her irascible faculty, 20. in her intelligible & concupiscible faculty, 21. how he corrupts our understanding, 22. how he worketh in and upon a body, 101. how he assumes bodies 102. The Divell cannot beget a child, and why, 106 hee can transport bodies and how, 104. what knowledge the devill hath of the Scripture, 123. hee flatters when he foretels things to come, 124. his responses were doubtfull 125. how he strikes the bodies with diseases, 107. he cannot move the will, 110. he seeth the effects in the cause, 116. his great imployment breeds him great knowledg, 117 he pursueth the weakest first 138. he observes our predominant sinne 139. our age, 140. what are the meanes to resist the devill 152. why he is called diabolus 148
Διαφθειρα what it is 109
Diseases, how to discerne diseases that come from God, those that come from the devill, or naturall causes, 108. the Iewes ascribe diseases to evill spirits 110
Διεξοδευει what 150
Divine, to divine by the intralls of beasts is unlawfull. 87
Doctrine, errours of the Church in doctrine threefold 180.
Dreames are of foure sorts, 63. divine dreames of two sorts, 66. what the breaking

breaking of a dreame signified, 66. *how* Salomon *could aske any thing in a dreame*, 67. *why the Lord revealed himselfe to heathen Kings in a dreame*, 67. *how we shall know dreames to be from God*, 69. *how we shall know dreames to be from the devill*, 72. *whether all impure dreames are diabolicall or not?* 70

E

Eare, *the Lord takes great paines about the eare*, 149
Egypt, *the encrease of idolatrie when the Church was in Egypt*, 185. *the Lord reckons up ten times this benefit of bringing his people out of Egypt*, 186. *In what sense it was forbidden that the people should goe backe to Egypt*, ibid. *many plagues they got out of Egypt*, 188. *what league it was when the Church gave her hand to Egypt*, 280. *why the Egyptians put the Elephant in their colours* 280
Elders, *how the 70 elders of Israel were chosen* 79
Eliah, *what care the Lord had to preserve him from dearth and famine* 263
Elisha, *his answere to* Hazael *whether it was doubtfull or not* 127
Ἐνεργεῖν *and* συνεργεῖν *how they differ* 45
Ephod, *three sorts of Ephods* 235
Erasistrates *the Physician, his skill.* 119
Errour *conditions what* 320
Etzrephennum *what* 221
Ευσεβεια *what*, 3
Κυτεχνια *what*, 59
Exorcising, *a temperate gift bestowed upon the Church* 156
Extasis *what it is* 72
Ezekias, *what things he did for the removing of Idolatry* 284

F

Faith, *The Devill tempts us in our faith* 149
Faithfull *parents who have badde children get comfort by looking upwards to their godly parents of whom they are descended* 240
Fast, *why Christ tooke the defence of his Disciples when they fasted not* 158
Fire, *the fire in the second temple was* humano divinus 262. *the Iewes are uncertaine concerning the fire of the second Temple*, 262.
Foote, *what is meant by a firmented foote* 145
Fowles, *of divination of foules* 83. *what things foules can foretell* 89. *they cannot compare things distinctly as men doe*; ibid. *what things we may learne from foules* 85. *to take up contingent events by foules is devilish*, ibid *when this divination by foules ceased*, 87

G.

Gentilisme, *when the Iewes turned from Gentilisme to Christianity, how they were called* 301
Gentiles, *three sorts of Gentiles were out of the covenant* 337
Generation, *three things concurre in generation* 102
Gergasites *fell from the Iewish Religion to the heathenish* 302
Gibeah, *a filthy fact committed in* Gibeah 81
Gideon, *whether he tempted God in asking a signe or not*, 222. *whether he set up an Ephod to make an Idoll thereof* 225. *what is meant when it is sayd that the Idoll became a snare to* Gideon 226
Γιγαντομαχια, *what* 3
Gnalma *what it signifieth.* 303
Gnal panai, *what* 171
Gnarum, *taken in a good sense and in a bad* 132
God, *reasons proving that there is a God*, 10. 11. 12. 13. *what are the priviledges of God in working* 70. *he useth artificiall meanes in curing of diseases* 48. *how God, Nature, and Art worketh* 89. *he onely worketh miracles* 91. *a twofold worke of God* 92. *whether God concurres as a mediate or immediate cause the very*

very effect 93. God worketh according to nature, besides nature, but not contrary to nature, 95. God although he useth instruments in working of miracles yet it is he who doth the worke, 96. God in working exceedes Art, Nature, and the Devill. 101. men fanized Gods according to their severall inclinations 165. God can make Satan an instrument for the good of his Saints, 113. God reserveth three things to himselfe, which he will communicate to no creature, 166. A threefold taking up of God, 173. God chooseth some to himselfe out of all places except hell, 182. New Gods what 221. a judgement upon those who rob the true God. 230. how the word God is taken in the story of Micah's Idolatry, 232 he teacheth his people by silly creatures, 204.

Groves, why they are called Ashera.

H.

Heart, what is a sincere heart, 276. how one is sayd to have a heart and a heart, ibid. In what respects a man is sayd to have a sincere heart, 277.

Humor, Satan observes the humour of the body in tempting him 132

I

Iamlicus Proclus his divination by soules 86

Iacob, how idolatry tooke increase in the family of Iacob, 183. how it is said that the Lord brought Iacob out of Egypt, seeing he dyed there, 208

Idolatry, whence it had the beginning, 163. how great a sinne it is, 167. the effects of Idolatry, 175. how Epiphanius divideth Idolatry, 177. how vile a sinne it is, 245. Of Idolatry in the time of the Kings, 247. the Lord punisheth the Idolatry of the Father upon the children, 255. the Iewish Idolatry was buried in the captivity 292

Idolaters, choose the most vilest things to worship, 167. how the Lord mocked Idolaters, 169. a twofold Idolater 174. Idolaters pretend the example of Saints for their Idolatry, 218. Idolaters should not rob their Idols, 228. Idolaters carried their children about the fire, and then passing through it burnt them in the fire 281

Idoll, how they honoured their Idols, 166. Idols are nothing. 176. Idols a dangerous treasure, 183 the Lord will not communicate with Idols in any thing, 216. to whom it is sacrilledge to rob an Idoll, 229. Whether it be lawfull to be present at Idoll service or not, 170. Popish Idolls is a let of the Iewes conversion, 350

Iesus, see more what. 7

Ieroboam changed foure things in the worship of God, 253

Ierusalem anagogice what it signifieth, and things without Ierusalem catagogice what they signifie, 290

Iewes, of the threefold estate of the Iewes, 297. Iewes ruled by judges, patriarches and Kings, 178. Iewes who worshipped Idols were of three sorts 221. they prayed with their heads covered, 264. they turned their faces towards the temple, when they worshipped publickely, 265. they lifted their eyes to idols, 266. they kissed their idols ibidum. they prayed God three manner of wayes ibid. they held up their hands to their idols, 267. they stood barefooted before their idols, 268. they leaned downe before their idols, 270. they bowed their knees to them, 167. what dignities the Iewes lost when they were not his people, 300. they hate the Samaritans above all Apostates, 302. they know not the time of their visitation 305. three sorts of Iewes differ concerning christs coming

ming, 306. they deny Iohn the Baptist to bee Christs forerunner, 313. they despise Mary our Lords mother, ibid. they acknowledge not two natures in Christ, 314. they mocke his officers, ibid. they detest his name and surname, 315. they mocke Christs crosse, 318. they despise his imputed righteousnesse, 318. his resurrection, his sacraments, and Christians, ib. what they hope their Messias will doe for them when he comes, 321. Of the curses which befell them since the killing of Christ, 328 the Lord gave the sundry warnings of their rejection, 335. whether they are to be suffered in a Christian common wealth or not. 337. what benefits they may enjoy amongst us Christians, 339. which are the lets of the Iewes conversion. 344 The Iewes preferre Mishna and the Talmud to the Scriptures, 349. Gods mercy to Paul a bloody persecutor sheweth that he may be mercifull to the Iewes, 355. Reasons of their calling, ibid. objections which seeme to deny the conversion of the Iewes, 362. of the manner of their calling, 363. their lamentation after their conversion will be great, 364. who were the cause of Christs death, 366. what hatred was betwixt them and the Gentiles of old, 368. what joy there will be when they shall be gathered, 369. the Iewes and Gentiles make up one Church 370. they hope their Temple shall be built, 372. of the end of their calling, 377. reasons why Christians should be earnest for their conversion 378. how thankefull they ought to bee for their conversion. 381
Image, the devill perswaded people that Images were sent downe from heaven, 164. and that they had divine power. ibid
Iosias, what care the Lord had of him though he was killed in battle, 207. Ioaz

Ioaz in a better case than Abimelech. 228
Ionathan the Grandchild of Moses, 238.
Israel, in Israel there were sundry dialects. 242
Israelites, how they were charged for worshipping the Host of heaven in the wilderneſſe, 196. their pilgrimage through the wilderneſſe resembles the estate of a Christian mans life, 203. they tempted God ten times in the wilderneſſe. 204
Ittarjad what it signifieth, 220
Iudah whether the Idolatry of Iudah or Israel bee greatest, 254
Iulian fell from Christianitie to Paganisme. 255

K

Kings, when the first increase of Idolatry under the Kings was 249, what things are to be observed when the Kings of Israel are set downe for examples 252, Kingly government the best government, 236 three Kings of Iudah, most excellent Kings 247 A collation betwixt the Kings of Egypt, Israel and Iudah.

L

Lamentation of the Iewes for the death of Christ, 335.
Leagues, what leagues with Idolaters are unlawfull, 278
Levite, how there could bee a Levite in the Tribe of Iudah. 236. the calling of Levits and Priests, two distinct callings 237. a Levite sought to bee a Priest that he might eate bread, ibid
Life, man hath a threefold life, 144. in what respect a man is bound to lay downe his life for another 358
Lots, the end why lots were institute, 74. how many sorts of lots there were, 75. what caveates are to be kept in a divisory lot, 75. what is a consultary lot, 76. whether the lot cast for Ionas was a divine lot or not, 77. whether

the lot which fell upon Ionathan was a Divine lot or not, ibid. a lot for divination was diabolicall, 80. why Matthias was chosen by lot, 78. why the Apostles afterward were not chosen by lot

Λυκοδρομοι what. 113

M

Magicke, how many sorts of magicke there be, 59. In what respect men are called magitians. 40

Manasseh, how the Hebrewes reade this name Manasseh and Moses, 238. Of the increase of idolatry under Manasseh 287.

Mamluchim who are called by the Turkes, 303

Mamzer, what it is, 298

Markes imposed for foure ends, 31

Maymonides rule of religious outward worship, 264

Media are operantia or deferentia 35

Merlin not begotten of a devill. 204

Michaes many irregularities in consecrating a Priest, 233

Malefactor how he was a type of Christ

Ministrie, how base a thing it is to enter into the ministry for gaine, 238

Miracles, are of three sorts, 91. what is a miracle within a miracle 97. the difference betwixt the miracles of the Apostles and the miracles of Satan, 99.

Molech what, 199

Moses why hee caused beate the calfe to powder, 195. his body signifieth not the ceremoniall law, but his body indeed, 24. wherein he is called Moses, 207. Moses body buried by the Angels, 208.

Musellanus mocked divination by fowles, 87

N.

Naaman, how the Lord deales with him although there be many infirmities in him, 274

Νηστεια, what. 88

Oath.

O

Oath, a representative oath bindes all people, not personall. 77

Οικουμενη, what, 83

Οικο-δεσποτης, what, ibid.

Ostracisme, what, 79

Oxe, whether it was an Oxe or calfe, which was worshipped, 197. how the Oxe was marked, 198. whether it was the whole Oxe or his head which they worshipped. 197

P

Paul, how he wisheth to bee anathema for his brethren 361

Parang, what 302

Parents, can transmit nothing to their children but originall sinne. 241

Petalisme, what 79

Peace, goe in peace, what it signifieth, 271.

Pesulim, who were 298

Peffercorne, how many times he changed his religion, 303

Περιστασις, what 71

Pollute, what it is to pollute a place 289

Power, two sorts of Power, 89. what doth limitate Gods power, and what the devils power, 39

Prophets, how the Prophets of God differed from the Prophets blasted by Satan 38. the Prophets understood things past, present, and to come, 120. they are called Chozim, ibid.

Propheſie is not habitus sed actus transiens, 121. two sorts of Propheſie, 122

Phylacteries, institute as helpes to prayer, 152. the Iewes used them as remedies against witchcraft. 153

R.

Ραβδομαντεια what. 83

Rabsakeh, a comparison betwixt Rabsakeh and the Papist 185. Rabsakeh turned from judaisme to Paganisme, 301.

Religion, the Devill hates Christian religion 150.

Rempham what it signifieth 200

Rekim

Rekim, *what* 228
Reuben, *why the tribe of* Reuben *changed their idolatrous names of* Nebo *and* Baalmeon, 216

S

Samuel, *whether he appeared to* Saul, *or* Samuel *in shew onely*, 34. *what the Iewes held concerning* Samuels *apparition*, 35. *wherefore the scripture calls him* Samuel. 36
Σκιομαντεια, *what* 34
Σελινιαζόμενοι *who* 134, *the difference betwixt* σελινιαζομενος, δαιμονιζομένος ενεργουμένος *and* μανιαν, ibid.
Shepheards, *why they are called* Punctatores 31
Shields, *whereof they were made of old* 157
Sichor, *what it signifieth* 188
Sight *is deceived by Satan three manner of wayes* 138
Signes, *how many sorts of signes there be* 48
Sinne, *foure things in every sinne to be considered*, 210 *two sorts of sinnes*, 255.
Salomons *throne had sixe steps which were called admonitiones graduum*, 219. *what blessings the Lord bestowed on him before his fall*, 249. *hee wrote his booke of Ecclesiastes after his fall*, 250. *he was not a reprobate*, 251
Sorodæmones *what they were*, 133
Sorcerers *are more dangerous instruments than witches*, 139. *what sorcerers should be put to death* 160
Soule *whether it goeth out of the body and returneth or not*, 73. *what the Hebrewes doe meane by gathering of the soule*, 243
Spirit, *foure illapses of the spirit*, 219. *to be cloathed with the spirit what*, 220
Saints, *what duties are to be performed to the dead bodies of the Saints*, 206. *Of the care that God hath of his Saints in their birth, in their death and after they are dead*. 207
Starres, *whether they produce alteration in religion or not*, 56. *why they are called* Mozalim *and* Mesharim, 58. *what use we*

we are to make of them ib.
Superstition, *is called* δεισιδαιμονία *and why* 17
Superstition *the mother of ignorance*, 18. *a comparison betwixt the superstitious and religious*. ibid.
Symmachus *from what religion he fell*. 302. *Synedrion when it was removed out of Ierusalem*, 308

T

Tentation *two fold* 71
Teraphim, *how they were made* 88. *it is taken three wayes in the Scripture*, ibid. *what sort of Teraphim was kept in* Davids *house*. ibid
Τελεσχηλισμένα *what*, 118
Tephilim *whence it comes*, 152
Theodosius, *it is fabulous that he sent a letter to* Chrysostome *after his death* 36
Θηριωδίης *what*. 133
Thunder *is the voyce of God the Lord used to speake in the thunder* 247
Tophet, *a resemblance betwixt tophet and hell* 290
Transportation *two fold* 105 *Some deny reall transportation*, 107
Tradition, *of the tradition of the house of* Elias. 310
Tunica molesta *what* 144
Tympanum *what* ibid.
Types *of the calling of the Iewes* 353. *types shewing to the Iewes their restitution from the captivity of Babylon* 351
Tzijanacke *what it is*, 124

V

Verbum sublatum *and* verbum Absolutum *what*, 215
Vitia creationis *and* vitia accidentis 107
Vivicomburium, *what*, 124

FINIS.

A TREATISE OF THE FOVRE DEGENERATE SONNES,

The ATHEIST, the MAGITIAN, the IDOLATER, and the IEVV.

ISA. 1. 2.

I have nouriſhed and brought up children, and they have rebelled againſt me.

IT is very well knowne, and miſerable experience teacheth us, that many who are anciently deſcended, and come of Noble parents fall into vile ſinnes and degenerate from their anteceſſors, not following their footſteps. Not unlike unto thoſe are the degenerate children of God, (*Epheſ.* 1. 15. *Of whom the whole family of heaven and earth is named*) who are fallen from that firſt eſtate

in the which they were created, and are not to bee reckoned as his genuine, and naturall children; but as unnaturall, not worthy to be called his sonnes. These degenerate children are foure. There rests the fift sonne, who is Gods naturall sonne, who worships God in purity and sincerity.

The Atheist denies his Father.

The Magitian renounceth his Father.

The Idolater misknows his Father.

The Iew killed his Father.

The Christian acknowledgeth and worshippeth his father sincerely.

The first disobedient and degenerate sonne is the Atheist, who denieth God his father. The second is the Magitian or Sorcerer, who after that he had solemnly vowed himselfe to God in baptisme, yet after hee renounceth the true God, and giveth himselfe over to Sathan, and enters into covenant with him. The third ungracious and degenerate sonne is the Idolater, who gives the creature that worship which is due onely to God. The fourth lewd sonne is the Iew, who cruelly murthered the Lord of life. The fifth sonne is the Christian, who feares God and worships him sincerely. And from these comes Atheisme, Magick, Idolatry, Iudaisme, and Christianity, which are the subject of this Treatise following.

Of

Of the first degenerate sonne the ATHEIST.

SAthan that crooked Serpent turning himselfe into diverse shapes, hating alwayes that which is good, he studies alwaies to turne men out of the right way. Now to draw them into δεισιδαιμονίαν, That is unto superstition. Sometimes againe he perswades them to ἀσεβειαν, that is to Atheisme; but hē never drawes them to ὁσιοτητα, which is the true worship and the golden mediocritie. The Hebrewes call the Atheist *Acharon*, because he is altogether alienate from God. And the Poets in their Mytheologies call him the sonne of the earth. And this Atheisme they call γιγαντομαχίαν, the fight of the Gyants.

SECT. 1.

Of the causes which leades men into Atheisme.

The first cause that moves men to be Atheists.

VVHen the shallow braine of man cannot comprehend the infinite God, because he cannot comprehend him with his poore understanding, he beginnes by and by to despise him: and so Sathan leades the poore wretch to Atheisme, *Thou canst not comprehend him, therefore reject him.* That which should most diswade man from Atheisme, and lead him most to worship the true God: Sathan uses it as a snare to draw him

from God; for if we could comprehend God, he could not bee God: And if our minde could comprehend God, we ſhould not be finite but infinite; and ſo conſequently we ſhould be Gods. We doe not comprehend God, but apprehend him onely, as the Schoolemen ſpeakes.

The ſecond cauſe.

Secondly, when men commit wickednesſe, they ſtudy by all meanes to eſcape the puniſhment, *He lyeth in waite to catch the poore, and ſayes in his minde, God hath forgotten, he hideth his face he will never ſee it.* *Pſal.* 10. 9. And even as rebels after they have conſpired againſt their ſoveraigne being guilty of *Læſmajeſtie*, they ſtudy to deſtroy all the rolles and regiſters, and that the King himſelfe bee put from his throne, that they may eſcape all puniſhment which they are liable unto. And as thoſe who are addebted to others, wiſhes all the bonds and obligations, (whereby they are bound to repay) were burnt. So Atheiſts, and thoſe who deſpiſe God, caſting off the yoke of obedience, that they may worke ſinne with greedineſſe, denies altogether God and his ſcriptures.

The third cauſe.

Thirdly, if it fall out that ſometimes the Atheiſt bee ſtirred up from this his Lethargy, and beginne to ſeeke any thing at the hand of God, hee doth it but coldly and faintly. And if the Lord grant not to him his deſire according to his minde; either he denieth God altogether, or doubts at leaſt *whether there be a God or not.* *Iob* 22. 15. *What is the Almighty that wee ſhould ſerve him, and what profit ſhall we have if we pray unto him.* So when the *Iſraelites* wanted water in the wilderneſſe, *Exod.* 17. 7. they beganne to ſay, *Is the Lord amongſt us or not.*

The fourth cauſe.

Fourthly, the conſtant courſe of nature, and the wheeles mooving one within another, and turning about in the ſelfe ſame manner, mooves the Atheiſt to Atheiſme,

Atheiſme, 2 *Pet.* 3. 4. *Where is the promiſe of his comming, for ſince the Fathers fel aſleepe all things continue as they were from the beginning of the creation.* But to thoſe who lookes more neerely to the works of Gods providence, and to the connexion of cauſes; It is manifeſt, that the ſecond cauſes are alwaies mooved by the firſt cauſe. And thoſe who acknowledged the world to bee created (as they did) muſt acknowledge alſo that hee hath power to diſſolve it.

SECT. 2.

Of the diverſe wayes how the word Atheiſt is taken; and of the ſundrie ſort of Atheiſts.

How many wayes this word atheiſt is taken.

FIrſt, this word Atheiſt is taken for him who worſhips not the true God, *Epheſ.* 2. 12. *Having no hope, and without God in the world.* Secondly, thoſe who worſhips the true God, and falſe gods; are Atheiſts, as the *Samaritans.* Thirdly, thoſe who worſhips the true God, by falſe meanes are Atheiſts, as the Iewes, and Turkes. But thoſe properly are Atheiſts, who hath no God at all, and there are ſundry ſorts of them.

Firſt, ſome Atheiſts, who denyes altogether that there is a God, as *Diagoras.* Secondly, others doubted whether there was a God or not, as *Protagoras.* Who ſaid, *Si Deus eſt unde prodeunt mala, ſi non eſt unde bona.* That is, if there be a God, whence commeth evill, and if there be not a God, whence commeth good things. Thirdly, thoſe who granted that there was a God, but denyed that he had any care of things below here. But enjoyed himſelfe quietly in the Heavens, Such was *Epicurus.* Fourthly, *Democratus*, and *Leucippus*, and thoſe

The contradicting Atheiſt.

The ſcepticke atheiſt.
The phyſicall atheiſt.
The ſtupide atheiſt.

thoſe who held that all things were ruled by a fatall neceſſity.

Thoſe Atheiſts againe are divided into the contradicting Atheiſt, who denies God and all religion. The ſecond is the ſcepticke Atheiſt, diſputing by way of Probleme, whether there be a God or not. The third is the Phyſicall Atheiſt, who meaſures all things by the law of nature. The laſt is the ſtupide or blockiſh Atheiſt.

The firſt ſort of Atheiſt denying God altogether, are directly oppoſite to the Chriſtian, and in part onely to the Phyſicall Atheiſt. The Phyſicall Atheiſt, and contradicting Atheiſt, are *ſemiantipodes*, halfe oppoſite: but the Chriſtian is directly oppoſite to him, and they are very antipodes.

The ſecond Atheiſt is the diſputing Atheiſt, or ſcepticke, he propones whether there be a God or not, and while he hanges in *æquilibrio*, betweene the two, yet he inclines more to the negative than to the affirmative part; and him we call *dubitabundum Atheum*, the doubting Atheiſt, and he is in the middeſt as it were betwixt the contradicting Atheiſt, and the Phyſicall Atheiſt.

The third is the Phyſicall Atheiſt, who is ſo taken up with thoſe things which he perceives by ſenſe, that hee never lifts up his minde to thoſe things which ſavours of metaphyſicks, and far leſſe to thoſe things which ſavours of divinitie, and he is ſo drowned in *natura naturata*, that he never thinks of *natura naturans*; that is, he is ſo drowned in nature below here, that he never lookes up to God, who is the God of nature. And the common ſaying may be applied well to him, *Where there is three Phyſitians there are two Atheiſts*. And as thoſe who are borne in the bordering Country, ye can hardly diſcerne by their language what country men they are. So it is hard to tell whether this Phyſicall Atheiſt comes neerer

neerer to the ſcepticke or contradicting Atheiſt.

The fourth is the ſtupid Atheiſt, who by ſtupidity and blockiſhneſſe quenches that light of nature, which is inbred in all men. And if it fall out at any time (which ſeldome happeneth) that he ſtirre up this inbred light, then it befalleth him as it doth thoſe who hath ſome *Lucida intervalla*, that is, ſome cleare intermiſſions, in the midſt of their madneſſe, but afterward they are more madde then they were before. So thoſe Atheiſts, after they have quenched thoſe ſparkes of light, they are more ſtupide then ever they were. This Atheiſt is a midſt as it were, betwixt the diſputing Atheiſt, and the Phyſicall Atheiſt.

The atheiſts are deſcerned by their language.

Men are moſt diſcerned by their tongue, what country men they are, and whence they fetch their pedegrees. The Chriſtian man is ἱερόγλωσσος, who ſpeakes the language of *Canaan*, who prayſes God, and worſhips him, and the Atheiſt is oppoſite to him, who is ἑτερογλώσσος, and of a ſtrange language. Although the Atheiſts be ὁμόγλωσσοι *inter ſe*, of one language amongſt themſelves. The contradicting Atheiſt is ἀδυρόγλωσσος. Who ſetteth his mouth againſt the Heavens, *Pſal.* 73. 9. Such as was that beaſt *Diagoras*.

The ſecond is the Phyſicall Atheiſt, who is βεβαρυγλώσσος, *ſive impeditæ linguæ*, who liſpes ſometimes, and ſtammers, that there is not a God.

The third is the ſcepticke Atheiſt, and he is, ἀμφοτερόγλωσσος diſputing, *pro & contra*, on both ſides.

The fourth is the Stupide Atheiſt, who is ἀγλωσσος ſcarce having a tongue, and dumbe when hee ſhould praiſe God.

By what arguments atheiſts are to be refuted onely by reaſon.

All theſe Atheiſts which we have reckoned up, muſt be refuted by the principles of nature onely, for all other arguments they ſcorne. When we diſpute againſt a Turke, we may bring the Alkoron againſt him, when

we

we dispute against a Iew, we may bring the old Testament, and the Thalmud against him, when we dispute against a Saducee, or a Samaritane, wee may bring the five bookes of *Moses* against them, When we dispute against a Pagan, we may bring the wise sayings of the heathen against him. But nothing will serve against the Atheist, but onely to bring him to the barre of Reason, and God hath left this reason within him to convince him, and make him inexcusable.

How Atheists denies the first principle, that there is a God.

Object. But wee cannot dispute against him who denies the first principles, the Atheist denies the first principle, that there is a God: Therefore we cannot dispute against him.

Answ. The Atheist denies this first principle, onely in his Iollity, and wantonnesse; But when he is put to it in distresse, and God beginnes to frowne upon him, then he is forced to confesse, that there is a God. The foole saith in his heart that there is not a God, *Psal.* 14.1. The heart is taken three wayes in the Scriptures, first, for the reasonable faculty of the soule, The Lord is said to give *Salamon* a heart like the sand of the sea, 1 *King.* 4.29. that is, a heart that could understand and apprehend all things, the foole labours to obscure this principle, in his understanding: Secondly, the heart is taken for the will and affections, *Psal.* 119.36. *Incline mine heart to thy law, and not to covetousnesse*, that is my will and affections; So 2 *Cor.* 6.11. *My heart is enlarged to you Corinthians*, that is my will and affections. And in this sense the foole wishes in his heart that there were not a God to punish him, and to take order with him for his offences. Thirdly, the heart is taken for the conscience, *Davids* heart is said to smite him, 1 *Sam.* 24.5. that is, his conscience smote him. The foole can never get this principle, blotted out of his conscience. But still he must be inforced to grant that there is a God, when his conscience is wakened.

The

The conscience in the *Syriack* is called *Tira*, *Rom.* 2. *forma mentibus impressa*, there are some lineaments drawne in the conscience which cannot be blotted out, which *Iamlicus de mysteriis*, *chap.* 11. calls a touch of the dietie.

Tara תארא *conscientia* from תאר *figuravit.*

Things are not hidden in the conscience, as in sinking paper, where the letters can never be reade, but they are written in the conscience, as letters are written with the juyce of an Onyon, where the letters at the first are not legible, but hold them to the fire a little, and then they beginne peece and peece to be legible; So the things written in the conscience, although at the first they seeme not legible, yet hold them a little to the fire of Gods wrath, they beginne presently to be legible: as the letters which were written upon the wall with a finger to *Belthasar*; there sinne is written with the point of a Diamont, and with a pen of iron, *Ier.* 17.1. *Salomon* sayes, *Prov.* 26.3. that the whip is for the tooles backe: when God beginnes to whip these fooles, the Atheistes, then they confesse that there is a God. In their jollity amongst their companions they can propound this question, whether there be a God or not? but when they are brought to the gallowes, and the rope about their necks, then they beginne to cry *peccavi*, and confesse that there is a God indeede. There was controversie betwixt the *Stoickes*, and *Peripatetickes*; The *Stoicke* held that man had no passions in him, and that he was ἀπαθὴς; the *Peripatetickes* held the contrarie: Now, it fell out upon a time, that a *Stoicke* and an *peripateticke* were sailing together in one shippe; there arose upon a sudden a great tempest upon the sea, the *Stoicke* began to looke pale, the *Peripateticke* marked this, and reasons this wayes against the *Stoicke*, thou lookes pale *Stoicke*, therefore thou art not ἀπαθὴς, without passions. He could not free himselfe of feare

when he was in danger to be cast away. So, although Atheistes given to their lusts, belch forth some times that there is not a God, yet in their distresses they are inforced to grant it. And as *Tertullian* writing against the *Gentile*. (who worshipped many gods) obserueth well in sport, yee worship many Gods, but when ye are in distresse yee looke not to the capitall, where your many gods are, but ye looke up to the heavens, where the onely true God dwels. So Atheistes are inforced to grant, that in their perplexities, which they denied in sport.

Object. But how can we prove by reason against Atheistes, that there is a God, seeing to beleeve that God is, is an article of our faith; and that which we beleeve, is not taken up by reason, but by faith?

Ans. Some articles of our faith are onely beleeved, as the mystery of the Trinity, and the Incarnation of Christ: reason hath never place in these: There are other articles of our faith againe, that are both beleeved and taken up by reason; as the creation of the world, and the immortalitie of the soule, these may be proved by reason, and that there is a God.

Quest. When we dispute against an Atheist proving that there is a God; whether dispute we against him as Diuines; or as Physitians doe, who brings their proofes from nature onely?

Answ. We dispute against them as Diuines, although we use natural midses to this purpose, we dispute not as Physitians: Round wounds or circular are hardlier cured then long wounds, although the Chirurgian prove this by principles of Geometrie, yet he cures not the wound as a Geometritian, but as a Chyrurgian: So although the Diuine proues there is a God by midses taken from nature, yet hee concludes not as a Physitian, but as a Diuine.

Some articles of our faith are both beleeved and taken up by reason.

There are deuils, therefore there must be a God.

Argu. 1. Atheistes cannot denie, but that there are deuils,

deuils, and if they grant that there are deuils, they must grant also that there is a God. But perhaps they will denie that there are deuils, what will they say then to the *Demoniackes* that are possessed, and in strength surpasses many men; and sometimes they speake, both Greeke and Hebrew, being Idiots, and unlearned, and if there were not such a spirit in them, how could they doe these things, and the deuils being of such power, and so malicious and cruell, if there were not a superiour power to bridell them, and to restraine their wickednesse, they would presently turne all things upside downe. *Socrates* being accused of Atheisme, answered, that he beleeved alwayes that there were *genij*, both good and evill.

Argu. 2. The second reason to prove that there is a God, is taken from the conscience of man; when a man commits a secret sinne, which none is privie to, Iustice requires that this sinne be punished, and punished it cannot be unlesse there be both a witnesse, a Iudge, and a sentence given out. This witnesse beares record, but before whom? not before man, for no man knowes the fact. This witnesse then must testifie before a higher Iudge, before whom all things are knowne. *Darius* made a decree, *Ezr.* 6. 11. that whosoever should alter his word, that the timber should be pulled downe from his house, and being set up, that hee should be hanged thereon. So the great King of Kings, ordaines, that men should be tried by their owne conscience, and the timber of their owne house to torture them before him, who is the great Iudge. It was well said by *Bernard, In domo propria, & propria familia, habeo accusatores, testes, judices & tortores, accusat me conscientia, testes est memoria; Iudex substitutus est ratio, voluptas est carcer: Timor tortor, oblectamentum tormentum, quotquot enim fuerunt oblectamenta mala, tot erunt tormenta dira in pœna*

The conscience of man proues that there is a God.

Bernard de interiore domo, cap. 14.

nam inde puniuntur, inde delectantur, In my owne house, and at home, I have the accusers, witnesses, Iudges, and torturers, my conscience accuseth me, my memorie is the witnesse, my reason is the subordinate Iudge, pleasure is the prison, feare is the torturer, delight is the torment; for in whatsoever pleasure a man hath taken delight in, with as many torments shall hee be punished. The Lord the great Iudge hath appointed this conscience as his deputie, to testifie for him, and to convict the evill doers.

The diversitie of the faces of men proves that there is a God.

Argu. 3. The diversitie of the faces of men proves that there is a God against the Atheist, for looke upon a company where there are tenne thousand men, yee will see them all distinguished by their faces, this distinction of the faces of men is most necessary for the preservation of the societie of men. The diversitie of tongues was a great judgement to the world, *Gen.* 11. that one of them could not understand another. But this distinction of faces is a great blessing to the world, for without it no societie could stand; then the husband should not know his wife from another woman, neither should the father know his children from other men, and if the malefactor were not taken in the very fact he needed not to be afraid. Saint *Augustine* writing against the Panims, calles this diversitie of faces a great miracle: Men are distinguished from other, sometimes by some marke, as the Iewes who lives amongst Christians. But these markes may alter and be changed: So men are distinguished by their languages, and by their dialects, as amongst the Iewes, some said *Shibboleth*, and others said *Sibboleth*, *Iudg.* 12. 6. So these about *Ierusalem* had a proper dialect to themselves ιδιη διαλεκτω, *Act.* 2. 8. So *Peter* was knowne to be a Galilean, by his speech, *Matth.* 26. 73. and so the Levite, *Iudg.* 18. 3. was knowne by his dialect, but these may soone varie, and so doth not

S. Austine cap. 8. adversus paganos.

not the faces of men. This diversitie of the faces of men, proves that there is a God, for this diversitie of faces comes, either from nature, from chance, or from God; here is not a fourth. This diversitie of faces comes not from nature, for nature endeavours alwayes to bring forth things alike, as in a bushell of barley, or wheate, wee see all the graines alike: This diversitie of faces, proceedes not from chance; If a man throw a die, and desire alwayes a diverse number to fall out to him, yet not withstanding, the same number shall occurre to him often, which argues that this diversitie of faces, comes not from chance. It rests then that this diversitie of faces comes onely from God, who hath onely distinguished the faces of men, for the preservation of societie amongst men.

Many things distinguisheth man from man but the face above all.

This diversitie of faces comes neither from nature, nor from chance, but onely from God.

Object. But if they say that this diversitie of faces comes from phansie; then I would aske them, seeing phansie is seene more in beasts than in men? what is the reason that there is no such diversitie amongst beasts, as there is amongst the faces of men; therefore it rests, that it is onely God who makes this diversitie of faces.

We cannot be led from Iudicatorie to Iudicatorie, therefore at last wee must stay at the barre of the Iudgement of God.

Argu. 4. *Non datur progressus in infinitum*, wee cannot make an infinit progresse in things, but we must rest in one chiefe and supreme cause. If a man be condemned by an inferior Iudge, and the sentence be just, then it is altogether unlawfull for him to appeale; but if he be wrongfully judged by an inferiour Iudge, he may appeale to his superior, as Saint *Paul* did to *Cesar*, *Act.* 25. *Nam appellatio est defensio justa & innocentiæ præsidium*: An appeale is a just defence and a safetie of ones innocencie; and the law of nature teacheth us this, that a man is bound to stand in defence of his owne life, as farre as he can by lawfull meanes, neither doth he wrong to any, when hee stands thus in his owne defence; and as in naturall causes, the inferiour causes, are

subordinate to the influx of the superiour. So in cases morall, the inferiour Iudges, are subject to the superiour, and if they proceede not aright in judging, then they are not their deputies, and the partie wronged may seeke for redresse at the superiours hands; and because men should not be led from judicatorie to judicatorie, there are in all well constitute common wealths, some supreme judicatorie, from the which men may not appeale, as in Iudea the great Synedrion, in Athens, *Areopagus*, and in Rome, the Senate; but because all men may doe wrong and erre in judgement; the last and supreme Iudge is God himselfe, to whom men appeales. He is the judge of the whole earth, who cannot but judge rightly, *Gen.*18.25. Hee when he enquires for bloud, forgets not the bloud of the poore, *Psal.*9. Who sayes, *Bene appellatum sed male Iudicatum*: He approves the appeale, but dislikes the wrong judgement. By this the Atheist may understand that there is a God, who is the Iudge of all.

A comparison betwixt the Christian, the Devill, and the Atheist.

Let us make a comparison betwixt the Christian, the Devill, and the Atheist: The Christian by a justifying faith, beleeves that there is a God, and he workes out his salvation with feare and trembling: The devill by an historicall faith, beleeves, that there is a God, *Iam.*2.19. and feares and trembles, but hopes not for salvation; but the Atheist he trembles onely, neither beleeves he by a justifying faith as the Christian doth, neither by an historicall faith, as the devils doth, therefore he is worse than the devill in this point.

A comparison betwixt Balaam and the Atheist.

Secondly, let us compare the worst of men, and the Atheist together, let us compare the Atheist and *Balaam* the Diviner; *Balaam* said, *Num.*23.10. *Let me die the death of the righteous, and let my last end be like his. Balaam* beleeved the immortalitie of the soule, and the happinesse of the life to come; but the Atheist beleeves neither

neither of these two; therefore the Atheist is worse than *Balaam* the Diviner.

A comparison betwixt the Saducee and the Atheist.

Thirdly, let us compare the Atheist with the Saducee; the Saducees beleeved not the immortality of the soule, neither the resurrection of the body, yet when they were demanded, *Why then study ye to keepe the commandements of God*, they answered, *That it might goe well with them in this life*; they admitted also the five Bookes of *Moses*: but the Atheists, they acknowledge not the immortalitie of the soule, nether study they to observe the commandements of God, that it may goe well with them in this life; neither admit they any Scripture, therefore they are worse than the Saduces.

A comparison betwixt the Epicure and the Atheist.

Fourthly, let us compare the Epicure and the Atheist: the Epicure denies all Religion, that hee may prove the soule to be mortall; as *Lucretius* did, following *Epicurus*: Therefore he falls upon this conclusion, *1 Cor.*15. *Let us eate, let us drinke, for to morrow we die*; That is, we shal be quite extinguished in soule and body, and there shall be no more of us than of beasts when they are knockt in the head: But the Atheist gos further than the Epicure; for he denies all Religion, and the immortalitie of the soule, that he may come to his conclusion that there is not a God; these three go alwayes inseparable together. If the soule be immortall, then there must be a Religion, and if there be Religion, there must be a God.

A comparison betwixt the devill alone and the Atheist.

Lastly, let us compare the Atheist and the devill alone, the devill acknowledged Christ to be the Sonne of the most high God, *Mark.*5.7. Secondly, he worshipped, *vers.*6. Thirdly, adjures Christ, *v.*7. and acknowledged, that an oath is the bond of the soule, *Num.*30.2. Lastly, he knowes that there is a day appointed, when God shall come to judge the world,

Math.

Matth. 8.29. but the Atheist, neither acknowledge Christ to be the Sonne of the most high God, neither worships he Christ. He cares not for an oath, which is the bond of the soule, neither expects hee the last day of Iudgement; therefore in these he is worse then the devill.

The Atheist should die the death.

These Atheists should die the death; *Whosoever worshipped strange Gods should die the death, Deut.* 13.9. And *Asa, 2 Chro.* 15.15. enlarges this threatning; *Whosoever would not seeke to the Lord God of Israel, should die the death:* Much more then should these die the death, who denies the true God. And the Heathens judged that Atheists should die the death, as *Laertius* witnesseth of that wicked *Theodorus*, who was condemned *in Areopago propter ἀσέβειαν*. he was condemned for Atheisme: and *Socrates* (as this same *Laertius* witnesseth) *quod non eosdem, atque civitas deos pictaret, & quod nova numina inveheret*, hee because hee beleeves not in these gods which the rest of the citie beleeved in, and studied to bring in new gods amongst them.

When there was no king in Israel, every man did that which seemed good in his owne eyes, *Iudg.* 17.6. So when men beleeve that there is no good, what marvell is it that they runne not into all sinnes and abominations? This Atheism, is the center of all sinnes; and the Atheist is the vilest of all creatures, wherefore let us abhorre Atheisme above all other sinnes, and shunne the company of these damnable Atheistes, who are appointed for hell and damnation.

Atheisme is the center of all sinnes.

SECT.

SECT. 3.

Of Superstition.

The ignorance of God breeds Atheisme and superstition.

THe ignorance of God hath two rivers proceeding from it; the one is Atheisme, and the other is Superstition; and as seed sowne in some hard ground, brings forth no fruit at all, but in other ground it grows so ranke and luxurian, that the labourer reapes no profit of it. The Atheist is like unto hard ground where no corne growes; the Superstitious againe exceedes in his worship, and ranges as farre unto the other extremitie.

This superstition is called *δεισιδαιμονία*, from *δείδω, timeo, metuo, & δαίμων numen.*

Verity in the midst suffereth betweene two extreames.

It is a good observation of *Tertullian*, that as Christ suffered betwixt two theeves; so veritie suffereth betwixt the two extremes. The Heathen held a multitude of gods to be worshipped, and they denied unitie. The Iews again holds unitie worshipping one God, but denies the Trinity of persons: Here trinitie and unitie suffereth in the middest betwixt the two extremes as Christ did in the middest betwixt two theeves. So *Eutiches* confounded the persons; and *Nestorius* divided Christ into two persons, veritie suffered in the midst here: so in the Church of *Corinth*, 1 *Cor.* 1.12. Some held that they were onely Christs, others called themselves after *Apollo*, and others *Cephas*; veritie suffered in the midst here; for we must so honour Christ, that we despise not his Ministers; and wee must so respect his Ministers, that we depend not upon them in matters of salvation, and so here *ἀσέβεια*, and *δεισιδαιμονία*, Atheisme and Superstition are the two extremes, and *εὐσέβεια*, the true worship of God suffers in the midst.

Atheisme and superstition are the two extreames, and true religion suffereth in the midst.

This Superstition exceedes in worship, and offers more to God than he requires at their hand, *Esa.* 1. 12. and as the Lord forbids to be too just, *Eccles.* 7. 16. so he forbids men to exceede this way, and to runne into superstition.

Quest. How can a man exceede in the worship of God?

Answ. in theogicall vertues, as they are theologicall, a man cannot exceede but onely in the circumstances, as when a man hopes hee must take heede what hee hopes for, how he hopes, and when; so a man cannot exceede in justice, in respect of justice it selfe, but in respect of the circumstances. This justice may degenerate, and may exceed; as when the Iudge considers not where or whom he should judge, or how hee should judge.

No theologicall nor morall vertue can exceede in it selfe but onely in respect of circumstances men does exceede.

This superstition the mother of it is ignorance, *Ioh.* 4. *Yee worship yee know not what*; the companion of it is hypocrisies, the daughters of it are, δεισιδαιμονία, will-worworship, and idolatrey; and it is found more in women then in men, *Act.* 13. 50. and in the ignorant more than the learned; and it is like wine which runnes into a mans head, and makes him giddy, whereas true worship is like wine which goes to the heart and cheares it.

What are the mother and daughters of superstition.

This superstition is hardly rooted out, jelousie, frensie, and heresie, and superstition are hardly rooted out; take but the example of the Iewes, who will not eate of the hollow of the thigh never since *Iacob* halted upon his thigh, saith *Moses*, untill this day, *Gen.* 32. 32. and it continues amongst the Iewes untill this day now, for they will not eate of that at all, but sels it to the Christians, and if the Christians will not buy it, they throw it to the dogges.

Superstition is hardly rooted out of the heart The superstitious are sinistrous in their conclusions.

The superstitious are most sinistrous in their conclusions, because the nailes pierced the Lords hands, and feete

feete, and the whip whipped him, therefore they will worship them. The Philistims will not set their foote upon the thresholds of the doore, 1 *Sam.* 5. 5. because *Dagon* fell and brake his necke upon the threshold of the doore; but they should rather have set their foote upon the necke of *Dagon*, and treade upon him, because that *Dagon* could not preserve himselfe; that he breake not his necke.

Let us compare the religious, and the superstitious together; the superstitious finds no comfort in his Religion, as the religious doth. The Church to the religious is a place of pleasure, but to the superstitious, it is a place of torment; and therefore their Idols are called *terriculamenta, Ier.* 50. 38. & *tormina*, in the temple hee is punished and vexed, there he holds up his trembling hands, and he goes no otherwayes to the temple, than if hee were going to the den of Beares or Lyons.

A comparison betwixt the religious and superstitious. *Plutarch de superstitione.*

The labourer after his labour findes his sleepe comfortable unto him, *Eccles.* 5. 12. but the superstitious is as much troubled, when hee sleepeth, as when hee waketh. *Heraclitus* was wont to say, that there was one common world for all men, and that men when they sleepe, they goe every one into their severall world; but the superstitious, when he sleepeth is still in the common world, because hee is not freed from that which troubled him when he was awaked, *dormit ratio sed vigilat semper metus*, his reason is asleepe, but his feare alwayes waketh. It is a terrible thing to live under the power of a tyrant, but to live under a good king, or free common wealth, this is most comfortable: but those who feare God as though he were a tyrant; whether shall they flie from him? If they take the winges of the morning, and flie a farre off, yet hee is before them, and where shall they hide them from him? The Law grants this to servants, when they are desperate

The superstitious is troubled as well in his sleepe as when he awakes.

and out of hope of libertie, they may begge that they may be ſold and changed from a harder maſter to a more gentle; but the ſuperſtitious can finde no ſuch change, neither ſhall hee finde a God whom he ſhall not feare ſervilly, and from whoſe ſervice hee may exempt himſelfe: Let us therefore flie ſuperſtition, but not as ſome men uſe to doe, who when they are flying from robbers and wilde beaſts, they fall inconſiderately into ſome dangerous wayes, where there are ſteepe rockes, or dangerous pooles, wherein they may be drowned; ſo ſome men flying ſuperſtition, they paſſe by pietie, which is the midſt, and fall into damnable Atheiſme and impietie.

Let us not flye ſuperſtition ſo that we fall into Atheiſme.

Of

Of the ſecond degenerate Son the MAGITIAN.

THe prince of the world, ſaith Chriſt, *Ioh.*14.13. *had nothing in me*, he found no ſinne in Chriſt; therefore when he temptedhim hee prevailed not, *Aggreſſa eſt hic tentatio, ſed non ingreſſa eſt.* The temptation aſſailed Chriſt, but prevailed not, becauſe there was no ſinne in him. When Sathan tempts us, he findes a way how to enter, he eſpies our nakedneſſe, and lookes where hee may moſt conveniently enter to tempt us. When Satan tempted *Eva*, firſt he began to tempt her, ἐν τῷ θυμικῷ, in her iraſcible facultie, which of all the faculties is moſt eaſily ſtirred, and ſuddenly kindled, when he ſaid unto her *(hath God ſaid?)* as if Gods commandement had beene an unlawfull commandement, and he had been injurious to man and woman to forbid them to eate of that fruit; but becauſe Satan perceived that he could not prevaile that way with the woman, and that ſhee did adheare cloſe to Gods interdiction; therefore Sathan leaving the iraſcible faculty, he turnes himſelfe to ἐπιθυμητικὸν, to the intelligible facultie which *Moſes ſhewes* in theſe words *(And the woman ſaw the fruit was pleaſant)* ſhe ſaw it, to wit, in her minde; therefore the Apoſtle, 1 *Tim.*2.14. calls the firſt tranſgreſſion πλάνην that is a diſceptiion, then followeth the

When Sathan tempted *Eve* what faculty of the minde began he at firſt.

corruption of ἐπιθυμήτικον, that is, of the concupiſcible faculty (*ſhe deſired the fruite;*) and thirdly, hee came backe againe to tempt her in θύμικω. in her iraſcible facultie: And laſtly, hee corrupted her in αἰσθητικῶ. in her ſenſitive facultie. So Satan deludes the Magitians, and Witches; ſometimes in their underſtanding facultie, ſometimes in their iraſcible facultie, ſometimes in their concupiſcible, and ſometimes in the ſenſitive faculty.

ἐν τῇ ἡγεμόνικω
Satan endeavours firſt to tempt us in our underſtanding faculty.

Firſt, he endeavoures to corrupt them in their underſtanding facultie: Man after his fall hath a deſire to know more than God hath revealed unto him, and more than is fit for him to know, and he ſeekes after Satan that he may informe him, and teach him. And that ſaying of S. *Auguſtine* may be fitly applied to theſe, *Multi propter arborem ſcientiæ amittunt arborem vitæ.* Many loſe the tree of life for the tree of knowledge; Example of this we have *Act.* 19.19. *And many of thoſe who beleeved, came and confeſſed and ſhewed their deedes; many alſo of them who had uſed curious Arts, brought their bookes together, and burned them before all men.* This curioſitie and deſire of knowledge drew them to this Magicke. Men are deſirous likewiſe to know things to come, and therefore they conſulted with Satan. *Apollo* was called πύθιος παρα το πυθάνεσθαι, becauſe they uſed to conſult with him of things to come.

ἐν τῷ θύμικω
So he tempts us in our iraſcible faculty.

Men are given much to revenge, and Satan is ready to blow the bellowes, and moves men to ſeeke for revenge; therefore they conſult with him, 1 *King.* 21.6. *Manaſſes* uſed inchantments, and dealt with familiar ſpirits and wizzardes, and *verſ.* 16. he ſhed much innocent bloud; here Magicke and murther are joyned together: Men conſults with the devill, that hee may ſhew them the way how they may the more fitly murther.

ἐν ἐπιθυμήτικω.
He tempts us in our concupiſcible faculty.

Men are much given to their vile luſts, and fleſhly pleaſures;

ſures; therefore they runne to Satan to further them in their beaſtly deſires. An example of this we have in S. *Cipriã* (who afterward by the mercy of God proved a Martyr) he luſted after a virgine *Iuſtina*, and when by no meanes he could attaine to his purpoſe, at length he incals for the help of the devill that he might enjoy her. And *Plutarch* teſtifies in his booke, *De oraculorum defectu; Tripodẽ deorum oppletum impiis & obſcænis queſtionibus & reſponſis.* That they wold trie *Apollo* ſometimes with Sophiſtrie, and ſometimes as bad, they would demand him of inceſtuous marriages and adulteries, and ſuch like; and he would be as ready to anſwer them, which things civill and honeſt men (ſaith hee) would have beene aſhamed to have heard of; ſo men for filthy lucre runnes to the devill, *Act.* 16.16. A man kept a Damoſell poſſeſſed with a ſpirit of divination, becauſe ſhe brought her maſter great gaine by ſoothſaying.

Nazianzen oratione. 8.

ἐν αἰσθητικῶ
He tempts us in our ſenſitive faculty.

Laſtly, men ſeekes after Satan for their health, as *Ahaziah* when hee was ſicke he ſent to *Baalzebub* the god of *Eckron* to enquire for his health.

SECT. 1.

How Satan hath abuſed the moſt part of the world by his Magicke and Sorcerie.

How Sathan hath abuſed the moſt part of the world by his Magicke.

WHen the Lord had planted a Church in *Iudea*, and choſen *Iſrael* for his inheritance; Sathan envying this; firſt hee infected *Syria* with Sorcerie and Witchcraft, and from thence the people of God learned it. *Eſay* 2.6. *becauſe they be repleniſhed from the Eaſt*, that is, of the ſorcerie of the *Syrians*; ſuch as *Balaam* was, who dwelt in *Syria*. Secondly, they learned this

this Magicke, from thoſe who lay upon the Weſt, as from the Philiſtims, *Eſay* 2.6. So this Magicke abounded amongſt the Ammorites; therefore the Hebrewes ſaith, *In quocunque eſt aliquid de medicina & nihil eſt de via ammoriorum hoc licitum eſt*: that is, when men uſe naturall meanes; there is no ſorcerie then as was amongſt the Amorites. Thirdly, this Magicke abounded in the South of *Canaan* in Egypt, as we ſee in *Iannes* and *Iambres* who reſiſted *Moſes*, 2 *Tim.* 3. 8. they uſed a proverbe or taunt unto *Moſes* (as it is written in the Talmud) *Tu ſtramen portas in Aſra*. *Aſra* was a place in *Egypt* where ſtraw abounded moſt; their meaning was, that there was magicke enough in Egypt already, and therefore it was needleſſe for them to practiſe their magicke in Egypt. So they ſaid, *In urbem oleribus abundantem olera, venalia importas*; Thou carrieſt hearbes to ſell to a towne that abounds with hearbes. So this magicke abounded in *Samaria*, where *Simon* abuſed the people by witchcraft, *Act.* 9. *To whom all gave heede from the leaſt to the greateſt, and they called him the great power of God*. So this ſorcerie abounded in *Epheſus*, *Act.* 19. 19. Therefore they were called γράμματα ἐφεσία. This magicke was profeſſed there, and they had Libraries of great price there, which afterward they burnt. So this ſorcerie is very farre ſpread in theſe parts of the world where we live now, and where the Goſpel is preached. The Prophet *Eſay* ſpeaking of the calling of the Gentiles, ſaith, *Eſay* 43. 5. *I will bring thy ſeede from the Eaſt, and gather thee from the Weſt, I will ſay to the North give up, and to the South keepe not backe*: ſo we may ſay now, that neither the North, nor the South withholds, but they runne from all parts of the world to the devill, and hee hath his ſynagogue where the Goſpel is preached, and there he ſets up his throne; Look to Lapland, Findland, and to the mountaines of Savoy, and here amongſt

mongſt our ſelves how they abound: Is not this a juſt judgement for the contempt of the Goſpel?

SECT. 2.

How fearefull a ſinne it is to enter in covenant with the devill.

What a ſinne it is to covenant with the devill.

When men binde themſelves one unto another, they binde themſelves either by promiſe, or by an oath, or by a covenant.

They binde themſelves by a promiſe: A promiſe is *obligatio fidei*, and here they paune their fidelitie and honeſtie, but in an oath, there is *obligatio animæ & ſalutis*, In it they paund their fidelitie, honeſty, and ſoule, and then by covenant which is confirmed by write, by oath, and by ſome ſolemne rites, as when they confirmed their covenants of old, they vſed to divide a beaſt in two: and thoſe who entred into the covenant uſed to paſſe betwixt the parts of the beaſt divided, *Gen.* 15. 10. *Ier.* 34. 18. and they wiſhed, that if they brake that covenant, they might be parted and cutte as that beaſt was into peices: And the Hebrewes ſay, *ſcindere fœdus*; *David* ſaith, *ſciſſores fœderis mei*, *Pſal.* 50. 5. that is, *who made a covenant with me* becauſe a beaſt was cut, when the covenant was made; and this covenant they called *Berith*. To promiſe to the devill is a great ſinne, but to binde our ſelves by an oath to him is a greater ſinne; but to enter in covenant, with him is the greateſt ſinne of all, to deliver up to him ſoule and body to be tormented and cut by him at his pleaſure.

Secondly, in all covenants fidelitie is moſt to be reſpected: There are foure great liars with whom a man

must not covenant, hell, death, the would, and the devill.

These who covenants with death and hell: as the Prophet *Esaiah* speakes, *Esay* 28.15. *They make lies, their refuge, and under falshood they shadow themselves.* There are two things that secure sinners are most afraid of, the Iayle, and the Iayler, first of the Iayle hell, and next of the Iayler death.

These who covenants with death, with hell, and the world, makes lies their refuge.

The deceitfull heart of man promiseth to the secure sinner immunitie from both these, and makes an imaginary covenant with man, and promiseth to secure him from them both; first, that hee shall be free from hell, and promiseth to him peace, when his destruction is at hand: when a man makes this kinde of covenant with his deceitfull heart, hee makes lies for his refuge, and his covenant is nothing.

Secondly, hee is afraid of death the Iayler, and in comes the deceitfull heart of man, and makes this imaginarie covenant, and puts the evill day farre from him, and so he makes lies his refuge. *Hagag* said, 1 *Sam.*15.32. when he flattered himselfe that the bitternesse of death was past, when as *Samuels* sword was hanging over his head. Secure sinners when death is neare to them, they put it farre from them, both in respect of preparation and expectation, and upon a sudden it surprises them, and in a sudden they goe downe to hell, wherefore we should never covenant with them.

The third lier that we should not covenant with is the world: The world is like that Olive tree, which *Habbacuck* speakes of, *Hab.*3.17. *mentita est oliva; the Olive tree made a lie.* It promised faire in the spring when it blossomed, but it brought nothing to perfection. So the world promiseth much, but performes nothing really to men; and it is like *Ionah* his Gourd, when hee thought to have sheltred himselfe under it, a worme did consume it. So it fareth with the world, when men thinkes to shelter themselves under it, then it vanisheth; therefore we must never covenant with this liar, the world.

To covenant with the divell the father of lies, that is a fearefull covenant.

But above all to covenant with the devill, who is the father of lies, *Ioh.*8.44. This is the greatest madnesse of all, who can trust him? or what fidelitie is in his promises? he is χρησολόγος and ἄλογος, χρησολόγος, who promiseth much in words, but performes nothing, *Magis blandus quam benignus*: so he is ἄλογος, ready to praise and flatter us, when hee mindes no such things, he holds out bread to us, but hee gives us a stone, he presents a fish to us, but he gives us a Scorpion, therefore wee should never covenant with him, hee is ready to intice us to sinne, and the first to accuse us: Hee is like unto *Ioab* who would have perswaded the man to have killed *Absalom* the Kings sonne, and if he had killed him, hee would have set himselfe first against him, 2 *Sam.*13.18. therefore we should never covenant with him.

It is not lawful to make a covenant of peace with the devill, where God hath proclaimed warre.

Thirdly, God hath put an enmitie betwixt the seede of the woman and the seede of the Serpent; he hath not put anger betwixt them, for those who are angry one with another, they may be reconciled again, but he hath put this enmitie and deadly hatred betwixt them therefore they should never be reconciled. It is an unlawfull thing to make a league of peace where God hath proclaimed perpetuall warre. This warre is a most lawfull warre: The warres amongst the Iewes were either *bella spontanea*, or *bella præcepti*: *Bella spontanea* were these, which they undertooke willingly at their owne hand, but *bella præcepti* were those which they undertooke at the commandement of God: This warre is *bellum præcepti*, and not *spontaneum*; It is *bellum præcepti*. Therefore the Lord saith, *Iam.*4.7. *Resist the devill and he will flie from you*: A warre may be unlaw-

Two sorts of warre amongst the Iewes.

A Warre may be undertaken three manner of wayes unlawfully.

full three manner of wayes; first, when it is rashly undertaken, without authoritie or command. Secondly, when it is prosecuted cruelly, *& cum medicina excedit modum*, when the physicke exceedes measure. And thirdly, when the end is unlawfull, when men respects onely vaine glorie, gaine, or revenge. But this warre is lawfull, both in respect of the commander, secondly in respect of the manner; we cannot be too eager in prosecuting this warre against this enemie, *And cursed is who doth this worke of the Lord negligently*, *Ier.*48.10. The Lord proclaimed a perpetuall warre betwixt *Israel* and *Amalecke*, *Exod.* 17.16. and he caused him to write a booke of this for a memoriall; and the reason was, because the *Amalekites* cut off the taile of the host of the *Israelites*, that is, the faint and the sicke, and the straggling that came behinde. The Chaldee paraphrast paraphraseth this place after this maner: the *Amalekites* cut off from the *Iewes* that part in which they were circumcised, and wherin they bare the marke of the Covenant of God, & threw it up in despight against the Lord. And doth not this Amalekite Satan, hate the badge of Gods Covenant in Gods children, and in contempt exposes the bodies of the Saints baptized to all shame and ignominie. Therefore the Lord hath registred this in his Booke, that there shall be perpetuall warre, with this Amalekite the devill; and herein wee should be ἀσπόνδοι, implacable, never to be reconciled, or to make a covenant with him.

Targum Ionath. cap. 25. *v.*18.

God hath promised us the victorie against Satan; therefore wee should never take peace with him.

Fourthly, God in this warre hath promised us the victory, *Rom.*16. *The God of peace shall tread Satan under your feete.* And shall wee be so base minded then, as to yeeld to Satan, when God hath promised us the victorie. In other warres the event is doubtfull; and therefore the Scripture saith, *Ne glorietur induens arma sed exuens*, 1 *King.* 20.11. but in this fight we are sure of the victorie

victory when wee strive earnestly against the devill. And here we may rejoyce when we put on our armour, and when we lay them not aside, and preferre *Iustissimum bellum iniustissimæ paci*.

We contend for an everlasting inheritance, therefore we should be earnest in this fight against Satan.

Fiftly, the thing which we contend for should move us to be earnest in this fight. *Non controvertitur de limitibus sed de ipsa hæreditate*, wee contend not here for the landmarkes, but for the inheritance it selfe. When *Themistocles* was to fight againg the Barbarians, he saw two Cockes fighting most keenely, and then he tooke occasion to speake to his Souldiers after this manner; *Hi neque pro patria neque pro penatibus nec pro sepulchris majorum, neque pro libertate aut filiis pugnant; sed tantum ne vincantur neuter cedit alteri. His ergo dictis Athenienſibus ingentes animos fecit.* These poore creatures neither strives for their countrey nor for their gods, nor for heir fathers sepulchres, nor for thet liberty of their children; but they strive onely for the victorie. In this combate with the devill wee strive not for an earthly kingdome, nor for our parents, nor for the sepulchres of our antecessors, nor for our libertie, or for our children, but for an immortall inheritance and incorruptible; and should we not then be most eager in this fight.

If we take truce with Satan, nothing will serve in hostage, but our soules, what can we offer to him then in a finall peace.

Sixtly, when people who hath beene long at variance, mindes to make peace first, they make *inducias seu treugas*; and here they use to give in hostage their children which are called *filii oppignorationis*, 1 *King.* 1.14. When we enter in parly of peace with the devill, what can we lay in hostage to him, will we offer him rivers of oyle? that will not content him, *Mic.* 6.7. if we offer him our first borne, that will not content him, untill we offer to him *unicam nostram*, or our darling, *Psal.* 22. and what can he seeke more of us. Therefore these who concludes a finall peace with him, are most desperate.

It is well said by *Cajetan*, the converſing with the Angels in this life, is the beginning of eternall happineſſe; ſo the converſing with the devils in this life is the beginning of eternall damnation.

SECT. 3.

Of the ſorts of Covenants made with the devill, firſt of the direct covenant, and then of the indirect.

These who expreſly covenant with the devill renounces God.

THeſe who enters into the direct covenant with the devill; firſt, they expreſly renounce God. Our baptiſme ſaith S. *Peter*, 1 *Pet.* 3. 21. *Eſt ſtipulatio bonæ conſcientiæ; The anſwer of a good conſcience towards God*: where the Apoſtle aludes, to the cuſtome that was in the Primitive Church, for theſe who were catechized were demanded of the catechiſt after this manner, *Crediſne*, beleeveſt thou? And they anſwered *Credo*, I beleeve. So *abrenunciaſne*, doſt thou not renounce the devill? And they anſwered, *abrenuncio*, I doe renounce him. Therefore *Tertullian* in his booke *de reſurrectione*, ſaith, *Anima non lavatione ſed reſponſione ſancitur*; the ſoule is not eſtabliſhed by waſhing but by anſwering: And the devill being Gods Ape, when he drawes his ſlaves after him, he initiates them this wayes. Doſt thou renounce the true God? They anſwer, I renounce him. His ſecond demand to them is this, Beleeves thou in me? They anſwer, I beleeve: this is called ἐξομολόγησις, when one promiſes, and the other reſtipulates.

These who enters into the direct covenant with him kiſſes him.

Secondly, theſe who enter into this direct covenant with Satan, they give him the kiſſe of homage, as the children of God are bidden to *kiſſe the ſonne*, *Pſal.* 2. 12.

Thirdly, they offer gifts to him.

Thirdly, they who enter into this direct covenant with Satan, offer gifts to him; as the three wiſe men offered

offered *gold, incenſe and myrrhe to Chriſt*, *Num.* 22. *And his divination was in his hand*, that is, the gift which he offered to the devill when he was divining. So *Ezech.* 22. 7. *his divination was in his right hand*. And as we may offer nothing to the devill, ſo wee may take nothing from him. The *Targum* of *Ieruſalem* Paraphraſing this place, *Eccleſ.* 2. 5. [*I planted mee Orchards, and trees in them of all kindes*] is moſt injurious to *Salomon*; paraphraſing the place this wayes; I planted me trees which the *Ptolomei*, and the devils brought me out of India: This pharaphraſe is moſt falſe; for although *Salomon* fell from the Lord, yet he fell never to covenant with the devill, either to offer any thing to him, or to receive any thing from him: and when he repents him of all the vanities, he never reckons up Magicke amongſt them.

The Iewes uſed to offer to their new crowned kings gifts. 1 Sam. 10. 27.

Fourthly, these who enters into a direct covenant with the devill takes his marke upon them. And as God ſet his marke of circumciſion in the fleſh of his chiſdren; ſo the devill ſets his marke upon witches. When the falſe apoſtles perſwaded the Galatians to be circumciſed, then S. *Paul* ſaith, *That they gloried in the fleſh of the Galatians, becauſe they were circumciſed*, *Gal.* 6. 13. So when Satan hath ſet his marke upon his ſlaves he glories in their fleſh.

Fourthly, they take his marke upon them.

Markes are impoſed for foure ends, firſt, they are notes of propertie to diſcerne on mans goods from another to whom they belong. Secondly, they are notes of diſtinction. Therefore neatheardes and ſhepheards are called *punctatores*, *Amos* 1. 1. The words of *Amos* who was amongſt the heardmen of *Tekoa*, *inter punctatores*, this was not a note of propertie, but a note of diſtinction which they ſet upon their beaſts. Thirdly, for homage, as the marke of the beaſt, *Rev.* 16. 2. Fourthly, for ignominie and ſhame. Such was the markes which

Markes are impoſed for foure ends.

נקדים punctatores.

which S. *Paul* bare about in his body, which hee calls στιγματα *Christi*, *Gal.* 6. 17. they inflicted them for his ſhame, but he thought them to be his greateſt honour and credit. Theſe markes of Satan are markes of ſhame, of propertie, and of homage, they are commonly in ſome ſecret place of the bodie, and not ſenſible in that place, although ye thruſt a bodkin in the place which is marked; and when he markes them, they have intollerable paine, as they confeſſe, untill Satan appeare to them the ſecond time, and then the place marked is paſt feeling, and hath no paine at all. It is true that there may be ſome naturall cauſe why the part affected is not ſo ſenſible. But when this marke, and other preſumptions concurres together, it ſhould not be lightly rejected; and it may be *Semiplena probatio*.

Fifly they eate and drinke with him.

Fiftly, they enter into ſuch familiaritie with him, that they ſit downe to eate and drinke with him, and riſe to play. The Apoſtle forbiddes the Corinthians, 1 *Cor.* 5. 11. *If a man be called a brother and be a fornicator, or an idolater, or a railer, or a drunkard, or an extortioner, not to eate with ſuch a one*; farre leſſe to eate with him who is without, whom God himſelfe Iudges onely, and whom the Church medles not with. To eate with the devill who is judged already, who lies under that fearefull *Anathema maranatha*, 1 *Cor.* 13. 22. and under that eternall curſe and malediction of God.

Laſtly, they lie with him.

And laſtly, theſe who lies with the devill. If a man commit inceſt it is a greater ſin then adultery, becauſe he obſerves not the degrees of conſanguinitie, *Levit.* 18. 6. If a male lie with a male, this is a greater ſinne than inceſt, *Quia hic non obſervatur ſexus*; becauſe the ſexe is not obſerved here. If a man lie with a beaſt, this is a greater ſinne, this is confuſion, *Lev.* 18. 23. *quia hic non obſervatur ſpecies*. It was a greater ſin in *Anah*, *Gen.* 36. 24. to ſet beaſts of diverſ kindes to engender together,

as

as the horſe and the aſſe, who beget a mule, a monſtrous generation. And the Prophet alludes to this ſort of generation, *Hoſ.* 4-4. [*For they themſelves are ſeparate with harlots, cum meretricibus ſeparationem faciunt*] *Iipa-redum*]; they ſhall beget baſtards ſuch as the mule is, *Pered* is a mule; or they ſhall be unfruitfull as the mule; much more monſtrous is that generation when a man lies with a beaſt. When all the beaſts were brought before *Adam*, there was not one of them a match for *Adam*; to teach man that he ſhould never match with a beaſt. When the Prophet *Ieremie* would expreſſe the filthineſſe of the Iewes in their whooredomes, *Ier.* 5.8. he ſaith, *Every man neighed after his neighbours wife.* This adultery made them like ſtoned horſes running after a mare. So he compares them to ſalt bitches, or filthy dogges. *The price of a dogge ſhall not come unto the houſe of the Lord thy God, Deut.* 23.17. That is, of a whore or whoremonger, who are filthy as dogges; what is it then for a man to lie with a beaſt? But if onely with the devill, this is abomination of abominations: *Quia hic non obſervatur genus.*

יפרדנ
פרד *mulus.*

Queſt. An chobber chobbarim, Deut. 18.11. *Pſal.* 58.6. be meant here of the expreſſe covenant with the devill, becauſe it is ſaid there *ligant ligaturas?*

חבר חבים

Anſw. They are not ſaid there *ligare ligaturas*, becauſe they enter in a direct covenant with the devill, the 70. tranſlates it οὐδέποτε, for the ſerpents when they are enchanted runnes together in a knot, and wimples themſelves one within another.

SECT. 4.

In what manner Satan appeares to those with whom he enters into the direct covenant.

Satan appeares three manner of wayes to these with whom hee enters in the direct covenant.

SAtan appeares to his confederates, three manner of wayes; First, *per apparentiam*. Secondly, *per assistentiam*, and thirdly, *per inexistentiam*.

First by some visible body in show.

First, Satan appeares to his confederates, *per apparentiam*, when hee takes some visible shape of a body upon him, which is not a body indeede, but a body in show, and this is called σκιομαντία, because a body it selfe is not presented to the eyes, but onely a body in show; this is called *spectrum umbra* πνεῦμα, and by the heathen *idolum*, *Lev.* 17. 7. Neither sacrifice your children hereafter *Lasheghirim hirsutis*. The devils are called hoarie ones, because they appeared in the likenesse of Satyres; hence afterward came this word *Satyre*, and hee appeares commonly to them in some terrible and fearefull shape. In the *Syriacke* there is but one word which signifies both the devill and Inke, because commonly he appeares to men in some blacke and terrible shape. The word in the *Syriacke* is *daiva*, which signifies both the devill and inke; but yet this subtill *Protheus* can change himself into any forme, he can transforme himselfe in an Angell of light, as he appeared to *Saul* in the likenesse of *Samuel*.

לשעירים

רינה *chal. debija atramentum.*
ריוא *diabolus Syriace.*

Whether it was the true *Samuel* or *Samuel* in shew which appeared to *Saul*.

The question may be moved here, whether *Samuel* himselfe appeared to *Saul*? or was it σκιομαντία, onely in show.

Answ. the most of the Church of *Rome* holds that it was *Samuel* himselfe who appeared to *Saul*, as *Bellarmine*, *Seir*, *Lessius*, and not *Samuel* in shew. *Bellarmine* goes about to prove that it was *Samuel* himselfe, who appeared

appeared to *Saul* by the testimony of a Iew, for if it had beene counterfeit *Samuel* which appeared to *Saul*, hee would have come up with his feete foremost. This proofe is as uncertaine as the thing which is in question, and this is but a begging of the question, when a thing uncertaine is proved by that which is as uncertaine. The Iewes held many absurd things concerning these apparitions; first, they say when wicked spirits are raised up, and called for by witches, their manner is to ascend with their feete upward, and their head downeward, and that the spirit raised by the witch of Endor, came up with his head first contrary to the custome, and that thereby the witch knew him to be the King. Secondly, that the witch saw *Samuel* but heard him not, and that *Saul* heard, but saw not, and these that stood by, as *Amasa* and *Abner*, neither saw, nor heard. Lastly, they say that men shall rise in the resurrection in the same habite that they were buried in, because *Samuel* came up with his mantle about him; but these fables are to be rejected.

Rabbi, David, Kimchi, 1 Sam. 28. 12.

The foolish dreames of the Iewes how spirits doth appeare.

If it had beene *Samuel* himselfe who appeared unto *Saul*, then they charge *Samuel* with a lie; for this *Samuel* saith that it was *Saul* who raised him, and that hee was not raised at the commandement of God, and it is cleare, that it was this counterfeit *Samuel* who speakes here; for this *Samuel* saith, why hast thou troubled me? had it beene any trouble for the true *Samuel*, to have beene raised up by the Lord to reprove *Saul*. Secondly, God never used the ministrie of the Prophets after that they were translated to another life to instruct or reprove the people, but onely when they were living. *Elias* when he was yet alive would not reprove *Joram* face to face, but left a letter to be given to him after his death to reprove him, 2 *Chron.* 21. 12. but hee never appeared to him visibly after his death; and as

It was not *Samuel* himselfe who appeared to *Saul* but counterfeit *Samuel*.

Christ when he left this world never intended to returne before the day of judgement: so neither will his servants, *Ioh.* 21. 26. *Where I am, there my servants are?* There is no intercourse betwixt the living & the dead, neither sending letters from them to us or speaking to us, or from us to them, *Luk* 16. Therefore that which *Nicephorus* writes, seemes to be fabulous; That the Emperour *Theodosius* after his death, sent a letter to *Chrysostome*. So for men to have written to to devill, as *Gregory Thaumaturgus* sent a letter to the devill, wherein he commanded him to remove out of such a place, (as *Gregorie Nyssen* writes) This seemes very ridiculous. And is it likely that the Lord (who would not answer to *Saul*, neither by the Prophets, nor by *Vrim* and *Thummim*) would appeare to him after his death; Lastly it appeares that it was not the true *Samuel*, but the counterfeit, because he accepted of that religious worship which *Saul* gave to him in bowing himselfe to the ground, which the Saints of God would not have accepted; as the Angel who would not accept of that religious worship which *Iohn* would have given to him, *Revel.* 22.

Nicephorus, lib. 14. *cap.* 45.

Object. But the Scripture calls him *Samuel* which appeared here?

The Scriptures speakes of things as they appeare to us, or as we conceive of them.

Answ. The Scripture speakes of things as they appeare to us, as we take up things, either by sense or in our conception; the Scripture calls the Sunne and the Moone great lights, *Gen.* 1. The Sunne is more than any of the Starres; but the Moone is lesse than any of the Starres except *Mercurie*; and yet the Scripture calls them great lights, because they seeme so to us: so the Scripture saith, *the starres shall fall from heaven, Matth.* 24. 29. *Rev.* 6. 13. because they seeme so to us. So Christ speakes of the Publicans according to the estimation of the Iewes, *Mat.* 18. 17. because the Iewes thought them more

more vile than other men; so *Gal.* 2. 15. *Wee who are Iewes by nature, and not sinners of the Gentiles.* The Gentiles were not greater sinners by nature then the Iewes, but the Apostle speakes here according to the opinion of the Iewes, who thought the Gentiles greater sinners than themselves. These things are spoken, as the Hebrewes saith *gnal derech haganne, per vim turpitudinis*, because they speake this of them in contempt; so three men came to *Abraham*; the Scripture calls the Angels *men* here, because they appeared in the likenesse of men; and *Iohn* interprets this forme of speech, *Rev.* 21. saying [*the measure of a man which is an Angel*] that is, he was truly an Angel, but because he appeared in the likenesse of a man, therefore it was said [*the measure of a man.*]

διαυρητικῶς.
דרך הנאי

Quest. But seemes not this a lie to call an Angell a man.

Answ. If the Scripture should bring in the Angels calling themselves men, that should not want some show of a lie. When the Scriptures brings in some apologues, as *Iudg.* 9. 2 *King.* 14. 8. The Scriptures brings not in the trees speaking there, but onely *Iotham* said this, or *Ioas* said that: But *Esops* Fables, and the Proverbes of the Foxes, (which the Hebrewes useth) bring in the beast speaking, which although they be not lies, if we looke to the ἐπιδήτον, or a thing signified by them, yet they have some shew of lies: wherefore the Scripture which is free from all show of lies, saith onely, *that Iotham spake this, and Ioas spake that.* The Scriptures call the Angels men, because they appeared in the shape of men: But wee never reade in the Scriptures, that the Angels called themselves men. If the three men which appeared to *Abraham*, whom he lodged all night, *Gen.* 18. 2. should have said to *Abraham*, *we are three men, I pray thee lodge us all night*, how could

The Scripture never brings in Angels calling themselves men.

they have beene excuſed from a lie?

Satan appeares to his confederates when hee ſpake beſide the Idoll, by the Prieſt, but not out of the Idols.

Secondly, Satan appeares to his confederates *per aſſiſtentiam*; *Zach.* 10.2. *The Idols ſpeake lies*: How did the Idoll ſpeake lies? Sathan did not ſpeake out of the Idols here, but it was the devill that ſpake beſides the Idoll, ſo the Prieſts, when they lay upon the skins of the beaſts (which they had ſacrificed) and ſleeped there, Sathan blaſted them, to belch forth their oracles; Therefore *Virgil* ſaith;

Pellibus incubuit ſtratis, ſomnoſque petivit.

God himſelf is ſaid to ſpeak by *Urim* and *Thummim*, and yet it was the Prieſts who gave the anſwers; ſo *Gen.* 41. 16. *God ſhall give Pharoah an anſwer*; how gave he him an anſwer? by *Ioſeph*: ſo 1 *Tim.* 1.17. falſe doctrine is called the doctrine of devils: when as the devil himſelfe ſpeake not, but onely the falſe apoſtles by the devill.

Thirdly, he appeared to his confederates when he ſpake out of the bellies of the Pithonies and Witches. אוֹב.

Thirdly, he appeares to his confederates, *per inexiſtentiam*; as when hee ſpake to *Eva* out of the ſerpent: Theſe in the Scripture are called *obhoth*, *Levit.* 20, as you would ſay, bottles or bladders, becauſe their bellies were extended like bladders, and the *ſeventy* tranſlate them ἐγγαστρίμυθοι, *ventriloqui*; becauſe the devil ſpak out of their bellies, and in the Syriack *ſpiritus tumoris*, *Act.* 16.16. becauſe hee gave his anſwer out of the bellies of thoſe Pythones, which were ſwelled up.

A difference betwixt the Prophets of God when they propheſied and thoſe who were blaſted by the devill when they propheſied.

Here let us marke a difference betwixt theſe who were blaſted by the devill, and the Prophets of God when they propheſied: the Prophets of God when they propheſied, *fuerunt in ſpiritu, &c.* they were altogether taken up by the ſpirit, neither were they any wayes diſtracted, or out of their wits: when they propheſied, they were ſometimes weakened in body at the ſight of the viſion, as *Daniel*, and *Ezechiel* were, but ſtill they were ſetled in minde, and free from theſe

theſe paſſions which might perturbe the minde at that time; but when the devil blaſted his prophets, as *Bar Ieſus*, (*Syriace*) *Bar Shuma filius inflamationis*, they were mad, and diſtracted; they foamed at the mouth, & their neckes wried about, and oftentimes they gave their anſwers out of thoſe parts of the body which modeſtie wills us to conceale. Therfore the Hebrewes ſaith, that *ſpiritus aſcendebat per zacuro, & per necebhah; per zacuro*, by that part which ſhewes us to be men; *per nekebhah*, by that part which ſhewes a woman to be a woman.

Hoc invaſit λεπτοδυμία.

זכורו
נקבה

Oraculum delphicum edidit reſponſa per pudenda puellæ.

They differed from the true Prophets in the manner of their ſpeech.

Secondly, they differed from the true Prophets, *in forma vocis*, in the forme of their voyce; for the unclean ſpirit when he gave his anſwers, hee peeped out of the earth, *Eſay* 8. 19. and whiſpered out of the earth; whereas the Prophets of God lifted up their voyce like a trumpet, *Eſay* 58. 1. and ſpake diſtinctly when they propheſied.

Qu. How are true apparitions diſtinguiſhed from falſe?

How are true apparitions diſtinguiſhed from falſe.

Anſw. *Gerſhon* in his booke intituled, *De probatione ſpirituum*, of the triall of the ſpirits, ſaith, that no tranſfiguration is to be admitted, but where *Moſes* and *Elias* are preſent; where he alludes to the tranſfiguration of Chriſt upon the mount, where *Moſes* and *Elias* were preſent. When the diſciples ſaw Chriſt walking upon the ſea, they tooke him to be a ſpirit, *Matth.* 14.26. but when hee ſpake to them and ſaid, [*I am he*] then they were no more afraid: It is the word that diſtinguiſhes the true apparitions from the falſe.

Man is very ready to be deceived by theſe revelations. When the Lord ſpake to *Samuel*, and called him once, twiſe, he tooke it to be the voyce of *Eli*, and not of God, 1 *Sam.* 3.5. So 1 *King.* 13. the young Prophet was deceived by the old Prophet: What marvell is it then, if theſe impure ſpirits deceive? When Satan by his ſuggeſtions would have perſwaded *Auguſtine* to

ſeeke

Aug. lib. 2. confessionum de vera religione.

seeke some signe from God, because he saw many deluded that way by false apparitions; therefore he often warned us, that we should not trust such follies or delusions. And *Gerson* in his Booke *De probatione spirituum*, of the triall of spirits, tells how Satan upon a time appeared to a holy man in a most glorious manner, professing himselfe to be Christ, and because the man was a religious man, and worthy to be respected above manie others, therefore he appeared unto him; But what answered the old man unto him, I desire not to see my Saviour here in this desert, it shall suffice me to see him in the heavens, and he said, *Sit in alio sæculo, non in hoc, visio tua merces mea:* O Lord let thy sight be my reward in another life, and not in this.

SECT. 5.

What is Magicke, and who are Magitians.

A Magitian is he who useth midses which are onely proper to God, either in curing of diseases or working other strange effects.

These are magicians who usurpes any of Gods priviledges in curing or acting of their fates.

Things appropriate to God, are first to worke by his word onely: Secondly, to cure by number. Thirdly, by order. Fourthly, he workes sometimes onely by the situation of the body. Fiftly, he workes sometimes by figure and character; Gods sixt priviledge is to use one midse to cure all diseases. Gods seventh priviledge is to use naturall meanes, which notwithstanding hath no force in working of the miracle. Gods eight priviledge is when he useth one midse to produce contrary effects; so he useth artificiall midses, as the brasen serpent, *Pauls* girdle.

Gods first priviledge to cure by word.

First, God useth sometimes onely words, when hee restoreth

reſtoreth the ſicke to their health: as when he ſaid to the man ſicke of the palſie, *ariſe and take up thy bed, Iohn* 5.8. When the Magitian uſeth words onely to cure the ſicke, this is Magicke, uſurping that prerogative which onely belongs to the Lord.

Obiect. It may be ſaid, that Satan uſeth the words of the Scripture in curing of diſeaſes, as when one is troubled with the tooth-ach, they bring theſe words of Scripture, *a bone of him ſhall not be broken*?

Anſw. It is well ſaid by one, *in nomine domini ſit omne malum*; that is, they abuſe the name of God, when they are about their Magicke trickes: the Scripture uſeth theſe words to another ſenſe, and therefore it is but a wreaſting of the Scripture; *fraus dicitur fieri contra legem, vel ipſi legi*, Againſt the Law, when they doe a thing which is forbidden in the Law, and ſtudies not to hide the fact with any colour; but *fraus dicitur fieri legi*, when they doe a thing contrary to the meaning of the Law, and yet ſeemes not directly to doe againſt the Law; when Magitians uſe words of the Law, they uſe them to another ſenſe than the Spirit of God meanes, then *faciunt fraudem legi*.

Queſt. When the devill hath the chiefe hand in working theſe ſtrange things, what is the Magitians part in working here?

Anſw. The Magitian uſeth theſe ſignes which Satan and he had agreed upon, and this makes him guilty of that ſame fact with the devill. Two robbers lies in waite by the way for a mans life, the one gives the ſigne, and the other kills, they are both guiltie of murther here: So the Magitian uſeth the ſigne appointed by the devill, either to kill or to heale, and here both are guilty of the fact.

Queſt. If there be no force in words, what meanes that, *Pſal.* 58. 5. *the deafe Adder ſtoppes her eare, and*

hearkens not to the voyce of the enchanter? Here there may seeme to be some force in words to enchant?

Answ. Some saith that these words are spoken onely by way of apologue, as *Iudg.9. The trees spake and chose them a King*, which cannot be understood literally. So the serpent is said to stoppe her eare, but one thing is said here, another meant, that the craftie courtiers of *Saul* would not hearken to *Davids* good admonitions but stopped their eares; But the rule of *Quintilian* is true, that examples may be true or false, but all comparisons are taken from things which are true indeede, *Gen. 49. 27. Benjamin is like a Woolfe, who kills his prey in the morning, and in the evening parts the spoile:* If the woolfe used not to doe this, it were not a fit comparison: So if the Adder stopped not her eare, it were not a fit comparison.

All comparisons must be taken from things that are true, but not examples.

Quest. How doth the words then enchant the Serpent?

Answ. The Serpent by nature, so soone as she heares the enchanter stoppes her eare, as the chicken new hatched is afraid of the Kite. Satan in the meane time joynes himselfe with the second cause that hee benummes the serpent that she cannot sting: And this we may perceive also in the Lunatickes, whose braines are swelled up in the full Moone. Satan marking the second cause here, takes occasion to worke upon the braines of poore Lunatickes and makes them madde: so Satan concurres here with the second cause and benummes, the serpent so that she cannot sting; therefore the *Psalmist*, *Psal. 58. 6.* useth the same words which are set downe in the Law, *Deut. 18. 11. chobber chobbarim*; but when the serpent becomes old once *& fit regulus*, then he will not be enchanted.

חֹבֵר חֲבָרִים

Gods second privilege to worke by number.

The second priviledge properly onely to God is to worke his miracles by observing number, *2 King. 5. 10. Goe*

Goe and wash thy selfe seven times in Iordan, and thy flesh shall be made whole, 2 Kin. 18. 43. Eliah said to his servant, goe againe seven times; so Iosh. 6. 7. but upon the seventh day thou shalt compasse the walls of Iericho seven times. This number of seven could doe nothing of it selfe; but it was a meanes appointed by God to worke those miracles, when witches in their sorceries useth this number of seven, they usurpe that which is onely proper to God, therefore it is Magicke. Some calls this Magicke *Magiam geometricam*; such was the Magicke of *Balaam, Num, 23. 5.* when he caused seven altars to be built: so when the witch bids the sicke partie to dippe his shirt seven times in south running water, this is plaine witchcraft using that midse of number which is due onely to God. Physitians in curing of diseases which they call chronicke diseases, as in curing their *tertian* agues, or *quartan* agues, they observe number, as the third day, fourth day, but here there is a naturall cause; but when the Lord commanded *Gideon, Iudg. 6. 25.* to take the second yong bullocke of seaven yeares old and offer it, there was another reason that moved him, here hee respected not the bare number; Here he commands him to offer the bullocke of seven yeares old, because it was borne that same yeare that the *Madianites* began to oppresse the people of God.

Gods third priviledge to worke by order.

The third priviledge of God in working his miracles is by order, *Ioh. 5.* whosoever went downe first into the poole, after that the Angell had troubled the water, was whole and none other: If he had not gone downe first and kept this order, he had not beene healed; so witches in hurting or curing they observe order. A man is lying sicke in his bed, they use usually to take the sicknesse and lay upon him who comes first in at the doore, hee dies, and the sicke man is cured: this is witchcraft observing order which is onely proper to God.

Gods fourth priviledge to worke by situation of the body.

The fourth priviledge of God in working his miracles, is the situation of the body, 2 *King.* 13. 17. *Elisha* commanded *Ioaz King* of *Israel*, and said unto him, *open the window Eastward and shoot.* This situation of the body was a meanes appointed by God in working this miracle. *Daniel* when he was in Babylon, he opened his window and looked towards *Ierusalem* when hee prayed, but this was a part of the ceremoniall worship commanded under the Law; for the Iewes when they were in a strange countrey were bound alwayes to turne their faces towards the Temple when they prayed, 1 *King.* 8. And when they were in the temple they turned their faces alwayes to the West when they prayed, because the propitiatory was placed in the West end of the Temple contrary to the worship of the Heathen, who turned their faces alwayes to the East when they worshipped, *Ezech.* 8. 16. Here they respected not the situation of the body, but the manner of the worshipping, but God in working of this miracle would have the situation of the body observed as the situation onely. *Balaam* when he would curse the people of God, *Num.* 24. 19. turned his face towards the *Israelites*, and his hinder parts to the *Moabites*, and to the *Amonites*; therefore they are called *Bene Sheth*, that is, *filij natum*, because they were behind *Balaams* backe or posteriour parts.

Gods fift priviledge is to worke by figure or character.

The fift priviledge of God in working his miracles is by figure or character. When the Lord God appointed to destroy *Ierusalem*, these whom he minded to save in this destruction, he caused to marke them in their foreheads with this signe, *Ezech.* 9. 4. The signe of it selfe had no force, yet it pleased the Lord to use this signe for the preservation of his owne. The Magitians in their conjurations and exorcismes useth oftentimes characters and figures. Therefore the Scripture calls them *chartu-*

chartumim a charat insculpere, because they engraved their characters. *Elimas* the sorcerer, *Act.* 16. 8. In the Arabicke is called *Chartom*, because he used figures and circles in his conjurations, See *Dan.* 2. 2. So the *Teraphim* were made to the likenesse of a man, and engraven with divers characters and figures. Therefore *Aquila* translates them μορφώματα, when Magitians useth circles and figures in their conjurations, they usurpe one of Gods priviledges, and this is Magicke.

חרטום

Gods first priviledge to use one meanes to cure all diseases.

This is also one of the singular priviledges of God when he useth one meanes to cure all diseases, *Ioh.* 5. *Whosoever entred into the poole after the water was troubled by the Angel, he was cured of whatsoever disease he had:* This was Gods *panaceum* or πανχρηστον, to cure all diseases. When sorcerers and witches useth one remedie for all diseases, this is plaine magicke and an usurpation of the priviledge which is due onely to God.

Gods seventh priviledge when he useth meanes to cure, which hath no force in them.

Gods seaventh priviledge in working of miracles, is when hee used salt, spittle, meale, oyle, dust, these midses had no force in working these miracles, and they were not as the Schoolemen speakes, *media operantia sed deferentia*, and God did not here συνεργῶν but ἐνεργῶν, that is, he wrought by these meanes, but not in these meanes: When a Fisher is fishing he catches upon the hooke the crimpe fish; the crimpe fish transmits a benumdnesse, first, to the hooke, then to the line, then to the goad, and last it benumes the fishers arme, now because the line and the goad are not capable of benumdnesse; therefore they are but *media deferentia*. And these mides were of three sorts which the Lord used; first, he used some midses as seemed to have some naturall force in them, yet had none. Secondly, hee used midses which had no power in them, and seemed to have no power. And thirdly, he used midses which had a contrary power in them. First, he used midses which

Why God useth meanes which hath no power in them, nor seemes to have no power.

seemed to have a naturall power in them, yet had none at all, 2 *King.* 4. 34. *And he went up into the bed and stretched himselfe upon the child, and laied his mouth to his mouth, and his eyes to his eyes, so that the flesh of the child began to grow warme*; he did this, *non aliquo ritu sed affectus vehementia*; and so *Paul* fell upon *Eutichus*. Againe, he went up and downe the house, now this way, now that way, and went up the second time, and stretched himselfe upon the child, and the child neesed seven times. The heat of the Prophets bodie here might have seemed to have had some naturall cause to have made the childs flesh warme, and to have brought life to him againe; but there was no naturall cause here to helpe the child to live, but onely the power of God. So when the Lord commanded to lay a lumpe of figges to *Ezekias* his sore, *Esay* 38. Figges of themselves would matured the boyle: One would have thought that there were some naturall power in the midse here to produce this effect to make the boyle ripe, but there was no force at all in the midse here when it was applied to the sore, but the hand of the Lord did it onely.

Quest. Ye will say then, why used God these meanes if they had no force at all to produce the effect?

Answ. God used such meanes to obscure his power a little in working of the miracle, he cast a vaile over his miracle covering it as it were with nature, and by his example taught us, that we should not neglect the second causes and ordinary meanes. Therefore Christ having wrought the miracle of the loaves, he cõman led to gather up the broken meat, *Mark.* 8. 8. Secondly, the Lord used means which had no power at al to effectuate these miracles, neither seemed they to have any power in them, as the staffe of *Elisha*, 2 *King.* 4. 29. the girdle of *Paul*, and *Peters* shadow, *Act.* 15. 15. And the Lord used such meanes as these that his glory might appeare the more,

Why God useth meanes which hath no power in them, nor seemes to have no power.

more, and that we should no sticke too much to the second causes, as *Asa* did to the Physitians. Thirdly, God useth meanes sometimes which have a contrary effect, and these means he useth that his glorie might most appeare. And in these miracles the Hebrewes saith, that there was *miraculum in medio miraculi*, that is, there was a miracle within a miracle, 2 *King.* 2. To make the bitter waters sweet, was a miracle, but to make them sweet by salt, that was a miracle within a miracle; So *Num.* 17. *Aarons* rod brought forth first leaves, and then it blossomed, to bring forth leaves was a miracle, but then to blossome was a miracle within a miracle: for all stonefruites blossomes first, and then brings forth leaves. So to restore the sight to the blinde was a miracle, *Ioh.* 9. but to cure him by puting clay to his eyes, this was a miracle within a miracle. So 1 *King.* 18. 35. to send a fire from the heaven to burne the burnt offering was a miracle, but that the burnt offering should burne when water was powred upon it, and the ditch round about the altar powred full of water, then for the sacrifice to burne, that was a miracle within a miracle; when the sorcerer or witch useth such meanes in which there is no power to heale, this is Magicke, and an usurpation of Gods prerogative. Therefore the Hebrewes saith, *In quocunque est aliquid de medicina in eo nihil est de via Ammorreorum, Lev.* 18. 3. That there is no witchcraft where we see naturall reason or physicke to appeare; when witches useth meanes to cure, which hath no naturall helpe in them; this is magicke usurping one of Gods privileges.

Why God useth means which have a contrary power in them.

God useth sometime one meanes to produce contrarie effects; as the bitter waters made the guiltie womans bellie to rot and consume, but it made the honest woman to conceive, *Num.* 5. 28. When witches useth one meanes to produce contrary effects, it is the usurpation

God eight priviledge when he useth one meanes to procure contrary effects.

tion of Gods priviledge, and then it is witchcraft.

God useth artificiall meanes in curing of diseases,

God useth also artificiall meanes in curing of diseases, as the brasen Serpent, *Pauls* girdle; and here the Hebrewes saith, *Deus aufert noxam per eum qui noxam infert*; as the looking upon the brasen serpent cured these who were stung with serpents, *Num.* 31. 9. In naturall things it is the forme that workes more than the mater, in artificiall things it is the mater that workes more than the forme, but here neither the mater nor the forme workes. The Magitians useth sometimes artificiall meanes in working strange things; as *Giges* made himselfe invisible by his ring.

Signes are of foure sorts.

The Magitians also obserue signes. Signes are of foure sorts; first, there are divine signes; secondly, there are naturall signes; thirdly, superstitious signes, and fourthly diabolicall signes.

Divine signes.

First, divine signes *Ezech.* 37. 16. *Sonne of man take thee one sticke and write upon it for Iudah, and for the children of Israel his companions; Then take another sticke and write upon it for Ioseph the sticke of Ephraim, and they shall be one in thy hand.* Here the joyning of the two stickes in the Prophets hand, was a signe of the joyning of the tribes together. So when *Agabus* tooke his girdle and bound himselfe with it, it was a signe to *Paul* that he should be bound at Rome, *Act.* 21. 11.

Naturall signes.

Secondly, we may obserue signes naturall, and make use of them as the Physitians doth in a mans sickenesse; and the Iewes saith that there are sixe signes which are good to know when they are found in a sicke man; the first is *gnatush stermutatio*, neesing; the second is *Seignir*, *sudor*, swetting; the third is *Shilshul*, *sedes sive egestio*, when he hath the benefite of the stoole; the fourth is, *Keri pollutio nocturna gonorea*, the sheding of his seede; the fifth is *Shena somnus*, sleepe; the sixt is *chalom somnium*, a dreame. We may obserue these naturall signes.

עטש
זעת
שלשל
קרי
שנא
חלום

The

The third are ſuperſtitious ſignes, as if one meete a hare firſt in the morning, they take that for an evill ſigne, and people are much taken with theſe ſuperſtitious ſignes. Superſtitious ſignes.

The laſt are diabolicall ſignes; when *Zoroaſtes* was borne he preſently laught; they gathered by that, that he would prove afterward a great Magitian: this was a ſigne from the divill and not from God.

The devill uſeth ſundry diabolicall ſignes with his witches: They take a belt in their hand, and meaſure how many inches long the belt is; If ye name to them the name of the perſon who is ſicke, they will tell you preſently whether the perſon will live or die; if the perſon will die then the belt growes a great deale ſhorter by ſo many inches then it was before; but if the perſon be to live then it is a great deale longer then it was before; this is the common practiſe of witches. To breake off or to diſſolve this covenant with the devill is a very hard thing; *Simon Magus* deſired S. *Peter* to pray for him, but he could not pray for himſelfe, and unleſſe the ſtronger man come in, and bind Satan and diſpoſſeſſe him, he can never be diſpoſſeſſed, *Luke* 11. Diabolicall ſignes.

He that hath a deſire to come out of theſe ſnares of the divel, firſt he muſt know in what a dangerous eſtate he ſtands in, without repentance he cannot enter within the holy citie. Secondly, he muſt know, that upon repentance he may be received into the kingdome of God againe, as *Manaſſes*, 2 *King.* 21.6. and thoſe of *Epheſus*. *Act.* 19.19. And ſuch was *Cyprian*, who afterward proved a martyr; then they muſt confeſſe their ſinnes. *Act.* 19. and ſhew their deedes, and laſt burne their magicke bookes, although they were of never ſo great a price, it is not lawfull to keepe ſuch bookes but to burne them, *Act.* 19.20. We may read the bookes of Heretickes and keep them, but theſe books we may not keepe. How men muſt breake off this direct covenant with the devill.

Whether it is lawfull to remove the signe put by the devill or not?

A question may be moved here in breaking this direct covenant with the devill, whether it is lawfull to remove that signe which the devill hath put for the hurting of man or beast. Example, the devill bids take a toad, and put it under the threshold of such a mans doore, and when the man or any that belongs to him comes over that doore, then they shall die; Whether is it lawfull to remove the signe, or not, when we know it is put there. This question is disputed by the Casuists sundry wayes. Some holds that they may use the helpe of a witch to remove the signe. If it be lawfull for one (say they) to borrow money of an usurer if he be willing to lend it; and if it be lawfull to take an oath of him who sweares by his Idols, why may we not, say they, use the helpe of a witch to remove the signe?

Answ. There are great oddes betwixt these, because witchcraft is *intrinsece mala*, it is evill of it selfe; therefore wee must never have any medling with a witch, *Rom.* 1. They who doe such things are worthy of death, and not onely they who doe them, but also they who consent unto them; but when one takes an oath of him whom hee knowes will sweare by his Idoll onely, or to borrow money from him whom hee knowes is an usurer: these are not evill of themselves to take an oath and borrow money: and if they were well affected they would sweare religiously by the true God, and lend their money freely; so that these two are but evill as they abuse them, but are not evill in themselves as Magicke is.

Any Christian man may safely remove the signe which is put by the devill.

Object. To remove the signe which Satan hath placed, seemes to be an implicite calling upon the devill and a minding of him to performe his promise?

Answ. Hee that removes the signe calls not upon the devill here for his helpe, neither doth hee covenant with the devill that hee should cease to hurt, when hee removes the signe. If a traytor should make a covenant with the enemie, and confederate after this manner with him; when I hold up this signe, or put up these colours, then yee shall come and scale the walles; now if any good citizen should know this, and should remove the signe, hee would no wayes be thought to consent to their treacherous covenant, but rather to hate and dissolve it.

Object. Hee who removes the signe that the devill may hurt no more, medles he not here with the covenant which the devill made with the witch, which was this: so long as the signe lies here it shall have power to hurt, but when it is removed, it shall have no power at all to hurt?

Answ. Although hee that removes the signe should know that the covenant was thus made betwixt the devill and the witch, yet it would not follow that hee consented to this covenant, for he desires not the devill here to keepe his promise, when he removes the signe, neither enters he in a new covenant with the devill here, but by that means he breakes the covenant which the devill and the witch made, and takes away occasion to call upon the devill hereafter.

Object. But when hee removes the signe, and hopes that Satan shall not hurt hereafter, either he expects this event from a naturall cause, or from the will of man, or from God by a miracle; but he expects none of these wayes; therefore he lookes to have the event from the devill; and it is all one as if he should say to the devill; thou promisedst so soone as this signe was removed to cease to hurt any more, I remove the signe, therefore performe thou that which thou hast promised?

Answ. He who removes the signe expects not here

from the devill an positive effect, but onely an privitive when wee call upon God by faith to save us from the devill, then we know the devill hath no power to hurt us, we expect no positive effect here from him but only that he hurt us not; and the man when he removes the signe he expects nothing by reason of the covenant made betwixt the witch and the devill, but by breaking this signe he breaks the covenant betwixt Satan and the witch. Therefore when he expects that the devil should hurt no more, he doth not: as if he should say, performe thou that which thou promised, seeing I have plaid my part, but rather thus, I breake off the covenant which thou madest with the witch, and hath removed this signe which thou appointedst for hurt, therefore thou must hurt no more.

SECT. 6.

Of the indirect covenant with the devill.

What is the indirect covenant with the devill.

HEe makes the indirect covenant with the devil who useth fooliſh signes, or write, or words, trusting in them, although he hath not made a covenant directly with the devill: When the Idolaters offered cakes to the queene of heaven, they who offered the cakes made a direct covenant with the Idoll, but the little children who gathered the sticks, *Ier.* 7. 18. made but an indirect covenant with the Idoll. So the witnesses that stoned *Stephen*, *Act.* 7. directly killed him, but *Saul* who kept the cloathes of those who stoned him was indirectly guilty of his death; but as *Saul* became a most cruell wolfe and persecuted the Church, *Act.* 26. 10. So these who enters into the implicit or indirect covenant with the devill, may afterward easily enter into

into the direct covenant with him; he who enters into direct covenant with the devil takes his marke in his forehead; and hee who enters into the indirect covenant with him, takes but his marke in his hand. The Casuists of the Romane Church doth not condemne this indirect covenant altogether, for if any use these signes which they use of probable ignorance, they take this to be but a veniall sinne.

SECT. 7.

Of the diverse sorts of divination.

VVHen God forbiddes his Church to commit any sort of Idolatry, or to worship any creature, he forbids all creatures to be worshipped, either which are in heaven or in earth, or under the earth: In heaven, as the Sunne, the Moone, and the Starres; in earth, as men, beasts, foules; neither under the earth, in the waters. So the Lord forbids all sort of divination in the heaven, and this is ἀστρομαντεία, or Iudiciall Astrologie: So in the earth when men observe dreames, and this is called ὀνειρομαντεία; So when they observed the intrales of beasts, and this was called *extispitium*; so when they marked the flying of the foules, and this was called *Augurium*: So when hee gave his answers by lot, and this was called *Sortilegium*: And lastly when hee gave his answers by those who are under the earth by the dead, and this was called νεκρομαντεία; and sometimes he gave his answers by the skull of a dead man, and this was called κρανιομαντεία.

Iudiciall astrologie is forbidden.

The Scripture gives diverse names to these Astrologers and condemnes them: First they are called *Megnonenim*,

What names are given to these Iudiciall astrologues in the Scripture.

מְעוֹנְנִים

יִדְּעֹנִי

אוֹב

חַחֹזֵי כוֹכָבִים

מֹדִיעִים לַחֳדָשִׁים

אַשְׁפָּנַיָּא

gnonenim, *Mic.* 5.1. *agnanan*, which signifieth a cloud, because they give their answers under pretext of the clouds. Secondly, this Iudiciall astrologie is called *haiidgnoni*, *Lev.* 20.27. and the 70. translate him ἐγγαστρίμυθος, and he is joyned with *obh*, which signifieth *ventriloquium*, him or her who gave their answer out of the bellie; and he is joyned often with the Pithonisse, and with the Magitian, therefore they called this judiciall Astrologie *clavim magiæ*, the key that openeth the way to all Magick. Thirdly, they are called *hachozim bakokebhim*, *intuentes stellas*, beholders of the starres, *Esay* 47. 13. *chaza* signifieth not onely to see, but also to foretell things contingent; and therefore the Prophets were called *chozim videntes*, 1 *Sam.* 9. 9. Fourthly they were called *modignim lachodashim* monethly prognosticators, *Esay* 47.13. they made their predictions by the moneths. They reduced all things which they had to doe to severall monethes, observing their *Epimerides*, and so *Haman* cast his lot to fall in the twelfe moneth in the thirteenth day of the moneth for the destruction of the Iewes, *Esth.* 9. 1. And they tooke nothing in hand before they observed those monethly prognostications. These the Chaldees called *Astagnine*, and these were they who said this day is an unluckie day to undergoe any businesse, and this day is a good day; so they said, we will not take a businesse in hand, but in the first day of the moneth, or the Kalends. Fiftly, they are called *Asaphim*, *Dan.* 2. 2. and they were so called because in the twilight they marked the heavens most, *Nasaph* signifies the twilight.

Iudiciall astrologie came first from Idolatrie.

This Iudiciall *Astrologie* came first from Idolatrie, for Idolaters worshiping the Sun, the Moone and the Starres, as gods, they ascribed more to them then naturall influx, that by them things contingent might be foretold. The religion of the Babylonians was no other thing

thing then the science of the Chaldeans; and they gave the selfesame names to the starres which they gave to their gods. The Babylonian priests in their sacrifices, said these same things of their Gods, which the astrologer said of the starres: When the Priests were asked who had stolen the oxe, they said it was *Mercurie* that had stolen him; and the Astrologue said that he was born under *Mercurie* who had stolne the oxe. Therefore *Ier.* 10. 2. the Idolater and the Astrologue are joyned together; *Learne not the way of the heathen, and be not afraid of the signes of heaven*; here he puts the way of the heathen, their Idolatry with the feare of the starres.

Vide vale sium, pag. 211

As this Iudiciall astrologie came from Idolatry; so it was inlarged much afterward by the Chaldeans, therefore a Chaldean is put for a Genethliacke, *Dan.* 2. 10. He sent for the Chaldeans, that is, the Genethliackes, as an Arabian is put for a theefe, *Ier.* 3. 2. *Thou lay like a Arabian by the way*, that is, like a theefe; as a Cananite is put for a merchant, or one that tradeth, *Hos.* 12. 7. and the Iewes learned much of their Iudiciall Astrologie from the Chaldeans, *Judg.* 5. the Starres fight against *Sisera*. They say that these Starres were unluckie Starres to him. And that the Astrologues foresaw his ruine in the Starres and forbade him to goe out to battell that day; but the Lord they say hardened his heart and drew him to the river *Kison*, where he was killed. And lastly, the wicked Mahumitans have much more enlarged this Iudiciall astrologie.

Who enlarged this Iudiciall astrologie.

Vide Michol in radice Maschah.

This deviliſh art is first injurious to God, for it takes away Gods providence and ties all things to a fatall necessitie. Secondly, it ascribes to the starres the foretelling of things contingent by them which is onely proper to God, *Esay* 41. 23. for when there concurres a number of causes about one effect, which are not subordinate to ascribe the effect to any one of these causes more

This Iudiciall astrologi is first injurious to God.

more than to any of the other, it is to aſcribe a contingent effect to a cauſe which it cannot be aſcribed to, for when there is no dependance betwixt the effect and the cauſe, then it is meere contingencie; & God only knows ſuch things which are contingent: a child is born at ſuch an houre under ſuch a conſtelation, therfore ſuch & ſuch things will befal him, to aſcribe theſe effects to his birth becauſe he was borne under ſuch a planet, that is follie, for there is no dependence here betwixt the effect and the cauſe: And here they had neede to looke to a nearer cauſe than to his birth, as to the conſtitution of the parents who begat the child, and to the nurſe who nouriſhed him, and to his foode, and they had neede more to looke to the time of his conception than to the time of his birth; for the ſtarres workes more in the time of the conception of the child, and when he is in his mothers bellie, than in his birth.

Obj. But they will ſay when they find the houre of the birth, they can eaſily know the time of the conception.

Anſw. Are all that are conceived at the ſame moment borne at the ſame time? I hope they will not ſay ſo, for ſome are borne in the ſeventh moneth, & ſome in the tenth month; therfore this their obſervation wil not hold: And let them looke rather to his education, both by nature and by grace, than to the ſtarres; for theſe will change him more than *Mercurie* or *Venus*.

This Iudiciall aſtrologie aſcribes the alterations and changes of religion to the ſtarres.

They make the ſtarres in their conjunctions to be the cauſes of mens actions, both naturall and morall. And they goe further, that they are theſe which produces alterations in religion. They ſay when *Iupiter* is joyned with diverſe planets he produces diverſe religions; when he was joyned with *Saturne*, that conjunction bred the Iewiſh religion, & when he was joyned with *Mars*, then he bred the Chaldeans religion, & when he was joyned with the Sun that bred the Egyptian religion, and when he

he was joyned with *Venus* that brought on the Mahumets religion, and when he was joyned with *Mercurie* that bred the Chriſtian Religion; and when hee was joyned with the Moone, that bred the Antichriſts religion. But it is ſtrange to ſee how theſe men aſcribes more to the climates in the heavens and to the ſtarres then they doe to the ground wherein they live, or to the aire whereinthey breath, or to the foode whereby they were nouriſhed: And if we ſhould demand of theſe men what is the reaſon that it hath fallen out that in theſe countries where *Venus*, *Mercurie*, and *Saturne* were of old worſhipped the ſignes remaining the ſame ſtill, yet it hath fallen out that their gods hath beene expelled, and caſt out of theſe nations againe, although the ſignes remaine: So we may demand of them what is the reaſon although the Iewes be baniſhed, wandering through the world, and changing ſo many climates, yet never altered their religion; and what is the reaſon that the Mahumets religion is profeſſed now, where the Chriſtian was profeſſed of old; and wee ſee ſundrie religions profeſſed in one place under the ſame conjunction; therefore this conjunction of Iupiter with the Sunne, or any other ſtarre cannot produce this effect of religion. Thirdly, if religion depend upon the vertue of the ſtarres, when the vertue in that conjunction ceaſeth, whether will the religion ceaſe or not, or ceaſeth ſoone after, as the light ceaſeth when the Sunne is gone from us; who [redacted]ce commeth it then that the Heatheniſh religion, and the Iewiſh religion hath endured ſo long, when as none of the aſtrologues can ſay, that the conjunction of the ſtarres, or the vertue of that conjunction hath indured ſo long, and what conjunction can they ſhew when the Chriſtian Religion aroſe to produce ſuch an effect, or what conjunction made this, when the Mahumetan religion aroſe. And we ſee contrary religions

Vide Euſeb. lib. 6. c. 18. præparatione evangelica.

gions professed where there is but little difference of place.

This iudiciall astrologie is iniurious to man.

As this Iudiciall astrologie dishonours God, so it is injurious to man, for it takes away from him, liberty of will in civill things, which he hath by nature, and in religious matters, which he hath by grace, and brings him within the compasse of such a necessity. *Quando astra non necessitant, sed inclinant*; They bring no fatall necessity with them, but inclines onely a little. The starres they have their influxes, into the bodies of men: therefore they are called *Mazalim* by the Hebrewes, a *Nazal. influere.* 2 *King.* 23. And the Rabbines call them *Mesharim*, a *Sharat ministrare*, and therefore they serve somewhat to foretell mans inclination, and manners, for they commonly follow the temperature of the body. But simply to foretell by the starres, what manner of men they will be, that cannot be foretold by the starres *Sapiens dominabitur astris*: As to say, such a woman will be an whoore because she was borne under such a constellation. But onely thus much they might say, her inclination would have led her to have beene such a woman, but good education, good company, and most of all grace, may restraine her from that sinne. So this Iudiciall astrologie, brings men under a continuall feare. As the Lord threatned, *Isa.* 66. 4. because when the Lord called upon them they would not answer him. Therefore hee would choose their delusions, and bring their feares upon them.

מזלות
נזל
משרתים
שרת

What use we may make of the starres.

The Lord when he made the Sunne, the Moone, and the Starres he made them for signes, and for seasons, we may observe times by them. It is the commendation of *Issachar*, 1 *Chro.* 12. 32. that he could marke the times So we may observe the starres to be signes of spirituall events. As sometimes of Gods anger in the comets, for although they have a naturall cause in them, yet some-

sometimes they signify great changes to happen in the Common-wealth, as warre, famine, and other Iudgements. Christ foretold that before his last comming there should be signes, in the sunne, the moone, and the starres, which should be most fearefull signes to the wicked, as they should be comfortable to the children of God, but wee can never tell things contingent by them.

This iudiciall astrology wrongs other sciences.

This Iudiciall astrology is injurious to other sciences. Let us consider what is ἀτεχνία, ἔντεχνία and κακοτεχνία. Ατεχνία is such a sort of art, or science, which is foolish and altogether vaine to leane to, as physiognomy and palmistry, Εντεχνία is a liberall science or art, which is profitable to man. And κακοτεχνία is that which is hurtfull to a man. As Iudiciall Astrology, and Magicke.

A difference betwixt divine Magicke, the Magicke of the Mathematician, the physicall Magicke, and the diabolicall Magicke.

We are to put a difference betwixt, *Magiam divinam*, *Magiam mathematicam*, *Magiam Physicam*, & *Magiam dæmoniacam*, divine Magicke, was that which the Magitians of the East learned from the Scriptures. As from *Balaam* his prophesie of the starre, *Num.* 24. 17. and was confirmed to them by the Mathematickes, observing the course of that starre, and here the Lord takes them in their owne trade because they studied the Mathematickes. And this starre, they called his starre, *Mat.* 2. 2. This was *Salutare sidus*, for other comets pretended some unlucky thing, but this starre led them to Christ. This knowledge of the starres was lawfull, the Arabickes, call such an astrologue *Cathin*, which comes from *Cohen*, *Sacerdos*, and the Egyptian Priests, who might study no other arts, yet were permitted to study this sort of Astrology.

Mathematical Magicke.

The second sort of Magicke was *Magia Mathematica*, which considers the diverse aspects and properties of the stars and this is a lawfull knowledge.

Physicall Magicke.

Diabolicall Magicke.

All profitable sciences furthers a man to the knowledge of God, but this drawes a man from God.

The third sort is *Magia Physica*, or *ars medendi*, and this is lawfull.

The last is, *Magia dæmoniaca, sive diabolica*, to foretell the events of things contingent by the stars, and this is altogether unlawfull.

All profitable sciences furthers a man to the knowledge of God, but this drawes a man from God. The Mathematickes prepares the minde (by abstracting of things,) and makes a way for the minde, to consider things, more separate from the materiall, and grosse bodies. And *Moses* was bred in this sort of science, *Act. 7. When he was learned in all the sciences of Egypt.* Secondly, Physicke elevates the minde further. As when *Salomon* wrote of trees and plants, he was led here to the consideration of Gods power, and wisdome by them. Thirdly, *Metaphysica magis elevat*, Metaphisick lifts the minde higher to God; *Sed non nectit postremo fini*, It tyes not the minde to the last end, it considers God as *Ens and affectiones entis are vnum verum & bonum*. This is all that Metaphysicke considereth, but this is nothing, untill the soule ascend higher. By divinity, it is led to the highest degree to know God. *vnum per vnionem, & vnum per vnitatem*, one by unity to know the Father, Sonne, and Holy Ghost, one in essence; and one by union, to know Christ, God, and Man, to be one person, to know him *Ithiel* and *Veall*, This knowledge of God tyes the soule to the last end, to God himselfe, for all the knowledge which *Agur* had, before he came to this knowledge, he confessed that he was more brutish then any man, and had not the understanding of a man, he had neither learned wisedome, nor had the knowledge of the Holy. That is, of salvation, and life eternall, which onely the holy attaines unto: This knowledge elevates the minde to the last end, then how brutish is that knowledge, that drawes away

away the minde from the last end.

This science is subordinate to no other science, for all subordination is either *directa subordinatio*, or else *subordinatio ratione finis*: *Directa subordinatio*, is this, when one borrowes all from the superiour science, as the Apothecary doth from the Physitian, for hee must know of the Physitian, what hot things and what cold, what drammes, and what scruples, he must put in the physicke which he is to give unto the patient. The second subordination, or indirect subordination, is this which is subordinate onely in respect of the end. Example, a Cooke is not directly subordinate to the doctor of Physicke, therefore hee askes not of the doctour, what herbes hee should put into a broath, because hee is not directly subordinate to the doctour, but aske him the end why hee makes the broath, hee will answer for the safety of man, here he is subordinate to the doctour in regard of the end, for the doctour gives Physicke for the safety of the man, and so doth the Cooke, who makes the broath. This devillish art is not subordinate, *ratione finis*, for the supreame and last science, Divinity serves for the good of man, to lead him to his last end, and to save him, but this science is not subordinate, to this supreame and last end, but it leades a man to his destruction and damnation.

This Astrology borrowes from other sciences and hath nothing of its owne. *Vt formai ostentiones suas*: that is, as he makes his houses in the heavens, he is directly subordinate to the Mathematitian here, and borrowes his principles from him: as he foretels naturall things, he is subordinate to physicke. But when he foretels contingent things (which he ascribes as proper to himselfe,) then he is subordinate to the devill. The Persian Priests were called *Chabharim astrologi prognostiti*

stici from *Chabhar. Isa.47.5.*

There is no science into this devilliſh art, for all ſciences are reſolved into principles knowne by themſelves, or demonſtrate into ſome other ſcience or knowne by experience, or revealed by the firſt Verity. But none of theſe are found, in judiciall aſtrologie, therefore it cannot be a ſcience, that theſe principles are not knowne by themſelves, or demonſtrate in ſome ſuperior ſcience theſe two they will grant, but ſome will perhaps ſay this skill was revealed by an Angel to *Adam*, or to *Enoch*, but who told them this, or out of what Scripture have they learned it. It reſts then that they ſay they know this onely by experience, The Chaldees that they might perſwade this their art to the Greekes, and to the Romans, ſaid that they had experience of theſe things; for ſo many hundred thouſand yeares (as *Cicero* teſtifies in his booke, *de divinatione*.) And ſo they ſaid truely, for there is need of many more yeares then theſe for to obſerve the figures, ſituations and oppoſitions, of every one of theſe in particular, before the heavens ſhall be turned about to the ſame point againe. And all the particular events, which they would demonſtrate, by them ſhal never fall out, although the heavens ſhould be in a perpetuall motion for ever.

Queſt. How could *Daniel*, be made Maſter of the Magicians, Aſtrologers, Chaldeans, and Soothſayers, *Dan.* 5.11. ſeeing theſe were damnable arts?

Anſw. Daniel, was ſet over theſe as they were *genethliacorum*, Aſtrologers, foretelling naturall things, and not as they were Soothſayers, foretelling things contingent, but theſe curious and damnable arts, no doubt he condemned altogether, as unlawfull.

These iudiciall aſtrologers were excommunicate out of the Church and baniſhed out of the commonwealth.

For this damnable art *Aquila* (who tranſlated the Bible,) was excommunicate, and caſt out of the Church. It hath beene condemned by the decrees of Emperours.

ours. As *Cornelius Tacitus* witneſſeth, *lib.* 17. they baniſhed them out of *Italy*.

SECT. 8.

Of divination of things on Earth, and firſt of dreames.

THere are foure ſorts of dreames. The firſt is a naturall or a Phyſicall dreame. The ſecond is a morall dreame. The third is ὀνειρον, a dreame ſent from God. The fourth is δαιμονιόνειρον, a devilliſh dreame.

What is a naturall dreame.

A naturall dreame is that which ariſeth from a naturall cauſe, as theſe who dreame that they are eating ſweete things, they may gather by this that they are ſubject to Pituit or fleame. Thoſe againe who dreame of fire, chollor abounds moſt in them. And thoſe who dreame of darkeneſſe, melancholy abounds moſt in them, and their dreames are ſometimes *præſagientia*, foretelling things to come, as *Galen* in his prognoſtickes, tels that a man dreamed that his thigh was broken, and was turned into a ſtone, and ſhortly afterward he was taken with a dead palſy. So he tels of another who dreamed that he was wallowing in a ceſterne of blood. He gathered that this man abounded in blood. But if a Phyſition leaning to ſuch prognoſtickes, ſhould open a veine, and let blood, hee ſhould be holden for an raſh and unskilfull Phyſition, for hee ſhould uſe ſuch cures, not by dreames, but by the ſymtome of the diſeaſe.

What is a morall dreame *Gregorie Niſſen de opificio hominis.*

The ſecond ſort of dreames are morall dreames which ariſeth from the multitude of cares and buſineſſes, *Eccleſ.* 5.3. and *Gregorie Niſſen* hath a fit compariſon

ſon

son to expresse the nature of these dreames, like as hee that plaieth upon an instrument after that he ceaseth to play, yet the strings trembleth for a while: So our actions in the day time leaves some motions behind them when we are a sleepe.

When we dreame often of one and the selfesame thing, wee may know by it what is our predominate sin.

These sort of dreames wee are to make little use of them, for in the multitude of dreames are diverse vanities, *Eccles.* 5. 7. but if wee often dreame of one thing, wee may gather by this what is our predominant sinne, for that sinne recurres oftenest unto us which wee are most given to, and shewes it selfe more in our sleepe than when wee are awake, for when we are awake our reason watches more over our corruption, and restraineth it that it burst not forth; and this *Plutarch* illustrates by a fit comparison: A Schoolemaster as long as he is present with his schollers, then they seeme to keepe good order, but if he withdraw himselfe a little, to trie how they will carrie themselves, then they beginne to play the wagges; So when reason watches our passions they seeme to be more setled and quiet, but if reason withdraw her selfe a little as she doth in our sleepe, then our passions beginnes to be more unruly.

What is a divine dreame.

בעל חלמות

The third sort of dreames are divine dreames, and these comes onely from the Lord; *Ioseph* by his brethren is called *bagnal hachalmoth*, *Gen.* 37. 19. which some interprets, *Dominus somniorum*, the Lord of dreames, but they interpret not rightly this Hebraisme, as though *Ioseph* were Lord of dreames, for God himselfe is onely Lord of dreames, therefore *dominus somniorum* here, is a man who dreames often, or *inventus* as the 70. interprets it.

God is onely Lord of dreames.

A difference of Gods revelation by dreames and by vision.

There is a difference when God reveales himselfe to men in a dreame, when he spake to them in a vision, and when he spake to them in prophecie, when he revealed himselfe to them in a dreame, he revealed himselfe to their

their phantasie, when he revealed himselfe to them in a vision, he revealed himselfe to their sight, and then prophesie was more intellectuall.

Sometimes God revealeth himselfe to the phantasie, but not to the understanding, to his children he revealeth himselfe in both.

When he revealed himselfe to their phantasie and not to their understanding, that was an imperfect sort of revelation; so he revealed himselfe to *Pharaoh*, he saw the vision in his dreame, but he understood it not; but when he revealed himselfe to his children, he revealed himselfe both to their phantasie and to their understanding, and he makes them to understand their dreame, *Iob* 33. 15. In a dreame in a vision in the night when a deepe sleepe falleth upon men, in a slumbering upon the bed, then he openeth the eares of men and sealeth their instruction. So likewise he revealeth himself in vision to their sight, but this vision came sometime to the sight onely, but not the understanding: So *Balthasar* when he was awake saw a hand writing upon the wall before him, but he understood not what it meant; but *Ieremie* when he saw the vision of the seething pot, and the mouth of it towards the North, *Ier.* 1. 13. he understood the meaning of the vision, that the armie of the King of Babel should come against the citie of Ierusalem and burne it: So when *Peter* saw a sheete let downe from heaven with cleane and uncleane beasts in it; the Lord revealed the meaning of the dreame to him.

The highest degree of revelation was to their understanding.

Thirdly, when God revealed himselfe to the understanding of the Prophets, it was more intellectuall, and the most perfect sort of prophecie; and as vision was a more perfect sort of revelation than dreames [*Ioel* 2. 28. *Your young men shall see visions, and your old men shall dreame dreames*] so this intellectuall prophesie is a higher degree than vision, when God speakes to our eare by his Word in this life, and by his Sacraments to our senses; this is not the perfectest sort of revelation, but that is reserved to us in the heavens which

shall be more intellectuall and divine.

As these divine dreames was from the Lord, so the interpretation of these dreames was from the Lord, *Dan.*2.28. and some of them were harder to be interpreted than others, and were like *anigmata* or ridles which had neede of much unfolding.

Divine dreames were either allegoricall or theorematicall.

The divine dreames sometimes they were *allegorica*, and sometimes they were *theorematica*; these were called allegorical dreames, which were not to be interpreted literally, but had some mysticall signification in them, as *Pharaoh* his dreame, and *Ioseph* his dreame; and *Philo* holds that *Abraham* was the first who expounded these allegoricall dreames.

Theorematicall dreames were these when things fall out plainely without any allegorie, as they were foretold in the dreame, as when *Ioseph* was bidden in a dreame to flie to Egypt.

Sometime the dreame was from the Lord, but not the exposition of the dreame, as when *Ioseph* dreamed that his brethrens sheaves fell downe and worshipped his; so when hee dreamed that the Sunne, the Moone and the Starres bowed downe unto him, wee must not think that *Ioseph* had the interpretation of these dreames (as he had of the Butlers and Bakers) but when he was exalted in Egypt and saw the event, then he remembered the dreame.

Secondly, sometimes the Lord revealed the dreame to one, and the exposition of the dreame to another; as the dreame was revealed to *Pharaoh*, and the interpretation of it to *Ioseph*; so he revealed the dreame to the Midianite, and the interpretation of it to his fellow, *Iudg.*7.13.14. And this interpretation of the dreame is called, *vers.*15. *fractura somnii*, the breaking of the dreame, a speech borrowed from the breaking of a nut, for unlesse the shell be broken, we cannot come to the kernell

שִׁבְרוֹ

kernell; so unlesse the dreame be interpreted, wee cannot understand it: But *Daniel* exceeded all in dreames, and in the interpretation of dreames, therfore *Ezechiel* calls him wise *Daniel*, *Ezec.*28.3. who told *Nebu chadnezar* both his dreame (when he forgot it) and the interpretation of it. It was a great skill in *Apelles* when they were enquiring for a malefactor who was fugitive and could not know him, *Apelles* having seene him once before drew him so vively, although he had no examplar before him, that so soone as they saw the picture they found out the malefactor; but for *Daniel* to finde out this dreame which he never dreamed of before, nor thought of, this was the Spirit of the most high God who taught him.

Dreames without the interpretation to no use.

Quest. It is said, 1 *King.*3.6. that the Lord appeared to *Salomon* in a dreame, and said unto him, *Aske of me and I shall give thee*: How could *Salomon* aske any thing of God in his sleepe, or pray to him, seeing *oratio est actus humanus cuius principium est ratio libera*, prayer is an action of man which hath the beginning from reason and not from phansie, for it is the Spirit of God who moves our reasonable facultie to call upon him, and not our phansie?

How the Lord bade *Salomon* aske any thing when he was dreaming.

Answ. Some answer that it was before his sleepe when hee was offering sacrifices that then he sought this, and that, after that hee awoke againe, he begged for this wisedome. Others answer, that he verily prayed in his sleepe, because of the earnest desire that hee had for wisedome, made him to thinke of it in his sleepe; and it was *actus rationis ratione causæ. Tom.*2.2. *qu.*95.*art.*6.

Quest. What was the reason that the Lord revealed himselfe in dreames to heathen Kings and Princes, as to *Pharaoh*, and to *Nebuchadnezar*?

Answ. There may be three reasons given of this;

first, for his owne glory, hee did this to ſhew that his providence did reach as well to the higheſt as to the loweſt, not onely in the Church but alſo without the Church. And this was the reaſon why he ſent his Prophets ſometimes even to the heathen, as *Ezechiel* to Babylon, and *Ionah* to Nineveh, and all to ſhew them that all their good came from him if they feared him, but if they did not, then they ſhould feele his puniſhing hand. Secondly, the Lord did this both for their temporall and eternall good; for the Lord delights in the converſion of ſinners; wherefore hee doth not onely make his Sunne to ſhine upon the good and upon the bad, and calls them that waye yes to repentance, but oftentimes by his word and by dreames, and his other benefites he invited them to repentance. And thirdly, he revealed himſelfe thus to the heathen for the good of his Church, *Pſal.* 105.14. *He reproved kings for their ſake.* And thus he revealed himſelfe in a dreame to *Pharaoh* and to *Nebuchadnezer* for the Churches good. So *Dan.* 2.30. *But as for me this ſecret is not revealed to me for any wiſedome that I have more than any living, but for their ſake that ſhall make the interpretation knowne to the King*; that is, both for the Iewes and the whole Churches cauſe, who by their prayers obtained from the Lord to me the interpretation of this dreame; ſo that the dreame and the interpretation of the dreame were both given for the Churches cauſe. So he reveaſed himſelfe to *Pilats* wife in a dreame for Chriſts cauſe. So the Lord ſent a Prophet to wicked *Ahab*, promiſing him victory againſt the Aramites for the comfort of his Church: So *Eliſha* prophecied to *Iehoram* for *Ioſaphats* ſake, 2 *King.* 3.14.

Whether *Pilates* Wife her dream was a divine dreame or not?

Queſt. What are we to Iudge of this dreame of *Pilates* wife?

Anſw. This dreame came from the Lord to admoniſh

niſh her and her husband *Pilate*. Some dreames are from the ſpirit of God, but not with the ſpirit of ſanctification, as *Pharaoh* his dreame, and the dreame of *Pilates* Wife. Secondly, ſome dreames are both from the ſpirit, and with the ſpirit; as *Ioſephs* dreame. Thirdly, ſome dreames are with the ſpirit, but not from the ſpirit; As a common dreame of the child of God, comes not from the ſpirit of God, but from the complection of his body or from the multitude of buſineſſes, and yet it may be with the ſpirit of ſanctification. Fourthly, ſome dreames are neither from the ſpirit of God, nor with the ſpirit of God, as diabolicall dreames.

How ſhall we know whether our dreames be of God or not?

Queſt. How ſhall we know whether our dreames be from the Lord or not?

Anſw. We muſt not take them to be from God, becauſe we have often dreamed them. Secondly, we muſt not try them by the event, becauſe they fall out as we have dreamed. For God often tryeth us this wayes *Deut.* 13. Neither muſt we take them to be from God, becauſe the mind is more ſetled after the dreame, then before. For Satan can transforme himſelfe into an angell of light. But the dreames which are from God, have ſome markes to diſcerne them, if ſo be that they are from him, for there is ſome internall inſtinct, whereby men are ſtirred up to enquire what theſe dreames meane; as *Pharaoh* did; and it is the part of the children of God, to pray earneſtly to the Lord, to reveale to them, thoſe things which hath beene ſhowne to them in a dreame, for God openeth the eares of men in a dreame, and ſealeth their inſtruction, that hee might withdraw man from his purpoſe, and hide pride from man, *Iob* 33.15. God giveth warning to his children, ſomtimes of thoſe things which are to befal them. Such was that dreame, which *Theodoſius* dreamed, that the Biſhop ſet a Crowne upon his head; when as he never

Theodoret. eccleſiaſtica hiſtoria. lib. 5. cap. 6.

thought of that buſineſſe before. So that dreame of *Policarp*, who dreamed that the pillow under his head was burning, which foretold him of his martyrdome.

Of devilliſh dreames.

The fourth ſort of dreames are devilliſh dreames, when Satan moves men to ſuperſtitious and falſe things, *Ier.* 23.25. I heare what thoſe prophets ſayes, who propheſie in my name, falſe things; ſaying, they have dreamed a dream, *Ier.* 29.8. *For thus ſaith the Lord of hoſts, the God of Iſrael, Let not your Prophets, nor your Diviners that be in the midſt of you, deceive you; neither hearken to your dreames, which ye cauſe to be dreamed.* Such a deceiver was *Semaiah* the *Nehelamite*, or dreamer, *Ier.* 29.32.

Homer. odyſſ. 19.

The Poets fained that there were two gates, by the which dreames went. The one was *cornea*, and the other *Eburnea via*. The one of horne, and the other of Ivory gate. The true dreames went by the gate of horne. And the falſe dreames by the Ivory gate. And they ſay more dreames paſſeth by the Ivory gate, then by the horne gate. And therefore they ſhould for the moſt part not be regarded.

Whether all impure dreames be from the devill or not.

Queſt. Whether may all impure dreames, be called diabolicall dreames, or not?

Anſw. in this ſenſe they may be called diabolicall dreames, becauſe they come from the devill, but they come not all immediately from the devill, for out of the heart of man, comes murthers, and adulteries, *Mat.* 15.19. There are ſome thoughts *immiſſæ*, and there are thoughts *emiſſæ*, theſe which are caſt in, into the heart, come immediatly from the devill, but thoſe that come out of the heart, come but mediately from the devill. And *Bernard* ſayes well, *Eſt morſus mentis, & morſus ſerpentis, & eſt malum innatum eque ac ſeminatum, & eſt partus cordis preter ſeminarium hoſtis.* That is, we are bitten with the corruption of our owne heart within, as well as we are bitten with the biting of the ſerpent

ſerpent without. And wee have inbred evill into us, as well as that which is ſowen into us. When Satan put it in the heart of *Iudas*, to betray Chriſt, This was *tentatio immiſſa*, a tentation caſt in by the devill. So when the devill moved *David* to number the people, this is *immiſſa tentatio*, a tentation caſt into his mind. 2 *Sam.* 21.1. So when he filled the heart of *Ananias*, *Act.* 3. But when Chriſt ſaid to *Peter*, goe behinde me Satan. This tentation of *Peter*, came out of his heart, and was not caſt in into his heart. So impure dreames for the moſt part come out of the corruption of the heart, and are not put in into the heart.

We had need to pray to God, to pardon us the impurity of our dreames.

Our dreames for the moſt part are uncleane dreames, therefore we had need to pray to God to pardon them. And to pray as the Iew did, Heale them O Lord, heale them, as thou did ſt the waters of *Marah*, by the hand of *Moſes*; and the waters of *Iericho*, by the hand of *Eliſha*. And as thou healedſt *Miriam* from her Leproſy, and *Naaman* from his Leproſie.

Arba turim. lib. orach chaiic cephillah. 130.

When we are going to reſt then we ſhould eſpecially begge the Lord to ſave us and to guard us.

Seeing the devill is ſo malicious and ſo crafty, that he labours to tempt us in our dreames, when we are a ſleepe. Our greateſt care ſhould be when we goe to ſleepe, to begge of God, that he would keepe us under the protection of his wings. And to ſend his Angels to protect us againſt all the aſſaults of the devill, *Philip.* 4. 7. The peace of God which paſſeth all underſtanding, keepe your hearts, φρουρήσαι a ſpeech borrowed from Kings, who being guarded by their guard, are ſafe from the aſſaults of their enemies, So we being guarded by the protection of the Angels, are ſafe from the tentations of the devill. *Alexander* was asked upon a time how it came that he ſleeped ſo ſoundly, the enemie being hard by. Hee anſwered becauſe *Antipater* waketh. *He who keepes Iſrael neither ſleepes nor ſlumbers.* *Pſal.* 141.4. Therefore we may lye downe ſafely, neither

ther can Satan hurt us at all. We have alſo *gnirim*, the watchfull Angels. *Dan.* 4. 10. Pitching their tents about us, and we may be more ſecure then *Salomon* was, who when hee went to bed, had 70. valient men to watch him, *Cant.* 2. 8.

How we ſhould know thoſe dreames which are from the devill.

Queſt. How ſhall we know dreames to be from the devill?

Anſw. If they be contrary to the word of God, then they are from the devill. Such was *Semajah* his dreame contrary to *Ieremies* prophecy, *Ier.* 29. 32. So if they move men to filthineſſe, or uncleaneneſſe, they are uncleane dreames, ſo if their dreames be one contrary to another, ye may know they are from the devil. *Catarina Senenſis* ſaid, that in her ſleepe it was revealed unto her, that the Virgin *Mary*, was conceived in originall ſinne. But *Brigitta* ſaid, that it was revealed to her in her ſleepe, that ſhe was not conceived in originall ſin. This contradiction ſhewes that theſe dreames was from the devill.

Petrus Laiſerius lib. 4. de ſpectris.

In libro de probatione ſpirituum.

It is a good obſervation of *Gerſhon*, that men the elder that they grow, they are the more ſubject to dreames; ſo ſayes he, when the world is now fallen into the doting, and old age, they are the more given to follow dreames and falſe illuſions then they were before.

Two ſorts of trances, divine and diabolicall.

Extaſis or a trance, was a higher degree of revelation then a dreame, and there were two ſorts of them, firſt, a divine trance, or *extaſis*, ſecondly, a diabolicall.

A divine trance.

A divine trance was this, when as the Servants of God were taken up in ſpirit, ſeparate as it were from the body, and out of the body, that they might ſee ſome heavenly myſteries, revealed unto them, as St. *Peter* was in ſuch a trance, when a ſheete was let downe to him from the heaven, and all cleane things, and uncleane things in it, and he was bidden eate of them. But S. *Iohn* was taken up in a higher meaſure, when he was taken up in the

the ſpirit upon the Lords day, *Revelat.* 4. 2. and ſaw ſo many heavenly viſions, of thoſe things which ſhould befal to the Church afterward. But S. *Paul* was in the higheſt degree of al when he was taken up into the third heaven, and ſaw and heard, ſuch things which he could not utter, and whether he was in the body or out of the body then he could not know.

The ſoules goes not out of the body in a trance.

Queſt. Whether goes the ſoules out of the body at any time, and returnes to them againe in this mortall Life?

Glorified ſoules when they come to the body againe, they come to a body without ſinne.

Anſw. If the ſoule be once a glorified ſoule, It comes never backe againe to a ſinfull body, to dwell in it againe, I ſay to a ſinfull body, To put a difference betwixt the glorifyed ſoules, which hath returned to their bodyes againe, and thoſe ſoules which hath not beene glorified, and hath returned to their ſinfull bodyes againe. The glorified ſoules, when they returned to their bodyes againe, they returned not to thoſe bodyes as ſinfull and impure bodyes, as *Moſes* when he was in the transfiguration, and thoſe who roſe when Chriſt ſuffered; their ſoules came not into impure bodyes againe, Thoſe bodyes were *corpora non pura*, but they were not *impura*. They were like to our bodyes when they lye in the grave, They are not ſinfull bodies any more, but yet they lye under the conſequeans of ſinne, corruption, and mortality, and they were not to abide in thoſe bodies, but ſhortly to returne to glory againe. But thoſe ſoules that returned to their bodies againe, and were to abide there, were not glorifyed ſoules, they entered againe into ſinfull bodies, Such as was the ſoule of *Lazarus*, *Eutichus*, *Act.* 20. 9. and the ſoule of the widowes ſonne of *Naum*, Theſe ſoules came againe into ſinfull bodyes, for that hypoſtaticall union betwixt the ſoule and the body, was not perfectly diſſolved, as our ſoules and bodies are ſeparate by

Soules not glorified comes to a ſinfull body againe.

Corpus purum impurum non purum.

death, neither were the ſoules glorified then in heaven.

A diabolicall trance is that which Witches and Sorcerers falls into when they lie dead and ſenſeleſſe for a time, and their ſoules ſeemes for a time to be out of their bodies, yet this union betwixt the ſoule and the body is not diſſolved now as they beleeve, but the act of vivification is onely ſuſpended for a time; Satan cannot bring a ſoule into a body againe as the Lord doth. So *Sorodemones* or *Larvæ ſepulchrales* haunts about the graves, to make men beleeve that their ghoſts walkes here after they be dead.

SECT. 9.

Of Lots.

THe Lord who is the righteous judge of the world, *Gen.* 18.25. and would every man to enjoy his owne, amongſt other meanes hee hath appointed lots to cauſe ſtrife to ceaſe amongſt men, *Proverbes* 16.33.

Queſt. But lots are caſt into the lappe, and moderated by the Lord, *Prov.* 16.33. then what needes any other meanes to decide controverſies but lots?

A twofold providence of God, a generall and a particular.

Anſw. There is a twofold providence of God; firſt, a generall providence, and then a more particular providence; *Poſſeſſions and inheritance are from the parents, but an underſtanding wife is from the Lord, Prov.* 19.14. A good wife is given by the ſpeciall providence of God, where we may ſee the ruling hand of God, more than when he beſtowes inheritance by his generall providence;

vidence; *hath God regard of oxen,* 1 *Cor.* 9.9. that is, he hath not this ſpeciall care of them as he hath of men. This diſtribution by lot was reckoned amongſt the inferiour ſorts of manifeſtation of Gods will. Therefore when *Joſhua* divided the land by lot, *Joſh.* 19.51. he divided it in *Shilo* before the Lord, at the doore of the tabernacle of the congregation where *Eliazar* the Prieſt was preſent: They reſted not here in a lot, but they conſulted alſo with the Lord by *Eleazar* the Prieſt concerning this diviſion; *Sauls* election was by lot, but not *Davids*: *Matthias* his election was by lot, but not Saint *Pauls*; the lot was but an inferiour degree of the manifeſtation of the will of God, 1 *Chro.* 23.5. *the Lord ſpeake by lots, Num.* 26.56. *ſecundum os ſortis, according to the mouth of the lot,* but this was but an inferiour determination by his mouth. Theſe lots were of three ſorts, either they ſerved for diviſion, or conſultation, or divination: This diviſorie lot ſerved for to divide poſſeſſions inheritances and goods amongſt men by this diviſorie lot, the tribes got their poſſeſſions in the land of Canaan: And others got their poſſeſſions by this ſort of lot, and therefore a lot is put for an inheritance, *Pſal.* 16.5. *Pſal.* 125.3.

The lot was reckoned among the inferiour ſort of manifeſtation of Gods will.

Lots were of three ſorts.

A diviſorie lot.

In theſe diviſorie lots theſe caveats muſt be looked unto; firſt, when lots are caſt to divide controverſies betwixt men, then they muſt have equall right to the things that are to be divided; In Iſrael if the queſtion had beene amongſt brethren for the dividing of their fathers goods, this could not have beene divided by lot, for the eldeſt ſhould have had a double portion; and the lot keepes *medium rei & non perſonæ*, a lot might have beene caſt for deciding amongſt the reſt of the brethren, becauſe they had all alike right to their fathers goods. When the two Goates were preſented before the Lord, *Lev.* 16.8. (they were juſt alike in all

What caveats muſt be kept in a diviſorie lot.

things) which of them ſhould be killed, and which of them ſhould eſcape, here the Lord bids caſt a lot for them: So who ſhould dwell in Ieruſalem and who not, *Ezr.*2.11. and ſo the prieſts ſervice was by a diviſorie lot. Secondly, in theſe diviſorie lots this caveat muſt be obſerved, that the lots be not caſt on things unlawfully gotten by robbery (See *Ioel* 3.3. *Naum.*3.10. & *Obadiah* 11.) or theft; ſuch was the lot that the ſouldiers did caſt upon the coat of Chriſt. Thirdly, in theſe diviſorie lots, men muſt take heede that this be not their chiefe end to know the will of God (for then they are not diviſorie lots, but conſultory lots) but their chiefe end muſt be in caſting the lots that ſtrife may ceaſe amongſt brethren.

Conſultory lots.

The ſecond ſort of lots are conſultorie lots, when men conſults with the Lord by lots, what ſhould be done in ſuch and ſuch caſes. This lot differeth much from a diviſorie lot, for a diviſorie lot was onely about diviſion of inheritances, and deviding of goods, but a conſultory lot was uſed in higher matters, as who ſhold live and who ſhould die: Such was the lot which was caſt for the triall of him who had the excommunicate thing, and it fell upon *Achan*, *Ioſh* 7.18. this was commanded by God himſelfe. This lot obſerves *medium perſonæ*, as the diviſorie lot obſerves *medium rei*.

Queſt. Whether is it lawfull now to enquire for a guiltie man by lot or not?

Anſw. It is not lawfull, for Iudges now are bound to judge *per ſcrutinium*, *per teſte*, by confeſſion and ſuch, and not by lot. But if in a campe all the ſouldiers ſhould tranſgreſſe the kings Edict, and ſhould commit a thing worthy of death, yet the King willing to ſhow mercy, might he not cauſe a lot to be caſt to trie who ſhould live and who ſhould die, this the king may ſafely do, becauſe all are guilty alike here; and ſo of old they uſed *decimare*

decimare exercitum (when all were alike in the tranſgreſſion) that ſome might live and ſome might die.

When the mariners cauſed the lot to be caſt to trie who was guilty in the ſhip, this was an extraordinary triall which is not lawfull for Iudges to follow.

Whether the lot which was caſt for *Ionas* was a divine lot or not.

Queſt. Whether may wee call this a divine lot or a diabolicall lot which they did caſt here for finding out the guilty man?

Anſw. Although the marriners when they did caſt the lot, did it not by inſpiration from God, but expected the event from the devill and not from God, yet the Lord moderate the lot that it fell upon *Ionas*.

Whether the lot which fell upon *Ionathan* was a divine lot or not.

Queſt. What are we to thinke of the lot that fell upon *Ionathan*, 1 *Sam.*14.42. was it a divine lot or not, ſeeing it fell upon an innocent man?

Anſw. It was a divine lot directed by the hand of God, to ſhow how much hee reſpected an oath, and would not have it violated; and although *Saul* exacted this oath raſhly of the people; yet he would have it obſerved as he would have the oath made to the *Gibeonites* kept, although it was procured by their deceit, becauſe his holy name was interpoſed there.

The repreſentative oath bindes all, but not a perſonall oath.

Obiect. But *Ionathan* knew nothing of the oath which the people had made to *Saul*, 1 *Sam.*14.28.

Anſw. When an oath is exacted of a multitude, it bindes every one in particular if it be a repreſentative oath, as we ſee in the *Gibeonites*, therefore many yeares afterward *Sauls* ſonnes were hanged for the breach of of this repreſentative oath. So the Iewes tooke upon them, and bound not onely themſelves, but their poſteritie to keepe the feaſt of *Purim*, *Eſt.* 9 29. So the Iſraelites were bound to carrie away *Ioſephs* bones out of Egypt, becauſe their father *Iacob* had ſworne it, *Gen.* 49.29. So *Ionathan* was bound for to keepe this repreſentative oath which the people had made, although he

was not preſent when the oath was made.

Here we may obſerve firſt how much the Lord regards an oath. Secondly, how Princes edicts and commands ſhould be obſerved, although they ſeeme ſtrict and hard to us. And thirdly, it is a fearefull thing to meddle with things devoted or anathematized, whether wittingly as *Achan* did, or ignorantly as *Ionathan* did. Secondly, conſultorie lots ſerved to decide who were fitteſt for callings in the Church, as when *Ioſeph* called *Barſabas* and *Mathias* ſtood for the Apoſtleſhip. It was decided by lot; the Apoſtles calling were immediatly from God, therefore this was decided by lot which was immediatly from God.

Why the Apoſtles at the firſt were choſen by lot, and why not afterward.

Obiect. But the reſt of the Apoſtles were not choſen by lot?

Anſw. *Beda* upon the firſt of the acts gives the reaſon of that, why *Mathias* was choſen by lot, and not the reſt, becauſe the holy Ghoſt was not come downe upon them before the Pentecoſt, but the ſeven deacons were choſen afterward, not by lot, but by conſent. The canons hath condemned all Eccleſiaſticall election by lot; therefore *Zeno* the Emperour tempted the Lord in this caſe, for when the Biſhop of Conſtantinople died, the Emperour was carefull that another ſhould ſucceede in his place: And what doth he? Hee cauſed a write to be layed upon the altar, having theſe words written in it, *Si quem domine cenſes dignum hoc miniſterio inſcribe nomen ejus in hac charta*, Lord write the name of him whom thou thinkeſt fit for this Biſhopricke into this paper; and hee cauſed to ſhut the gates of the temple, leaving the paper upon the altar: On *Flavitias* corrupting the Sexton of the Church with money, cauſed him to open the gates of the temple in the night and went in and wrote his name upon the paper and ſhut the doore againe, and ſo was choſen Biſhop of Conſtantinople

Men are to be admitted neither to Eccleſiaſticall callings, nor civill offices by lot. *Capite fin. de ſortelegiis, tit. 21. lib. 5. & can. non ſtatim.*

Nicephorus lib. 16. c. 18.

ſtantinople. But men are not to be admitted to any eccleſiaſticall calling, but for the fitneſſe of their gifts. This election was as bad as if it had beene by a conſultory Lot and worſe, and it was a tempting of God.

So men are now not to be admitted to civill callings by a conſultory Lot, but onely for the fitneſſe of their gifts, and by the ſole choiſe of the Prince, or by the ſuffrages and voyces of the people, as the *Athenians* gave their voyces of old *per Petaliſmum*, by holding up of an Olive branch. So *per oſtraciſmum*, by holding up an Oyſter ſhell, when they would have any baniſhed, and ſometimes *per χειροτονιαν*, by holding up of their hands, but they made not their choiſe by a Lot. The reaſon why they ſhould not be choſen by a Lot is, becauſe Lots are uncertaine and caſuall.

Obiect. And if it be ſaid, that *Prov.* 16.33. The Lot is caſt into the lap, but the diſpoſing thereof is from the Lord.

Anſw. When a man hath other meanes to try by, then it is a tempting of God to uſe Lots, *Salomon* wils not men here to uſe Lots, becauſe they are directed by the hand of God, but rather he wils this, if men be forced to uſe a Lot, then God ſhould be called upon, by earneſt prayer, that he would direct the caſuality of the Lot, and moderate it.

Queſt. How were the ſeventy Elders of *Iſrael* choſen, *Num.* 11.26.27?

Of the conceit of the Iewes how the 70. elders of Iſrael were choſen by lot.

Anſw. The Hebrewes in *Peſikta*, ſayes that they were choſen by a conſultory Lot, after this manner. That day that God ſaid to *Moſes*, gather me ſeventy men of the tribes of *Iſrael*. that I may chooſe of them for to be Elders. *Moſes* ſaid, how can I doe this, If I ſhall chuſe ſixe out of every tribe, then there ſhall be two more then ſeventy, and if I ſhall chooſe five out of every tribe, then there ſhall be ten wanting of the ſeventy

venty. And if I ſhall chooſe ſixe out of this tribe, and five out of another tribe, that will make but ſtrife amongſt the tribes, what doth *Moſes* in ſuch a caſe, he chooſes ſixe out of every tribe, and brings out ſeventy two papers, and upon ſeventy of the papers, he writes *Zaken* (Elder) and upon two of the papers, he writes *cheleck* (part) and he putting them all in a boxe, he ſaith to them, come ye and draw forth your Lots. And he who drew forth *Zaken* Elder, *Moſes* ſaid unto him, the Lord hath ſanctified thee for this calling, to be an Elder. but he who drew out *cheleck* (part,) he ſaid unto him, thou haſt no part in this buſineſſe, Therefore the Hebrewes ſayes that *Eldad* and *Medad*, were *inter conſcriptos*, but they were not thoſe which were written, they got *cheleck* onely (part,) and not *Zaken* Elder, but this ſeemes to be but a *Rabbinicall* dreame.

חלק

זקן

A lot for divination, is a diabolicall lot.

The laſt ſort of Lots is a Lot for divination, to foretell things to come, and this lot is diabolicall and altogether unlawfull. Such was the Lot that *Haman* did caſt for the ſubverſion of the Iewes First, he enquired by Lot what day of the moneth was fit for this. And ſecondly, what moneth of the yeare, whether the ſecond, third, or fourth moneth. And the Lot ſhewed that the twelfth moneth, and the thirteenth day of the moneth, was the fitteſt time for this execution. Here wee may obſerve the great providence of God, who overruled this Lot, and made it ſerve for the good of his Church, that he would have the Lot to fall, neither in the ninth, tenth or eleventh moneth, but in the twelfth moneth, that the Iewes might get leaſure to gather themſelves together to ſtand for their lives, and to ſend letters through all the provinces for the retreating of thoſe wicked letters, which were given out for murthering of all the Iewes, And moſt of all they had this leaſure granted to them, as *Rupertus* ſaith, that they might ſend to

to a farre countrey to the heavens, their legats, their prayers, their faſting, their teares, to cry for helpe from heaven in ſuch a diſtreſſe. *Haman* did caſt *purim*, in the tranſlation of the 70. the ſupplement is, God made two lots, one for his owne people, and another for the wicked; and ſo the rod of the wicked reſted not upon the lot of the righteous, *Pſal.* 125. 3.

Such a lot of divination was that which *Nebuchadnezzar* uſed, *Ezech.* 21. 21. when hee ſtood at the parting of the way at the head of two wayes to uſe divination, he made his arrows bright, and he conſulted with Images, Saint *Ierome* ſhewes the way how he divined by his arrowes, he wrote upon the arrowes the names of *Ieruſalem* and *Rabba*; and when he pulled forth the arrow on the which the name was written, that towne he began firſt to beſiege; and becauſe *Rabba* came forth firſt, therefore he began to beſiege *Rabba* firſt, *Cabbhal* here ſignifieth *expolire* to poliſh. The Hebrewes holds that he made the heads of the arrowes bright and the names *Rabba* and *Ieruſalem* did appeare in them, as in a looking glaſſe. The Prophet *Hoſea* ſaith *conſulunt lignum* which they applied to this ſort of divination, this they called ῥαβδομαντεία.

SECT. 9.

De augurio, *or of the divining by foules.*

ὀρνεοθετικὸν.

THis divining by foules the Lord forbids in his Law, *Num.* 24. 1. Such as *Balaam* practiſed, he went not as at other times to ſeeke for enchantments; the 70. tranſlate it, εἰς συνάντησιν τοῖς οἰωνοῖς, *id eſt, in occurſum avibus*, that is, to take a divination by the fleeing of the

οἰωνιξόμενοι augures.

foules by their chirping, by their feeding, by their number, and such like; Such was the diviners amongst the Philistimes, 2 *Sam.* 6. 2.

What things the foules can foretell.

Although the foules be not *domini actionum suarum*, cannot command their own actions as man doth, yet by a secret instinct they can foretell these things which are agreeable most to their nature as sensitive things, for their bodies being subject to the influx of the superiour elements, and exercised onely about organicke thinges, therefore by the influx of the superiour bodies they can foretell raine, tempests, and such like, which man cannot doe by the constitution of his body so well, because mans phantasie is carried to more sublime and high things, for mans sense is not governed by externall things, as the beasts and foules are. Hence it is that wee see that these who are fooles and stupid, who are not so much ruled by reason as by sense, are apter to divine of naturall things than the wise, and they who sleepe, rather than they who walke, because their bodies are not onely more affected with these externall changes, but also in these the phantasie is stronger than in wiser men.

How many wayes we compare things.

The foules by a naturall instinct and temperature of their bodies foretell stormes to come, and Summer and Winter: We compare things three manner of wayes; first, we compare things singular to make up the universall; the foules cannot doe this. Secondly, we compare on thing with another; the foules cannot doe this. Thirdly, wee compare things and time distinctly together in our minde, I say distinctly, because the foules confusedly can take up the times and seasons of the yeare, but they cannot distinctly discerne the time from the thing it selfe, as we doe: These naturall inclinations we may observe and make use of them.

God hath appointed the foules to teach us, as to learne

learne the time of our visitation, *Ier.* 8. 7. *The Storke in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow know the time of their comming, but my people know not the judgement of the Lord*: So the Lord sets downe the example of the Storke, which is called *Chasida*, or pitie, *Levit.* 11. 19. and παλαιγενὴς, because the young ones feedes the old; so should children learne from these ἀντιμαγεῖα, to feede their old parents, and sometimes by their example, hee teaches us, what we should decline, and shunne, *Ier.* 17. 11. as the Partrich sitteth on egges, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a foole. the Partrich many times sitteth upon the egges, which she gathered, but never hatcheth them: So covetous men enjoyes not the fruit of that which they toyle for. Thus farre wee have a warrant to make use of the foules.

What we should learn of the foules.

Quest. What use are wee to make of these foules which are called *inauspicatæ aves*, as the Owle, and the Skrich-owle? *Esay* 13. 21.

An. We may only make this use of them when they dwell in such places which are desolate, that those places carries the marke of Gods wrath upon them, when the inhabitants of them are spued out for their sinnes.

We must not take up contingent events by the foules.

But to take up the contingent event of things by them is altogether deviliſh, as to marke their number, their fleeing, eating, or chirping: to foretell contingent things by these, that the Lord forbiddes altogether, *Deut.* 18. and they are joyned with *Augures cœli*, *Esay* 46. Because of the great affinitie which was betwixt them; the one observeth the starrie heaven, the other observeth the nether region of the ayre, and the foules that flies in it, *augures*, the 70. translates οἰωνιζόμενος, the heathen called the foules *nuncios deorum*; and first, they

obſerved their number, as *Calcas* foretold *Agamemnon* by the number of the Sparrowes which did flie before him; how many yeares the Trojan warre ſhould laſt: So they marked the crying, and eating of the foules; If they refuſed to eate, they tooke that for an unluckie ſigne; ſo they marked their *terræpavium* or *trepudium*, their tripping upon the ground. There are ſignes given from God to man, as the Lord bade *Ioaſh* ſmite the ground ſo often, and he ſhould haye victory againſt the Syrians, ſo from man to man, as *Ionathan* his arrow ſhot to *David*, and *Iudas* kiſſe to the Iewes, *whomſoever I kiſſe*, *Matth.* 26. 48. ſo from the devill to man; as when they foretell by the flying of the foules, the events of things, and things contingent; and ſo when they called upon the Flie, *dominus muſcæ*, the devill anſwered them, 2 *King.* 1. 4. There was one ſort of divination by the foules very ſtrange amongſt them; they cauſed to write twenty foure letters in the ground, and layed a graine of barley upon every letter, and the Magitian ſet forth a cocke, uſing certaine conjurations in verſes, and marking what graine the cocke did picke up, theſe letters they joyned together; The maſter of *Iamlicus Proclus* by this ſort of divination would know who ſhould be Emperour after *Valence*, and when as the cocke had picked up onely the graines of the foure letters, θ. ε. ο. δ it was uncertaine, whether this was *Theodoſius*, *Theodorus*, *Throderus*, or *Theodecte*; *Valence* being uncertain who was meant, cauſed to put to death many who were named by theſe names, fearing that ſome of them ſhould ſurpriſe him in his Empire, and *Iamlicus* fearing the Emperours wrath, dranke poyſon and made himſelfe away.

Pecerus pag 322.

There was ſomething naturall in this action, as for the cocke to eate, ſomething caſuall, as to picke up ſuch a graine, and ſomething *ex inſtituto humano*, by mans appointment, that the letters being joyned together ſhould ſignifie ſuch a name; and ſomething diabolicall, as who ſhould be Emperour.

This kinde of divination hath beene derided by ſundry; It is memorable which is reported by *Herateus* of *Mauſellanus*, how hee mocked theſe diviners by the foules; for when he was travelling towards the red ſea with *Alexander* the great, a Diviner ſeeing a bird ſitting by the way, deſired the armie to ſtay for a while, and hee ſhould ſhortly tell them what ſucceſſe they ſhould have in the warre; *Mauſellanus* being skilfull in archerie, bends his bow, and killed the bird, and this way mocked the Diviner, ſaying, how could this poore bird foretell what ſhould become of the armie, when it could not foretell its owne death: *Cato* was wont to ſay, that he marvelled when one of theſe diviners met another, that they could abſtaine from laughing, who ſo deluded and mocked the people.

Vide Petrum Cunæum. pag.

This kinde of divination by the foules, ceaſed moſt when the Roman Empire ceaſed, the Romans were much given to it.

When the divination ceaſed.

So to divine by the intrales of beaſts good or bad ſucceſſe is unlawfull, *Ezech.* 21. 26. he looked into the liver; this is *extiſpitium*: the Prieſts of the Lord when they were to ſacrifice a beaſt, they looked firſt whether it was whole and ſound or not: Secondly, whether it wanted hornes and hoofes or not, *Pſal.* 69. 21. if it wanted theſe, they would not ſacrifice it. Thirdly, if it was not found within, they would not offer it: And laſtly, when it was burnt they obſerved whether it was wholely burnt to aſhes or not, then they tooke this for a good ſigne, therefore *David* prayes, *Pſal.* 20. 3. *Remember all thy offerings, and turne thy ſacrifice to aſhes*: So the heathen counterfeiting them, looked to the intrals of beaſts, and to try the events of things contingent by them.

To divine by the intrals of beaſtes is unlawfull.

גלגלת

The last sort of divination forbidden is νεκρομαντεια when they asked counsell of the dead, or did divine by the skull of a dead mans head, which was called κρανιομαντεια, and this the Hebrews cals *Begolgola*, and by *Teraphim*; *Elias* in *Tishbi* tels, the manner how these Teraphim were made, they tooke a child uncircumcised, whose head they pinched off with their nailes, and they put a little plate of gold under his tongue, and wrote upon the plate the name of the spirit which they called upon.

How many wayes this Teraphim is taken in the Scripture.

תרפים

This word *Teraphim* is taken three manner of wayes in the Scripture; first, *univoce*; for the Teraphimes, which the Magitians used, such was *Labans* Teraphim, which he consulted with, *Gen.* 31. 19. Secondly, this word Teraphim is taken *Analogice*, for the Idols which the Idolaters worshipped, *Judg.* 18. 14. These were not like *Labans* Teraphim, but by way of analogie, they are called Teraphim, for the worshipping of idols, is the worshipping of devils, 1 *Cor.* 10. 21. Thirdly, the word Teraphim is taken *equivoce*; Such was the Teraphim which *Michol* kept in her house, 1 *Sam.* 19. 13. made only to the forme of a man; for it is not likely that *David*, who had a care to purge his house of all abominations, *Psa.* 101. would have suffered his house to have bin polluted with Teraphim, either in the first or second sense: *Theodoret* turns it νεκροδαιμον which seemes to containe the corps of the dead man, and yet the corps is not there: So this Teraphim was like unto a man, yet there was nothing within it to resemble a man: So this word devill is taken three wayes in Scripture; first, *univoce*, as the devill put it in the heart of *Judas*, *Joh.* 13. 2. Secondly, *Analogice*, *Joh.* 6. 70. *Judas analogice* is called a devill there; And thirdly, *equivoce*, when Christ calls *Peter* Satan, *Math.* 16. 23.

This word devill is taken three Wayes in the Scripture.

SECT.

SECT. 10.

Of the power of the devill, what Satan can doe by himselfe, and by his instruments.

There is an absolute and a limitate power.

THere is a twofold power, an absolute power, and a limitate power: Gods power is an absolute power, therefore power is put for God, *Matth.* 26. 64. *At the right hand of the power*, that is, at the right hand of God; and Satans power is a limitate power: God limitates his owne power, sometimes *aduersus*, as *Gen.* 19. 22. hee saith hee could doe nothing while *Lot* came to *Zoar*: God by his absolute power might have destroyed *Lot* in *Sodome*, but by his limitate power hee could not, because it made more for the glory of God to save *Lot*, then to destroy him; but the devils power is a limitate power from without, for God who is more strong and mighty than hee, limitates and binds him, and farre exceedes the devill in power.

How Gods power is limitate, and the devils power is limitate.

God can onely create things of nothing.

First, God can onely create things of nothing, Satan cannot doe this; God when by his mighty power hee doth create, presupposeth nothing to worke upon, and his action in creation depends upon no other thing, for if he presupposed any other thing, then hee should not create absolutely by himselfe; This his action must be answerable to his infinite power: Art, when it worketh, must have some subject actually to worke upon; nature must have some thing potentially to worke upon, but God when he worketh, needeth nothing, either actually or potentially to worke upon. The Serpents which were brought before *Pharaoh* by the Magitians, either they were but serpents in shew onely, as *Tertullian* holdeth when he saith, *Moses, veritas deuorauit Magorum*

How God, Nature, and Art worketh.

gorum mendacia, or els they were ſerpents brought there by the ſlight of the devill, but they were not ſerpents newly created. There is as great diſtance, *inter ens, & non ens*, betwixt that which is, and that which is not, as there is *inter non ens & ens*, betwixt that which is not, and that which is, but, the devill cannot change a body which is, unto that which is not at all, he can diſſolve a body into the foure elements, but he cannot turne it to nothing, becauſe he cannot aboliſh the foure elements: and as the devill cannot reduce that which is, to nothing: ſo he cannot create a thing and make it of nothing to be ſome thing. God onely then, who is the cauſe of cauſes can create: There is in all the elements ſome ſeedes or ſeminarie vertues, and when fit time and opportunitie ſerves, they ſhew themſelves in their owne kindes: Now when the devill drawes forth theſe, hee cannot be ſaid to be the creator of them, no more than the husband man, who although hee obſerve the fit times and occaſions of ſowing the corne that it may grow, yet he cannot be called the creator of the corne; ſo neither can the devill be called the creator, when he drawes out any thing out of the elements which is virtually in them.

God onely can change one ſubſtance into another.

So God likewiſe by his power can onely change the ſubſtances of things, as he changed *Lots* wife into a pillar of ſalt, *Gen.* 19. and water into wine, *Ioh.* 2. God onely can change one eſſence into another, but he cannot change one ſubſtance into another, ſo long as the forme and ſubſtance of the firſt indureth: Therefore the devill when he would take a proofe of Chriſt, whether he were God or not; hee bids him change ſtones into bread, *Matth.* 4. Satan may delude our ſenſes, and ſhew us counterfeit ſhewes for true, but he cannot change one ſubſtance into another; therefore Saint *Auguſtine* proveth well, that *Iphyginia* was not turned into

S. *Auguſtine lib.* 18. *de civitate Dei.*

into a hart, neither was the companions of *Diomedes* turned into fowles, As Satan would have had the people beleeve.

God onely can worke miracles.

God onely can worke miracles, *Pſal.* 135. Thou Lord onely workes marvellous things: Satan cannot worke a miracle, for a part of nature cannot exceede nature; Satan is but a part of nature, and a miracle is above nature; Therefore Satan cannot worke a miracle, & *quod vero aliter ſub ordine conſtitutum, non poteſt ultra iſtum ordinem agere, Mira operatur Satan, ſed non mirabilia*, and the Angell did wonderouſlie, *Iudg.* 13. 19. So Satan can doe wonders, but no miracles.

Miracles are of three ſorts.

There are Three ſorts of miracles, Miracles in the higheſt degree, and Miracles in the ſecond degree, and miracles in the loweſt degree.

Miracles in the higheſt degree.

Miracles in the higheſt degree are theſe in which nature had never a hand, nor never could have, as to make the Sunne ſtand ſtill in the firmament, or to goe backe ſo many degrees.

Miracles in the ſecond degree.

Miracles in the ſecond degree, are thoſe, when nature had once a hand in producing of ſuch things, But when they faile, nature cannot helpe them againe: Example, nature bringeth forth a man ſeeing, but when hee becomes blinde, nature cannot reſtore him to his ſight againe. And therefore when Chriſt reſtored the blinde to their ſight, it was a miracle in the ſecond degree. A Miracle in the third degree is this, when nature in time could doe ſuch a thing, but when it is done in an inſtant, then it is a miracle in the third degree. When *Peters* Mother in Law was ſicke of a feaver, *Mat.* 8. 15. nature in time could have evicted this malignant humour, and cured her, but becauſe upon a ſudden Chriſt cured her of this feaver, therefore it was a miracle in the third degree. So when *Ezekias* lay ſicke, God bids lay a lumpe of figges to the ſore: figges in time would have ma-

Miracles in the loweſt degree.

matured the boyle, but *Ezechias* being cured in a ſudden by the Lord, this was a miracle in the third degree.

The Devill cannot worke miracles in the higheſt degree: Therefore it is falſe which they write of the witches of *Theſſalie*, that they could ſtay the courſe of the Sunne by their enchantments, and bring the Moone out of the firmament.

Satan can worke no miracles in the ſecond degree. Chriſt proved himſelfe to be the Saviour of the world by this, becauſe he reſtored ſight to the blind, and the lame to their limmes, and the deafe to their hearing, and cleanſed the Lepers, *Mat.* 11. 5. But Satan cannot reſtore ſight to the blinde, *Iohn* 10. 21. *Can a devill open the eyes of the blinde.*

Satan can worke no miracles in the third degree; Such as was the curing of *Peters* Mother in Law upon a ſudden; Satan hath more skill then a Phyſitian hath to give ſoveraigne phyſicke to a Patient, and ſo to cure him the ſooner; but this he cannot doe upon an inſtant as Chriſt did.

A twofo'd worke of God *opus bereſheth* and *opus Merkebha*. מעשה בראשית מעשה מרכבת

The *Hebrewes* markes a twofold worke of God, *opus Bereſheth*, and *opus Merkebha*; They call gods ordinary working in nature, *opus Bereſheth*, from the firſt words of *Geneſis*; They call Gods miraculous workes, *opus Merkebha*, from *Ezekiels* chariot, *Eze.* 1.

When God workes in naturall cauſes he rules from the higheſt to the loweſt.

God in ruling naturall cauſes he rules from the higheſt to the Loweſt, and from the top of the Lather to the foot, *Hoſ.* 2. 21. *I will heare the heavens, and the heavens ſhall heare the earth, the earth ſhall heare the corne, and the corne and the wine, ſhall heare Iezreell.* Here God rules from the higheſt to the loweſt.

Some of the Schoolemen maintained that God touched onely the firſt cauſe, the Heavens, and the Heavens ſent downe the influence to the earth, and ſo to the reſt: As when the crimp fiſh toucheth the fiſhers hooke

hooke, It ſends a benummednes to the hooke, and the hooke tranſmitts it to the line, and the line to the goad, and the goad ſends it to the fiſhers arme: Here the crimpe fiſh workes not immediately upon all theſe, but onely upon the hooke: but God doth not worke ſo upon theſe ſubordinate cauſes, but is immediately with every one of them.

Queſt. Whether then doth God concurre as a mediate or immediate cauſe with every effect.

Whether God concurres as a mediat or in immediate cauſe with every effects.

Anſ. That is called a remote cauſe which is farthеſt diſtant from the effect, and which touches not immediately the effect by the vertue of it: God is called a remote and mediate cauſe if yee will reſpect the order of cauſes, as he is nearer to the Heavens then to the corne or *Iezreell*. But if ye will conſider diſtance from the effect, by his vertue, God is immediately with every effect.

If wee reſpect the cauſes God workes mediately, but if ye reſpect his bleſſing he workes immediately.

But here wee muſt take heede that wee ſay not as ſome ſay, The ſunne ſhines not, but God in the ſunne, the fire burnes not, but God in the fire, for then wee ſhould aſcribe many things to God which ſhould bee unworthy to be ſpoken of him, and wee ſhould take away the ſubordination of cauſes.

But when Satan worketh, he never worketh immediately, but by ſome ſecond cauſe, but when God works, ſometimes he works *nullo mediante ſuppoſito*, no meanes intervening, as when Chriſt cured the woman of the bloody flux by vertue which went out of him, *Mar.* 5. 30. Sometims againe he worketh *mediante ſuppoſito & immedietate virtutis*, that is by a meane which intervenes immedialy by his power, as when he feeds us with bread, when wee looke that all the vertue is in God, then wee ſay *that man lives not by bread onely, but by every word that commeth out of the mouth of God*, *Mat.* 4. 4. but when wee looke to the bread, as to a ſecond cauſe, feeding us, then we ſay, that

Satan never workes immediately.

bread strengthens man, *Psal.* 104. 15. and wine cheares his heart.

God onely worketh from the highest cause to the lowest; It is he onely that sends raine, *Act.* 14. 17. He left not himselfe without witnesse, in that hee did good, and gave us raine from Heaven, and fruitfull seasons; It is he who gives the first and the latter raine, and it is he that can hasten the raine, 1 *Kings* 18. 44. And it is hee that can send a generall raine to destroy the world; but Satan can doe none of these, for Satans power goes no higher then the aire: Hee is called the Prince of the aire, and can raise stormes in the aire, haile, and fire, and so can the Witches at Gods permission. He can *applicare hic activa passivis* as we, (when we make powder) use to put brimstone and salt-peter together: So can Satan raise stormes by applying contraries one to another, but hee cannot bring downe fire from Heaven as *Elias* did, 2 *King.* 1. 10.

How doth the evill eye of the witch bewitch?

Quest. Seeing Satan workes only by naturall causes, by touch and influx, how is it said that the evill eye of the Witch doth bewitch, *Gal.* 3. 1. *O foolish Galathians who hath bewitched you: βασκαίνω*, here is properly spoken of those who bewitcheth by the eye.

Answ. It is not the eye heere which doth the hurt, but Satan: As hee hurteth sometime under the pretext of the enchanting word, so here hee hurts under the pretext of the eye, and makes the witch beleeve, that it is her eye which hurts, when as it is Satan in the meane time, who doth the hurt.

What are wee to judge when a murtherer is brought before a dead corps and bleedes.

Quest. What are wee to thinke of that forc'd tryall, when a man is killed and the murtherer is not knowne, if the murtherer come before the dead man, the corpes bleedes: Heere there is neither a physicall touch nor a naturall cause, and God worketh not miraculously now?

Answ.

Answ. Some hold, as there is a secret antipathie betwixt some living creatures, as the Elephant, when he is madde, beholding a lambe becommeth tame; and the Lyon is afraid of the cock, so there may bee an antipathie betwixt the living and the dead, and the blood is moved when the murtherer is presented before it; but this seemes to carry but little reason with it, when a man was killed in *Israel* and no man knew who had murthered him, if this tryall had beene a lawfull tryall, why would not the Lord have set it downe for the discovery of the murtherer? *Junius* writing upon this place holds this tryall altogether to be unlawfull.

Vide Lesium pag. 384

God when he workes upon the subordinate causes, he workes ordinarilie *κατὰ φύσιν*, according to nature, and sometimes *παρὰ φύσιν, præter naturam*, as when he directs the creature another way, then their naturall instinct would carie them, as when the kine of the Philistines were yoked to a cart, 1 *Sam.* 6. 7. they carried straight, (leaving their calves) the arke to *Bethshemesh*. So when the Raven brought daylie flesh to *Elijah*, This was *præter naturam*, besides nature; for the Raven is cruell to her owne young ones, and will scarcelie feede them, see *Job* 38. 41.

Plutarch in Sympos.

Satan cannot move the creatures against their proper instinct, to doe any thing, but he may hinder their naturall instinct by some naturall meanes, by an antipathie. The wild bull if hee bee tyed to the figg tree it calmes him: The devill by such meanes can hinder the creature.

God never workes contrary to naturall meanes, for the God of nature is never contrarie to nature; And although the Lord sometimes seemes to be contrarie to the second institution of nature, yet he is never contrarie to the first institution of nature. This is the supreame course of nature, that all things should obey the first

God never workes contrarie to the superious course of nature.

cause, and God never workes contrary to this first institution of nature. I will cleare this by this similitude. The inferiour course of nature appoints every heavie thing to goe to the center, yet lest there be any *vacuum in rerum natura*, an emptinesse in nature, the superiour course of nature draws heavie things upward to supplie this emptienes: Others expresseth the matter thus. There is a common nature, and a particular nature, and the particular gives way to the common: the water by its owne proper course runnes downe, but by the common course; the water of the sea flowes and ebbes, and this it hath from the common course; Satan cannot stoppe the inferiour course of nature, farlesse the superiour course of nature.

Gods miraculous sorts of working.

Gods second manner of working is *opus Menkebha*, when hee worketh miraculously; God in working of his miracles useth instruments, but it is he alone who wroght the miracles; he cõmunicateth not this his power with any, when the dead man was cast into the grave of *Elisha*, and touched his bones, 2 *King*. 13. 21. there was no power in the dead bones to quicken the man againe; so there was no power in the apostles girdle, or shadow, to cure diseases, neither into the Apostles themselves was this power, they were morall meanes here, but they were not Physicall causes, they prayed to God, and told that all was done in his name; but there naturall skill helped nothing here in producing the effect. So *Iohn*. 5. 4. when the Angell stirred the waters, and they that stepped in first were healed, the power was neither in the Angell here to heale, nor in the water when it was stirred: When the Physitian stirres his potion, heere hee useth his skill, and there is a naturall power in the potion; but when the Angell stirred the water, it was neither the skill of the Angell, nor the power of the water that healed the sicke person.

When God workes his miracles by instruments, it is he onely who does the worke.

The

The Lord communicates not his power, no not with the humanitie of Christ: Christ as man did not worke these miracles: The fathers disputing against the *Arians*, and *Nestorians* shewes us this: *Gregorie Nyssen* writing against *Eunomius* sayes, *Non vivificat Lazarum humanitas, nec deflet in latibulis jacentem potentia*: The humanitie raised not *Lazarus*, neither did the divinitie weepe for him. God then did not communicate this his power of working miracles to any creature.

Christ as man wrought not miracles.

Ob. If it be said *Marke* 16. 20. that the Apostles did συνεργειν with Christ in working of the miracles, then they might seeme to be coworking causes with Christ in the miracles.

How the Apostles are said to συνεργειν with Christ. A difference between Christs working of miracles and the Apostles.

Ansm. this is onely spoken in respect of the end, when as God onely did worke the miracle; so men are said to helpe God, *Judg*. 5. 23.

Christ in working of his miracles, differed farre from the Apostles and Prophets, when they wrought the miracles.

When Christ wrought his miracles, he wrought far greater workes then any other could doe, *Ioh*. 15. 24. If I had not done amongst them the workes which no other man did, they had not had sinne, which saying is to be understood; If he had not wrought no e mira cles, greater miracles, and more frequent, *Mark* 1. 32. they brought unto him all that were diseased, *Mat*. 15. 30. they brought to him those that were lame, blinde, dumbe, maimed, and many others, and they cast them at Iesus feet, and he healed them; but when the Apostles and Prophets cured the diseases; the vertue went not from them, as it did from Christ, *Mar*. 5. 30. they ascribed never this vertue to themselves, but reserved the honour to Christ, *Luke* 10. 17. as *Ioab* reserved the honour to *David*, when he was about to take the citie of *Rabbah*, 2 *Sam*. 12. 28. Secondly, they could not cure when

when and where they pleased, as Christ could, as Saint *Paul* left *Trophimus* sicke at *Miletum*, 2 *Tim.* 4. 20. Thirdly, Christs miracles were greater then theirs, yea when they wrought one and the selfe same miracle: *Peter* cured *Eneas* who was eight yeares sicke of a Palsie, *Act.* 9. 33. but Christ healed a man who was thirtie eight yeares impotent. *Iohn* 5. 5. So *Peter* raised up *Dorcas* who was newly dead, *Act.* 9. 37. But Christ raised *Lazarus* when he had layne foure dayes dead in the grave, *Iohn* 11. Fourthly, Christ cured *Naaman* the infirmities of the stomake by miracle, *Matt.* 5. 23. But Saint *Paul* used onely the ordinary remedie to cure this disease in *Timothie*, drinke a little wine for the weakenesse of thy stomacke, 1 *Tim.* 5. 23. Miraculous workes farre exceed the workes of Nature, as the sight restored to the blind by Christ, farre exceeded the ordinarie sight, & the wine miraculous in the Marriage of *Cana*, far exceeded the naturall wine. So Christs cure here exceeded farre Saint *Pauls*. Lastly, none of the Apostles confirmed themselves to be the messias by their miracles, as Christ did *Matt.* 9. that ye may know that the sonne of man hath power to remit sinnes, I say unto thee, take up thy bed, *Matt.* 9.

The witch is *concausa* unto the worke, and not *causa sine qua non*.

But when the devill works by witches and sorcerers, he works by them as by co-working causes; They are not *causa sine quibus non*, for *Causa sine quanon* is not reckoned amongst causes, neither by the divines nor by the Philosophers; for that is properly called a cause which concures to the producing of the effect. When a man sets fire to a house, the setting of the fire to the house, is not the cause why the house burnes, but it is *causa sine qua non*. So when I open the window that I may see the light, the opening of the window is but *causa sine qua non*, that I see the light; when Satan useth the witch in his malicious and devillish inchantments, the witch is not

not *causa sine qua non* here, but she is *concausa*, and helpes all that she can to the destruction of the creature.

The miracles which the Apostles wrought differed farre from the miracles which Satan wrought, which was not miracles indeed, but had a show of miracles, and therefore they are called lying wonders; And first, they are lying wonders, *ratione causæ*, as proceeding from the devill who is the father of lies. Secondly, *ratione formæ*, in the manner of their working, they are but delusions. And thirdly, in respect of the end, for they serve onely to confirme lies, 2 *Thes.* 2. 9. But the Apostles miracles were true miracles wrought by the spirit of God, they were no delusions, when *Eneas* was healed, he arose presently, and made his bed, and all that were at *Lydda* and *Saron* saw it, *Act.* 9. 35. So when *Peters* mother in law was healed of a feaver, shee arose and ministred to Christ, *Marke* 1. 31. *and as many as hee touched were made perfectly whole*, *Matth.* 14. 36. Lastly, in respect of the end, the Lord cured their bodies, to make way for the curing of their soules, as *Mar.* 2. 5. when he had cured the man of the palsie, he said unto him, *Thy sins are forgiven thee*. So *Ioh.* 5. 14. when he cured the man of the palsie, he said unto him, *Sin no more least a worse thing come unto thee*; *But Elimas the sorcerer sought to turne away Sergius Paulus the deputie from the faith*, *Act.* 13. 8. The Apostles ascribed all the power to God; but sorcerers and witches, ascribe the power to themselves, *Simon Magus* said, he was the great power of God, *Act.* 8. So the witches will have the sicke to beleeve in them, and that they have power to heale or to hurt (as they say) otherwayes, they can doe them no good.

The difference betwixt the miracles of the Apostles and the miracles of Sathan.

Quest. Whether can the devill doe more with the helpe of the witch, than he can doe himselfe alone.

Wherefore the devill can doe more by the helpe of the Witches than he can doe alone.

Answ. Some holds that he can doe more by the ser-

vice of the witch, than hee can doe alone, *Mirum est (inquit), & misterium quod cum dæmones nocere per se non permittantur, tamen non adeo impediuntur nocere per homines, ut magos, lamas, & alias maleficas;* It is a strange thing (saith he) and a great mysterie, seeing the devils oftentimes are hindered to worke by themselves, yet notwithstanding they are not so hindered to hurt by men, as by sorcerers and by witches; and oftentimes he saith, the devill cannot worke, unlesse the malice of man concurre to the helping forward of his devillish practise. God himselfe saith, *I was angry with my people, Zach.* 1. 15. *but ye helped forward mine anger*; much more may wee say, that the witches with their malice helpes forward the malice of the devill, and makes the fire to kindle the faster; for the devill is but a finite creature, and his power is not infinite; therefore the more that concurres to helpe him forward his worke is the more.

Franciscus de victoria rel. 1. *de arte magica sub finem.*

Let us compare Art, the Devill, nature, and God together; Art can doe strange things, yet it doth onely imitate nature: *Architas Tarentinus* made a Dove so cunningly, that hee made it flie in the aire, as if it had been a living dove; and the Egyptians made their gods so cunningly, that they seemed to laugh, to smile, and to frowne: And *Xeuxes* painted grapes so vively, that he made the birds come and flie upon them: and *Apelles* painted a horse so vively, that he made the horses passing by, to ney, and the dogges so vively, that he made the dogges passing by to barke, when they saw the painted dogge: but *Archimedes* surpassed all, he made a heaven of brasse so curiously, that one might have seene in it the seven planets, and all the motions: but the devill can farre exceede Art, and all the skill of man, yet the secrets of nature can farre exceede Art or the Devill: The stone *Carystius* of old *erat* ἀμίαντος *sive neteliis*, fit to

A comparison betwixt Art, Nature, the Devill, and God.

Vide Celium pag. 54.

Celium pag. 305.

be

be spun as wooll or flax, and they made napkins of it; which when they were uncleane, they cast into the fire, and then they became as white as they were before, and yet the fire burnt them not: when the Romans burnt the bodies of the dead to ashes; how preserved they the ashes of the burnt bodies, from the ashes of the wood which burnt the bodies? they had this sort of linnin which they called *Asbestinum*, which they did wrap the bodies into, which cloath burnt not, but transmitted the fire to the bodies, and preserved the ashes of the bodies by themselves; this was a great force in nature; so the haire of the *Sulmander* cast into the fire will not burne, but when the haires of *Servius Lucullus* were cast into the fire, the devill could not preserve them from burning, without some naturall meanes: and here nature exceedes Satan farre, but God the chiefe and supreame cause farre exceeds Art, Satan, and Nature: When the three children were cast into the fire, by faith they quenched the flames of it; *Heb.* 11. 34. and their bodies were not burnt which were combustable in themselves, neither was there any meanes to hinder the fire not to burne them, but onely Gods power: So the bush burnt but consumed not, *Exod.* 3. 3. by this power of God.

Regum funera in ejusmodi adurebantur tunicis ne corporis favilla cum reliquo misceretur cinere Plin. l. 19. *cap.* 1. *& ha mortuales vocabant quibus cadavera induebantur.*

There is *conjunctum instrumentum & remotum instrumentum*: When the Phisitian cures by physicke, the phisicke is *conjunctum instrumentum* of the cure, and the Phisitian is onely *remotum instrumentum* of the cure: Satan cannot cure as the phisicke doth, yet he can farre exceede the Physitian.

The devill can exceede *remotum instrumentum* the physition, but not *conunctum instrumentum* the Physicke.

Now followes to shew how Satan can worke in a bodie and upon our bodies.

When Satan takes a body upon him, the spirit here is not united to this body, to make up one person with it, and to dwell in it, as our soules doth in our bodies. Se-

How Satan worketh in a body, and upon a body.

condly, this ſpirit is not united to this body, *ut forma informans*, which is *tota in toto, & tota in qualibet parte corporis*, which is all in the whole body, and all in every part of the body; but he is there onely *ut forma aſſiſtens*, he moves and directs that body onely, but hee informes not that body, he is but in that body, as a Pilate is in the ſhippe, or the Coachman in the coach. Wee have three ſort of ſpirits, Animales, Vitales, and Naturales; Our animall ſpirits come from the braine, as to move, to ſee, and to heare; our vitall ſpirits from the heart, as our breathing, beating of the pulſe, and ſuch like; our naturall ſpirits proceed from the liver, as our concoction, degeſtion, generation, and ſuch like: Satan hath theſe, *ſecundum ſubſtantiam actionis*, but not *ſecundum modum actionis*, becauſe they proceede not, *a principio vivente & informante*: ſo he can lie with a woman, as theſe *Incubi* doth, but he cannot beget a child, becauſe he hath not this *principium vivens*; and if artificiall things, can give a ſound, and be made to move, to laugh and to ſmile; what marvell is it, that the devill can doe ſuch things in a body, which comes *a principio communi*; theſe are common to things without life, and when the devill eates, aſſuming a body, his meate is not turned into bloud, nor nouriſheth his body, this meat is reſolved but into the aire againe, as the Sunne reſolves the vapoures of the earth into aire againe, and converts them not into it ſelfe: So Chriſt after his reſurrection did eate, yet that meate did not nouriſh his body, but was reſolved into the aire; ſo their meat which they eate, was not turned into ſeede for generation and preſervation of their kinde, for they are immortall ſpirits and beget not; *dæmones nullam habent individui, vel ſpeciei multiplicationem.*

Cum angelus ſit completa ſubſtantia & integra non eſt alterius rei pars ſubſtantialis non igitur eſt forma informans quia effectus cauſæ formalis ſine cauſa formali fieri non poteſt, corpus autem informante eſt effectus cauſæ informantis, ergo non poteſt fieri ab angelo qui natura ſua eſt ſubſtantia, completa non forma informans & naturæ unita non ſunt hic analoge.

Thomas 1. part. queſtione 51. art. 2. ad. 5.

Angelorum ſpecies ſervatur in ſingulis individuis, ut ſpecies ſolis & lunæ, ſed hominum ſpecies ſervatur in multis & ob corruptionem ſingulorum ſimilium compenſant generatione.

The Philoſopher marks that three things concur in generation. The common cauſe, the proper cauſe, and the materiall

materiall cauſe; the common cauſe is the heaven; *Sol & homo generant hominem*, the proper cauſe is the father who begets, begets, and the materiall cauſe is the ſeede. Satan cannot be called the father of the child as the proper cauſe; for every thing that is begotten, is either begotten *a ſimili genere*, or *a ſimili ſpecie: a ſimile genere*, as the Muſe which is begotten betwixt the horſe and the aſſe; *a ſimili ſpecie*, as a child begotten by a man, but if Satan could beget a child, he ſhold neither be *a ſimili genere, nec a ſimili ſpecie*; for Satan is a ſpirit, and hath but an aſſumed body; but the child hath a body that is begotten of the father, and therfore our fathers are called the fathers of our fleſh, *Heb.* 12. 9. This is proper to a naturall father; and Satan cannot be called a father in this ſenſe; If Sathan could beget a child, then this child were bound to honour his father, but no creature is bound to honour the devill; neither is there any materiall cauſe of generation here; for all generation is μετὰ καταβολῆς σπέρματος, *Heb* 11. *ex commixtione ſeminum*; *Ier.* 31. 27. *I will ſow the houſe of Iſrael, and the houſe of Iudah, with the ſeed of men*; but Satan hath no ſeede.

Sathan cannot be called the proper cauſe of generation.

Sathan cannont be called the materiall cauſe of generation.

The Scripture acknowledgeth onely two ſorts of conception, firſt, when a woman conceives by her husband, this is naturall generation γεννᾶς γύναικος, that is borne of a woman, and begotten of a man; and the ſecond was that miraculous conception of the manhood of Chriſt in the wombe of the Virgin *Mary*, conceived by the holy Ghoſt: Another kinde of conception the Scripture acknowledgeth not.

Two ſorts of conception onely ſpoken of in the Scripture.

Object. But they ſay that Satan may ſteale the ſeede of a man, and that will be a fit matter for generation.

Anſw. How can Satan keepe in the vitall ſpirits in the ſeede, when it is not in the proper place of generation? If a mans bloud be let out of his veines, can Satan keepe in the vitall ſpirits in the bloud, when it is out of

The devills ſeede is not a fit matter of generation.

the veſſels of it, the divell when he lies with a witch his nature is cold, as they confeſſe, therefore his ſeede is not a fit mater for generation, and is the mother able to nouriſh ſuch a conception nine moneths in her bellie?

Object. And if it be ſaid that the devill hath begotten a child upon a woman, as *Merling*.

Anſw. If there was ſuch a one as *Merling*, the devill beget him not by generation; but it is more probable, which *Serarius* holds, writing upon *Tobias*, that Satan can firſt make a womans bellie to ſwell, as though ſhee were with child: Secondly, in the time of her delivery, when ſhe appeares to be delivered, Satan can by ſlight preſent a child, and make the people beleeve that the woman hath brought forth this child, as hee brought ſerpents, and layed them before *Pharaoh*, making him beleeve that they were newly created ſerpents, and the devill bringing the matter thus farre to paſſe, then ſome evill ſpirit takes a body upon him; and that body he directs and guides, *non ut forma informans, ſed ut forma aſſiſtens*, and he doth ſtrange things in this body.

Manie of old were deceived by this, thinking that Satan lay with women, and begat children, and they miſapplied that place of *Gen.* 6. 2. *The ſonnes of God ſaw the daughters of men faire, and they went in to them, and begat gyants upon them:* and the Poets from thence fabuled alſo, that *Hercules* was the ſonne of *Iupiter*, and his mother was *Thetis* the goddeſſe of the water; and *Alexander* the ſonne of *Iupiter Hammon*.

What Sathan can doe upon the bodies of men.

Now let us conſider what Satan can doe upon the body of man, and upon the ſoule when it is in the boby, and upon the ſoule when it is out of the body.

Sathan tranſports bodies.

Firſt, upon the body, he can tranſport the bodies of men out of one place to another, and he can ſtrike the body with diverſe diſeaſes.

He

He can tranſport the bodies; tranſportation is twofold, firſt, imaginarie tranſportation; and then reall. Imaginarie tranſportation is, when one is onely tranſported in mind. When *Ieremie* was in *Ieruſalem*, he was bidden *goe, and hide his girdle at Euphrates in Babylon*, *Ier.* 13. 4. this was but an Imaginarie tranſportation. So when the Lord caried *Ezekiel* from Babylon to *Ieruſalem*, that he might ſee there the vile abhominations, and Idolatry, which they were committing in the temple of *Ieruſalem*, *Ezech.* 8. 1. this was an imaginary tranſportation, and not a reall.

Tranſportation is two. old imaginarie and reall.

A reall tranſportation is this, when a man is locally removed from one place to another, by a good ſpirit or by a bad: by a good ſpirit, as when the Angel tranſported *Philip* to *Azotus*, *Act.* 8. 40. and 1 *King.* 18. 12. *When I am gone from thee, the ſpirit ſhal carrie thee to ſome place that I doe not know:* by a bad ſpirit; as the devill tranſported Chriſt out of the wilderneſſe, to the pinacle of the temple, *Matth.* 4. And in this ſort of tranſportation, this is to be obſerved, that Satan in an inſtant canot tranſport a body out of one place to another, the ſpirits of themſelves flies nimbly as the windes doth, *Pſal.* 18. compared with *Heb.* 1. 7. ſheweth this. *And as the lightning goeth from the Eaſt to the Weſt in a ſudden, ſo doth the ſpirits quickly*: but when they carrie bodies, they muſt fit themſelves to the condition of the bodies, for bodies cannot be carried but more ſlowly, by reaſon of their weight and heavineſſe; and ſo the ſpirits muſt fit themſelves to their condition, and carrie them the more ſlowly: ſo when the Angel wreſtled with *Iacob*, he fitted his ſtrength to *Iacobs* ſtrength. The fire upon a ſudden flies, yet in greene wood we ſee it burnes but ſlowly; ſo Satan muſt but ſlowly move the bodies when hee tranſports them.

Pſal. 14. 4. *Non de ventis ſed de Chriſto loquitur propter artic ulum gracam qui affigi ſolet ſubjecto, non prædicato.*

How Sathan applyes himſelfe to the condition of the bodyes when he tranſports them.

There are many who denies ſuch tranſportation of witches

Those who denies reall transportation are injurous both to Ecclesiasticall Iudicatories and civill.

witches from place to place; and they hold that it is onely an Imaginarie transportetion, and that Satan onely represents to their phantasies such imaginations: but this opinion is most false, and hurtfull to the common wealth, and it is contrary to experience, and innumerable examples of those who have beene really transported: and then it is contrary to reason, for what lets, but that one evill angell may transport bodies from one place to another, as well as good Angels may doe; when as the evill angels have lost nothing by their fall, either of their strength or nimblenesse. And this opinion of theirs, is contrary both to the Iudgement of the Church and the commonwealth, and it favours to much this horrible and great sinne, that it is not punished condignely as it deserveth; for the Iudges who are of this minde, either they punish not the witches at all, or else but lightly, sparing their lives, and so they spare those, whom the Law of God commands to be taken away. And this opinion brings a blot upon Christian Iudicatories, both Ecclesiasticall, and civill, accusing them both of ignorance and rashnesse, as though they could not discerne what were done indeede, and what by imagination, and to accuse them of cruelty and injustice, as though they should condemne harmelesse and innocent persons to death for such things, which they never committed, but onely being deluded by Satan, they seeme onely to have done such things, yet in judging of other crimes, there we presume there is no delusion, when they have the guilty persons confessing their faults, if they be in their right wits, and stand to their confessions made before. Moreover, these also may be put to death, who are deluded by Satan in their sleepe, for when they were awake they made the covenant with the devill, as also because they desire most earnestly these things to be done, which they seeme to doe

doe in their dreames: and they are most glad when they see these things performed.

Satan can strike the bodies of men with divers diseases

Secondly, the devill can strike the bodies of men with diverse diseases; hee can strike them both *vitijs creationis*, and *vitijs accidentis*. *Vitia creationis* are such, which men have from their conception; as to be crooke backed. So with such diseases as befall men after they are borne, which are called *vitia accidentis*: so he strooke *Iob* with botches and boyles: so he bowed downe a daughter of *Abrahams* eighteene yeares, and we reade in the Gospel of a dumbe devill, *Mat.* 8. 23. So of a deafe devill, *Mar.* 9. 25. and of a blinde devill *Matt.* 12. 22. Hee may hurt all the senses and the tongue.

How the good Angels differ from the badde Angels in hurting.

Here we must put a difference betweene the hurting of the good Angels and the bad. The good Angels doth hurt the wicked and preserveth the godly: the good Angels were sent to *Egypt* to kill the *Egyptians*, but to save the *Israelites*: but the evill Angels doe hurt the godlie as the devill hurt the body of *Iob*, and the Angel of Satan buffeted Saint *Paul*.

Ob. But it may be said that *David* called the Angels who hurt the *Egyptians* evill Angels, *Psal.* 78. 49. and he sent evill Angels amongst them.

מלאכי רעים

Angelus mali in regimine, They were Angels of evill, but not evill Angels, who smote the *Egyptians*, and saved the *Israelites*

Ans. We must put a difference betwixt *Angelus mali*, and *angelus malus*; they were Angels of evill, but not evill Angels, they were Angels of evill, because they inflicted punishments upon the *Egyptians*, but they were good Angels protecting, and sparing the *Israelites*.

Quest. What Angel was that which buffeted Saint *Paul*?

Answ. Some hold that it was concupiscence and lust, against the which Saint *Paul* strove. Others hold, that it was some great enemie of Saint *Pauls*, such as was

Alexander the Coper-smith: And some that it was a disease in his body which vexed him; But it seemes more probable, that Saint *Paul* was beaten and buffeted by some Angel of the *Devill*: for Saint *Paul* describes here such a sort of affliction, that might diminish something of that pride, and high conceit which he had with the many revelations made unto him by God. This pricke was given him in the flesh, to diminish those high conceits. Now neither the calumnies of the adversaries nor the diseases of the body were fit to do this; and least of all concupiscence was fit to diminish those high conceits, for one vice cannot be cured by another: S. *Paul* glories in this infirmitie; therefore it was not a vice, and if there was such a power granted to the devill over the body of Christ, that he might transport it here and there; why might not the devill have power over the body of Saint *Paul* to buffet it, seeing he had such power over the body of *Iob*, to strike it with botches and sores.

How we are to discerne those diseases that come from God, from those that come from the Devill and from naturall causes.

Quest. How are those diseases which are sent from God, discerned from those which proceede from the Devill or from naturall causes?

Answ. It is more easie to discerne those which are sent from God, then those which are from the Devill at Gods permission. When diseases are sent upon men in the very time of their sinning, then wee may thinke that the disease proceeds from no naturall cause, 2 *Cron.* 26. 19. When *Vzziah* had his censer in his hand, to offer incense, and was stricken with a Leprosie in the meane time; there was nothing naturall in this Leprosie. So when the Kings hand dryed up upon a sudden, when he stretched it out to take the Prophet; this was a punishment inflicted immediately from God. So wee may know by the long indurance of the plague, that it is from God. As when the *Iewes* carried the Leprosie out

out of *Egypt* with them to the Desert, and to *Canan*, it might be known also by the colour that it was not naturall; sometimes it appeared red, *Levit.* 14. 36. sometimes halfe red, sometimes greene; and sometimes in the flesh of man, and in their cloathes, and in the walls of their houses. This variety of colours shewes that it hath been from God immediately. Last it was remitted to the Priest to try this disease, and not to the Physitians: which argues that it was sent from God, and not from nature. So when he smote the *Egyptians* in their hinder parts to their perpetuall shame, *Psal.* 78. 66. this disease came not from nature, but immediatly from God. But sometimes the Lord inflicts a disease which proceeds from a naturall cause; As when he smote *Ieboram* with an incurable disease in his bowels, 2 *Cron.* 21. 18. This disease the Physitians call *Diarrhea*, when the Liver and the Lungues rottes, and are dissolved peece and peece, and so are evacuate: This disease had a naturall cause, and a morall; The naturall cause of it was evill dyet, which corrupted both the Liver and the Lungues: therefore the text saith, his bowels fell out, by reason of the sickneese day by day, for this disease peece and peece consumes the Liver and the Lungues, and *ver.* 19. it was two yeares before he died of this disease. The Morall cause of his disease was this, because hee made *Iudah* to goe a whoring after Idols, *ver.* 13. if he had not committed those sinnes he had not so erred in his dyet, neither would it have hurt him so (for it is the Lord that woundes and the Lord that heales.) Gods will is the first cause preceeding all other causes, yet it takes not away naturall and subordinate causes.

Valesius de sacra. Phil. pag. 238.

But those diseases which are inflicted by satan, at the permission of God, it is hard to know them. All the Physitians could not tell what it was that bowed down

the daughter of *Abraham* eighteene yeares, *Luke* 13. 11. Therefore in such cases, when the diseases are not knowne whence they proceede, wee should ever looke up to the first cause: When *Iob* was robbed of his goods by the *Chaldeans*, he looked up to the first cause, and he said, the Lord hath given, and the Lord hath taken; So no doubt when satan strook him with such sores, he said, The Lord woundeth, and the Lord healeth: people commonly when they are stricken with some diseases they say, some witch hath done this, but they never looke up to the first cause, the hand of God, but the greatest witch that bewitches them is their owne infidelitie.

The *Iewes* markes two sorts of spirits which hurts men. דבר ורע

The *Iewes* for the most part ascribes all sudden diseases to evill spirits, and they make two sorts of spirits, one sort that killes in the night; And this they call *Debber*; And another which killes in the day time, and this they call *Ketebh*: and all the ground which they have for this is that which they take out of *Psal.* 91. 6. hee will deliver thee from the pestilence which walkes in the darkenesse, and from the destruction which wastes in the day time; And the Targum following the *Iewes* opinion Paraphraseth it thus. *A cœtu dæmonum perdentium in meridie*, that is, from the company of the devills who destroyeth in the nooneryme of the day; and the 70. translates it, ἀπὸ δαιμονίου πρωϊνοῦ, & *dæmonio meridiano*; that is, from a devill that flies in the day tyme.

Satan can hurt the soule when it is in the bodie.

As Satan can hurt the bodies of men, so hee can hurt the soule, when it is in the bodie; as the evill spirit of the Lord came upon *Saul*, and strooke him with madnes and this is called μανία and opposite to this is, σωφρονεῖν *Mar.* 5. 15.

To strike the soule with madnesse.

So hee can strike the heart with blindnesse, and hardnesse; but for the will of man it is moved by no externall cause, but only by God himselfe: The Lord perswaded

swaded *Iaphet* to dwell in the tents of *Shem*, *Gen.* 9. 27. It is the Lord onely who can peswade the will: satan propounds and suggests tentations to the will, but cannot enforce the will. Hence it followeth that the devill cannot be said to be the cause of sinne, directlie moving the will, as God moveth the will to good: the will is a free working cause, and determinates it selfe to sinne: therefore the Devill cannot necessitate the will to sinne, unlesse the will give its owne consent, *non cogendo, sed suadendo nocet, non extorquet consensum, sed petit*: Therfore it is, that the scripture so often exhorts us to resist the devill, *Ephes.* 6. and *Iames* 4. *Resist the devill, and he will flie from you*: And if the devill should draw men necessarily to sinne, then it should bee the devills sinne onely, and not mans, when as all sinne is willingly committed: Therefore he is but indirectly the cause of sin, propounding and suggesting such objects which may affect the senses, and draw the will at last to give consent willingly to the sinne.

Satan cannot perswade the will, God onely doth this.

Satan is indirectly the cause of sinne by the will.

When the soule is out of the bodie, the devill can doe nothing to the soules of the children of God, for they are bound up in the bundell of life, 1. *Sam.* 25. but hee can punish the soules of the wicked, according to that power which is granted unto him; and so much the more as the soule is the more immateriall then the bodie: So the punishments of the soule are more fearefull then the punishments of the bodie, and although the bodies bee more passible then the soule, yet the spirit hath more understanding; and when there is more understanding, there the paine and the griefe is the greater; And there is the greater harmony betwixt spirits and their delights, then betwixt the senses and their pleasures, and consequently there is more griefe in the soule then in the body.

What Satan can doe to the soule when it is out of the bodie.

If wee would consider either the number, strength, or-

Reasons moving us to acknowledge the power of the Devill.

order, or agreement of the devills amongst themselves, we must acknowledge their great power.

ראש תמנים סמאל

The order of the devils. First, there order: There is Belzebub the prince of the divels; & there are also inferiour divels, as *Rev.* 12. the Dragō fought & his Angels, and *Asmodeus Lucifer princeps dæmoniorū: Augustinus Nyphus* in his book *de dæmonibus, cap.* 17. saith *Omnis multitudo dictat ordinem, & maxime in perpetuis substantijs*; Every multitude requireth order, but especially those immortall substances; for as it is ordained (saith he) that men may live the more quietlie and peaceably, that there be superiors to rule, and inferiors to obey: So amongst the devills that they may hurt & annoy man the more, there are some superiors, and others inferiors; which power and superioritie of theirs shal cease, when they can binder no more the salvation of man: And as all principalities shall bee given up then, 1 *Cor.* 15. So shall also (saith hee) this principalitie of the devill cease then.

When wee consider their number.

If we consider then there nūber we may see what great power they have; A Legion possessed one poore man.

גבורים

They are called *Gibborim potestates.*

Thirdly, consider that they are called *Gibborim*; *potestates*, strong ones, *Psal.* 78. 25. hee fed them with the bread of the strong ones, that is with the bread of Angells.

There agreement.

And lastly, consider their agreement: It is not *Regnum divisum*, a divided kingdome, they all conspire together for the overthrow of man: by all this wee may understand what power the devill hath to trouble and molest poore man.

Now to conclude this point concerning the power of the devils, this is our comfort, that there power is a limitate power, and that they can goe no further then God permits them, 1 *Sam.* 18. 10. It is said that the evill spirit from God came upon *Saul*; why is hee called the

the evill spirit that came from God, because hee was sent by him, and restrained by him at his pleasure. The Lord can rule the devills at his pleasure, he cannot only restraine them that they hurt us not; but can make them instruments to serve for the good of his Saints. 1 *Cor.* 5. the Lord biddes deliver the incestuous *Corinthian* over to Satan for the destruction of his flesh, that his spirit might bee saved in the day of the Lord Iesus; The Lord makes the devill here his instrument for the mortifying of the corruption of the incestuous *Corinthian*, 1 *Cor.* 5. 5. So hee used the messenger of Satan to buffet *Paul*, that hee might humble him, 2 *Cor.* 12. 7. The planets the nearer that they are to the first mover, the more they are carried about with the motion of the first mover; and the lesse they follow their owne motion, and those that are farther from the first mover, followes more their owne motion, and lesse the motion of the first mover: and they that are fartheſt of all from the first mover, most swiftly perfects their owne motion; And yet for all that, they follow the motion of the first mover also: Saturne that is neareſt to the first mover, followeth his owne motion verie slowlie, and finishes both his owne course in thirty yeares. The sunne that is fartheſt from the first mover then Saturne, finisheth his owne course more swiftly (in a yeare) then Saturne doth: But the Moone although she bee the lowest of all the planets, and finisheth her course in twenty eight dayes; yet shee followes the course of the first mover, and is carried from the East to the West. The Angels and the glorified spirits, are most carried and directed by God the first mover, and followeth not their owne motion: The regenerate in this life they are too much busied about their owne motion, and yet they are ruled and guided by the spirit of God; But the devilles who are farthest

The Lord can make Satan an instrument for the good of his Saints.

farthest of all from him, and followeth their owne motion most, yet they are inforced to follow the Lord and his will.

When *Balaam* would have curſed the people of God *Num.* 23. 23. he was inforced to ſay that there was no inchantment againſt *Iſrael*; When the Lyon had killed the Prophet, yet hee tared not his fleſh, nor broke his bones. 1 *King.* 13. 24. So the Lord reſtraines this raging Lyon the devill, that hee make not altogether havocke of his Church, *Pro.* 30. 31. there be foure things which are comely in going, A Lyon which is the ſtrongeſt amongſt beaſts, and turneth not away for any: a horſe girt in the loynes: a hee goat alſo: and fourthly a King, againſt whom there is no riſing up: Satan is a ſtrong Lyon, who turneth not away for any, hee is that ſtrong horſe girt in the Loynes, which ruſheth into the battell, and none is able to withſtand him. *Ier.* 8. 6. hee is alſo that hee goat; *Alexander* was called *Hircus caprarum Dominus duorum cornuum*, *Dan.* 8. 6. The ſtrength of a beaſt lies in his hornes, and *Dan.* 8. 21. Hee was called *Hircus caprarum*, to ſignifie, that hee was but a young goat when hee puſhed the world; and none was able to withſtand him: what ſtrength then hath this old hee goat, to puſh the children of men: And he is that King againſt whom there is no riſing: Therefore we ſhould bee affraid of his ſtrength alwaies: But this is our comfort, that hell and deſtruction are before the Lord, *Prov.* 15. 11. to be before the Lord ſignifieth not onely that things are knowne to him; but alſo that they are under his power and ſubjection, *Gen.* 13. 9. Is not the whole land before thee? ſo *Cant.* 8. 12. my vineyard which is mine is before mee; that is, it is in my power, and belongs to me; So hell and perdition are before the Lord: That is hell, and the devilles who are tortured there, howſoever they reſiſt, yet they are ſubject to the Lord. Theſe

Beth here is (*contra*) and not (*in*)

Quando animali cuipiam additur Gen. Plur. famin, tunc ſignificatur animal illud tenerum eſſe, Gen. 38. 17 *Pſal.* 113. 4. *Eze.* 45. 23.

Coram aliquo quid ſignificat.

Theſe ſpirits muſt alwayes be at the Lords command, and ſubject unto him. The Apoſtle ſaith, *Heb.* 2. 8. *That he hath put all things under his feete*; but wee ſee them not as yet put under him; *ſed tandem proferet victoriam in judicum*, and then his enemies ſhall be quite trode under his feete, *Mat.* 12. 20.

SECT. 12.

Of the knowledge of the devils, and of their predictions of things to come.

The devils have great knowlegde.

THe devils hath great knowledge, and therefore they are called *δαίμονες*.

Foure things make them to have great knowledge. Firſt, they know things, *uno intuitu*, and they are *intelligentes creaturæ*, *ſed non ratiocinantes*, they know not, as the Schoolemen ſaith, *Hoc ex hoc*; they reaſon not as we do, gathering this of this, but becauſe they know not all things together, therefore they learne, *hoc poſt hoc*, this after this. When we behold the face of a man whom we know, here we reſt without any reaſoning to enquire who he is; but if we have forgotten the man whom we have ſeene before, then wee beginne to recollect, and bring our ſelves to a particular knowledge of the man, as where wee have ſeene him before, how they call him: The firſt ſort of knowledge which we have of the face, is, *minus univerſalis*, *& magis diſtincta*, but the ſecond is *magis univerſalis*, *& magis confuſa*. When the devil lookes upon things he knoweth them, *uno intuitu*, as when we looke upon a knowne face. Our knowledge againe is more confuſed, and therefore we come to it by reaſoning this and that way.

Foure things makes them to have great knowledge.

The devils know things *uno intuitu.*

A comparison betwixt man and man how far one exceeds another, and how far the devill exceedes man.

Satan when he lookes upon the effects, and the cause, he doth not abstract and separate them as we doe when we foretell by the causes, the effects following, neither lookes hee by the effects unto the cause. Our sight is quicker than our hearing, and therefore we see the lightning before wee heare the clappe of the thunder; but the devill takes them up both at one time. The devill being a spirit knowes many things which man knowes not, and he apprehends them sooner than man, both for the impediment of his senses, and dulnesse of his wit, when we consider how farre one man differeth from another in quickneſſe and understanding; and how dull another is in conception and understanding; by this wee may be led to take up what difference there is betwixt the knowledge of the devil, and the knowledge of man; and that he farre surpasseth man in understanding: compare but *Archimedes* his quickneſſe of wit, with *Cræsus* his dulneſſe, and then ye may see what difference there is betwixt mans knowledge, and the devills: *Archimedes* could find out to tell how much base mettell was in the King of *Siracuſes* crowne, which was made to him, although he brake not the crowne. This was an admirable and great skill: *Cræsus* againe was as dull in his conception, when hee caused to take the flesh of *Testudo* the shell crabbe, and the flesh of a lambe, and boyle them in one vessell to trie which of them should be sooneſt boyled, and whether the shell crabbe would be as slow in boiling as in going, and come as farre behinde the lambe now, as before; therefore *Tyrius* said of him, that he was *Regum ſtultiſſimus, & coquorum infeliciſſimus*, of all kings the most foolish, and of all cookes the most unskilfull; *Archimedes* his skill farre surpasseth *Cræsus* his dulneſſe, so the wit of the devill farre surpasseth man.

Vitruvius lib. 9. de architec. cap. 3.

Celsus pag. 51.

The Angles knoweth not this by this, as wee doe; when

when the doores was sprinkled with the bloud, they reason not after this manner as we doe, this is the signe, therefore such a man dwelleth here; but the bloud was sprinkled upon the doores, for to assure the Israelites, that none of their houses should be killed.

How the Angels take up things.

Object. But ye will say, if the Angels compone not things, but apprehend onely simple things, they have the baseſt sort of knowledge, for children apprehend first simple things, then they compone things; and thirdly, they reason; and thus they proceed from the imperfect to the more perfect, *& posteriora origine, ſunt dignitate prima*; and these things which are last taken up, are most excellent; now the Angels taking up things onely simply, they seeme to have the baseſt sort of knowledge.

Answ. The Angels by their simple essence know things, and not by passion, as wee apprehend in our minde.

Secondly, the Angels when they apprehend simple things, it is without any kinde of imperfection (as it is when we apprehend them) *& eminenter includunt perfectionem compoſitionis, & diſcurſus.* Secondly, their long life makes them to have great skill: Satan is an old Serpent, therefore his skill must be very great. Let a man live but *Nestors* days, and have good wit, together with long experience, he cannot choose but to be wise: Satan saw from the creation of the world, and shall see to the last Iudgement; he saw the first world drowned with water, and shall see the second destroyed with fire, therefore he must understand much. It is a long time ere a man come to knowledge, and he spends a great time in folly, and if he live long he forgets as fast and faster than ever he learned: But Satan *Neſcit quid ſit obliviſci*, and therefore great must be his knowledge.

The long life of the devill makes him to have great skill.

Thirdly, the great imploiment of Satan hath bred him,

The great imployment of Satan breeds him skill.

him great knowledge: he saw the rising, the height, and the fall of the foure Monarchies, hee had a hand in them all, *& quorum pars magna fuit.* He was at the consultations of all the tyrants against the Church, and no wicked deede was ever atchieved, but Satan was at the plotting of it: and therefore great must be his skill.

His great imployment abroad makes him to have skill.

Fourthly, his great intelligence that he hath abroad, makes him to understand much; for the evill spirits from all parts give intelligence one to another; and as the Cherubims were painted in the temple with their faces one to another, signifying that their is a correspondencie amongst the good Angels, for the propagating of the Kingdome of God; so the devills agree one with another, to give mutuall intelligence for the upholding of their kingdome, *& Regnum non est divisum*, *Mat.*12.25. The Lord knowes onely the secrets of the heart; as when *Sarah* laughed within her selfe, *Gen.* 18.12. and the Pharisees reasoned within themselves, *Luk.*6.8. 2 *King.*8.26. *Ioh.*2.25. *Heb.*4. all things are naked before him, τετραχηλισμένα a speech borrowed from the Priests under the Law, who when they killed the beast, all things that were within the beast were layed naked before the Priest, and he saw what was sound, and what was corrupted: so all our thoughts are naked before the Lord, he knoweth which are good, and which are bad; and therfore the Arabians say, *Tu solus domine, nosti substantiam pectoris*; and thus they call upon him; O thou who knowest the thoughts of men, when they hold their peace; that knowledge is the most excellent knowledge, which we attaine to by knowing the cause: but God knoweth all things as they are in their causes, originally, but our thoughts are in the heart, as causes: and therefore it is most fit that God should know them, who is rather said to understand intelligible things then visible, because they come nearer to his nature, *& magis sunt*

God onely knoweth the secrets of the heart.

sunt in actu, & ille est purus actus. This knowledge of the heart Satan hath not, but onely by effects, and here he knoweth this of this, and this after this, because hee hath no knowledge of the cause but by the effect here; he conjectures what is in the heart, as the Physitians by the pulse can tell the disease. *Erasistratus* the Physitian was much commended, who perceived by the countenance of *Antiochus* King of *Seleucia* his sonne, that he was taken in love with his mother in law; if a Physitian by the beating of the pulse, and countenance can take up this, much more can the devill doe; and if the Fisher by stirring of the corke, knoweth that there are fishes in the net, much more may the devill know what is in the heart by signes.

Satan knoweth what is in the heart onely by the effects

*Valerius lib.*7.

The Lord knowes the thoughts of our heart a farre off.

The Lord knoweth the thoughts of our heart a farre off, which the devill doth not, *Psal.*139.17. and as the Gardiner in the Winter foretels, that this roote will bring forth such an hearbe, and this tree such a fruite long before the Spring: So the Lord seeth the thoughts of the wicked a farre off. When the Prophet foretold *Hazael*, that he should be King of Israel; and foretold also, what cruelty hee should exercise upon their women and children, that he should rippe up the bellies of the women with child, what man or Angell could have foreseene this? When it was told *Hazael*, hee wept, and said, *am I a dogge*, 2 *King.*8.13. *that I should prove such a cruell monster*, but yet he proved such a monster, as the Lord foretold; because from the wicked comes wickednesse, 1 *Sam.*24.13.

The Lord onely can foretell contingent things.

There are three sort of contingent things.

Contingens natum.

The Lord can foretell contingent things. There are three sorts of contingent things, as the Schoolemen observes: the first is *contingens natum*, the second is *contingens rarum*; the third is, *contingens indefinitum*. *Contingens natum*, they make to be that which usually falleth out, as a man when hee is old to have white

Contingens rarum.

haires. Secondly, there is *contingens rarum* which falleth out very seldome; as when a man is digging the ground, hee findeth a treasure: Satan can hardly foretell this, becauſe he knoweth not perhaps where the treasure is hidden, no more than he knew where the body of *Moſes* was buried, *Deut.* 34. 6. Thirdly, there is

Contingent indefinitum.

contingens indefinitum; as whether *Peter* will runne the morrow or not? This Satan cannot fortell. Theſe contingent things God onely can foretell, *Tell us what is to come, that we may know that yee are gods*; that is, if yee can foretell things contingent: Therefore *Iames Chap.* 4. (becauſe all contingent events depend upon the Lord) willeth us to ſay, wee will doe ſuch and ſuch things, if the Lord will.

A man and a maid are married together, to foretell that they will have children, this is eaſie to doe, becauſe it is *contingens natum*; for uſually young folkes beget children: but to foretell how many children they will have, whether ten, or twelve: The devill more hardely can foretell this, becauſe it is *contingens rarum*. But laſtly, whether they will prove wiſe men or fooles, that is, *contingens indefinitum*: *Salomon* himſelfe could not foretell that, *Eccleſ.* 2. 19. and the devill himſelfe cannot foretell this.

The Prophets understood things paſt, preſent, and to come. 1 Sam. 1. 9.

The Prophets illuminate by the Spirit of God, underſtood things, paſt, preſent, and to come, for hee revealeth his ſecrets to his ſervants, *Amos* 3. therefore the Prophets were called *Chozin videntes*. The Prophets underſtood things paſt. Satan may underſtand things well enough, *ab exordio temporis*, from the beginning of time, and remember them very well. But he cannot know *exordium rerum*, the beginning of things;

Satan can underſtand things *ab exordio temporis* but not *ab exordio rerum.*

for God hath them onely written in his booke, *Pſal.* 139. 16. *In thy booke are all my members written*, which in continuance were faſhioned, when as yet there was none

none of them: So hee hath the booke of life, in the which mens names were written before the foundation of the world, *Rev.* 3. 5. and theſe whoſe names are written in this booke, he revealeth to his ſervants the Prophets, *Phil.* 4. 3. *I intreate you to helpe theſe my fellow labourers, whoſe names are in the booke of life*; but all this knowledge is hidde from Satan.

How the Prophets knew things preſent when they were abſent

Secondly, the Prophets know things preſent, although they were abſent from thoſe places where they were done, 2 *King.* 5. 26. *Was not my Spirit with thee, when the man in his charet turned to meete thee.* So *Eliſha* knew well enough the ſecrets of the King of *Syria*, and what was done in his ſecret chamber, 2 *King.* 6. 12. although he was abſent. So *Paul*, although he was at *Epheſus* in *Aſia*, yet his ſpirit informed him what was done a farre off in *Corinth*, 1 *Cor.* 5. 3. yet the Prophets could not foretell ſuch things, when the Lord revealed not himſelf unto them, as 2 *King.* 4. 27. *Her ſoule is vexed within her, and the Lord hath hid it from me*; for propheſie was not *habitus ſed actus tranſiens*; and as the lute ceaſeth to give a ſound when hee that playeth ceaſeth to play; ſo they could not propheſie when the Lord illuminate them not. But Satan and his ſorcerers cannot foretell things when they are abſent, unleſſe they be informed by other ſpirits, or ſee the effects in the cauſe; as Satan can foretell that the river of Nilus will overflow, when he ſeeth the raine in Ethiopia like to fall.

Prophecie is not *habitus ſed actus tranſiens.*

The Prophets foretold things that were alwayes hidden from man.

Thirdly, the Prophets being illuminate by the ſpirit of God, foretold things that were alwayes hidden, and which no wayes depended upon any naturall cauſe, ſuch as was the incarnation of Chriſt, and his reſurrection, and ſuch like: which myſteries the Angels themſelves deſire to looke into, 1 *Pet.* 1. 12. But they underſtood them not, before they were revealed to them; farre leſſe could the devills underſtand them: So the Prophet

Prophet foretold three hundred yeares before the birth of *Iosias*; 1 *King.* 13. 2. that he ſhould offer upon the altar the bones of the Prieſts that burnt incenſe at *Bethel*. And *Elias* foretold the death of *Ioram*, and what diſeaſe hee ſhould die of, to wit, of a diſeaſe in his bowells, 2 *Chron.* 21. Theſe things Satan and his ſorcerers could not foretell.

How did the prophets foretell things which never tooke effect.

Obiect. But the Prophets of God foretold many things which never tooke effect, *Eſaias* foretold *Ezekias* that he ſhould ſhortly die, and yet he lived fifteene yeares: So *Ionah* foretold the Ninevites, that within fortie dayes Nineveh ſhould be deſtroyed, and yet Nineveh was not deſtroyed, as *Ionah* foretold?

Two ſorts of prophecies.

Independens & abſoluta prophetia.

Comminationis prophetia.

Anſ. There were two ſorts of propheſies: the firſt was *independens & abſoluta prophetia*; which was called the propheſie of preſcience; and this alwayes tooke effect. The ſecond ſort of propheſie was the prophecie of commination or threatning, which was conditional, and reſpected alwayes the ſecond cauſes, and this tooke not alwayes effect. If this ſort of prophecie be conſidered in the ſecond cauſes, it may be ſaid to take effect, as, *Set thy houſe in order, for thou ſhalt die*; if ye will reſpect the diſeaſe it ſelfe, or the conſtitution of *Ezekias* body, *Ezekias* ſhall die, but looke into the firſt cauſe, to Gods will, who appointed to prolong *Ezekias* his life, he ſhall not die.

Queſt. Whence hath the devils this their knowledge to foretell things to come?

The devils have the knowledge of the Scripture, but not the ſpirituall.

Anſ. They have not this knowledge by experience and obſervation of naturall things only, but they learne alſo many things from the Scriptures; for although the Scriptures be a ſealed booke to them, in reſpect of the ſpirituall knowledge of it, yet they have a literall knowledge of the Scripture: The good Angels learne from the Church daily, *Eph.* 3. 6. and they deſire to looke to

to the myſterie of the incarnation with ourſtretched neckes, 1 *Pet.* 1. 12. they grow daily in the ſpirituall knowledge: But the devills who are bound in chaines of darkeneſſe, *Iud.* 6. are more and more darkened in ſpirituall knowledge dayly: when a man comes out of a great light into a darke place, that weakens his ſight much, but take him out of a darke place, and put him in a cleare place againe, then it will make him quite blind: *Dionyſius* the Tyrant of *Sicily*, above his priſon built a very lyghtſome and white chamber, which he whitened over with lyme, and when hee had a long time detained his priſoners in a darke dungeon, he ſuddenly brought them into this bright place, wherein inſtantly they became blind, becauſe their eyes were not able to beare ſo ſudden a change: So the Devills were in a place of great light in the Heavens, then they were caſt down into the low helles, and there they were fettered with the chaines of darkeneſſe; But when the light of the Goſpel was revealed, It made them more & more blinde, that they have eyes now and ſees none, and they have no ſpirituall underſtanding of the myſteries of the Goſpel; But when they ſee the Scriptures, they may have the literall knowledge of them well enough, and foretell things to come by them; and many things which ſhould befall to the Church; they might foreknow the riſing and the falling of the mornarchies out of *Daniel*, and they might foretell the nativitie of Chriſt by ſearching the Scriptures, and many things which ſhould befall the Church in their latter times, by obſerving the booke of the Revelation. The Oracle of *Delphos* gave this anſwer to *Alexander*, *Invictus eris Alexander*; This was eaſie for the devill to foretell, becauſe *Daniel* foretold the fall of the *Medes* and *Perſians* by the *Greekes*: So the Oracle of *Delphos* foretold to *Craſus*, that his Kingdome in the fift generation

The devills are more and more blinded in ſpirituall knowledge.

ſhould periſh: This the Devill might eaſily learne out of the Scriptures; for God viſits the ſinnes of the father upon the children, unto the third and fourth generation, and the children filling up the meaſure of their fathers iniquitie, then his Kingdome was ſhortly to come to an end. A man murthers another and eſcapeth. It is eaſie for Satan to foretell what death he ſhould die out of the Scriptures; he who killes by the ſword, ſhall be killed by the ſword: and ſometimes the Lord uſeth the devill as his executioner and hangman; It was eaſie for the devill to ſay to *Saul*, to morrow thou ſhall bee with me; becauſe the Lord uſed him as his executioner in this Iudgement.

Satan when he foretelles things to come, he ſpeakes with a low voyce, and out of the ground; and he pipes as chickins doe when they are new hatched, *Iſa.* 8. 19. ſometimes hee flatters the partie who expects the revelation of him; and therefore *Demoſthenes* ſaid that the Oracle of *Apollo* did but φιλιππίζειν, that is flatter *Philip* of *Macedon*: So when *Alexander* came into the temple of *Iupiter Hammon*, the prieſt called him παῖδιον, faire child, which *Alexander* tooke to bee παῖ Διὸς, *Iupiter* his ſonne.

Plutarch in vita Alexandri.

But when the Devill was doubtfull of the events of his propheſies, then hee gave his anſwers doubtfullie, that they might admit a double ſenſe; Such was thoſe anſwers which he gave by his falſe Prophets to *Ahab* King of *Iſrael*, when hee was going to beſiege *Ramoth Gilead*, They demanded of him who ſhould prevaile: He anſwered the King ſhould prevaile, but he telles not which King, whether *Syria* or *Iſrael*. 2 *Cro.* 18. 11.

Satans reſponſes were very doubtfull.

His reſponſes were ſo doubtfull, that the wiſeſt amongſt the heathen could not tell what to make of them.

All his reſponſes were doubtfull, therefore hee was called

called λόξιος *Apollo*; Hee being asked how the gods ſhould bee worſhipped, gave this anſwer, Καὶ κέφαλας χρονίδαι, καὶ τῷ πάτερι μὴ πίπτειν φῶτα *Mittite capita Iovi, hominem vero Saturno.*

Satan is a great Sophiſter in his anſwers.

The falacie lay here in the accent, for φὼς φωτὸς being *accented* (*accentu gravi*) ſignifieth a man, but φῶς being accented (*accentu circumflexo*) ſignifieth a torch or a light; but they miſtaking the word φῶς they ſacrificed a number of men to him in ſtead of ſetting of lights before him.

Plutarch de Ei apud delphos.

When the plague was verie hot at *Athens*, they aſked the Oracle of *Apollo* how it might bee remedied: the Oracle anſwered and bade them *duplare aram*, which neither *Plato* nor *Ariſtotle* underſtood; *Plato* by Geometrie, went about to finde out how the Altar might be doubled; But the Oracle meant, that they ſhould double their ſacrifices to the gods, and then the plague ſhould ceaſe.

Example the third.

Aio te Æacida Romanos vincere poſſe, the words imply a double ſenſe heere, either that the *Romans* might overcome, or that they might overcome the *Romans*.

Some hold, that by the placing of the negative particle, the devill deceived *Eve*, as when he ſaid unto her, *non moriendo morieris*; for they ſay, when the negative with the *Hebrewes* is placed before the finite and the infinite verbe, then it neither certainely affirmeth, nor denyeth, but leaves the matter in doubt.

This (ſay they) is the affirmative.

Moriendo morieris.

This is the Negative.

Moriendo non morieris.

This is the doubtfull.

Non moriendo morieris; perhaps ye may die, and perhaps not: Thus *Satan* deceived *Eve* (ſay they) when

Vide grammaticum uni.

he ſaw her beginne to doubt, perhaps we ſhall not die: But this rule holds not; for (*non*) being ſet before the finite and the infinite, doth flatly denie, *Pſal.* 49. 7. *Non redimendo, redimet fratrem ſuum*, that is, he can no waies redeeme his brother from death. And ſo when this particle (*non*) is ſet betwixt the finite and the infinite, it denieth only in part, *Ier.* 46. 28. *I will chaſtiſe thee in Iudgement, Sed evacuando non evacuabo te*, that is, I will chaſtiſe thee in judgement, but not deſtroy thee, here the particle (*non*) being ſet betwixt the finite and the infinite denieth not flatlie, but onely in part, yet being placed here before the finite and the infinite, it is altogether negative; wherefore *non moriendo morieris*, flatlie denieth here, and not doutfully.

Hee hath likewiſe deceived ſome, by doubling the negative particle: when *Manfredus* did contend with *Charles*, about the Kingdome of *Naples*, he got this anſwere from the devill, *Non non gallus ſuperabit.*

Fiftly, he manifeſted his deceit by the ſimilitude of words: Such was the Oracle which *Thuſidides* makes mention of.

Ἔξει δὲ λοιμὸς πόλεμος καὶ λοιμὸς ἀνʼ ἀὐτούς, Here they reade λοιμὸς for λιμὸς, and ſome λιμὸς for λοιμὸς, and they could hardly diſcerne, whether to prepare themſelves againſt the warre, or to uſe remedies againſt the ſickneſſe.

Sixtlie, the deceit lay in the words themſelves, which ſuffer a double interpretation, *Gen.* 3. *That day that ye ſhall eate of this fruit, your eyes ſhall be opened, and ye ſhall know good and evill*: Wee know good and evill two manner of waies, firſt in theorie, and then by miſerable experience; they knew good and evill in the firſt ſenſe before their fall, but by miſerable experience, when they did eate of the forbidden fruit.

Vide Morne pleſſe. pag. 389.

Theſe Oracles hath very often deceived men: Therefore *Oenomaus* the Phyloſopher wrote a booke againſt

againſt them, which had this inſcription, *De oraculorum falſitate*; As *Plutarch* wrote a booke *de oraculorum defectu*; And *Porphyre* teſtifieth, when as the Oracle of *Delphos* could not divine by the ſtarres, what ſhould befall them, the Oracle defired them, that they would aske him nothing at all, and hee told them that if they ceaſed not to aske him, he would tell them lies.

Object. But the Lord ſeemeth by the Prophet *Eliſha*, to give a doubtfull anſwer to *Hazael*, 2 *King.* 8. 10. To whom *Eliſha* ſaid, go tell him that he ſhall not recover at al, for the Lord hath told me that he ſhal certainly die, The words ſeeme alſo to carry another ſenſe; Go tell him that hee ſhall recover, although the Lord ſaid that he ſhall die: Hee ſhall recover, becauſe the ſickneſſe of it ſelfe is not deadly, hee ſhall not recover, becauſe *Hazael* dipped a cloath in water, and layed it on his face that he died.

There is but one ſenſe in the prophets anſwere to *Hazael*.

לוֹ ei.

לֹא non.

Anſw. There is but one meaning of the Prophet here anſwering to *Hazael*; but the Critickes amongſt the *Iewes* found out another ſenſe, reading in the margine, *Lo ei*, for *Lo non*; So they would ſhow a diverſe reading of the prophets words.

Ob. Ezekiel 12. 14. The Lord threatened *Zedekiah* with a Iudgment, w^h might ſeeme to be given out very doubtully; I will bring him to *Babylon*, to the land of the *Chaldeans*, and yet he ſhal never ſee it, although he die there.

Why the Lord gave a doubtfull anſwer to *Zedekias*.

Anſw. Becauſe this perfidious King, would not beleeve the Prophets of God, who told him ſo plaine that hee ſhould bee carried to *Babel*; therefore the Lord tells him this cloſelie, which ſoone after he underſtood, when his eyes were pickt out of his head at *Riblah*, and he carried to *Babell.*

Whether *Balaam* was a Prophet of God or Diviner.

Queſt. What are we to thinke of *Balaam*, whether was he a Prophet of God or a Diviner only?

Anſw. Firſt he was a Diviner onely, but afterward the

Moses Gerundensis 162. 2. Balaam primum divinavit, postea prophetes, deinde rediit ad primam.

the Lord put a parable in his mouth, *ponere sermonem in illis*, 2 *Cor.* 15. 19. caryeth a notable Emphasis with it, whereby is signified, that the Lord ruled their tongues, directed them what they should speake, and sanctified them: So the Lord guided the tongue of *Balaam*, and opened his eyes to Propheſie; Thus farre the Lord put this parable in his mouth, but he sanctified him not, for he following the wages of iniquity, returned to bee a diviner againe: And the *Iewes* applyeth this proverb to him, *Camelus cornua quærens aures amisit*; That is, *Baalam* hunting for honour and seeking after riches, lost the gift of Prophecie; and amongst the rest who were killed in the battell, it is said, that *Baalam* the Diviner was killed. *Ios.* 13. This gift which *Baalam* had was onely from the spirit of illumination; And there was a great difference betwixt him and the holy Prophets of God, *Luke* 1. 70. and the *Hebrewes* observe, when it is said the Lord appeared to *Laban*, to *Balaam*, and to *Abimelech*, there is lesse meant here, then when it is said, the word of the Lord was unto *Isay*, to *Ieremie*, to *Ezekiel*, for that implyed that the oracles of God were concredit to them, as to faithfull witnesses, but he did not concredit his word this way to *Baalam*, hee was but like a trunke, through the which the Lord spake.

A difference betwixt these, the Lord appeared to *Balaam*, and the word of the Lord was to *Ieremie*.

Quest. How differ the predictions of the Prophets, from the Predictions of Satan and his instruments?

The differences betweene the predictions of the Prophets, and the predictions of Satan and his instruments.

Answ. The predictions of the Prophets were for the most part of spirituall things, and they propheſied but of temporarie things in the second place; but the predictions of the devils, were never of spiritual things. Secondly, whē the Prophets of God foretold good things, they added alwaies *conditionem crucis*, that is, some temporarie crosses to be added to them; they shall receive a hundred fold, but with persecutions, *Marke* 10. 30.

30. but the false Prophets propheſied alwaies *placentia*, pleasant things. Thirdly, when the Prophets foretold Iudgements to come, this condition was alwaies reserved; if the people repented not, this Iudgement shall come; but the false prophets foretold all things to fall out by a fatall necessity. Fourthly, when the Prophets foretold Iudgements to come, although they tooke not effect, yet they were not holden for false Prophets, such was the Propheſie of *Ionah* to the *Ninevites*, and of *Isaiah* to *Ezekias*; for God is mercifull when men repent; But the false Prophets when they propheeied good things to come, and they came not to passe, then they were holden for false prophets: So *Ieremiah* convinced *Hananiah* that he was a false Prophet, *Ier.* 28. when hee promised to *Iecconiah* his returne out of *Babell*.

The Prophets had certaine signes by which they demonstrated to the people what should befall them, as when the Prophet *Isay* went naked and barefooted; This was called *Siman* σημεῖον, this was a note to discerne the Prophets by, but it was not τεκμήριον, for the false Prophets used also these signes, as *Zedekiah* made him hornes of iron, and said, thus saith the Lord, with these shalt thou push the *Aramites*, 1 *King.* 22. 11. סימן

The Prophets of God were distinguished from the false Prophets; for the false Prophets wrought sometimes marvellous things before the people, but they could not work miracles: These miracles in show were called *ostenta*, *mopheth*: they were miracles in show but they were not true miracles: If there arise a Prophet amongst you, and give you a signe or a wonder, *Deut.* 13. 1. These were but lying wonders, but the Prophets of God they gave *Oath*, a true signe 2 *King.* 20. 9. this signe shalt thou have of the Lord: This מופת

אות from אתח venit.

Oath

Oath comes from *atha venit*; As I am a true Prophet this ſhall verilie come to paſſe: So *Moſes* confirmed himſelfe to be a Prophet by his true miracles which he wrought before *Pharaoh*. And laſt the true Prophets alwaies prophecied according to the law, and never againſt it *Iſa.* 8. 20. If they ſpeake not according to this word, it is becauſe there is no light in them.

The knowledg of the devill ſerves onely to the diſhonour of God, & to hurt poore man. The Apoſtle, 1 *Cor.* 13. 1. ſheweth if a man could ſpeake with the tongue of men and Angels, and have the gift of prophecie, and underſtand all myſteries, and had all knowledge & faith, ſo that he could remove mountaines, and have not charity it profiteth nothing. Although Satan ſpeake all languages, foretell things to come, & have the knowledg of all myſteries, and could remove mountaines, yet this is all nothing, becauſe he wants charity: All this his skill he imployes onely to the deſtruction of man, Therfore his knowledge ſerves but as a barrell of pitch to cauſe him to burne the faſter in hell fyre: his knowledge wants charity and nothing which hee knowes is profitable to man, untill he reveale it unto him: he is compared unto *Stellio* which every yeare caſts the skin of it (as *Ariſtotle* and *Plinie* teſtifieth) & this skin being drunke in a little wine is a ſoveraigne remedie againſt the falling ſicknes; but this envious creature preſently eates it up againe, leaſt man ſhould reape any benifit by it, ſo the envious devill hides from man all that can profit him.

Satans knowledge is moſt hurtfull to us; When a Phyſitian ſtudieth phyſicke, onely to know his ſcience, that is *Curioſitas*, when he ſtudieth to know his ſcience, onely that he may bee knowne, this is *ambitio*. When hee ſtudies his ſcience that hee may cure others, this is *Charitas*; but if hee ſhould ſtudie his ſcience to poyſon others, this were *Crudelitas*. All the ſtudie of Satan is under

under faire pretences to deſtroy man, *Revel.* 17. 4. The whore is ſaid to have in her hand a cup of gold, full of abhominations, γέμον βδελυγμάτων 1. *Plenum philtris impuris*, for theſe *philtra* and *pocula amatoria*, were mixed commonly with moſt impure and filthy things, tending to bewitch men. So when Satan preſents a gilded cup to us, wherein he promiſeth moſt wholeſome Phyſicke to us, and moſt skilfully tempered, yet *mors eſt in olla*.

SECT. 13.

Of the craft of the Devill.

THe Scripture ſaith, *Let no man deceive you in ſublime diſcourſe*, touching the worſhipping of Angels preſſing to that he knoweth not, *Col.* 2. 18. Here is forbidden the adoration of Angels, and an opinion Phantaſticall of them, either to extoll them further then appertaineth to the degree of a creature, or to extoll a mans knowledg of them further than he hath a ground, but to enquire ſo far as the Scriptures teacheth us, or nature it ſelfe, either of the good angels, or of theſe revolted Devils, that is not forbidden: To converſe with them, to imploy them, to covenant with them, or to worſhip them that is forbidden, but the contemplation of their nature, their power, their illuſions, either by ſcripture or reaſon, is a part of ſpirituall wiſedome; for the Apoſtle ſayes wee are not ignorant of his ſtratagems, and it is no more unlawfull to enquire the nature of evil ſpirits, then it is to enquire the force of poyſon in nature, or the nature of ſinne and vice in moralitie.

We may enquire of the nature of the devills, although we may not covenant with them, or worſhip them.

First let us conſider what inſtruments Satan made

choiſe of, to deceive the woman by; he made choiſe of the Serpent, the craftieſt beaſt in the field: As *Ioab* made choiſe of the wiſe woman of *Tecoa*, and put a Parable in her mouth, for to begge pardon for *Abſolon* at the Kings hand, he is πανοῦργος this πανουργία is ſometimes taken in a good ſenſe *gnarum*, *Prov.* 27.12. the crafty ſeeeth the Plague, and hideth him: and ſometimes in a bad ſenſe *Ier.* 4.22. *they are crafty to doe evill.* Sathan is crafty in this ſenſe.

Satan makes choiſe of the ſubtilleſt heads to be his inſtruments.

Sathan makes choiſe of the ſubtilleſt heads to be his inſtruments: And as the moath breeds in fineſt cloath, ſo Sathan commonly imployes the craftieſt and beſt wittes, to be his inſtruments to trouble and vexe the Church of God; As he chooſed *Vlpian* that great Lawyer to write bookes againſt the Chriſtians; ſo he made choiſe of *Porphir* that great philoſopher, to write againſt the Chriſtians; and *Galen* the Phyſitian, and *Lucian* the ſcoffer, and *Iulian* the Apoſtate: But God makes choiſe of the fooliſh things of the world to confound the wiſe; the Angell ſpake out of the mouth of *Baalam's* Aſſe, theſe crafty tentations of Sathan are called his ſnares. 1 *Tim.* 3. 7.

Satan obſerves the humours of the body.

Satan in his tentations he obſerves the humors of the body of man, and that humour which predominates moſt in the body, that humor he obſerves and takes occaſion to tempt men by it. When God converts a man to grace, he doth not take away the naturall humors of the body, but onely rectifies them; But Satan perverts the humors of the body, that by them he may worke mans deſtruction, and eſpecially he workes by melancholy upon the body; and therefore melancholy is called *eſca diaboli* by the Fathers; ſuch was the melancholy of *Saul*, the devill wrought upon his conſtitution, and troubled him ſundry times, and *Math.* 17.15. this melancholicke in the *Syriacke* is called *Bar Agara*, and

and they tranſlate it commonly *filium agri*, the ſonne of the field, but not rightly, for *filius agri* ſignifieth properly an husband man, as *filius civitatis* ſignifieth a Citizen, *Luke* 15.15. Therefore they tranſlate it better, who tranſlate it *Bar extra, & agara domum*; becauſe the uncleane ſpirits made the melancholious man flye out of the houſes; and to live amongſt the graves. Theſe devils they call *Sorodæmones*, that is *ſepulchrales larvæ*, who drove the melancholickes to live amongſt the graves, *Math.* 8.29. and tombes of the dead. Theſe ſometimes are called λυκανθρώποι and μανδρώποι and the Greeke Phyſitians call this diſeaſe θηριώδης; *Nebuchadnezzer* was vexed with this.

בר אגר
Extra tectum.

When Satan poſſeſſeth theſe melancholickes there is ſome naturall thing in this diſeaſe, and ſome ſpirituall, and both would be removed, both the next cauſe, and the remote cauſe: A man is taken with a feaver; the cheefe cauſe, is the abundance of choller, and the ſecond cauſe is, becauſe hee hath walked too much in the heate of the ſunne; firſt his choller muſt bee purged, and then he muſt be removed to a place where there is more ſhadow, and not ſo much heate: Theſe melancholickes are not cured but by prayer, and faſting, as by a ſpirituall Antidote; There muſt alſo Phyſicke bee uſed for the purging of this melancholy, which is the Devills bait; An evill ſpirit came upon *Saul*, and *David* played upon his Harpe, and then the evill ſpirit left him, 1 *Sam.* 16.24. *David* uſed a double remedy heere to helpe this trouble of *Saul*; firſt the ſweete ſinger of *Iſrael* ſang Pſalmes, 2 *Sam.* 23.1. by his calling upon the name of the Lord, he caſt out this devill. Secondly by his muſicke he ſetled his melancholy; when the Phyſitian preſcribed to the melancholean, to abſteine from ſuch and ſuch meates, becauſe they either increaſe or at leaſt doth irritat this humour of melancholy; They

When Satan poſſeſſeth the melancholicke the naturall cauſe would be helped by phyſicke, and the devill caſt out by prayer.

Vtimur muſica vel pro diſciplina, vel pro delectatione, vel pro animi purgatione, vel pro ſedandis affectionibus & morum compoſitione. 2 King. 3. 15.

Tarantula icti quam primum audiuntur inſtrumenta muſica levatur dolor; Mathiolus in Dioſcoridem, lib. 1, 57.

may doe this, not onely becauſe it is wholeſome to the body; but alſo becauſe it is the Devils baite; therefore they preſcribe abſtinence from ſuch; No ſort of dyet diſpleaſeth or pleaſeth Satan, but by accident, becauſe by them the humour is increaſed, which makes way for his tentation.

Satan obſerves the full moone, and then vexeth the Lunatickes: The ſecond ſort were thoſe whom Satan vexed not monethly as he did the Lunatickes, but oftentimes whenſoever it taketh him, it caſtes him into the fire, *Mark.* 9. 18. 22.

Thoſe whom he vexed in the full moone, were called *Lunatici* or *Siderati.*

A difference betwixt δαιμονιζόμενοι σεληνιαζόμενοι ἐνεργέμενοι and μανία.

We muſt put a difference betwixt theſe, Δαιμονιζόμενοι, σεληνιαζόμενοι, Ἐνεργέμενοι, and μανία. Δαιμονιζόμενοι were thoſe who any wayes were poſſeſſed by the devill, they were called alſo *arrepticij.* Σεληνιαζόμενοι were thoſe whom Sathan poſſeſſed in the full moone Ἐνεργέμενοι were thoſe who were Chriſtians, but for their abuſe of the holy myſteries of God, they were poſſeſſed by Sathan for a time, and μανία was a naturall diſeaſe which wee call madneſſe. Thoſe *Dæmoniackes* and Lunatickes were onely cured by the Lord himſelfe, and his power. Thoſe who were ἐνεργέμενοι were cured by the exorciſtes in the Primitive Church; and μανία madneſſe was cured by Phyſicke and naturall meanes.

Heat and moiſt makes the braine to ſwell Sathan obſerving this vexes the Lunatickes.

Satan knowing well the naturall cauſe of things, and that the moone is hote and moiſt: it is hote as the ſunne although not in ſo high a degree. *Pſal.* 121. 6. *The ſunne ſhall not burne thee by day, nor the moone by night.* He knew alſo that ſhe was humide and moiſt and fit to nouriſh things. Therefore the Scriptures call *herbes protruſiones lunares* the pretious things brought foorth by the moone, *Deut.* 33. 14. Becauſe the moone is humide and hot, ſhe workes upon our braines and makes

makes them to ſwell up: heate and moyſture cauſes things to ſwell up as wee ſee in leaven. Therefore the ſcripture cals *pedem fermentatum* a ſwelling foote *Deut.* 8. 4. neither was thy foote fermented, that is, it was not ſwelled, ſo heate and moiſture cauſeth the braine to ſwell in the full moone, and Satan obſerving this, troubleth the braine of the Lunaticke then.

All Lunatickes are not dœmoniackes neither are all Lunatickes upon whom the moone ſhines in her brightneſſe.

Every one that is Lunaticke is not a dœmoniacke, or poſſeſſed by a devill. If this diſeaſe depended ſimply upon the moone, then all men ſhould be dœmoniackes. Therefore to make them dœmoniackes, it was neceſſarie that the body ſhould bee affected thus and thus, ſo that the moone might afterward produce in the body this diſeaſe; The moone workes not ſo upon bodies, that ſhe produceth this effect upon them, unleſſe they be ſo affected before, that the moone may produce this effect upon them; and when the devill affects the body, ſo that he makes it ſubject to ſuch an operation of the moone; then hee that is Lunaticke is *arreptitius* and poſſeſſed by the devill.

There were others that Satan vexed at ſundrie times but not monethly.

The ſecond ſort were thoſe whom Satan vexed not monethly, but whenſoever the fit tooke him, hee threw him in the fire, or in the water.

Obſerve here firſt the devill vexed him who was poſſeſſed from his infancie: ſecondly, he vexed him both within and without; without *he threw him into the water, and into the fire*; within *whereſoever he taketh him, he teareth him, and he fometh, and gnaſheth with his teeth, and pineth away,* *Marke* 9. 18.

He vexeth him from his infancie: as the devill vexed this miſerable creature from his infancie, ſo the Lord hath his good Angels waiting upon infants to preſerve them in their infancie, *Math.* 18. 10. *Take heede that ye deſpiſe not one of theſe little ones, for I ſay unto you that in heaven their Angels doe alwayes behold the face of God.*

Angells have a care of all Gods little ones, but especially of his little ones in age, whom he sets downe as examples of imitation to all his little ones, *Math.* 19.

Secondly, he threw him into the fire, and into the water, fire and water are the two elemens which are most necessarie for the use of man, therefore those who were *proscripti* of old, *interdicibantur igne & aqua*; Sathan abuses these two elements to the hurt of man, either when he throwes him into the fire, or into the water: and the good Angels have a speciall care over young ones that they fall not into the fire or water, this is a speciall part of their charge to preserve the sonnes of men. Angels have a threefold motion; first, *motum circularum*, their circular motion: secondly, they have *motum rectum*, a straight motion up and downe: and thirdly, they have their reflexe motion. Their circular motion they make to be this, when they are alwayes taken up in beholding the face of God who is *Alpha* and *Omega* without beginning and ending: their direct motion they hold to be this, when the Angels comes up and downe upon the Lord Iesus Christ to be the ministring spirits unto the Saint, *Iohn* 1.51. And their reflex motion they make to bee this, when one of the Angels cries to another and sayes, *Holy, holy, holy is the Lord of Hosts*, *Esay* 6.3.

Dionysius areopagita de divinis nominibus. cap. 4.

The devill threw him into the fire and water, *Ithiel. Pro.* 30.4. *Who gathereth the wind into his fists, who binds the waters in a garment, and puts a bridle in the mouth of the sea* ἐφίμωτε *Marke* 4.39. It is he that can bridle and restraine the Devils that they cannot hurt when and where it pleaseth them. The Devill made him *foame at the mouth, and gnash with his teeth*, *Marke* 9. and teare himselfe, if Satan can vexe so poore creatures when they are but as warders, what will he doe to them when he hath them close prisoners in hell. And if he hath so vexed

vexed the greene tree (as *Iob*, and the daughter of *Abraham* and this young child) what will he doe to the withered trees; and if his little finger have beene so heavie on poore creatures on earth here, how heavie will his loynes be on them in hell, *where there shall bee weeping and gnashing of teeth*, *Math.* 13.42.

The Devill deceives our sight three manner of wayes.

This πανοῦργος or *veterator* labours to deceive our sight, and that three manner of wayes; first by the object; secondly by the mids, and thirdly when he vitiates the organ it selfe: first by the object, when he shewed to Christ the glory of the whole world, he thought to have deceived him by the object, *Math.* 4. When the *Moabites* tooke the water to have beene blood, when the sunne shined upon it, 2 *Kings* 3.22. here the deceit was in the object, secondly the deceit is in the mids, when we put an oare in the water, that part which is in the water seemes to be broken, and that out of the water seemes to be whole, the deceit is in the mids, when we see a fish in the water, the fish seemes more to us and nearer, by reason that the thinner and rarer midse is next to our eye, but the remote midse from our eye, the water is more thicke and grosse, but if a man were in the water, and beheld another standing upon the brinke of the River, he should seeme to the beholder much lesse than he is; The reason is, because the next midse to the eye is thicker and grosser, and the remote midse is rarer and thinner: When *Simon Magus* seemed to flye in the ayre, Here the deception was in the midse; for the devill put some false midse betwixt their eye and the object, that hee seemed to flye. Thirdly the sight is vitiat when the orgaine is vitiat; as when one hath the yellow-jaundies, then all things seeme yellow to him: So when the humours are grosse, and hinders the sight from being carried to the Nerve opticke; then the impediment is in the Organe: When Satan possessed

Satan can deceive when the organ is vitiat.

seſſed a man with a dumb and a blind devill, then the organe it ſelfe was corrupted, *Math.* 12.22.

The Devill can deceive the ſight, therefore theſe Iuglers who delude the ſenſes, ſhould not be ſuffered in a Chriſtian Common-wealth; for it is the firſt degree to witchcraft.

Satan deludes the phantaſie.

Fourthly, as this crafty Satan deludes our ſenſes, ſo doth he our phantaſie: The phantaſie is a midſe betwixt ſenſe and underſtanding: Therefore the devill troubleth our phantaſie more than our ſenſe; and becauſe phantaſie is the next gate to underſtanding, therefore he troubleth it moſt.

Satan deceives the underſtanding.

Fifthly, this crafty devill deceiveth our underſtanding 2 *Cor.* 11.13. *But I feare leaſt by any meanes, as the Serpent deceived Eve through his ſubtiltie, ſo your mindes ſhould be corrupted.* The evill angels can put into the heart evill thoughts, ſtirre up evill paſſions, to obſcure the underſtanding, to deprave the will, and trouble the phantaſie: they can oppoſe themſelves to the good Angels, when they are about to illuminate the phantaſie, and repreſent good thoughts to it: but they cannot directly enter into the underſtanding. This Serpent hath yet more dangerous tentations, which are called *Profunda Satanæ*, the depthes of Satan. *Revel.* 2.24. who can finde them out, and what have we to oppoſe againſt them. *Prov.* 21. *There is no counſell againſt the Lord*; *Achitophel* his counſell was like the Oracle of God. 2 *Sam.* 16.23. and yet the Lord turned it all to fooliſhneſſe. 2 *Sam.* 15.31. So all theſe depths of Satan which he plots againſt the Church, the Lord can turne them to folly.

Mentem hominis per ſubſtantiam nihil implere poteſt præter creatricem trinitatam, implet vero Satanas cor non quidem illud ingreſſu, ſed callida deceptione in malitiæ affectum animam trahens per cogitationes vitiorumque incentiva.

He obſerves the Sex.

Sixtly, Satan in his ſubtill tentations purſueth the weaker firſt. The Apoſtle 1 *Cor.* 7. ſets downe a heavenly order; God is Chriſts head, Chriſt is the mans head, and man is the womans head; Satan in his tentations

tions began with the woman firſt; Secondly, he tempted man the womans head; Thirdly, he tempted Chriſt the mans head; But he durſt never aſſay to tempt God Chriſts head; becauſe no uncleane thing enters into the heavens, *Revel.* 21.

Hee tempted the woman firſt, and then the man; Hence we may learne, that ſorcerers, and magitians are more dangerous inſtruments of the devill then witches are.

Satan tempted the woman firſt, therefore he prevailes moſt with that ſexe; yea *Exod.* 22. ye ſhall not ſuffer a woman witch to live. ſo *Lev.* 20.27. and as Satan deceived the woman firſt; ſo his inſtruments are readieſt to deceive ſilly captive women loaden with ſinns, 2 *Tim.* 3.6. when they creepe into their houſes. In the Syriacke it is *damekladdin. Chalda* ſignifieth properly *muſtellam* or *viverram*, a weeſill or a ferret, for as a ferret ſeeketh out all the corners of the clapper, ſo the Heretickes craftily creepe into ſilly womens houſes, and deceive them. And as the devill tempted the woman firſt and deceived her, and made her the inſtrument to deceive the man: ſo hee moved *Iobs* wife to tempt him, and *Miriam* to move *Aaron* to murmure againſt *Moſes*, Therefore the text ſaies, *obiecutæ ſunt Miriam & Aaron*, *Num.* 12.1. Shee was placed firſt, becauſe ſhe was chiefe in the tranſgreſſion, and drew *Aaron* to it; So the *Iewes* ſtirred up devout women to perſecute *Paul. Act.* 13.50.

Mekaſhpa in the feminine gender.

תרבר

Seventhly in his tentations hee obſerves our predominant ſinnes, and what wee are moſt inclined unto, there hee layeth the baite before us, or takes from us theſe things which hee knowes the heart is moſt ſet upon. As he layed the golden Babylonish garment and wedge of gold before *Achan*, *Iosh.* 7.21. And here preferred *Thamar* in a white linnen maske before *Iudah*, *Gen.* 38.15.

Satan obſerves our predominante ſinnes.

and the Moabitish women before the *Israelites* to insnare them, and to draw them to whoredome, *Numb.* 25.1. So he promiseth to the base witches some gaine, but to high spirits, as to *Iannes*, and *Iambres*, to *Elimas* the sorcerer, and to *Faustus*; to these he promises the gift of miracles, as it were to make them men renowned: So hee takes from them the thing that they love best, as the Gergesites swine from them.

Eightly, hee observes our ages, our young yeares, middle yeares, and old yeares, and hath a several temptation for every time, in our younger yeares, he tempts us to lust. 1. *Tim.* 2.22.

In our middle age, hee tempts us *ad philotimiam* to the love of honour, and preferment as sundry of the popes sought by Necromancy to come to the Popedome as *Silvester* the second, and many others of them; And in our old age hee tempts us to *philargyriam* to the love of money, and this makes many in their old age to fall to the Devill: And hee tempts us in all our ages *ad philautiam* to selfe love.

Satan observes our worldly estate, and fits his tentations to it.

Lastly, he observes our temporarie estate, whether we bee poore or rich; If wee bee poore, then hee perswades us to steale, and to take the name of God in vaine, *Pro.* 30.9. this is to turne stones into bread, *Mat.* 4. And if we be rich, then he hath another temptation for us, to deny God, and to say, who is the Lord; The rich men then fall to oppression, and to the grinding of the faces of the poore; And then they turne bread into stones, *Prou.* 20.17. This is the devills Alchimy, and as the poore turnes stones into bread; so the rich turnes bread into stones.

Satan hurts more by his craft, then by his strength.

Satan hurts more by his craft, then by his strength, when he comes hissing as a Serpent, then when hee comes roaring as a Lyon: The *Egyptians* hurt the *Israelites* more with their wiles, then with their strength, *Exod.*

Exod. 1.10. & the *Midianites* with their wiles veged the people of God, *Num.* 25.18. more then all the *Moabites* and *Ammonites* did with their strength; and *Iulian* the Apostate hurt more the Christian Church with his craft, then all the ten persecuters did with their persecutions: Therefore wee should bee more afraid of his craft then of his power or malice.

Seeing we have so craftie and so subtile an enemie, we should learne to bee wise, to defend our selves against this his craft. Our forefathers at the first thought it enough to arme themselves against the wild beasts, that they might not hurt them; but afterward they learned to eate their flesh, and to cloath themselves with their skinnes; So should wee not onely seeke to defend our selves from the Devill, but also to learne by this his craft and subtilitie to be wise as serpents and simple as Doves, *Mat.* 10.16. and this is a great point of wisdome *de utilitate capienda ex inimicis*, as *Plutarch* speaketh.

SECT. 14.

Of the cruelty and malice of the devil.

THere are three things which moves us to revenge, Anger, Envie, and Hatred.

Anger seekes to bee revenged for the wrong done, but with a certaine measure that the punishment be answerable to the offence, and it resembles somewhat Iustice.

The envious is grieved at the good which they see in others, and they think that it overshadowes and diminishes their good, therefore it does not so much envie the good of others, as the obscuring and overshadowing

The Devill is not said to be angry with man. The Devill envies the state of man.

dowing of their owne gifts. But hatred lookes onely to the destruction of others. The devill is not said to be angry with us, but either to envie, or to hate us. Hee envies the estate of man, and his eye is evill, because he is good, *Matt.* 20. 15. and the reasons why he envies man is, because hee hath fallen as a lightening from the Heaven, and hath no hope to be restored thither againe, but he seeing God to have mercy upon man, although he fell from his first blessed and happie estate, yet notwithstanding the Lord brings him backe againe by degrees to a better estate. This grieves Satan to the heart, and he seekes by all meanes to draw man into that same pit of destruction which hee hath fallen into: but most of all he hates man deadly, wishing him all evill. Hee cannot be revenged upon the Lord, therefore he seekes to be revenged upon man: but this redounds backe againe to the Lord, *nam Domino per servos læsos fit injuria.*

Iustin. institut. lib. 4. cap. de iniuriis.

Asperitas crudelitas & feritas, these are found in man.

There are found in man severity, cruelty & savagenes.

What is severity.

This severitie is when a man pardons nothing of the punishment which is to be inflicted by the law, and clemencie is opposite to this, which is a sort of pardoning, but not a free pardoning, it secludes not all sort of punishment, but onely mitigates the severity: This severity is found in the devill, for hee is most severe in exacting punishment, and mitigates nothing of the rigour. God who is clement is said, *Citra condignum punire, & ultra condignum præmiare*; That is God punishes not to the full, but he rewards above our deserts.

What is crueltie.

Againe, there is in man cruelty, which punishes above measure, this crueltie pretends some sort of Iustice, and presupposeth some power to punish, either by a power indeed, or by an usurped power. This power of the devill is an usurped power, and no marvell if hee exercise it upon men out of measure.

The

Savagenesse is worst of all.

The last is savagenes, when men delights as beasts in crueltie, not for any justice; but onely to satisfie their crueltie; and these were called *Sævi*, Such was that devill, *Mar.* 9. 20. this savagenes makes men lyke unto beasts, and worse then beasts: The Lyon when hee hath killed a man, is not content to eate his flesh, and breake his bones, and sucke his marrow; but hee will tare his *mesenterion*, or *claustrum cordis*, that he may come to the heart; and that is the sweetest morsell of all in the man to him; yet if the Beare fall downe before the Lyon and submit himselfe to him, the Lyon hath that generositie in him, that he will spare the Beare: But if man submit himselfe to Satan; hee will treade upon him, insult over him, and teare him most fearefully. Beasts may be somewhat excused, when they kill men, for they are moved to it to satisfie their hunger; but these cursed creatures, such as are serpents, and hornets, and waspes which stinges men, and after they have killed them, they can make no use neither of their flesh, nor of their blood to feede upon them; these are worst of all. Such is the hatred of Satan against man, who reapes no benefit by the killing of man: the *Iewes* call the devills *Pur-gnanijoth*, that is furies, or revenging devills. These malicious spirits seeke alwaies the destruction of man, and they thinke all to little which befalls man: when the *Chaldeans* had robbed *Iob* of his goods, and when fire came downe and killed his sheepe, and servants, and when the house fell upon his children and smothered them, and when he had stricken *Iob* with botches and sores from the head to the foote; when he had done all this (by Gods permission) to *Iob*, hee counts it all but a touch of his finger, *Iob* 1. 11. But when hee shall have full power upon the wicked, how heavie shall his Loynes be upon them; the eye hath not seene, the eare hath not heard, neither hath it entred into the

פורענות

heart of man, what the devills have prepared for the vessells of wrath.

This savagenesse of the devill exceedes all the cruel-tie of the Tyrants of the world: it exceedes *Tziganack navis sugentis, Ier.* 29. 26. which the greekes called σκαφευσις, when they inclosed a man betwixt two boards, his head beeing free, and giving him by a cane a little honey and milke to sucke, to keepe in his life, and annoynting his face with honey, & turning him alwaies to the sunne, that the flies might molest and sting him the more, and within he was eaten with wormes which bred of his owne corruption and filth. His crueltie exceedes *vivicomburium, Ier.* 29. 3. when men were put quicke into the fire and burnt: it exceedes the crueltie of *Manasseh* who caused *Esau* to bee sawed with a saw, *Heb.* 11. 37. It surpasseth the crueltie of *Antiochus* when he put the *Iewes ad tympanum*, 2 *Maccab.* 19. It exceeds the crueltie of *Nero*, when he caused the Christians to be put into a coate layed over with pitch and brimstone and burne all the night that they might show light to those that passed by; Hence is that of *Iuuenal. Satyr.* 8.

Aut quod liciat tunica punire molesta.

It exceedes *Vngulam*, that sort of torment which *Cyprian*, *Eusebius*, and *Tertullian* often makes mention of. It exceedes the crueltie of *Cyclops*, of *Busiris*, of *Phalaris*, of *Pyrillus*, of *Schiron*: No crueltie can come neare to the crueltie of the Devill, *Luk.* 22. 31. *Satanas* ἐξῃτήσατο ὑμᾶς: ἐξαιτεῖσθαι is *deposcere ad supplicium vel quæstionem*; that is, hee desired that they might bee put upon the racke.

There is no creature that the Devill studieth to hurt but man or for mans cause, which argues his inveterate hatred against man.

A man hath a threefold life; first his naturall life, secondly hee hath a civill life, and thirdly a spirituall life.

עינק ex עי nabis et ינק sugere in act ixerxe. *Plutarchus.*

Vivicomburium.

Tympanum.

Tunica molesta.

Man hath a threefold life.

life. Satan hates all these three, and studies to bereave us of them.

First, his naturall life, *Mar.* 9. 18. ῥήσσει αὐτὸν which is to tare and rent as the dogge doth, *Mat.* 7. 6. *Marke* 9. 20. *discerpit eum*, and *Luk.* 8. 29. ἐλαύνετο hee made him runne violently, as the horse when hee is spurred, and made him teare and cut his owne flesh with stones *Mar.* 5. 5.

He hath a naturall life.

The worship which the devills affected, shewes their great hatred against the naturall life of man; of all the sacrifices which was offered unto him, he delighted in none so much as in the blood of men; as when the *Iewes* offered their children to him, *Psal.* 106. 37. and in Creete they sacrificed men to him: So did the *Phœnitianes*: and the *Lacedæmonians* did offer 500. men to him at one time: This kinde of sacrifice was abhorred by the heathen. The King of *Cyprus* changed this sort of sacrifice, and in stead of men he would have oxen offered to the gods; and *Hercules* travelling through *Italie*, caused to make so many men of straw to bee cast into *Tiber*, when as before they used to cast men into it, and hee is more commended for that, then for danting all the monsters, which he overcame.

The worship which the devills affected to have man sacrificed to them, shewes the great hatred which the devill hath against the naturall life of man.

Eusebius de præparatione evangelica, lib. 4. Vide Morne Plessi. pagina 385.

Satan hateth this our naturall life, therefore they are mightily deluded, who runne to a witch for their health. As *Ahaziah* sent to Baalzebub the god of *Ekron* for his health, 2 *King.* 1. 2. the tender mercie of the wicked are cruell (saies *Salomon*, *Prov.* 12. 10.) when satan heales the bodie, and destroyes the soule; that is a cruell mercie, wilt thou preferre the vile bodie, *Phil.* 3. 21. to the precious soule. *Pro.* 6. 26. The soule is called *unica mea*, *Psal.* 22. 20. my darling, which is farre to be preferred to the body, wilt thou lose thy darling for to save thy poore body? *propter vitam herè*, wilt thou lose *vitam sæculi*, thy eternall life.

The

Therefore those who hold that there is some devills milder, which they call ἀλεξικάκους, a milder sort of devills (that hurts not, but takes away evill) are deceived; and likewise that there are some witches which the common people calles the Loosing witches, who does no hurt at all, but removes onely that hurt which the binding witch layes on the sicke person: But they are most of all deceived, who thinke that they can command this malicious and cruell devill, for he will never bee commanded with one of his slaves. One blamed *Aristippus*, that he haunted too much the company of the harlot *Thais*, & more then became a man of his profession; *Aristippus* answered to him, who reproved him; This is the difference betwixt me & my corrivalls, that shee commands all the rest, but I command her; but what replyed the man to him? Thou art (saith he) so much the more taken in the Net of *Thais*: So these who bragge that they can command the devill are so much the more his slaves, and they are twofold more the children of hell.

The devill is a malicious and subtill spirit: Therefore if a man be possessed, it were not lawfull for us to aske any questions of the devill, as Christ posed him, *Mark* 5. what was his name? how many was there of them, and why he entred into the man? Christ having absolute power over the devills, might aske him these questions; But wee have no such power over them: Therefore we may not oppose them this way; for by this meanes wee might bee brought in familiarity with the devills. 1 *Cor.* 10. 20. I would not that ye should have fellowship with the devills and by these meanes hee more easily insnares us, we should not be ignorant of his decerts, 2 *Cor.* 2. 11. The Casuist *Lessius* holds, that it is lawfull to aske such questions of him, providing that they be asked *Sine ullo signo benevolentiæ*, without any signe

Lessius lib 2. cap. 42. note 70.

signe of good will: And *Navarrus* the casuist addes further, that if of curiosity men demand of the devill such questions, it is no mortall sinne. *Navarrus cap. 11. not 28.*

So it is not lawfull either to seeke health of him, or of his instruments the witches, and sorcerers; the casuist *Lessius* holds, If a witch by certaine magicall signes given by the devill, hath hurt a man, In this case (if there be no other remedy) he may compell her by beating & scratching of her, to remove this hurt or sicknes, which she hath layd upon him; but withall he addes, that she must not remove this evill by another charme, which is as evill; neither must he expect a positive effect from the devill, but onely that he cease from hurting of him any more. But we answere, that to seeke a cure by scratching of the witch, and shedding of her blood, is a breach of the sixt commandement, and we are onely to seeke of the Lord that he would remove these evills; for it is he that woundeth, and he that healeth: The Lord Commanded when the Israelites were numbred that every one should pay a ransome to the Lord, halfe a shekell, *Exod.* 30. 12. that there be no plague amongst them: by this the Lord taught them that it was he who was Lord of their lives. *Lessius lib. 2. cap. 9. not. 48.*

As Satan envies our naturall life, so he envies our civill life: when he takes away first our goods, and then our good name; Mans goods are called his life, *Luke* 8. 43. *consumpsit* ὅλον τὸν βίον she spent her whole life, that is, the goods which maintained her life. So *Prov.* 27. 27. Thou shalt have life for thy maydes, that is, thou shalt have maintenance for thy maydes; and becaus our goods are the meanes to entertaine our life, therefore, *Deut.* 20. 19. *Ye shall not cut downe the tree of the field, Quia homo est arbor agri*, becaus man is the tree of the field, that is, the tree entertaines the life of man; and therefore it is called a man. So *Deut.* 24. 6. the over

Satan envies our civill life.

Vivere est secundis rebus uti Iob 21. 7.

and the nether milstones are called a mans life; becauſe they are the meanes by the which the life of man is entertained. The Devill tooke theſe helpes from *Iobs* life; and the witches commonly kills mens cattle, horſes, and ſheepe, when they cannot hurt the men themſelves.

So he envies our good name: The devill in the *Syriacke*, *Math.* 4. is called ☙ *Akal Kartza*, *commedens accuſationes*; and the reaſon of the name was this, becauſe they gave theſe Sycophantes and accuſers, paſties baked with honie that they might accuſe and caluminat the more freely. It was hee who objected to the Chriſtians, *Thieſtaeas cenas, inceſtus Oedipodeos, promiſcuas libidines, & conjurationes in principes.* And therfore he is a moſt impudent accuſer. Satan ſtood at the right hand of *Ioſhua* to accuſe him *Zach.* 3.1. (*for the accuſers ſtood at the right hand of him whom they accuſed Pſ.*106) The devil is *Ptyas*, that ſpitting ſerpent *Pſa.* 144 who ſpits his venome a far off; *Tam abſentes laedit, quam praeſentes pungit*; And therefore he is called διάβολος, a διαβάλλω, which properly ſignifies, *trajicere*; becauſe with his venemous dart he peirces the children of God: he is not ψιθυριστὴς, *Suſurro*, who whiſpers privately againſt the children of God; but he is an open calumniator; who markes the wants and defects of the children of God; when *Ioſhua* ſtood with foule cloaths before the Lord, Satan was ready to accuſe him. *Zach.* 3. 3. when he was new come out of the Captivity, like a firebrand new taken out of the fire: Satan hath no pitty on him, but he is then ready to accuſe him; if *Ioſhua's* cloathes be fulled, he is ready to marke that, ſo he watches for our halting *Ier.* 20.10. and is glad when he ſees us halt *Pſal.* 35.15. and if there be a hole in our coate, he will ſay, we are ragged, and if we halt but a little, he will ſay wee are creeples. Therefore we had neede to pray, *Pſalme* 120. 2. *Deliver my ſoule*

Vide Buxtor. in radice gnug.

Tertul & quinid publice utilitati infamis erat.

He is called διάβολος καὶ συκοφάντης *criminator, criminationem ſit ſine verbis, ſed Satan adverſatur & verbis & factis*

ſoule O Lord from lying lips; and from a deceitfull tongue. So he envies our life in the policie, an evill ſpirit of diſcention came betwixt *Abimelech*, and the men of *Sechem*, *Iudge* 9. 23.

Satan above all envies our Spirituall life.

But above all he envies our ſpirituall life: Therefore it was that hee let Saint *Paul* that he might not come to the *Theſſalonians*, 1 *Theſ.* 2.18. for he knew well, that where there is no viſion, the people are naked, *Pro.* 29.18. and this was the reaſon why he was a lying ſpirit, in the mouthes of the falſe Prophets; And when the paſtors are preſent with their flockes, and ſowing their good ſeede, Satan comes in, and pickes up the good ſeede which is ſowne *Math.* 13.19. and when they have ſowne their good ſeede, then the wicked one comes and ſowes his kockell and his darnell; and when the ſeede hath taken roote, Satan leaves not off here; he ſought to winnow *Peters* faith *Luke* 22.31. ſo he labours to corrupt the paſtors, to teach hereticall doctrine, and this is called a doctrine of Devils, 1 *Tim.*

Satan envies our ſpirituall life, as our hearing of the Word; he poſſeſſeth a man with a deafe devill, *Marke* 9.25. The Lord takes the greateſt paines about our eares, more than any of the reſt of all our ſenſes to open our eare, *Eſay* 50.5. to uncover our eare. *Iob* 33. 16. *To circumciſe our eare*, *Ierem.* 6.10. *To unſtop the eare. Eſay* 35.5. *To boare our eare Pſal.* 40.6. So *ſtillare in aurem, to drope into our eare*, *Ezeck.* 21.2. *Deut.* 32. Hence it is that ſo often it is repeated in the Scripture, *He that hath eares to heare let him heare.* But the Devill ſhutes the eare, he poſſeſſed a man with a deafe devill, *Marke* 9.25. The eare is *Ianua vitae*, the gate of life; *Faith commeth by hearing*; he ſtoppeth this ſenſe that he might not heare and ſo get faith.

He temptes us in our faith. 1 *Theſ.* 3.5. *I ſent to know your faith, leaſt by ſome meanes the tempter ſhould*

have tempted you. Sometimes he drawes us to ἀπιστίαν that we have no faith, when hee pickes up the ſeede when it is new ſowne, *Math.* 13. here there can be no faith: ſometimes he drawes us *ad* ὀλιγοπιστίαν to little faith, *O thou of little faith, Math.* 14. 31. and ſometimes hee drawes us *ad* διστάσιν to wavering when the ballance goes, ἄνω καὶ κάτω up and downe, and keepes not an equall meaſure: when *Peter* ſaid to Chriſt *Math.* 26. 35. *If all ſhould leave thee yet would not I,* here the ballance goes up; and when he denied him at the voice of a Damſell, *Math.* 26. 69. here the ballance goes downe. So when he ſaid to Chriſt, *Iohn* 13. 6. *Thou ſhalt never waſh my feete,* here the ballance goes downe, and when he ſaid unto him, *waſh head feete and all, Iohn* 13. 9. here the ballance goes up: So when he ſaid *Maſter bid mee come to thee on the water, Math.* 14. 28. here the ballance goes up, but when he ſaid *I ſinke Maſter, Math.* 14. 30. here the ballance goes downe. But he ſuffers few to come to this μεγαλοπιστίαν great faith, Chriſt gives that commendation but to two, and they were both ſtrangers: to the *Cananitiſh* woman, *Math.* 15. 28. and to the *Centurion, Math.* 8. 10.

And how earneſt he is againſt our ſpirituall life, we may ſee it by his often tempting of Chriſt; *He left him for a ſeaſon, Luke* 4. 13. Yet he tempted him againe by the Phariſees and Saduces, and by *Peter, Math.* 16. 23. And when Chriſt was about to offer himſelfe a ſacrifice to God his Father, then came the Prince of this world to diſcourage him, *Iohn* 14. 13.

Lactantius in Alcn.

So Satan hates the Chriſtians, and the Chriſtian religion above all religion; *Lactantius* ſaith, when the heathen were ſacrificing to their gods, if a Chriſtian had beene preſent they ſacrificed not: Hence was that ſaying brought in into their myſteries (*exeant Chriſtiani*) let the Chriſtians goe forth; he hated ſo the Chriſtians, that

that he could not abide them, nor their religion.

The Scripture gives Satan many terrible names.

The Scripture gives Satan many ſtrange and terrible names, firſt he is called Satan; becauſe *inteſtino odio homines proſequitur,* he hates man with a deadly hatred: he is μισάνθρωπος a hater of men; but we have to oppoſe to him Chriſt, who is φιλάνθρωπος, a Lover of men. Secondly, he is called κατήγορος τῶν ἀδελφῶν, the accuſer of the brethren. *Revel.* 12. 10. This κατήγορος ſignifies not any ſort of accuſer, but ſuch an accuſer who accuſes before a King. In the *Revel.* 12. 10. hee is called the accuſer before the Lord; So he accuſed *Ioſhua* before the Lord *Zach.* 3. 3. and oppoſite to him, we have παράκλητος and σύνηγορος, who interceeds with the King for us. Chriſt is our σύνηγορος; or advocate 1 *Ioh.* 2. 1. Thirdly the devill is called *Abaddon,* and *Apollyon, Revel.* 9. 12. and the Devils are called *Sheddim, Deut.* 32. 17. *Pſal.* 105. 37. from *Shadad, evertere, prædari, vaſtare. Eſay* 16. 22. 23. And in the Hiſtorie of *Tobias,* the devill is cald *Aſhmodeus,* from *Shamad, vaſtare;* becauſe he makes havocke, and waſtes all; and oppoſit to him is Chriſt, who is our Saviour and ſaves us. Fourthly, the devill is called *Beelzebub, dominus muſcarum,* lord of flies; the Legions of the devills flies in the middle Region of the aire: But the Lord of Hoſtes is oppoſit to him, who hath commandment over all the creatures. Fiftly, he is that old Serpent, *Revel.* 12. 19. And the Serpent oppoſit to him, is Chriſt lift up in the wilderneſſe. *Ioh.* 3. 14. Laſt Satan is a roaring Lyon; and Chriſt the Lyon of the Tribe of *Iudah* is oppoſite to him. *Revel.* 15. 15. When *Zacharie* ſaw foure hornes lifted up to ſcatter *Iſrael,* he ſaw foure Carpenters ready to beate them downe, *Zach.* 1. 10. So whatſoever hornes Satan lifts up againſt the Church, The Lord is ready to beate them downe, and if there be poyſon in the Serpent, Chriſt is our Antidote.

שד *dæmon.*

שמד *vaſtabit.*

בעל זבוב *dominus muſcæ.*

In every fight it is moſt fit that wee know our owne weakeneſſe, and the ſtrength of our adverſarie: It was of old a moſt fearefull thing προμαχεῖν, to fight with beaſts, 1 *Cor.* 15. 32. we have to fight with a roaring Lyon, and an old ſerpent, *qui κακόμαχος eſt*, who uſeth both craft and malice in his fight againſt us: Therefore ſeeing we are not able to withſtand him in this fight, we ſhould pray to the Lord God who is *Iſh milchama, vir belli*, that hee would ſtand for us leaſt wee fall in this combat.

SECT. 15.

By what meanes Satan is to be reſiſted.

THe weapons wherewith Satan is to be reſiſted, are not carnall weapons, 2 *Cor.* 10. 4. for the weapons of our warfare are not carnall but mighty through God to the pulling downe of ſtrong holdes.

Firſt wee will handle here the counterfeit and falſe weapons, by which men have gone about to reſiſt Satan, and next the true weapons by which he is to bee reſiſted.

The counterfeit weapons which have beene uſed to reſiſt the devill.

The counterfeite weapons by which men have gone about to reſiſt Satan, were either in the *Iewiſh* ſynagogue or Chriſtian Church.

The counterfeit weapons in the Iewiſh ſynagogue.

In the *Iewiſh* ſynagogue, God commanded the *Iewes* to weare *Phylacteries*, to put them in remembrance to obſerve the Law of God, but they abuſed theſe *Tephilim*, or *Phylacteries*, they made them περσευκτήρια or helps to prayer; as though they were derived from *Palal, precari* to pray, and not from *Taphal, apponere*, which is the right root; and the 70. tranſlate them δοσίλευτα, if as ye would

would ſay *immobilia*, things that could not be removed, but afterward they abuſed them to bee ἀλεξιπήρια, remedies againſt enchantments, which *Varro* called *Præbia, quaſi brevia*; hence comes our word *brieſe* which Satan gives to men for to ſave themſelves from hurts. Therefore it was altogether prohibited in the Councill of *Laodicea* to make *Phylatteries*. The *Chaldee* paraphraſt paraphraſing upon *Cant.* 3. 8. brings in the ſynagogue of the *Iewes*, ſpeaking after this manner, I am beloved above all people, becauſe I binde my *Tephilim* upon my left hand, and the paper is affixed to my right ſide, and the third part of it looks towards my bed, that there may be no power in the Devils to hurt me. Here they abuſe their phylicteries as a remedy againſt Magicke.

Secondly, they abuſed their circumciſion, making it a remedy againſt Satan, the Chaldee paraphraſt paraphraſing upon the words of *Soloman Cant.* 3. 8. (*Every one hath his ſword upon his thigh for the feare of the night*) he notes this word *upon the thigh* to be the ſeale of circumciſion in the fleſh, whereby they prevaile and doe not feare the devils that walke abroad in the night.

Thirdly, they abuſed incenſe, making it a meanes to baniſh the devill, *Cant.* 4, 6. (*I will get me to the hill of incenſe*) The Chaldee paraphraſt pharaphraſing upon this place, ſaith, *Omni tempore quo populus domus Iſrael tenebat manibus ſuis artem patrum ſuorũ juſtorũ, fugiebant dæmones nocentes, tenebriones, & matutini, & meridiani; eo quod majeſtas gloriæ domini reſidebat in domo ſanctuarij, quæ ædificata eſt in monte Moriah, & omnes dæmones & ſpiritus nocentes fugiebant ab odore incenſi aromatum*; that is, all the time that the houſe of *Iſrael* kept the Art of their holy Fathers, the devils fled away, both the morning devils, and thoſe of the midde day; becauſe the majeſtie of God dwelt in the ſanctuarie, which was built

built upon mount *Moriah*, and all the devils fled away when they smelled the smell of this incense.

Fourthly, they held that rootes and hearbes had power to expell the devill. *Iosephus lib. 7. cap. 23. Radix quæ bara dicitur, statim expellit dæmonia*; The roote called *Bara* presently drives out the devill. And the same *Iosephus* in his book 8. of Antiquity *cap. 7.* shewes, that *Salomon* had skill in exorcising, and conjuring of spirits; which he got from the Lord, as the rest of his knowledge; and that he used to hold these rootes to the nostrells of the possessed, that by the smell or smoake of these, the devils might bee driven out. Thus we see how the Iewes in these times were too much given to magicke.

Fiftly, they tooke the Liver of a fish whereby they might cast out Satan. *Tob. 7.* but these are carnall weapons, and the devill doth no more care for such weapons, than the *Leviathan* doth, who esteemeth Iron as straw, and brasse as rotten wood, *Iob 41.27.* The arrow cannot make him flie, slingstones are turned with him into stubble, and he laugheth at the shaking of a speare.

Object. But they say, because the Angels assume bodies upon them; therefore bodily things may affect them, and please them, or displease them.

Answ. The bodies which they tooke upon them were not the bodies of flesh and blood, as ours are. *Luk 24. a Spirit hath not flesh and bones, Ephes. 6. 12. Wee wrestle not against flesh and blood, but against principalities and powers*: when the spirits assumed bodies they were but Aeriall bodies, they could neither bee drowned, burned, nor hurt, they were onely dissolved againe into the Element; No bodily thing could hurt them: when the *Seraphin* tooke a coale from the Altar with a paire of tongs, the *Seraphin* did not this for feare of burning

Esay

Esay 6. But onely to shew that he would use the ordinary meanes which were appointed for the Altar, when he tooke the coale from it: So the Angell when hee appeared in a bodie to *Manoah* he went up in the fire, but was not burnt by it, *Iudge 13. 20.*

No externall thing can affect the devill, as we are affected with such: beauty affects not his sight; musicke affects not his hearing; nor odours his smell, for he being a spirit, nothing affects him but similitude of manners: Therefore that is fabulous which is set downe in *Tobit 6.14.* That the devill was in love with *Sarah* for her beauty; he loved her not for the gifts of her mind, for then he should have loved them best who exceede most in graces; but he hated Christ above all others: Therefore he doth not love any for the graces of their minde, but hates them more: when the devill beholds the goodnesse of the creatures, as their beauty, comelinesse, honesty, &c. although in the generall hee see them to be good; yet he is so carried with his habituall malice, that he cannot like the good that is in any creature; And even as these wretches, who make themselves away, have a generall liking of their life by the very instinct of nature; yet through griefe and despaire they put often hands on themselves: so the habituall malice of the devils suffers them not to like any good that is in the creature.

The counterfeit weapons in the Christian Church.

So the Christian Church useth false meanes to expell the devils, as the Church of Rome useth salt, spittle, holy water, and consecrate oyle; the primitive Church first used this oyle in working of miracles, then the fathers afterward used it by imitation; and last the Papists use it as *viaticum* to further them to heaven.

So they use exorcising of devils, Christ himselfe cast out devils by the power of the spirit, and so he left this power of exorcising for a while in the Church, for the

 establi-

eſtabliſhing of the Goſpell when it was new planted; he doth otherwayes *in conſtituenda eccleſia*, than hee doth *in conſtituta eccleſia:* And even as a Gardiner when he removes a tree out of one ground to another, he ſets ſo many ſtayes to it to hold it up, and he powres water againſt the roote of it daily, but when it hath once taken roote, hee pulls away the ſtayes from it, and leaves it to the ordinary courſe of growing, as other trees; So the Lord beſtoweth at the firſt in the infancie of the Church theſe miracles, as ſtayes to confirme, and uphold her; but now when ſhee is ſetled, he takes away theſe helpes, and makes her to grow by the ordinary courſe of grace; and if theſe miracles ſhould have indured ſtill in the Church, of extraordinary things they ſhould have become ordinary and nothing regarded.

In the Primitive Church theſe gifts laſted for a while; but now to uſe this exorciſing in the Church, is to uſe that which is out of date, and it is now but a carnall weapon which Satan cares not for; *Vrim* and *Thummim* were two precious ſtones ſet in the breaſt plate of *Aaron*, by the which hee anſwered the people when hee asked him of matters doubtfull; theſe two ſtones were not in the ſecond temple; now if the prieſt ſhould have put in two counterfeit ſtones in the breaſt plate, and had given his anſwers to the people by them (when as the Lord anſwered not by *Vrim* and *Thummim*) would he not have beene holden for a deceiver? So he who profeſſes himſelfe now to be an exorciſt, when as the gift ceaſeth in the Church now, hee is to be accounted an impoſter and deceiver.

There were three ſorts of gifts beſtowed upon the Church; ſome ſimply neceſſary, as the Word and Sacraments: ſome were neceſſary for her *in ſtatu legali*, when ſhe was under the rudiments of the Law, which are

are not neceſſary now under the Goſpell, as the ceremonies of the Law: Thirdly ſome gifts were beſtowed upon the Church in the infancie of the Goſpel, ſuch as were the gift of tongues, of healing, and of exorciſing, and theſe now are aboliſhed. The matter may be illuſtrate by this compariſon: The Prince when hee is a child, he hath a tutor to teach him, and a regent or adminiſtrator to rule and governe him, and thirdly, hee hath his counſellers, but when he comes to majority, he hath no maſter any more; he hath not a regent or adminiſtrator any more, but onely his counſellers who abides with him: So the Church in her infancie, was under *Moſes* law, as under a pedagogue: And when the Goſpel was firſt planted, the Church had theſe extraordinary gifts, as a time for a regent or adminiſtrator; but ſhe hath the Word and Sacraments to remaine with her as her counſellers perpetually.

Exoreiſmus fuit apud Judæ osante chriſti ad ventum ſed poſtea una cum religione deſiit apud ipſos & tranſlata eſt, ad eccleſiam Chriſti, Act. 19.

The true meanes to reſiſt Satan.

The true meanes to reſiſt Satan, are; firſt, the ſhield of faith, *Epheſ.* 6. 16. *Above all taking the ſhield of faith, whereby ye ſhall be able to quench all the fierie darts of the wicked*; where the Apoſtle alludes to the cuſtome of old, for when they dipped the heads of their arrowes in poyſon, and ſhot them at their enemies, they fired their fleſh: So Satans tentations are fiery darts, and the ſhield of faith is ſaid to quench them. The ſouldiers of old had their ſhields made of raw neates leather, (as *Polibius* teſtifies, and *Vigetius* writing *de re militari*) and when the fiery darts lighted upon them, they were preſently quenched; ſo theſe fieri: tentations of the devill, when they hit the ſhield of faith, they are preſently quenched, *& abiunt in ſpicas*, *Pſa.*

The next true meanes for the caſting out of the devill, is prayer and faſting, *Mat.* 7. 21. *This kinde of devill is not caſt out but by prayer and faſting.*

Faſting and prayer are two excellent meanes to baniſh

nish Satan; therefore it is that the Lord alloweth the husband and the wife for a time to goe asunder, that they may give themselves to fasting and prayer, and then come together againe, that Satan tempt them not to incontinencie; and the Lord (*Ioel* 2. 16. wills the bridegroome and the bride to goe forth of their bed-chamber to sanctifie a fast.

Quest. How did Christ, *Math. Chap.* 9. *ver.* 14. take the defence of his disciples when they fasted not, as the Pharisees and *Iohns* disciples did, seeing fasting is such an excellent meane for to banish Satan? How excuseth hee them for intermitting this dutie?

Answ. Christ takes the defence of his disciples here, because it was not time for them to fast, so long as the bridegroome was with them; but elsewhere he reproves them for not fasting. It is a good rule of the Schoolemen, that *affirmativa ligant semper, sed non ad semper*, that is, affirmative precepts bind us, but not always and at all times. The Lord commands them to fast; but not when the bridegroome was with them, See *Nehe.* 8. 10.

Paul prayed thrice against the temptations of Satan, and Christ blamed his disciples because they had not joyned fasting and prayer together to cast out the devill; and where it is said, that the Pharisees and *Iohns* disciples fasted, but not Christs disciples; the meaning is, they fasted not usually as *Iohns* disciples and the Pharisees did, but yet they fasted.

The third weapon to beate the devill, is the sword of the spirit, *Ephes.* 6. 16. take the sword of the spirit, which is the word of God, *Cant.* 2. 8. It is called the sword of the spirit, because it is directed immediately by the spirit, and because this sword pierceth to the heart.

This

This sword differeth from the magistrates sword; this sword proceedeth out of the mouth of the Lord, *Revel.* 1. 16. and it is called the rod of his mouth, *Esay* 11. but the magistrate carries his sword onely in his hand.

Thirdly, this sword is called δίστομος and ἀμφήκης, a two edged sword, it can both kill and save. The Magistrates sword can onely kill, but never quicken to restore a man to life; *Sauls* sword never returned emptie from the bloud of the slaine, 2 *Sam.* 1. 20. It alwayes killed, but it could never quicken, but this sword can doe both; therefore it hath not beene unfitly compared to the bitter waters; when the woman that was guiltie of adulterie dranke them, her thigh rotted, and she died; but if shee had beene an honest woman, then having dranke of these bitter waters, she conceived, and brought forth a child; so this sword both killeth and quickneth.

This sword divides betwixt the soule and the spirit; but the Magistrates sword divides onely the head from the body.

This sword is of greatest force against the devils tentations; It was by this sword that Christ beat Satan and all his tentations, *Mat.* 4. when the disciples returned backe from the preaching of the Gospel, then Christ saith, *Luke* 10. 18. *I saw Satan fall as lightning from heaven*: the preaching of the Gospel is the speciall meane to make Satan fall; when *David* got the sword of *Goliah* in his hand, having experience of it, before he said, *there is no sword like that*, 1 *Sam.* 21. 10. so there is no sword like this sword in the spirituall combate against the devill.

Quest. What if the Lord should suffer Satan to appeare to us in a visible shape: whether might wee use the sword of the word against him or not?

Answ. We may not, Satan is a very subtill enemie,

and can easily circumvent us; therefore wee should not reason with him, did hee not deceive *Eva* in her best estate, when she reasoned with him? how shall wee be able then to resist him: Our part onely then in such a case is this, to turne about our faces to the Lord, and weepe upon him, and desire the Lord to rebuke him.

Object. If it be said, why may wee not use this sword against Satan, if he should visibly appeare to us, as wel as when wee are commanded to use it against his tentations?

Answ. His tentations are not so subtill when hee tempts us, as when hee appeares visibly to us face to face; for his tentations are mixed with our corruptions, which are not as subtill as Satan himselfe is, and therefore it is easier to resist these tentations by the word, than to resist Satan himselfe.

SECT. 16.

That Sorcerers and Witches should be put to death.

THere are three sorts of people whom Satan tempts; first, those whom he tempts contrary to their will; as those who were possessed in the primitive Church, called ἐνεργούμενοι; those should not be put to death; those they pitied and placed *inter Catechumenos*, amongst those who were catechized in the Church.

The second sort are those who enter in an indirect covenant with the devill; those were not put to death, *sed admonebantur tantum*, they were onely admonished.

Those who enter in direct covenant with the devill should die the death.

The third sort were those who entred into the direct covenant with the devill, and those were to die the death, *Deut.* 18.11. *For all that doe these things are abomination to the Lord.* So *Lev.* 20.27.

The

The Iewes in their thirteene rules of expounding of the Scripture, this is the eight rule; when a precept is set downe, it is not set downe, *ut doceat de se non exivit, sed ut doceat de toto universo exivit*: Their meaning is, if a thing be spoken generally elsewhere, and then be explained more plainely, this clearer explanation is to be referred to the generall: Example, the Magitians indefinitely are commanded to die the death, *Exo.* 22.18. *Thou shalt not suffer a witch to live.* But *Lev.* 20.27. *A man also or a woman that had a familiar spirit, or that is a wizzard shall be surely put to death, they shall stone them with stones, and their bloud shall be upon them.* Hence they conclude that all sort of Magitians should die the death.

The diviners (they hold) should not die the death; first, they say that *Kesem*, who is a diviner, and who takes upon him onely to foretell things to come, hee should not die the death, but be admonished onely.

Secondly, they say that *Menaches*, who markes the flying of the foules ought not to die the death, hee is to be admonished, and other wayes censured.

Maimonides hujusmodi artium sectatores vel lapidibus obruendi erunt, ut Iidgnoni, Bagnai, Obh, & Mekoshesh, vel mitiori pœna mulctandi ut Cosem, Menaches, & Megnonen.

Thirdly, *incantator*, the charmer is not to die the death, *non facit opus peccatoris*, as they say in *phesikta*, that is, they doe not any thing that deserves death.

Fourthly, *Hamegnonen, qui observat nubes*, he is not to die the death, and they say of him, *Non moritur & est liber etiam a plagis*; that is, hee should not die, and he is free from stripes.

And lastly, they say, *Qui perstringit oculos*, who deceives the sight, as Iuglers, *non moritur, sed admonetur*, he is not to die the death, but onely to be admonished.

But these three were alwayes to be put to death, first, *Mekasheph maleficus*, or *pharmacus*, they are called *venefici*, *Exod.* 22.18.

Secondly, *Obh*, those who had a familiar spirit.

Thirdly,

Thirdly, *Iidgnoni, ידעוני, qui multa novit & prædicit*: *Targum* translates him *Ariolus*, these were alwayes put to death, as in *Sauls* dayes, he cut off the wizzards, and those who had familiar spirits 1 *Sam.* 28. 9. and *Iosias* tooke away the workers with familiar spirits and wizzards, 2 *King.* 23. 24. *Saul*, who caused before familiar spirits and wizzards to be taken away; now because he falls to consult with them againe, therefore justly he falls into the hands of the Philistines and is killed.

When *Tiberius* was Emperor hee caused to hang up those forcerers, and put them to death, *ad sacros lucos suspendebantur.*

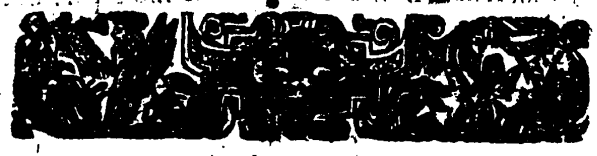
Magitians should lose their temporary estate.

As the Magitians should be put to death, so should they lose their temporall estate and inheritance; the Canaanites for their sinne was cast out of Canaan, *Deut.* 18. 12. *Because of these abhominations, the Lord thy God did drive out the Canaanites before thee*, Although children should not be put to death for their fathers offences, 2 *King.* 14. 6. yet they may be other wayes punished for their fathers offences, as to be forfeited, and to lose their fathers inheritance, as the imperiall lawes have ordained: the Casuists adde, that if a Magitian should find a treasure hid in the ground (whereas a third part of it should fall to the finder) yet neither the Magitian nor his children should have any part of it, *& ea pars quæ inventoris fuit adjudicatur fisco*, that is, that part which should have befallen to the finder, is adjudged to the common treasure, and besides all these temporary evils, Sorcerers and Witches should not enter within the holy city, *Rev.* 21. 27. *And there shall in no wayes enter into it any thing that defileth, neither whatsoever worketh abhomination*: the greatest abhomination that God abhorred, is witchcraft, *Deut.* 18. 12. therefore they shall never enter within the holy citie.

Leslius pag. 53. nor. 66.

Magitians are excluded from the kingdome of God.

Of



Of the third degenerate Son, the IDOLATER.

IT is not knowne whence the river *Nilus* springs; all condescend upon this, that this river springs first out of the hills called *montes Lunæ*; but out of what spring it aryseth first, no man can tell; But yet we see that out of these small beginnings it aryseth to a great river, and runnes through *Ethiopia*, turning the course now this way, now that way, and then runneth into *Egypt*: at last it divides it selfe into seven branches, and runnes into the *Mediterranean* sea. And soe we may judge of the beginning of Idolatrie and progresse thereof: This we know in generall, that Idolatrie is a worke of the flesh, *Gal.* 5. 20. and it comes from a mind obscured with darkenesse, *John* 4. 24. and from a corrupt understanding, *Hose.* 13. 2. and they made them Idolles according to their owne understanding, and from a will corrupted; therefore it is called will worship, *Col.* 2. 23. and from the senses corrupted, and especially from the sight: therefore we are forbidden to goe a whoring after our owne eyes, *Num.* 15. 35. But in particular to tell who invented this Idolatrie first, or where it was invented, that we cannot doe, for while men slept, the enemie came and sowed tares, *Mat.* 13. 25. But as men know that *Nilus* tooke the beginning from a small originall, and peece and peece increaseth unto a great river: Such is the beginning and progresse of *Idolatrie*,

Whence Idolatrie tooke the beginning.

trie, that it hath now overspread the most part of the world.

SECT. 1.

Of the beginning of Idolatry.

IT is most probable that this Idolatrie tooke the beginning from the love which men carie to their dead parents, to set up images and statues to them in remembrance of them, which Satan afterward moved them to worship: and then they began to say to the stocke thou art my father, *Ier.* 2. 27. and to the stone that thou hast brought mee forth; and hence it was that they were commanded to forget their fathers house when they were to leave Idolatrie, *Psal.* 45. 10. That is the religion which they had from their parents, and which was continued amongst them in remembrance of their fathers: And those Idolaters are more blamed who chose new Gods which their fathers knew not, *Deut.* 32. 17.

Men set up first images in remembrance of their fathers, and afterward fell to worship them.

Secondly, the subtill devill deluded people; and made them beleeve that the gods sent downe images from Heaven, which they called διοπετῆ comming downe from Iupiter, *Act.* 19. 35. So hee made them beleeve that gods came downe to them in the likenesse of men, *Act.* 14. 11. and so they worshipped them.

The devill made them beleeve that images were sent downe from God.

Thirdly, hee made them beleeve that those images which were made with mens hands had some divine power assisting them, and that they were not lyke other workes of mens hands, *Acts* 19. 26. It is naturall for all men to have some god or other; and men according to their severall inclinations found gods to themselves, some

The devill made men beleeve that images made with mens hands had some divine power assisting them.

some one way, and some another; Those who were inclined to warre made *Mars* for their God, and the *Scythians* a belicouse people worshipped their sword; and those who inclined to filthinesse or lust, made *Venus* for their godesse; And the *Iewes* worshipped *Tammuz*, *Ezech.* 8. 14. with their φαλλοὶ and ἰσοφάλλοι, and from hence sprang all their fabulous theologie (as *Varro* calles it) of the incests, adulteries, and rapts of their Gods: So men inclining to coveteousnesse made their gods accordingly, as the *Philistines* made *Dagon* a fish their god, because they lay neare the sea coast and used fishing; So some worshipped a sheepe, as the *Syrians* worshiped *gnashtoroth* a sheepe, So in *Egypt* they worshiped an oxe; an oxe was a signe to them of plenie of corne, *Pro.* 14. 4. where no oxen are the crib is cleane, but much increase is by the strength of the oxe; and those who were given to drunkennesse made *Bacchus* their god; And even as the *Ethiopians* because they are blacke themselves, paint the good Angels blacke like themselves, and the devills white; So did men imagine of their gods, and made them like unto themselves, and that which they affected most, fooliish man imagine that God is like unto him, *Psal.* 50. because I held my peace thou thoughtest I was like unto thee.

Men fained gods to themselves according to their severall inclinations.

Vide Amianum Aegoes de rebus ethiopicis, lib. 3

When men beheld the starres, first they observed the influx of the starres, and that bred Physicke: secondly they observed the course of the starres, and that bred Astronomie. Thirdly, they used predictions by the starres, and that bred Astrologie: Fourthly, they worshipped the starres, and that was Idolatry.

They worshipped their gods of gold, silver, yron, wood, and stone, *Dan.* 5. 4. they represented *Iupiter*, by gold, *Venus*, or *Diana*, by silver, they made silver shrines to *Diana*; They represented *Ceres*, by wood, and *Pluto* and the infernall gods, by stone.

To these Idols they gave all honour which was due to God, they called them their husbandes, *Hos.* 2.7. they called them their kings, *Zeph.* 1.5. and their gods, and their kings and their great men tooke names from those Idoles, as *Nebuchadnezzer*, and *Nebuch palassar* tooke their names from their Idoll *Nebo*, *Isa.* 46. 1. So *Balthasar*, *Hannibal*, *Hasdrubal*, tooke their names from *Baal*, so the King of the *Sidonians* was called *Ethbaal*, 1 *Sam.* 6. 31. and others tooke their names from *Bell*, which is the contraction of *Baal*; So they bestowed their goods upon their Idoles, they sacrificed their children unto them, and powred out all their affections upon them, and they held that all which they did possesse they possessed it by their Idols, *Iud.* 11. 24.

SECT. 2.

How great a sinne this sinne of Idolatrie is.

God hath reserved three things to himselfe which he will not communicate to creatures.

GOd who is the supreame and independant cause, from whom are all things, by whom are all things, and for whom are all thinges, who is Alpha and Omega, is worthy of greatest honour; and he hath reserved three things to himselfe, which he will not communicate with any creature. The first is absolute and supreme power in judging mans standing and falling; *Who art thou that Iudgest another mans servant Rom.* 14. 4. there is a great wrong done to this supreme Lord, when man takes upon him to sit in his judicatorie, which onely belongeth to God.

The second thing, which God hath reserved to himselfe is vengeance, *Rom.* 12. 19. *Vengeance is mine, I will repay*

repay (saith the Lord) when any creature takes upon him that which the Lord hath reserved for himselfe, then he dishonoureth God.

God hath reserved his glory for himselfe.

The third and greatest of all, is his glory and worship; which he hath reserved for himselfe; and that he will communicate to no creature. God is liberall enough otherwaies to man; he communicates to him his goodnesse, his mercy, and bountifulnesse; but hee hath reserved his worship for himselfe. He gave *Adam* liberty to eate of all the trees of the garden, but he reserved to himselfe the tree of knowledge of good and evill; and even as in the eucharisticall sacrifices, the Priest got a part, and the people got a part, but the Lord reserved the fat for himselfe, *Levit.* 3. 3. So the Lord hath reserved his worship for himselfe, therefore when Idolaters bestow this divine worship upon creatures, this is a horrible and a fearefull sinne.

In every sinne there is an aversion from God and a turning to the creature.

In every sinne there concurre two things, first *aversio a Deo*, a turning from God, and *conversio ad creaturam*, a turning to the creature; and the baser and vilder that the creatures be which a man turnes himselfe to, the sinne is the greater; when *Demas* imbraced this present world, here was a great aversion from God, and a turning to the creature; but in Idolatry there is a greater aversion from God & a turning to the creature, for here he turnes himself to the Devill, who is most opposite to God; for the worshipping of Idols is the worshipping of Devils, *Deut.* 32. 17. *Psal.* 106. 7. 1 *Cor.* 10. 21.

Idolaters refuse the most excellent and choose the vilest.

To refuse the most excellent, and to choose the vilest, this is great madnesse: when the trees of the field despised the vine tree *Iudges* 9. which cheered both God and man, and the Olive tree for all his fatnesse, and the Figge tree for all his sweetnesse, and made choise of the bramble to raigne over them, what a miserable choise was this; there came a fire from the bramble

and burnt the trees of the field: So for a man to refuse the living God, and to make choise of a base Idoll, and worship it, what a bad choise was this: And what marveile is it that there comes not a fire of the wrath of God, and consume these Idolaters.

The Angels have alwayes refused divine worship.

The most excellent creatures in heaven, the Angels have alwayes refused to accept of this divine worship, *Rev.* 19.10. *If thou wilt offer a burnt offering, thou must offer it to the Lord, Iudg.* 13.16. but the devils have taken this worship unto themselves, and by all meanes sought it: The devill accepted of this spirituall worship at *Sauls* hand, when he bowed himselfe before him: so he sought it of Christ, *Mat.* 4. It must be a horrible sinne then to commit this Idolatry; the good Angels and glorified spirits are set downe to us for imitation, and not the devills.

Idolatrie dissolves the marriage betwixt Christ & his Church.

This Idolatrie is the greatest sinne, because it dissolves the marriage betwixt Christ and his Church: This idolatry is spirituall adultery; for the which the Lord repudiates his Church: This sinne of Idolatry blots the children, and gives them place to plead against their whoorish mother, *Hos.* 2.2. *Plead with your mother, pleade with your mother, for ye are the children of fornication.*

Foure things are considered in Religion.

In Religion there are foure things which we ought to consider: first, wee ought to consider the infinite majestie of God, and that all things depend on him. Secondly, we should consider our own baseneſse and vilenesse, and that we are nothing, and have nothing of our selves. Thirdly, there must be an earnest and true submission of the mind to God, which the mind must acknowledge within it selfe. Fourthly, there are externall signes, and bodily gestures and actions required, testifying this inward reverence which wee carrie to God. The Angels having no bodies, testifie this their reverence

reverence by internall and spirituall submission to God; and when the Angels appeared in visible shapes, they covered their faces before the Lord, in token of their submission to him: and man must testifie this his obedience both in minde and body. Now when man considers not the great and high majestie of God, then hee beginnes to resemble God to a creature, and hee gives the creatures that worship which is due onely to God, and this is Idolatry. Secondly, when hee considers not his owne baseneſse and vileneſse, but aave, lifts himselfe above his owne condition, then he commits Idolatrie; take for an example the King of Tyre, who elevated himselfe farre above his owne condition, *Ezech.* 28.3. who thought himselfe wiser than *Daniel*, and that there was no secrets hid from him; his contempt led him yet higher; hee thought himselfe more glorious than the high-priest for all the precious stones in his breast-plate; he thought himselfe wiser than *Adam* when he was in *Eden*, *ver.* 13. and yet he ascends more, hee thinkes himselfe like a Cherub, or an Angell of God, *vers.* 14. and lastly, when hee can goe no higher, hee thinkes himselfe not inferiour to God himselfe, *verse* 2. And so Antichrist takes that honour to him which is due onely to God, 1 *Thes.* 2.4. when he sits in the house of God as God; when men consider not the majestie of God, but beginnes to resemble him to a creature, than the ballance goes downe, and they will give his worship to the very creeping things; but when man forgets himselfe, and elevates himselfe above his condition, then the ballance goes up, and he never makes a stay untill he equall himselfe with God.

When men consider not the great majestie of God, and their own baseneſse they fall into Idolatrie.

This sinne is called ὑπηφανία, *Mark.* 7.21. ab ὑπὲρ, & φάινω ostendo, *quasi digitis pedum insistens supra cæteros caput extollit seque conspiciendum præbet; Sic metitur se per se, 2 Cor.* 10.12.

The Lord tanted and mocked those Idolaters, shewing their madneſse, how with one peece of the tree hee warmed himselfe, and of another peece of the tree hee made a God, and worshipped; and so the heathen mocked

The Lord mocked and tanted Idolaters and Idols.

To these Idols they gave all honour which was due to God, they called them their husbandes, *Hos.* 2.7. they called them their kings, *Zeph.* 1.5. and their gods, and their kings and their great men tooke names from those Idoles, as *Nebuchadnezer*, and *Nebuch palassar* tooke their names from their Idoll *Nebo*, *Isa.* 46. 1. So *Balthasar*, *Hanniball*, *Hasdruball*, tooke their names from *Baal*, so the King of the *Sidonians* was called *Ethbaal*, 1 *Sam.* 6. 31. and others tooke their names from *Bell*, which is the contraction of *Baal*; So they bestowed their goods upon their Idoles, they sacrificed their children unto them, and powred out all their affections upon them, and they held that all which they did possesse they possessed it by their Idols, *Iud.* 11. 24.

SECT. 2.

How great a sinne this sinne of Idolatrie is.

God who is the supreame and independant cause, from whom are all things, by whom are all things, and for whom are all thinges, who is Alpha and Omega, is worthy of greatest honour; and he hath reserved three things to himselfe, which he will not communicate with any creature. The first is absolute and supreme power in judging mans standing and falling; *Who art thou that Iudgest another mans servant Rom.* 14. 4. there is a great wrong done to this supreme Lord, when man takes upon him to sit in his judicatorie, which onely belongeth to God.

God hath reserved three things to himselfe which he will not communicate to creatures.

The second thing, which God hath reserved to himselfe is vengeance, *Rom.* 12. 19. *Vengeance is mine, I will repay*

repay (saith the Lord) when any creature takes upon him that which the Lord hath reserved for himselfe, then he dishonoureth God.

God hath reserved his glory for himselfe.

The third and greatest of all, is his glory and worship; which he hath reserved for himselfe; and that he will communicate to no creature. God is liberall enough otherwaies to man; he communicates to him his goodnesse, his mercy, and bountifulnesse; but hee hath reserved his worship for himselfe: He gave *Adam* liberty to eate of all the trees of the garden, but he reserved to himselfe the tree of knowledge of good and evill; and even as in the eucharisticall sacrifices, the Priest got a part, and the people got a part, but the Lord reserved the fat for himselfe, *Levit.* 3. 3. So the Lord hath reserved his worship for himselfe, therefore when Idolaters bestow this divine worship upon creatures, this is a horrible and a fearefull sinne.

In every sinne there is an aversion from God and a turning to the creature.

In every sinne there concurre two things, first *aversio a Deo*, a turning from God, and *conversio ad creaturam*, a turning to the creature; and the baser and vilder that the creatures be which a man turnes himselfe to, the sinne is the greater; when *Demas* imbraced this present world, here was a great aversion from God, and a turning to the creature; but in Idolatry there is a greater aversion from God & a turning to the creature, for here he turnes himself to the Devill, who is most opposite to God; for the worshipping of Idols is the worshipping of Devils, *Deut.* 32. 17. *Psal.* 106. 7. 1 *Cor.* 10. 21.

Idolaters refuse the most excellent and choose the vilest.

To refuse the most excellent, and to choose the vilest, this is great madnesse: when the trees of the field despised the vine tree *Iudges* 9. which cheered both God and man, and the Olive tree for all his fatnesse, and the Figge tree for all his sweetnesse, and made choise of the bramble to raigne over them, what a miserable choise was this; there came a fire from the bramble

and burnt the trees of the field: So for a man to refuse the living God, and to make choise of a base Idoll, and worship it, what a bad choise was this: And what marveile is it that there comes not a fire of the wrath of God, and consume these Idolaters.

The Angels have alwayes refused divine worship.

The most excellent creatures in heaven, the Angels have alwayes refused to accept of this divine worship, *Rev.*19.10. *If thou wilt offer a burnt offering, thou must offer it to the Lord, Iudg.* 13. 16. but the devils have taken this worship unto themselves, and by all meanes sought it: The devill accepted of this spirituall worship at *Sauls* hand, when he bowed himselfe before him: so he sought it of Christ, *Mat.* 4. It must be a horrible sinne then to commit this Idolatry; the good Angels and glorified spirits are set downe to us for imitation, and not the devills.

Idolatrie dissolves the marriage betwixt Christ & his Church.

This Idolatrie is the greatest sinne, because it dissolves the marriage betwixt Christ and his Church: This idolatry is spirituall adultery; for the which the Lord repudiates his Church: This sinne of Idolatry blots the children, and gives them place to plead against their whoorish mother, *Hos.* 2.2. *Plead with your mother, pleade with your mother, for ye are the children of fornication.*

Foure things are considered in Religion.

In Religion there are foure things which we ought to consider: first, wee ought to consider the infinite majestie of God, and that all things depend on him. Secondly, we should consider our own baseneſse and vilenesse, and that we are nothing, and have nothing of our selves. Thirdly, there must be an earnest and true submission of the mind to God, which the mind must acknowledge within it selfe. Fourthly, there are externall signes, and bodily gestures and actions required, testifying this inward reverence which wee carrie to God. The Angels having no bodies, testifie this their reverence

reverence by internall and spirituall submission to God; and when the Angels appeared in visible shapes, they covered their faces before the Lord, in token of their submission to him: and man must testifie this his obedience both in minde and body. Now when man considers not the great and high majestie of God, then hee beginnes to resemble God to a creature, and hee gives the creatures that worship which is due onely to God, and this is Idolatry. Secondly, when hee considers not his owne baseneſse and vileneſse, but [illegible]s himselfe above his owne condition, then he commits Idolatrie; take for an example the King of Tyre, who elevated himselfe farre above his owne condition, *Ezech.* 28.3. who thought himselfe wiser than *Daniel*, and that there was no secrets hid from him; his contempt led him yet higher; hee thought himselfe more glorious than the high-priest for all the precious stones in his breast-plate; he thought himselfe wiser than *Adam* when he was in *Eden*, *ver.* 13. and yet he ascends more, hee thought himselfe like a Cherub, or an Angell of God, *vers.* 14. and lastly, when hee can goe no higher, hee thinkes himselfe not inferiour to God himselfe, *verse* 2. And so Antichrist takes that honour to him which is due onely to God, 1 *Thes.* 2.4. when he sits in the house of God as God; when men consider not the majestie of God, but beginnes to resemble him to a creature, than the ballance goes downe, and they will give his worship to the very creeping things; but when man forgets himselfe, and elevates himselfe above his condition, then the ballance goes up, and he never makes a stay untill he equall himselfe with God.

When men consider not the great majestie of God, and their own baseneſse they fall into Idolatrie.

This sinne is called ὑπηφανία, *Mark.*7.21. *ab ὑπὸ, & φάινω ostendo, quasi digitis pedum insistens supra cæteros caput extollit seque conspiciendum præbet; sic metitur se perse,* 2 *Cor.* 10. 12.

The Lord tanted and mocked those Idolaters, shewing their madneſse, how with one peece of the tree hee warmed himselfe, and of another peece of the tree hee made a God, and worshipped; and so the heathen mocked

The Lord mocked and tanted Idolaters and *Idols.*

mocked these worshippers of Idols; *Seneca*, *Quid (inquit) brutalius est, quam statuis sacrifices, statuarium vero mensa tua excludas, apud statuam genua tua flectis, pictorem aperto capite coram te stantem despicis & negligis*, what is more senselesse and brutish (saith *Seneca*) then for thee to sacrifice to an Idoll, and yet thou will not suffer him who made the Image to come to thy table; thou bowest thy knee before the Image, and yet thou suffers him who made the Image to stand b[illegible]ded before thee, and him thou despisest and [illegible]. So *Diagoras* jested at the Idolls of old, and when he saw the Image of *Hercules*, he pulled it downe, and threw it into the fire, and said, this shall be the thirteenth labour of *Hercules*: Thus we see every man a beast in his owne knowledge, *Ier.* 10.14.

No sinne hath so many shifts for it as Idolatry hath.

There is no sinne that hath so many shiftes for it selfe as this sinne hath, as the whore wiped her mouth, and said, *she did it not*, *Prov.* 30.20. So they denie, extenuate, and cover this sinne; therefore it is that the Lord when he describes this spirituall whoredome; hee describes it in more plaine and open termes, then he doth bodily whoredome, *Ezech.* 16.15. *Thou powrest out thy fornications upon every one that passeth by, his it was*; and *verse* 25. *Thou hast opened thy feete to every one that passeth by*; and *verse* 26. *Thou hast committed fornications with thy neighbour, great of flesh*; and *Chap.* 23.20. *Shee doted upon their paramoures, whose flesh is as the flesh of asses, and whose Issue is as the issue of horses*; but when the Lord speakes of bodily adultery, he speakes in more covered termes, as *Prov.* 9.17. *Stolen waters are sweet.* So hee describeth by eating, *She eateth and wipeth her mouth*, *Prov.* 30.20. and the reason is, because men are more senselesse in taking up this spirituall adultery, and they use moe shifts to hide it; and therefore the Lord sets it downe in such plaine termes.

Why the Lord describes Idolatry in such plaine tearmes.

The

The Lord saith, *Ye shall not make to thy selfe any graven image, gnal pani* before me, *gnal panai* signifieth either continuance of time, or noteth a place.

What signifies to set up an image before God.

First continuance of time, that so long as I am, ye shall not choose another god, *Num.* 3.4. And *Eleazar* and *Ithamar* ministered in the Priests office, in the sight of *Aaron* their father, *gnal peni Aharon, vivente adhuc Aarone.* So 1 *Sam.* 31.1. and the child *Samuel* ministred unto the Lord before *Eli*, *lipne gueli ante Eli*, that is while *Eli* was alive, *Deut.* 21.16. yee may not make the sonne of the beloved first borne, before the sonne of the hated, *gnal peni ben, iuxta faciem filij exosi*, that is, so long as the sonne of the hated liveth. So *Exod.* 20. *Ye shall have no other Gods before me, gnal panai, ante seu coram me*; that is, so long as I live.

עַל פָּנַי
So long as the Lord lives no image must be set up before him.

לִפְנֵי עֲלֵי

So it is taken for a place; ye shall neither set up an Idoll before me, either privately or publickely, for Gods face is every where privately: the Lord forbiddeth them, *Deut.* 27.15. *Cursed be he that maketh any graven or molten image an abhomination of the Lord, the worke of the hand of the craftsman, and puttethit in a secret place.* So the Lord abhored the chamber of their imagerie *Ezek.* 8.12. and he forbids them publickely to commit that Idolatry in the visible Church; *Cain* fled from the face of the Lord *Genes.* 4.16. That is from the visible Church; So the propitiatorie in the Church of *Ierusalem* was called the face of God *Exod.* 25. they were called *panes faciorum*, because they stood before the propitiatory the face of the Lord; therefore the Lord forbids to set up an Idol before him: It was a great malapertnesse in the Iewes to set up their Idoles in mount *Oliuet*, just under the Lords nose; therefore it was called 2 *Kings* 23.13. not *mons Oliuarum hamishka unctionis*, but *chamishcath perditionis*, God never looked

In no place an image must be set up before him.

Neither privately.

Neither publickely.

Elegans paranomasia.

ked out of the holiest of all, but he saw this vile Idolatry: to set up this image of jealousie in the sight of the Lord, was a vile abhomination *Ezek.* 18.

Before my face; the lawes of men at the first commanded, if the husband should apprehend the adulterer with his wife, then he should kill them both; as *Solon* and *Draco* his Lawes ordained; but the Law of the twelve tables mitigates this afterward, *Mæchum in adulterio deprehensum necato, si vilis est*, the husband might kill the adulterer with the adultresse, if he was a base person. So when the Lord apprehends his Church committing abhomination with these Idols, and apprehends her in ἐπαυτοφώρῳ, may he not justly kill the adultresse?

Plutarch in the life of *Solon*.
Codice titulo. l. Gracchus Covaruvius de matrimonio. 2 p. c. 7 7.

Before my face, the Schoolemen have a good axiome, *Bonum nisi ex causa integra, malũ vero ex quocunq; defectu pessimum vero ex defectu maximo.* Circumstances doe much exaggerat a sin, for as in man it is not enough that the body have all the compleate parts to make up the perfection of it; but there is requisite likewise proportion, colour, situation of partes, and if any of these be wanting, then a man is thought an uncomely man, *Bonum hic ex integra causa nascitur*; but if any thing bee wanting, then that breedes defect, but the greatest defect ariseth of the greatest want, and which is farthest from the good: It was a great sinne in *Absalon* to lye with his fathers concubines in any place, but to lye with them in the sight of the sunne, before all the people, this was a double sinne and a deformitie 2 *Sam.* 16. 23. So for *Cozbi* and *Zimri* to commit their wickednesse in any place, was a great sinne, but to commit this sinne in the sight of *Moses* and of all the congregation, when all the people were weeping before the Tabernacle of the Congregation, *Num.* 25. 6. this was a fearefull sinne: So to commit this Idolatry in a private place was a great

great sinne, but for the *Israelites* to have committed this sinne before the Lord in the sight of the whole Congregation, this was a sinne committed with a high hand against the Lord.

SECT. 3.

Of the division of Idolaters.

A formall Idolater and a materiall Idolater.

AN Idolater is either a formall Idolater, or a materiall Idolater; the formall Idolater is he who hath a false conception of God, and worshippes him falsely.

The conception of God is either *verus, analogicus*, or *falsus*. Wee have either a true conception of God; or a conception of God by way of Analogie; or a false conception of God. The true conception of God is that which God hath onely of himselfe; for he onely conceives himselfe as he is; we take him up onely by way of analogie: this conception is not a false conception of God, for wee being but finite creatures, cannot comprehend the infinite God but finitely, and although our conception answere not to the infinite God, yet we conceive not here any Idoll; for this conception is judged here after the manner of him who conceives, and not after the manner of him who is conceived: Our eye when it beholds the fire it receives into it the image of the fire, but not the essence of the fire; So we conceive of God according to our conception: When the *Cherubims* represented the angels in the Temple, this representation was rather of their qualities and actions, then of their persons; they were painted with the faces of children to signifie their mildnesse; and with

The conception of God is *verus analogicus* or *falsus*.

God onely hath a true conception of himself.

A conception of God by way of analogie is not a false conception.

wings, to signifie their agilitie, and with the crist of a Lyon, to signifie their strength: So when God is described to us by way of analogie in the Scripture, the essence of God is not described to us, but onely his actions, that we may take him up by way of analogie.

What is a false conception of God.

The false conception of God is this, when the Idolater thinkes he may resemble God by a creature, and so worship the creature, or him by the creature, *Psal.* 106. 20. Thus they changed their glory into the similitude of an Oxe that eateth grasse; and this is a false conception of God, as when these heretickes called ἀνθρωπομορφῖται thought that God had a body indeed as men have.

To set Christ God and man before us is the way to keepe us from a false conception.

But least our mindes should erre in conceiving of God, who is infinite, and we take him up but finitely; therefore let us set Christ God and man, as the object of our mind when we worship; *He that seeth the Sonne seeth the Father, Iohn* 14.10. If a man should behold himselfe in a Cristall glasse, he should not see his face in it, but if we put steele in the backe of the glasse (as we see in looking glasses) then we behold the reflexe of our face perfectly in the glasse: So when we behold the divinitie by it selfe, our mindes waver, and there comes no comfortable reflex from it; but God assuming the humanitie, this makes a comfortable reflexe as the steele does to the glasse, and this helpes our conception, when we looke his wayes upon God made man.

The formall Idolater worships the image, and the materiall Idolater is he who makes the image.

The formall Idolater is he who worships the image, and the materiall Idolater is he who makes the image; the *Israelites* said to *Aaron, make Gods to us who may goe before us; Aaron* made the Calfe and he was the material Idolater: but the *Israelites* who worshipped the Calfe, they were the formall Idolaters: If one had come into the shop of *Demetrius* the silver smith, and had asked what he was doing, if he should have answered that he was making gods, he should not have answered rightlie heere; for he that worships and adores the image properly makes a God of it.

Qui fingit sacros auro, vel marmore vultus
Non facit ille deos; qui rogat, ille facit.

SECT. 4.

Of the effects of Idolatry.

Idols have sundry names in Scripture.

SVndry are the effects of Idolatrie; wherefore in the Scripture the Idolls get sundry names, they are called *gelilim*, gods of dung, because they are loathsome, and defile the conscience of men proceeding as dung and excrements out of mans corrupt heart, *Shickutsim*, that is loathsome things, *Ezeck.* 20. 8. and they are called *Zirim*, *Isa.* 45. 16. as yee would say *Termina*, such as a woman hath in childbirth: And they are called *gnazthamini* sorrowes, *Psal.* 115. 4. 1 *Sam.* 31. 9. which brings nothing to a man but sorrow, *Psal.* 16.4. So they are *bosheth pudor*, *Ier.* 3. 19 and 11. 13. the same name which is given to a mans privie parts, *Deut.* 25. 11. So they are called *Miphlezeth horrenda Statua.* 1 *Kings* 15. 13. and *Isa.* 65. 4. they are called *custodita* in contempt, because they cannot keep themselves, see *Isa.* 46. 1. 2. And *Emim terriculamenta*, 1 *Chro.* 15. 16. *Ier.* 50. 38. because they terrifie their worshippers, and they get no comfort by them, *Apoc.* 14. 11. and they are called vanities and lies, *Ier.* 14. 24. and 16. 19. and *Aven Iniquitas*, *Hos.* 10. 8. and 4. 15. And the people who worships them are called a fooliish people, *Deut.* 32. 11. and no people *Hos.* 2. 23. and 1 *Pet.* 2. 10. And their Idolatrie

is not onely called fooliſhneſſe, but *Summa malitia*, *Hoſ.* 10.15. and Idolaters are ſaid to eate the bread of lies, *Hoſ.*10.13.that is a lie it ſelf,ſuch is that forme of ſpeech *Prov.* 4. 17. to eate the bread of ſluggiſhneſſe, that is to be a ſluggard; So *Ephraim* is ſaid to feede upon the wind, *Hoſ.*12. that is to deceive himſelfe, with vaine hopes, depending upon Idols: So he is ſaid to follow the eaſt winde; The eaſt winde is the worſt ſort of any wind, for it brake their ſhipps; ſo the Idoles are called the ſpiders cobwebbes, which are eaſily ſwept away, *Hoſ.* 8. 10. and 1 *Pet.* 4. 3. they are called abhominable Idoles: this Epithite is added to them, not for diſtinction ſake, as though there were ſome Idols which were not abhominable, but it is *Adiectivum perpetuum* (as the *Hebrewes* call it) Such is that phraſe he deſcended into the low graves; This diſtinguiſhes not one grave from another, but onely ſignifies a deepe grave, ſee *Levit.* 11. the creeping thing which is uncleane, here the *adjectivum* is *adjectivum perpetuum*, and not a note of diſtinction, *Iſa.* 37. 36. they are called dead corps,which makes not a diſtinction heere, but is *adjectivum perpetuum*: So Idols are called *abhominatio ſtupenda*, *Dan.* 9.27. and βδελύγματα *abhominationes*, *Mat.* 24.15. ſo the wife that lies in thy boſome *Mic.* 7.5. this Epithite is not a note of diſtinction.

Adiectivum perpetuum and *adiectivum diſtinctionis.* ἐπιθετικὸς & διακριτικὸς.

Theſe Idols are nothing, 1. *Cor.* 8.4. They are nothing, not negative, but privative; they can neither hurt thoſe who abhorre them, nor helpe thoſe who worſhip them: therefore *Pſal.* 106. 28. they are called *Dii mortui*, dead gods, who could neither helpe their friends nor hurt their foes.

Idoles are nothing privative but not negative

SECT.

SECT. 5.

Of the progreſſe of Idolatrie.

Epiphanius reckons up twentie hereſies, which were before Chriſts comming in the fleſh, which hee reduceth unto foure heads; Barbariſme, Schythiſme, Helleniſme, and Samaritaniſme.

Lib. 1. *panarie.* *Epiphanius* reduces, the periods of Idolatry into foure.

Firſt Barbariſme, which comes from *Bar*, and in the Syriack, ſignifieth *extra*, but being doubled makes *barbar*, as if yee would ſay, thoſe who are altogether without the Church, and at this period of tyme there were but few gathered into the Church; Hee makes Barbariſme to have laſted from the creation of the world, to the dayes of *Noah* for ten generations: This firſt period of Idolatrie was before the flood, then they beganne to prophane the name of the Lord, *Gen.* 6. 5. but ſeeing this time is *tempus* ἄδηλον, and few things are ſet downe by *Moſes* of the progreſſe of the Church at this time, and the heathen hiſtorie beginnes long after this time,therefore we will reſt here, and enquire no further of it.

How long Barbariſme indured.

Of Barbariſme and Schythiſme. See *Col.* 3.2. and 2.11.

Secondly,he makes Schythiſme to have indured from *Noah* to the building of the tower of *Babell.*

How long Scythiſme indured.

Thirdly,he makes Helleniſme to have indured from *Abraham* to the carring away of the ten tribes.

How long Helleniſme indured.

This *Grecian* by the *Syriack* is called an *Aramite*, *Col.* 3.11. and ſo elſewhere an *Aramite* is put for a gentile,or an Idolater ſtill in the *Syriack*; and the reaſon why they were ſo called is this; becauſe the firſt Idolaters who are named in the ſcripture were *Syrians*, or *Aramites*, as *Terah* the father of *Abraham* was a *Syrian*,and *Baalam* was a *Syrian*, *Deut.* 25.5. and *Naaman* was a *Syrian*; all theſe were Idolaters.

Why the Syriackes put alwaies an Aramite for an Idolater.

Fourthly,

How long Samaritanisme indured.

Fourthly, hee makes Samaritanisme to have indured from the captivity of the ten Tribes, unto the dayes of Christ.

The pure worship of God (so long as this Grecisme, or Aramites Idolatrous worshippe lasted) was in the family of *Abraham*, *Melchisedecke*, and a few others.

The Church was first in a familie.

The Church hath beene divided, first as shee lived in a familie, and then shee is called an œconomicall Church. Secondly, when she was dispersed through a nation, and then shee was called a nationall Church. And thirdly when shee was scattered through the world, and then shee was called the Catholike Church.

Secondly, dispersed through a nation.

Thirdly, scattered through the world.

When the Church was in a family.

First, the Church was in a familie, as in *Abrahams* family, *Isaackes* familie, secondly in a nation, as when the Church was spread through *Iudea*: The Church when shee was in *Egypt* she was not a nationall Church, because the Church lived then but in a part of *Egypt*: So when she was in the wildernesse, she was not a nationall Church, but when the Church came to *Canaan*, and expelled the *Cananites*, then she was a nationall Church.

The people of God were ruled three waies.

The people of God were ruled three waies, by Patriarches, by Iudges, and by Kings: first wee will consider how Idolatrie increased or decreased under the Patriarkes; Secondly, under the Iudges, and Thirdly under the Kings.

When Idolatrie spreads it selfe over the face of the earth, then it pleased the Lord to have pittie upon *Abraham*, and *Sara*, who lived in *Chaldea*, and worshipped the Moone, the Sunne, and the starres, to call them out of *Caldea* to *Charran*, and there hee taught them the true worship of God; They were first Idolaters as well as *Terah* was, & *Nahor*: Therfore *Iosua* saith *Iosua* 24.2. *Your fathers dwelt beyond the flood of old time, even Terah*

rah the father of *Abraham*, and of *Nahor*, *and they served other Gods*, *Amos* 2.4. *Their lies caused them to erre after the which their fathers have walked*; that is, the Idols which their fathers worshipped: *Abraham* was an Idolater as well as *Terah* was, and as *Nahor*: therefore, *Rom.* 4.5. when the Lord justified him, he found him τὸν ἀσεβῆ, an ungodly man; and *Rembam* testifies, that first he was a worshipper of the starres. *Lib.* 1. *Halach* 4. *cap.* 1.

Abraham left not his Idolatrie, when he was in Mesopotamia, when he dwelt in Vr, of the Chaldeans; but when he came to Carran, therefore the Lord brought him out of Mesopotamia, that he might leave that Idoll service; but as concerning *Terah*, and *Nahor*, they retained something of their old Idolatrie, as *Rachel* did afterward, who although she was taught by her husband to renounce Idolatrie, yet she stoll her fathers Idols; & so there was some of this leaven of Idolatry in *Iacobs* family, which he caused to be purged out, *Ge.* 15.2. *Terah* and *Nahor* got some knowledge of the truth, and they acknowledged *Iehovah* to be the true God, but they retained with all their Idolls, and worshipped him in their Idolls: And *Abraham* when hee was to provide a wife for his sonne of the best that he could finde (abhorring the Canaanites altogether) hee made choise to send to his kinred of *Nahors* house, who (although hee was not free altogether of this Idolatry and superstition) yet he reckons him not as an infidell, and rather wills his sonne to marrie with him than with the vile Canaanites. It is said, *Gen.* 11. 31. that *Terah* the father of *Abraham* went out of Vr of the Chaldees, to goe unto the land of Canaan, and they came to Haran and dwelt there, and yet it is said, *Gen.* 12.1. *Now the Lord said to Abraham, Get thee out of thy countrey, and from thy kinred, into a land that I shall shew thee*; but God commanded this before *Terah* went out of Vr, to Haran as it is

cleare out of *Act.*7.4. The rule of the Hebrewes holds here, *Non eſſe prius & poſterius in Scriptura*; So *Gen.*1. 27. *Male and female created he them*, and *Gen.*2. 22. *The rib which the Lord had taken from man made he a woman.*

He called *Abraham* and *Sarai* out of Chaldea, that Idolatrous countrie; and commanded his people to flee out of Babylon, leſt they ſhould have beene partakers of her puniſhments, *Ier.* 51.6. *Rev.*18.4.

Queſt. For what ſinnes ſhould we leave a Church?

Two ſorts of defects in a Church, defects in manners, and defects in doctrine.

Anſw. There are two ſorts of defects in a Church: The firſt is, defects in manners: The ſecond in doctrine; for corruption of manners, a man ſhould not ſeparate himſelfe from a Church, for then they might have left the Church of *Epheſus*, the Church of *Pergamus*, the Church of *Thyatira*, the Church of *Laodicea*; for the Lord laid ſomething to the charge of all theſe Churches: But in this caſe men ſhould ſeparate themſelves from their corruptions, and not defile their garments, but walke in white, *Rev.*3.4. As for errors in doctrine they are three-fold; firſt, thoſe which are *praeter fundamentum*; and a man ought not to leave a Church for theſe. Secondly, there are errours in doctrine, *circa fundamentum*, which weakens the foundation, although they overthrow it not; and for theſe, men ſhould not leave a Church. Thirdly, there are errors, *contra fundamentum*, and raſeth the foundation, for theſe a man ſhold not leave a Church, if the Church be not wholly infected with them & totally. There were amongſt the *Galathians* ſome who maintained the doctrin of Iuſtification by works, but becauſe all maintained it not, therefore they were not to leave the Church for that error. So in the Church of *Corinth* there were who maintained, that there was no reſurrection from the dead, but becauſe this was not holden by all, therefore

Errors of doctrine are,
1 *Praeter fundamentum.*
2 *Circa fundamentum.*
3 *Contra fundamentum.*

fore the Church was not to be left for this. So there were in the Church of *Pergamus*, who held the doctrine of *Balaam*, yet all held it not; therefore the Church was not to be left for that: The whole head may be ſicke, and the whole heart faint, *Eſay* 1.5. and yet may recover againe; as the Church of *Thyatira* was ready to die, yet the Lord exhorts her to repent, and to watch, *Rev.*3.3. and to ſtrengthen the things which remaine, that are ready to die; but when once ſhee is dead, and no life to be found in her, then men are to ſeparate themſelves from her. Hence it was that the Prieſts and Levites in this caſe, left Iſrael and came to Iudah, 2 *Cor.*11.13. becauſe ſhee was a dead Church, and not a decaying: Therefore the Lords ſoule hath no delight in thoſe who ſeparate themſelves from the Church, and make a rent, finding but ſmall blemiſh in her.

Queſt. But was not this againſt nature for *Abraham* to leave his countrey and old parents.

Abraham left his father and countrey for Gods cauſe.
Primum vinculum eſt fortius ſecundo.

Anſw. This is onely againſt corrupt nature, which preferreth it ſelfe to God; but hee that loves father or mother better than God, is not worthy of him. The neareſt conjunction of all is betwixt God and man; and therefore he ſhould leave all for God. It is ſaid of *Levi*, *Deut.*33.9. *That he ſaid unto his father, and to his mother, I have not ſeene him, neither did hee acknowledge his brethren, nor knew his owne children, for they have obſerved thy word and kept thy covenant.* So the diſciples, *Matth.* 4.23. When Chriſt called them, left their fathers, and the ſhip, and followed Chriſt. When *Hanna* wept, becauſe ſhee had no children, her husband comforted her, ſaying, *Am I not better to thee than ten ſonnes*, 1 *Sam.*1.8. A man ſhould love his wife better, nor his father, or his mother, yea than tenne ſonnes: what love then ſhould we carrie to God, who ſhould be dea-

ter to us than tenne fathers, tenne wives, twentie sonnes, and all the world.

God can chuse out of any societie some to himselfe, except out of hell.

He called him from the Idolaters; there is no societie so bad; but the Lord can choose out some from amongst them, except onely out of hell: As in *Nero's* court, hee had some, *Phil.*4. 22. *Salute them of Cesars house:* And in Creete, although they were slow bellies, and wilde beasts there, yet the Lord planted a Church there; and in *Ahabs* house, he had *Obadiah*, who feared the Lord greatly, 1 *King.* 18.3. And amongst the Pharisees, the Lord had *Nicodemus*; and in superstitious Athens, he had *Dionisius*, *Areopagita*, and *Damaris*, *Act.* 17.34. By this we may see that the Lord reignes even amongst the midst of his enemies, *Psal.* 110.2.

When God would teach his people thankfulnesse, he wills them to looke backe first to their naturall estate.

He called *Abraham* and *Sarai* out of Chaldea, when they were Idolaters, *Iosh.* 24.2. The Lord when hee would teach his people thankefulnesse, bids them looke backe to their former estate; first, how hee multiplied them out of a drie stocke, *Esa.* 51.2. *Looke unto Abraham your father, and to Sarai who bare you, and hee called him alone and blessed him, and encreased him:* Looke to the rocke whence ye are hewen, and to the hole of the pit whence yee are digged: So he willeth them to looke backe to their poore estate, that they may be thankefull to pay their first fruites, *Deut.* 26.4 *And the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God; and thou shalt speake and say before the Lord thy God, I professe this day unto the Lord, a Syrian ready to perish was my father, Syrus perditionis, non Syrus perdens,* meaning *Iacob* that served in *Syria* under *Laban*; and then he brought him downe to Egypt and sojourned there with a few, and became there a mighty and a great people; for this the Lord would have him to be thankefull. And lastly, hee calls them backe to remember their Idolatrie, how their fathers

Secondly to their poore estate.

Iacob was called a Syrian, not that he was borne there, but because he dwelt there with *Laban*; So Christ is called a Nazaret, because he dwelt there.

And thirdly, to remember their Idolatry.

thers were Idolaters, and served Idols beyond the flood, *Ios.* 24.2. So the Apostle wills the *Corinthians* to looke backe to their former estate, how they were Idolaters, 1 *Cor.* 12.2. *Ye know that ye were Gentiles carried away unto dumbe Idols, even as ye were led.*

SECT. 6.

Of the increase and decrease of Idolatrie in the family of Jacob.

The increase.

THis Idolatry tooke increase in the family of *Iacob*, when *Rachel* stole her fathers Idolls, *Gen.* 31.19. and in his retinue was polluted with these strange gods, the Idolls that shee brought from her father *Labans* house; shee was not free of Idolatry, yet neither was her sister *Leah*, and her handmaid *Zilpah* free of that Idolatrie, *Gen.* 30. 11. *Bagad* is read two wayes; first, *ba gad, venit turma, vel exercitus.* Secondly, it is reade, *conjunctim, bagad, i.e. fortuna vel fortunate:* and *Rabbi Salomon* reades it, *Venit sidus bonum, seu planeta bonus*; and she acknowledged this her child, *fortunæ influentis donum*, a good gift from fortune, *Esa.* 65.11. *gad*, they interpret *fortunam*; and the *Arabians* (as *Abenezra* witnesseth) cald God, *Gad*, or *Mars*, & hence come this word God, and *Leah* called this her sonne *Gad*, or good fortune, because in *Labans* family they worshipped *Gad* or Fortune as a God,

Idols are a dangerous treasure to carrie about.

Rachel brought these Idols from her father *Labans* house, which was a dangerous treasure for her to carrie about with her. Saint *Iohn* saith in his first *Epistle, Chap.* 5. *vers.* 21. *Little children keepe your selves from Idolls*, they are soone insnared with them; and as children de-

lights much to play with puppets, so Idolaters are much delighted with their Idols.

Q. But did she not wel in taking away her fathers Idols?

Answ. She was but a private woman and had no authority to doe this; for a good action when it is done by these who have not a calling to doe it, becomes sinne. *Theodoret* tels us how one *Abdas*, in a preposterous zeale threw downe πυρεῖον, or the chappell, which the *Persians* kept their fire in, and which they worshipped as a God; and he being commanded to build it up againe, he altogether refused: whereupon *Iazdigard* the Emperour being highly incensed, caused first to cast downe the Churches of the Christians, and search to be made for the Christians, whom he caused to be put to exquisite torments, which *Theodoret* describes most pathetically there, and shewes that it was a most foolish enterprise of *Abdas* to have cast downe this πυρεῖον, and to give occasion this way to torment the poore Christians. Saint *Paul* when he saw the Idolatrous altar in *Athens*, *Act.* 17. he brake not downe the Altar, but reasoned against it out of the inscription that he reade into it.

Rachel being a private woman should not have taken away her fathers god.

Hist. tripart. lib. 10. *cap.* 30.

Againe ye may marke here the vanity of these Idolaters, *Laban* cryed out that she had stollen his gods, if they were gods had they not power to save themselves; *If Baal be God let him plead for himselfe*, *Iudge* 6. 21. *Zephan.* 1. 13. *Their Gods shall become a booty*. But Idolaters are wondrous foolish in this case, as *Amaziah* when he had killed the *Edomites*, and taken their gods, yet he brought the gods of the children of *Seir*, and set them up to be his gods, and bowed downe himselfe before them, and burnt incense unto them: These gods who could not defend themselves how could hee worship them? Although Dagon brake his necke upon the threshold of the doore, yet the Philistines would never tread

treade upon the threshold of the doore thereafter. *Zeph.* 1. 9. *I will punish all those that leape on the threshold* But what respect should they have carried to that Idoll who brake his necke there? the *Romans* when they overcame any people, they tooke their gods and put them in πανθεῖον. But for them to have worshipped these gods whom they had taken captive, this was great madnesse.

The decrease of this Idolatry was, when *Iacob* tooke their strange gods, and their earings, and hid them under an Oake which was by *Sechem* *Gen.* 35. 4.

The decrease.

Iacob was a good father of a familie, he purged his house from all Idolatry: so should Christian magistrates purge the Church from Idolatrie.

When *Ezekiah* had removed the high places, *Rabsakeh* cryed out against him, and said that hee removed the Lords high places, and the Lords altars *Esay* 36. 7. and because he said to *Iudah* and *Ierusalem*, ye shall worship before this Altar, *Rabsakeh* seemes here to plead for the Lord, as though the high places and the Idolatrous altars were instituted by the Lord, and not the altar of *Ierusalem*, and he blames *Ezekiah* for removing these, and he shewes *v.* 10. that he had a commandement from the Lord to come up and destroy this Land, because the high places were removed: So Papists plead against Christian magistrates, who have removed Idols out of the Church, crying that they have taken away the Lords holy images, and defaced his worship, and threaten judgements to come upon them, for defacing those high places of theirs.

The next increase of Idolatry was, when the Church was in *Egypt*, for then the *Israelites* did secretly commit Idolatry, *Ezek.* 23. 3. *and they committed whoredome in the land of Egypt; they committed whoredome, and had the teates of their virginity bruised.*

The second increase of Idolatrie.

Because

Because they polluted themselves in *Egypt*, and lost their virginitie there: therefore the Lord was wroth with Idolatrous *Egypt*, and lifted up his hand to bring his people from amongst them, and to execute Iudgement both upon their gods, and upon their first borne, *Num.* 33. 4.

The Lord reckons this as one of his greatest favours to his people, that he brought them out of Egypt.

The Lord reckoned it as one of his greateſt favours ſhowne to his Church that he delivered them out of *Egypt*, tenne times he reckoned up this great benefit, firſt in giving of the Law, *Exod.* 20. 2. ſecondly when he inſtituted the ſacrifices, *Levit.* 22. 33. thirdly, when he makes the promiſe of bleſſings to them, *Levit.* 26. 13. fourthly in reckoning up of his great workes, which he had done for them: fiftly he rockons this for the great ſigne of his love, *Deut.* 7. 8. ſixtly, when he diſſwades them from ingratitude, *Deut.* 8. 14. ſeventhly, when he inſtituted the Paſchall lambe, *Deut.* 16. 6. eightly, when the Angell reproved the people, *Iudg.* 2. 1. ninthly, in hope of the victory againſt the *Madianites*, *Iudg.* 6. 10. tenthly, when they were about to ſet up a King, 1 *Sam.* 10. 18.

But ſee how forgetfull they were of this great benefit, and how they longed to goe backe againe to *Egypt*, *Exod.* 14. 11. *Exod.* 16. 3. *Exod.* 17. 3. *Num.* 11. 3. and 14. 4. and 20. 3.

The Lord commanded them expreſſely that they ſhould never goe backe againe to *Egypt*, *Exod.* 14. 13. *Deut.* 28. 68. *Deut.* 17. 16.

Queſt. Was it not lawfull for the people to goe into Egypt againe?

In what ſenſe it was forbidden to the people to goe backe againe to Egypt.

Anſw. Some of the Iewes (as *Rabbi Bechai*) affirme that it was not lawfull for them to goe into Eypt againe: *Ye ſhall not henceforth returne any more that way to Egypt againe*, *Deut.* 17. 16. that is (ſaith he) ye ſhall not goe the ſame way againe which ye came out of

of Egypt, but ye may goe out of other Countries to Egypt; but this interpretation is fooliſh, ſecondly *Maymonides* ſaith, that it was lawfull for them to dwell in Egypt, and to trade there, when they ſubdued the *Egyptians*, thirdly, others ſay that it was *præceptum horarium*, which indured but for a while, but the prohibition ſeemes to forbid the whole body of the people to goe backe againe to *Egypt*, *Num.* 14. 4. *And they ſaid one to another, let us make a Captaine, and let us returne to Egypt*; this way they might not returne to *Egypt*. *Deut.* 17. 16. *The King ſhall not multiply horſes unto himſelf, nor cauſe the people returne to Egypt*, the King might not by his Princely authority ſend many of the people to *Egypt*, nor give occaſion to the people of much trading there with the Egyptians; for this continuall intercourſe with the *Egyptians* had beene all one as if they ſhould have gone backe to Egypt againe to dwell.

But for private men to dwell there it was not ſimply unlawfull; *Vriah* the Prophet fled to Egypt *Ier.* 26. 21. and *Ieremiah* himſelfe was carried to Egypt, *Ier.* 43. 6. and there were many famous ſchooles and Synagogues of the Iewes in Egypt, which the wiſe men of God would not have ſuffered, if it had beene ſimply unlawfull to dwell there: they might dwell there if they were not partakers of the unfruitfull workes of the darkeneſſe of the Egyptians *Levit.* 18. 3. *after the doings of the Land of Egypt ye ſhall not doe.*

The next increaſe of Idolatry in the Wilderneſſe.

The next increaſe of Idolatry in the wilderneſſe was when they ſet up a golden calf to worſhip there, becauſe they ſaw the oxe worſhipped in Egypt, *Ezec.* 23. 19. *Yet ſhe multiplyed her whoredomes in calling to remembrance the dayes of her youth, wherein ſhe played the harlot in the Land of Egypt.*

The Idolatry of Egypt was a baſer ſort of Idolatry, then the Idolatry of the Aſſirians.

Many were the plagues which they got out of Egypt, firſt they brought out of Eygpt the filthy leproſie or

ſcab, which laſted ſo long amongſt them in the land of *Canaan*. Secondly, they forgat their circumciſion for fourty yeares in the wilderneſſe; and this they learned from the *Egyptians* who circumciſed not: Therefore when they came to *Gilgall*, and were circumciſed; the Lord ſaid, *Ioſ.* 3.9. this day have I rolled away the reproach of the *Egyptians* from you. Thirdly the blaſphemer who curſed the Lord, *Levit.* 24. his mother was an *Egyptian*; Fourthly, the greateſt part of that *Miſcellanea turba* (of whom they learned to ſpeake with open mouth againſt the Lord) came out of *Egypt*, *Exod.* 12.38. Fiftly, they gate the patterne of this golden calfe out of *Egypt*, and the ſecond time *Ieroboam* brought the patterne of the golden calfes, which he ſet up out of *Egypt*, and *Sheſhak* King of *Egypt* was the firſt who robbed the temple of God, 1 *King.* 14.26.

The Lord objects to his people, *Ier.* 2.18. what haſt thou to doe in the way of *Egypt* to drinke the waters of *Sihor*? *Sihor* was a river in *Egypt*, and to drinke the water of *Sihor*, was to commit whoredome, and ſpirituall Adulterie: So *Salomon* calles bodily Adultery water, *ſtolen waters are ſweete*, *Prov.* 9.7. and they ſay *Abſtine ab aqua aliena*: This water was called *Sihor*, which ſignifieth blackeneſſe; when they dranke this water they committed a baſer ſort of Idolatrie, then when they dranke the water of the river *Euphrates*: for when they followed the Idolatrie of the *Egyptians*, they worſhipped oxen, but when they dranke of the river *Euphrates* and followed their Idolatrie, they worſhiped the Sunne, the Moone, and the ſtarres: The *Egyptians* were the baſeſt Idolaters, and *Sihor* was the blackeſt water; Therefore the Lord abhors *Egypt* and calles it the land of *Cham*, *Pſal.* 105. *Cham* was accurſed, ſo was the land of *Egypt*.

The Idolatrie of *Egypt* was a baſer ſort of Idolatry then the Idolatry of the *Aſſirians*.

Now let us conſider who made this Idoll; ſecondly whereof

whereof they made it. And thirdly, how great a ſinne this was in ſetting up this Idoll to worſhip it.

Aaron made the golden calfe.

First, it was *Aaron* who made the calfe: It was neither ignorance nor compliſiō that moved him to make this calfe, but feare onely, *Metus gravis* (ſay they) *poteſt cadere in virum conſtantem*, a great feare may overtake a couragious man; But *Aaron* heere was overtaken with a ſmall feare; *Aaron* ſaw not the people ſtonning him, therefore his feare aroſe onely upon his owne apprehenſion.

Aaron ſinned not of ignorance.

Aaron was the man who committed this ſinne; the high *Prieſts lippes ſhould preſerve knowledge*, *Mal.* 2.7. he had knowledge enough to reſiſt the ſinne; the ſervant that knowes his maſters will and doth it not, is worthie of many ſtripes, *Mat.* 12. When a Prince doth againſt Iuſtice who ſhould maintaine Iuſtice, there is a ſpeciall repugnancie betwixt his act and his calling: So when *Aaron* to whom was concredit the puritie of Gods worſhip, committed Idolatrie, then there was a ſpeciall repugnancie betwixt him and his profeſſion: how ſcandalous then was *Aarons* fall to the whole people, *In exemplum culpa vehementer extenditur, quando pro reverentia peccator honoratur*, The fault is much agravated by the example, when the ſinner is much reſpected and honored.

The greatneſſe of *Aarons* ſinne may be taken up by the greatneſſe of the ſacrifice of the high Prieſt which was to expiate the ſin.

Againe, conſider the greatneſſe of *Aarons* ſinne by the greatneſſe of the ſacrifice of the High Prieſt. *Moſes*, *Lev.* 4. diſtinguiſhes ſinnes according to the difference of perſons, if a common man ſinned, hee was to bring for one oblation a Kid of the goates, a female without blemiſh, *ver.* 28. but if a Prince of the people ſinned he ſhall bring a Kid of the goates; a male without blemiſh, *ver.* 23. and if the whole congregation ſinned, then they ſhall bring a young bullocke for their ſinne, *ver.* 14. and if the Prieſt who was annoynted ſinne, (that

is the high Priest, for none was annoynted after the first institution as the high Priest was but he alone, hee was to bring a young bullocke; here the sacrifice of the Priest, was as great as the sacrifice of the whole people. If the eye be evill, the whole body is full of darkenesse, *Matth.* 6. 23. and such Priests such people.

By *Aaron's* committing this sinne wee are taught the infirmities of the Levitical Priesthood.

Aaron made the calfe, hence wee may learne, what infirmitie was in the legall ceremonies, that they could bring nothing to perfection, *Heb.* 9. 9. And this we may see in the ingresse, progresse, and ending of the Priesthood: *Aaron* when the Priesthood was first instituted hee committed Idolatrie, and *Vrias* in the progresse of the Priesthood hee committs Idolatrie; And *Gajaphas* about the ending of the priesthood, hee condemnes the Lord Iesus: therefore Iesus Christ is our onely High Priest that must expiate our sinnes.

Idolaters are very prodigall in bestowing things of great cost upon the Idoles.

Secondly, consider whereof this Idoll was made; the people brought their Iewells and earings to *Aaron*, *Exod.* 32. 3. and of these the Idoll was made. Idolaters are very profuse in the bestowing upon their Idoles all sort of cost, *Ier.* 10. 9. they brought the most pretious gold from *Vphaz* or *Ophir* to make their images of; so from *Tarshis* they brought their most excellent silver, they spared noe cost. *Nabuchadnezzar* set up an Imag of gold, *Da.* 3. 1. whose hight was threescore cubits, and the breadth therof sixe cubits; And that is it which the Lord layes to the charge of the whorish Church *Israel*, *Ezech.* 16. 34. other whoores take gifts, but thou givest gifts.

The three ages of the Church of the Iewes, the golden age, the silver age, and the yron age.

In the Church of *Israel* there were three ages, the golden age, the silver age, and the iron age.

The golden age they make to be that time when *David* gathered all materialles for the building of the temple, and when *Salomon* built it. The silver age they hold begunne in *Iohash* his tyme, 2 *King.* 12. when he repaired

repaired the temple, howbeit there was not made for the house of the Lord boules of silver, Snuffers, Bassens, Trumpets, or vesselles of gold, or vesselles of silver, that was brought into the house of the Lord; this was but a silver age in respect of the former golden age, and now they had but shieldes of brasse in the temple, whereas in the first age they had shields of gold, 1 *King.* 14. 27. The third age was the yron age, when they stole out of the house of God the sieling & sieled their own houses with it, *Ier.* 22. 14. so when they dwelt in houses of *Cedar*, but the Lords house lay wast, *Hagg.* 1. 4. and when they robbed him of his tithes, *Mal.* 3. 8. wee live now under this yron age; If any man bestow any cost now for the maintenance of the worship of God misers cry out with *Iudas Marke* 14. 4. what needes this wast, and they thinke it like bread cast upon the waters, *Eccles.* 11. 1. But the Lord meetes with those who robs his Church, for when they have sowne much they find but little encrease, because they defraud him. *Rabbi Alsack* writing upon *Malachi*, telles us of a certaine man who had a peece of ground which brought forth yearely a thousand measures of graine, and when the time of paying his tythe to the Priests came, he payed but nintie bushels where he ought to have payed a hundred. The next yeare his increase was not so great, wherefore hee withdrew so much from the Priests: at last his increase came but to an hundreth, which was the first tenth that he was bound to pay the Priests: an old man by chance meeting with him, said unto him, that he was glad of the late dignity that was befallen to his house, how that God had gotten the increase, and he became the Priest of his familie to get the tenths; at which words he was ashamed and repented him of his former sacriledge.

Idolatrie is a great sin, because it is committed immediately against God.

The greatnesse of this sinne of Idolatry which they committed heere may be considered by the worthines

of the perſon againſt whom it is committed, for as in bodily diſeaſes, thoſe are moſt hurtfull that doe annoy the originall of our life moſt, as the heart; ſo in ſinnes, thoſe are the greateſt which are committed againſt God the fountaine of life.

There are ſome carnall ſins, and ſome ſpirituall ſinnes.

Againe we may know the greatneſſe of this ſinne by the nature of the ſinne it ſelfe: There are ſome ſinnes that are carnall ſinnes; and ſome ſpirituall, *Epheſ.* 6. 12. and theſe are greater then carnall ſinnes; Idolatrie is a ſpirituall ſinne, and adulterie is a carnall ſinne; The ſpirit being delighted with Idolatrie is a greater ſinne, then when the fleſh is delighted with Adultery, and there is a greater averſion from God in Idolatry, then the converſion and adhæring to ſinne in Adulterie. Againe, where there is a greater motive to ſinne, the ſin is the leſſe. But theſe carnall ſinnes hath Concupiſcence which drawes them away, and moves them to ſinne; but in ſpirituall wickedneſſe there is no ſuch concupiſcence to draw men to ſinne, their ſinne reſembles the ſin of the devill more, who is not led with luſt or concupiſcence to ſin: He that kilies a man in paſſion, he ſinnes not ſo fearefull, as hee who kilies him in cold blood: therefore thoſe ſinnes muſt bee the greateſt which men are not led to by Concupiſcence.

Where there is a greater motive to ſinne, the ſinne is the leſſe.

Notwithſtanding *Aaron* committed Idolatrie in ſetting up this calfe, yet the Lord ſpared him, & alwaies ſhewed great tokens of his mercy to the tribe of *Levi*; as to *Aaron*, *Deut.* 9. 29. to the poſterity of *Corah*. *Numb.* 26. 11. and to *Abiathar*, 1. *King.* 2. 26. and ſo *Ioſias*, when the Prieſts had committed Idolatrie in ſacrificing in the high places, hee did not kill them, as hee did the Idolatrous Prieſts, who were not called by the Lord, 1 *King.* 23. 20. but onely commanded that they ſhould eate of the unleavened bread amongſt their brethren, 2 *King.* 23. 9. which was injoyned to thoſe that had any blemiſh

miſh in their bodie, and they were forbidden to eate the bread of their God, *Levit.* 21. 17.

They worſhipped the calfe. The oxe was a ſigne of plenty, where the oxe is wanting the cribbe is emptie, but much increaſe is by the ſtrength of the oxe, *Prov.* 4. 4. *Ioſeph* who provided corne in the time of famine is called Gods oxe, *Deut.* 33. 17. *His glorie is like the firſtling of a bullocke*, becauſe he provided for the Egyptians, and for his fathers family in the time of famine; therefore it is ſaid, that the Egyptians placed the ſimilitude of an oxe hard by *Ioſephes* buriall place.

Eib. 1. *Sacræ ſcripturæ chap.* 15. which booke is holden to be *Auguſtines*.

It may be asked whether this Idol which was ſet up, was made in the forme of a calfe or an oxe? And the reaſon of the doubt is, becauſe ſomtimes this Idol is called an oxe, *Pſ.* 106. 20. *And they changed their glorie into the ſimilitude of an oxe that eateth graſſe*; And ſometimes it is called a calfe, *verſ.* 14. *they made a calfe in Horeb.*

Whether the Idoll which they worſhipped was a calfe or an oxe.

Anſw. This word *gnegel vitulus* with the Hebrewes ſignifies, either *vitulum ſubrumum*, that is, a ſucking calfe, or it ſignifies *vitulam tertiam*, *Ier.* 48. 34. when it is three yeares old, and then it is called indifferently, *Shor*, or *gnegel bos*, or *vitulus*; but when it is ſeven yeare old, then it is onely called *Shor*, and not *gnegel*, that is an oxe, and not a calfe, *Iudg.* 6. 4. 6.

עגל

שור

Againe, it may be asked whether it was a cow, calfe or an oxe calfe, which they worſhipped: The reaſon of the doubt is becauſe, *Hoſ.* 10. 5. he calls them *gneglath* in the *feminine gender*, which they worſhipped in Dan and Bethel, and they were made after the forme of this calfe which they worſhipped in the wilderneſſe?

Anſw. *David*, *Pſal.* 106. 20. calls this calfe *Shor*, an oxe calfe which they worſhipped, and the 70. convertes it, τὸν μοχὸν, which ſignifies an oxe calfe, and they plowed with oxen and not with kine: And whereas

Hoſ.

לִנְרְעוֹן

*Hoſ.*10.5. puts them in the feminine gender, calling them *gnegloth*, this was ſpoken *per Ligragnon, per contemptum* (as the Iewes ſpeak) that is in contempt. So *Tob.*1.5. this calfe is put in the feminine gender, *ſacrificantes*, τῇ δαμάλει, ſacrificing to the Cow; it ſhould not be reade τῷ δυνάμει, *ſeu poteſtati*, for what power is in an Idoll. In contempt this calfe is called a cow calfe, and not an oxe; So *Rom.* 9.5. *I have reſerved to me*, 7000. *men who have not bowed their knee to Baal*, τῇ βάαλ, in the feminine gender; and he underſtands, δαμάλει τῇ βάαλ noting the infirmitie of the ſexe. So *Virgil* in his 9. booke, when hee exprobrates to the Trojans their cowardlineſſe, he calls them not *Phryges*, but *Phrygias*. So *Homer* calls them not Ἀχαιοὶ but Ἀχαΐδας, to ſignifie how farre degenerate and effeminate they were.

Whether it was the head of a calfe which they worſhipped or not?

Thirdly, it may be asked whether they worſhipped the head of the calfe here, or the whole calfe, and the reaſon of the doubt is, becauſe S. *Cyprian* in his book, *De bona conſcientia ſub finem*: S. *Ambroſe Epiſt.6. Lactantius, lib.*4.10. S. *Auguſtine in Pſal.* 73. hold that it was not an oxe, but *caput bubuli* which they worſhipped: But this ſeemes not to be probable, ſeeing the Scripture every where calles it a calfe; and hee reſembleth him to an oxe eating graſſe, *Pſal.*106.20. The head of an oxe alone cannot eate graſſe; and they reſembled an oxe as neare as they could.

This oxe which they worſhipped in Egypt, was marked with ſtrange ſpots; *Bos (inquit) in Egypto numinis nice colitur; Apin vocant, inſigne ei in dextro latere candidans macula, ſimilis cornibus Lunæ creſcere incipientis, nodus ſub lingua quem cantharum appellant*; There is an oxe in Egypt which is worſhipped as a God, and they call him *Apis*, he hath upon his right ſide a white ſpot, which is like the hornes of the Moone when ſhee beginneth to grow, and he hath under his tongue a knot which they call

call *Cantharus*; And S. *Auguſtine* holdes that the devill (whereby this Idolatrie might be continued in Egypt) uſed this ſlight, *Phantaſiam talis tauri vaccæ concipienti oſtendere, ut libido ejus attraheret quod in ejus ſatu jam corporaliter appareret*, that is, he preſented before the Cow, when ſhe was ingendering, and in her heat, a Bull marked after the ſame manner that the oxe of Egypt was; which markes the Cow apprehending in her phantaſie, tranſmitted to the calfe, and by that meanes the calfe was marked after the ſame manner that the oxe was; and ſo the divill by his ſlight and cunning, continued this Idolatry in Egypt. But marke the fooliſhneſſe of theſe Idolaters; this oxe which they worſhipped, when hee grew old, they uſed to drowne him in ſome lake or poole, and then they lamented for his death in mourning apparel, knocking upon their breaſts, and renting their cloathes; but when they had found annother marked after the ſame manner, then they rejoyced exceedingly; this was great madneſſe. One jeſted at the gods of Egypt, when he ſaw them lament for their gods, *Si dii ſunt cur plangitis, ſi mortui cur adoratis*, if they be gods, what neede you to lament, if they be dead, why doe you worſhip them.

By what ſlight the devill continued this Idolatry in Egypt to worſhip the calfe.

*Auguſt. de civit. dei. lib.*18. *cap.* 5.

*Peucerus de divinatione. pag.*223.

The decreaſe of this Idolatrie.

This Idolatrous worſhip decreaſed, when *Moſes* cauſed the calfe to be beaten to powder, and given to the people to drinke, *Exod.*32.20. thus hee would let them ſee when this Idoll was turned to excrements; It was but a god of dung, *Lev.*26.30. *Deut.*29.17. and becauſe theſe Idolls were but gods of dung, therefore the Lord commanded that *Baals* houſe ſhould be turned into a privie, 2 *King.*10.27. and ſo when the Levites conſecrated their hands to kill their neighbours and brethren, *Exod.*32.29. that were Idolaters, their hands were conſecrated with the bloud of their brethren; as that day when they were ordained prieſtes, and the

bloud of the sacrifice was sprinkled upon the thumbe of their right hand, *Exod.* 29.20. and this was as acceptable a consecration to the Lord, as that day when they were consecrated priests unto him.

The second increase of Idolatrie in the wildernes was, when God turned and gave them up to worship the host of heaven, as it is written in the booke of the Prophets; *O ye house of Israel, have ye offered unto me slayne beasts, and sacrifices, by the space of fortie yeares in the wildernesse; yea yee tooke up the tabernacle of Moloch, and the starre of your god Rempham, figures which yee made to worship them.*

The second increase of Idolatrie in the wildernesse.

How are the Israelites charged by *Amos*, and by *Stephen* to have worshipped the host of heaven in the wildernesse, when there is no mention made of this by *Moses*.

Here first wee are to enquire how the Israelites are charged by the Prophet *Amos*, *Chap.* 5. *vers.* 25. and by *Stephen*, *Acts* 7. that they worshipped the host of heaven in the wildernesse; when as the Lord never charged them with this sort of Idolatry in the bookes of *Moses*. Secondly, how they are said never to have sacrificed all the time that they were in the wildernesse, when as they sacrificed to the Lord in the wildernesse: *Exo.* 24. 5. and *Levit.* 8. 21. and 9. 2. Thirdly, what these Idolls were which they worshipped and sacrificed to in the wildernesse?

As to the first, How can they be said by the Prophet, and by *Stephen*, to offer to the host of heaven, seeing the Lord blames them not for that; and we read nothing in the historie of *Moses* of it?

An. Rabbi Salomon reades it in the future tense, *portabitis*, ye shall beare, as though the Lord were threatning a judgement against them for the time to come, but this is neither the meaning of the Prophet, nor of S. *Stephen* for they charged the Israelites with that Idolatry which they cõmitted whiles they were in the wildernes. *Beza* upon the 7. *Act.* holds that the Israelites committed not this Idolatrie while they were in the wildernesse; but the

the Prophet blames them that they worshipped God, but hypocritically, and not sincerely in the wildernesse; and so *David* blames them, *Psal.* 95. and *Psal.* 106. and therefore the Lord gave them up afterward to this open Idolatrie, to worship the host of heaven: But the Prophet *Amos* expresly saith, *Amos* 5. 25. that they worshipped the host of heaven ἐν τῇ ἐρήμῳ, which signifies a particular wildernesse; the wildernesse of *Arabian*, where they wandered fortie yeares.

Obiect. But if it be said that there is no mention of this Idolatrie in the history of *Exodus*, neither are they charged with it as with other Idolatries?

Answer, that the Scripture, sometimes sets downe in one place, that which is omitted in another: Example, it is set downe in *Exodus* how the Magitians were called who resisted *Moses*, and yet the Apostle calls them *Iannes* and *Iambres*, 2 *Tim.* 3. 8. So the strife which was betwixt the devill and *Michael* about the body of *Moses*, the Apostle *Iude* sets it downe, *ver.* 9. So it is set not downe in the history of *Genesis*, that *Ioseph* when he was in prison, his feete were put into the stockes, and Iron entred into his soule, and yet *David* sets it downe, *Psal.* 105. 18. So the *Israelites* worshipping of the Hoste of heaven in the wildernesse, although it be not mentioned by *Moses*, yet it is set downe by *Amos*, and by Saint *Stephen Act.* 7. and many things are omitted in some places of Scriptures, which are clearely set downe in other places, which being conferred together makes up the full sense of the Scripture.

The Scripture sets downe in some places that which is omitted in others, and that makes up the full sense of the Scriptures.

The second thing to be required here is, how it can be said that they sacrificed not 40 yeares in the wildernesse, seeing they sacrificed at mount *Sinai*, *Exod.* 24. 4. 5. and *Levit.* 8. 21 and 9. 2.

Answ. The scripture when it speakes of numbers, sometimes expresseth the full number (after the manner

In what sense the Israelites are said not to have sacrificed to the Lord all the time they were in the wildernesse.

of men) although there be moe or leſſe then is ſet down, as *Iudg.* 16.27. they were about 3000 on the roofe of the Temple, So *Iohn* 6.10. there ſate downe about 5000 upon the graſſe, and *Act.* 1.15. there was about 120 that is few, more or leſſe. Secondly, although there be ſome wanting in the number, yet the Scripture expreſſeth the full number; and this is called *rotundatio numeri*, as *Gen.* 35.26. theſe are the 12 children that were borne to *Iacob* in *Padan Aram*, that is almoſt 12 children, for *Benjamin* was not borne there, but in the way as they returned from *Syria*. So *Gen.* 42.13. we are the 12 ſonnes of *Iacob*, that is, almoſt 12 ſonnes, for they thought *Ioſeph* had bin dead then. So *Iudg.* 9.5. *Abimeleth* killed the 70 brethren; they were not all killed, for *Iothan* eſcaped. So *Numb.* 14.34. ye ſhall carrie your iniquities 40 yeares in the wilderneſſe, that is, almoſt 40 yeares; for this judgement was pronounced againſt them the ſecond yeare that they came out of *Egypt*: and 1 *Cor.* 15.5. Chriſt appeared to the 12, that is, almoſt to 12 for *Iudas* was hanged then. So 2 *Sam.* 5.5. *David* raigned over *Iudah* 7 yeares and ſixe monethes, and in *Ieruſalem* 33 yeares, he raigned but 32 yeares and 6 months yet to make the number round, it is ſaid that hee did raigne 33 yeares. Thirdly the Scripture ſometimes ſets downe the greater number and leaves out the leſſer *ob rotundationē numeri* as *Iudg.* 20.46. all thoſe that fel that day of *Benjamin* were 25 thouſand, the whole number that fell were 25 thouſand, and one hundred, but when the Scripture ſums them up, it ſets downe the greater number and leaves out the hundreth: ſo 2 *Sam.* 5.4. *David* raigned 40 yeares; he raigned 40 yeares and ſixe moneths, but to make the number round, the 6 moneths are left out. Fourthly when the thing numbred comes farre ſhort of the number, then the Scripture draweth it not that *ad rotundationem numeri*, but acknowledgeth it

Bederech ketzera.

it in effect to be nothing, becauſe it hath bin ſo ſeldome done: as ye ſacrificed not unto me 40 yeares in the wildernes, becauſe they ſacrificed ſo ſeldome unto him in the wildernes, therfore the Scripture ſaith, ye ſacrificed not to me in the wildernes. Some reckons this time that they ſacrificed not in the wilderneſſe, to be from the time that the ſpyes returned from the ſearching of the Land of *Canaan*; and all that time they ſacrificed not: as *Theodoret* and *Ribera* upon *Amos* affirme.

The third thing to bee inquired here is this: what theſe Idols were which they worſhipped in the wilderneſſe *Amos* 5.26. *But ye have borne the Tabernacle of your Moloch and Chium your images, the ſtarre of your god which you made to your ſelves*, ver. 27. *Therefore I will cauſe you to goe into captivity beyond Damaſcus ſaith the Lord.* But *Acts* 7.42. *Yea ye tooke up the Tabernacle of Moloch, and the ſtar of your god Remphan, figures which ye made to worſhip them, and I will carry you beyond Babylon.*

Firſt it is to be conſidered, that the Lord gave them up to worſhip the Hoſte of heaven. Secondly, what they worſhipped. Thirdly, the puniſhment; they ſhall be carried beyond *Babylon* for their Idolatry.

Firſt the Lord gave them up to worſhip the Hoſte of heaven, that is, as they turned to the Idolatry of *Egypt* ſo the Lord turned to give them up to ſerve the Hoſte of heaven.

Their Idolatry.

Ye have borne the Tabernacle of your Moloch, or *Regis veſtri*, of your King. The *Iſraelites* at this time had no earthly King, but by King here is meant the ſunne which thoſe in the Eaſt called *Bagnal* and in the *Syriack Begnel* and *Beel Bel* their Lord, and their *Melech* King or *Molech*, and *Amos* ſaith *Regis veſtri*. *Luke* reades it *Moloch* and *Succoth* he turnes it σκηνὴν *Tabernaculum*, becauſe they carried their Gods about with them in a tent or Tabernacle. *Succoth* is *Tabernaculum*,

Seldon de dijs Syriis.

and *Succoth* was the proper name of the Idoll, these he calls *imagines vestras*, figures which ye made to worship them, because they carried about with them in a Tabernacle their *Succoth* or *Moloch* the image of the heaven in the which the Sunne or *Moloch* (that great King over all the starres, and having dominion over all sublunary things) was placed in his Tabernacle. The Lord hath set a Tabernacle for the sunne in the heavens *Psal.* 19.4. So they carried *Moloch* the sunne in a Tabernacle.

For *Chiun* Saint *Luke* reades it the starre of your god *Remphan*, all grant *Remphan* to be put for *Chiun* or *Chevan*, but what this *Remphan* was here is the doubt; *Lodovicus de deiu* shewes us learnedly out of *Atts* the 7 that this *Cheven* was *Saturnus*, where hee reckons up the names of the planets *ex lexico Arabico*, this *Saturnus* was *Moloch* also, therefore they sacrificed men both to *Saturne* and to *Moloch*, and therefore *Moloch* and *Chiun Saturnus* are fitly joyned together by *Amos*. And next he shewes why *Saturnus* is called *Chiun*, from *Cum stabilire, disponere*, and *Keina quæ a Syris, natura dicitur quæ vivificat omnia* which is called by the *Syrians*, nature it selfe that quickneth all things. Then he addes *Remphan* or *Rephan*, which in the *Egyptian* tongue signifieth that which we cal *Saturne*, and this (he saith) *Claudius Salmatius* did first cleare unto him that in the *Egyptian* tongue Peu signifieth *Saturne*, and for proofe of this he brought forth the *Egyptiacke* Alphabet sent from *Rome* to him, where the Planets are set downe after this manner, the first is *Sol, Luna, Saturnus, Mercurius Iupiter, & sic de cæteris*. The seventy when they Translated the Bible into Greeke, they made choise of a knowne word to the *Egyptians*, *Rephan* in place of *Chiun*, a word which was not knowne to them, he addes the starre of your god, *stella Saturni, id est, Saturnus* as *Fluvius Euphrates, id est, Euphrates*. *Stephan.*

Stephen addes figures which they made to themselves, the Lord made them not, but they made them to themselves.

God was onely the God of *Iacob*, and he chooseth *Israel* onely for his inheritance, but so soone as they choosed gods to themselves, and set up the golden Calfe to worship it, *Exod.* 32. 7. He will be their God no more. *Then he said to Moses, thy people have corrupted themselves, they are no more my people, neither will I be their God any more.*

Their punishment followeth, *Amos* 5. 27. *Therefore I will cause you to goe into captivity beyond Damascus*, and *Stephan* addes *beyond Babylon*, for here he is speaking of the tenne Tribes, which were carried captive by *Salmanazar* beyond *Babylon* into *Media*, and the reason which mooved *Amos* to say *beyond Damascus*, was because *Hasael* the King of *Damascus* had plagued *Israel*, or the tenne tribes fearefully, many of them hee killed, many of them he carried captives away to *Syria*, and yet the stiffe-necked people were never a whit the better, and therefore he threatens that shortly after they shall be carried a great way beyond *Damascus*, even to *Babylon* when they were transported to *Media* and *Armenia*: and so Saint *Stephen* expressed that clearely which the Prophet aimed at.

The third increase of Idolatry in the wilderneſſe.

The third increase of Idolatry in the wilderneſſe was, when *Balaam* perswaded *Balack* to take the daughters of the *Madianites*, and set them before the *Israelites*: first they committed whoredome with them, *And then they committed a trespasse against the Lord in the matter of Peor, Num.* 31. 16. 2 *Pet.* 5. 15. *He cast a stumbling blocke before the children of Israel to eate and to sacrifice, Rev.* 2. 14. *Psal.* 106. 28.

The *Israelites* beholding the *Madianitish* women with their adulterous eyes, they committed fornication with the m

them: The eyes have beene well reſembled to the moone; and the heart to the ſunne: and as in an ecclipſe when the moone is interpoſed betwixt our ſight and the ſunne; then there is an ecclipſe in the ſunne; So when the Adulterous eye is interpoſed betwixt the heart and us, that makes the ecclipſe of the heart.

Secondly, they ſtumbled in eating theſe things which were ſacrificed to *Baal Peor*.

It is an eaſie thing for men to fall from ſpirituall adultery to corporall. *& contra.*

Heere we may learne how eaſie a thing it is for men to fall from bodily whoredome to ſpirituall, and what great affinity is betwixt theſe two, the breaking of the ſeventh Commandement by bodily adultery, and the ſecond, by ſpirituall adultery. When a man commits ſin (ſaith Saint *Gregory*) he breakes all the commands, *Iam.* 2. 10. But there is ſome more affinitie betwixt the breach of ſome commands then of others: And he illuſtrates the matter by this compariſon; As he who playes upon a Lute; when he touches one of the ſtrings, all the reſt tremble, but that ſtring onely which is upon the ſame note gives the ſound with the ſtring which is touched. So every ſinne touches as it were all the commandements, and makes them to tremble, but theſe who ſtand upon the ſame concord, ſinne toucheth them moſt, and men fall eaſily from Idolatry to whoredome, and from whoredome to Idolatry, *Romans* 1. 24. becauſe Idolaters changed the glory of God into corruptible things; Therefore the Lord gave them up to uncleanneſſe, and to the luſts of their owne heart, and to defile their bodies: here bodily whoredome is the puniſhment of Idolatry, which is ſpiritual whoredome. Great is the affinity betwixt theſe two ſorts of whoredomes; and therefore it is, that Antichriſts ſeate, *Rev.* 11. 8. is called ſpirituall *Sodome*: and becauſe of the reſemblance betwixt theſe two ſins *Ezechiel* compared Idolaters of *Iſrael*, *Ezeh.* 23. 2. 3. 5. to

to a woman inflamed with love to a godly young man, on whom ſhe had caſt her eyes, and fixed her affections upon, and forgetting all modeſty ſendeth meſſengers for him. *ver.* 16. and bringeth him unto her, *ver.* 17. into the bed of Love, *ver.* 18. And abſtinence from Idolatry is called virginity, *Rev.* 14. 4. *and not defiling themſelves with women.*

The Lord by the Prophet *Micah* willes the people to remember, *Mic.* 6. 5. what *Balack* the king of *Moab* conſulted againſt them, and what *Balaam* the ſonne of *Beor* anſwered him from *Shitim* to *Gilgall*, that they might know the righteouſnes of the Lord: The meaning of the place is, that *Baalam* endeavoured by all meanes (when the people of God were travelling through the wilderneſſe) to corrupt them; therefore he ſtrove firſt to corrupt them, and he prevailed with them at *Shittim*, when they committed whoredome with the daughters of *Moab*, *Num.* 25. 1. and there the Lord plagued them for their offence, & then they repented & wept bitterly for their offence at *Abel Shittim* (*Abell* is called mourning) & then they came to *Gilgal* where the Lord renewed the covenant with them, & laſt to *Canaan*.

The *Iſraelites* pilgrimage through the wilderneſſe, fitly reſembles the eſtate of a Chriſtian mans life here.

This pilgrimage of theirs through the wilderneſſe is a lively type of a poore Chriſtians pilgrimage through the world, firſt hee is baptized; then hee is at the red ſea with the *Iſraelites*, 1 *Cor.* 10. *They were baptized in the red ſea*; then through the tentations of the devill he falles, and is whipt, and chaſtiſed for his offences; then hee is in *Shittim* with the *Iſraelites*. Thirdly hee laments and weepes for his offences, and then hee is in *Abell Shittim* a place of mourning with the *Iſraelites*. Fourthly, hee renues the covenant with God, and then he is in *Gilgall* with the *Iſraelites*: and at the laſt he is brought to heaven, and then hee is in *Canaan* with the *Iſraelites*.

The decreaſe.

When the Lord commanded the *Iſraelites* to revenge themſelves on the *Madianites*, *Num.* 30. 2. 3. and they ſlew all the males and the Kings of *Midian*, and *Baalam*, alſo the ſonne of *Peor* ſlew they with the ſword *verſ.* 8. and they killed all the males amongſt the litle ones, and all the women that had knowne a man; and thus the Idolatrie of worſhiping of *Baal Peor* decreaſed amongſt the people.

The fourth increaſe of Idolatrie in the wilderneſſe was when the devill would have ſet up the bodie of *Moſes* to have beene worſhipped, *Iude* 9. Some hold that this ſtrife which was betwixt *Michael* and the devill about the bodie of *Moſes* was about the ceremoniall law, which they call *Moſes* his bodie; But that place, *Deut.* 34. 4. 6. ſhewes that the ſtrife was about *Moſes* naturall bodie, for *Moſes* the ſervant of the Lord died in the land of the *Moabites*, according to the appointment of the Lord, & he buried him in a valley in the land of *Moab*, in a place where no man knowes unto this day.

The fourth increaſe of Idolatrie in the wilderneſſe.

Iunius upon *Iude.*

After that *Moſes* died, before he was buried, the devill would have taken his body and made an Idoll of it, But *Michael* reſiſted him, and would not ſuffer his body to be made an Idoll.

Doctrine.
Great hath beene the ſtrife alwaies about religion.

Great hath beene the ſtrife alwaies about religion: the firſt ſtrife that ever was in the world was about religion, as betwixt *Cain* and *Abel*, *Gen.* 4. ſo betwixt *Ierubbaal* and the men of *Sechem* for caſting downe *Baals* altar, *Iud.* 6. 28. and betwixt *Michael* and the devill, for the worſhiping of *Moſes* his body: ſo betwixt Chriſt and the devill about Gods worſhip, *Mat.* 4. So betwixt the image of the beaſt which was wounded by the ſword, but revived againe, and the ſaints who would not take the marke of the beaſt neither in their hand, nor in their forehead, *Rev.* 13. This ſtrife about religion will ſet the fathers againſt the children, and the children

children againſt the parents.

Satan would have ſet up *Moſes* his body to have made an Idoll of it. The bodies of the ſaints may bee made Idoles both when they are dead as heere of the body of *Moſes*, & when they are alive, as when *Cornelius* fell downe at *Peters* feete and worſhipped him, *Peter* refuſed that worſhip, *Act.* 10. 26, 27. and ſaid, *Stand up, for I my ſelfe am a man*, *Peter* refuſed this worſhip, becauſe it was divine worſhip or inclining too farre to it: So when the Prieſts would have ſacrificed to the Apoſtles, *Act.* 14. *they rent their cloathes, and ran in amongſt the people, crying, and ſaying, why doe ye theſe things? we are men of like paſſions with you, preaching to you, that yee ſhould turne from theſe vanities.* They would have made the Apoſtles to bee in the number of theſe Idoll vanities, when they would have given him divine worſhip.

The bodies of the ſaints may bee made Idols both living and dead.

Againe yee may obſerve heere how Satan goes from one extremitie to another; when *Moſes* was alive, how often moved he the people to have ſtoned him: but now when he is dead, hee would have him to make an Idoll of his body, ſo the *Iewes in die Palmarum*, did ſing, Hoſanna to Chriſt; and the next day they cried *Crucifige.* So when the viper lept on *Pauls* hand, they ſaid he was a murtherer; but when he ſhooke it off, and it hurt him not, they ſaid he was a God, and thoſe are *unſtable in all their waies*, *Iam.* 1. 8.

Satan goes from an extremitie to another.

He would have ſet up *Moſes* his body to have beene worſhipped, if the Lord had ſuffered this body to have remained in the Church, how would the devill afterward have made up a ground for the continuance of Idolatrie in the Church? then hee would have ſaid, If all ſort of worſhip be denied to the bodies of the ſaints, why would the Lord have ſuffered the body of *Moſes* the man of God, to ſtand this way in the Church as a

stocke without all honour to be given to it? would hee not rather have throwne it downe, as hee did the Idoll *Dagon*? The Lord forbad onely this divine worship to be given to the heathen gods, as to *Iupiter*, *Mars*, *Venus*: But it was never his minde that the divine worship should not bee given to the bodies of the saints departed; and if *Moses* himselfe were *redivivus*, hee would explaine himselfe in this point, that it was forbidden onely to give this worship to heathen Idoles, but not to saints, which is forbidden in the Law; for hee communicating so many dignities with the saints, would not refuse to communicate with them a part of his honour.

Michael resisted the devill, and would not suffer him to take the bodie of *Moses* and make an Idoll thereof: The Apostle *Iude* 5. borrows from the *Apocripha* book called *Pethirath moshe dimissio mosis* ἀνάλημψις, Μωσέως; This strife which was betwixt *Michael* and the devill about the body of *Moses*.

פטירת

Origenes περὶ ἀρχῶν Lib. 3. cap. 2.

Quest. What duties are wee bound to performe to the bodies of the Saints when they are dead?

What duties wee are bound to perform to the dead.

Answ. We are to use them with comlinesse, *Acts* 9. 37. they washed the bodie of *Dorcas*, and layed her in an upper chamber; and to wrap them in linnen, as Christs bodie was; and to bury them in an honest buriall place: we ought to esteeme reverendly of their bodies, because they are the members of Christs mysticall bodie, and they waite for the blessed resurrection: and to suffer them to rest in peace in their graves, 2 *Kin.* 22. 20. But we are never to worship them or their reliques; if we follow the example of *Michael*, who would not suffer *Moses* his body to bee worshipped.

The decrease of this Idolatrie.

The decrease of this Idolatry was, when *Michael* buried the body of *Moses* where no man knew.

Great is the care which the Lord hath over his children

dren in their infancie, in their old age, in their death, and after they are dead; and as the eyes of the Lord was upon Canaan from the beginning of the yeare to the end, *Deut.* 11. 12. so are the eyes of the Lord upon his children from their infancie, to their old age, from their old age to their death, and after they are dead; and first from their infancie to their old age, *Esay* 46. 3. *Heare O house of Iacob, and the remnant of the house of Israel, which are borne by me from the wombe; and brought up with me from the birth, therefore untill thy old age, I the same, even I, will carrie you to your hoarie heades*; the Prophet points at these two times of our life especially; because these two periods are most weake in all our life; our infancie, and decrepit age; then the death of his Saints is precious in the sight of the Lord, *Psal.* 116. 18. and then after they are dead, the Lord hath a singular care of them: What a care had the Lord of *Moses* in his birth when hee was cast out to be drowned? The Lord preserved him and drew him out of many waters: therefore he was called *Moshe* from *Masha, extrahere*; and *David* alludes to this, *Psal.* 18. 16. *Thou hast drawne me out of many waters*: Hence the Poets from this faine, that some were ὑδρογενεῖς, borne in the waters, because *Moses* was drawne out of the waters; and in his death the Lord shewes his singular love to * him; and here after he is dead, the Lord suffers not his body to be made an Idoll of: Good King *Iosias* when hee was killed in the battell, a man might have thought that the Lord had little respect unto him, who made him fall before his enemies: but see what respect the Lord carried unto him, when he saith, *Thou shalt be gathered in peace to thy fathers*, 2 *King.* 22. 20. Who would have thought that the Lord had such a care of him; and yet his soule was bound up in the bundell of life, and he was gathered in peace to his fathers; So he had

* It is said of *Moses*, *Deut.* 34. 7. that he dyed *ad osculum oris dei*, which *Salomon Iarchi* paraphraseth, at a kisse of the mouth of God: Death was a kisse of the mouth of God to him.

had a great care of the body of *Iacob*; he promiſed to goe downe to Egypt with him, and to bring him backe again, *Gen.*46.4. But how is it ſaid that he brought him backe againe then, ſeeing he died in Egypt? The Lord attended his very corpes, when he brought it backe, and ſaw it buried in *Machpelah*, in the place which *Abraham*, bought for a buriall place, *Gen.*50.13.

The Lord buried *Moſes* his body. It is moſt probable which *Ioſephus* holds, that *Ioſhua*, *Eleazar*, and ſome of the elders of Iſrael, went up with *Moſes* to the mount *Nebo*; but after his death; that the Angells carried his body to the valley of *Moab*, and then it was buried where no man knoweth.

The Angels buried Moſes his bodie: The Angels are miniſtring ſpirits to the godly in this life, and at their death they carrie their ſoules to heaven, but they carry not their bodies to the grave. This was a ſingular favour ſhowne to *Moſes*, that the Lord buried him by the miniſtrie of Angels: They attended Chriſts grave; but yet they buried him not as they did the body of *Moſes*.

Not to be buried is a great judgement, *Eccleſ.*6.3. *An untimely birth is better, than he that gets no buriall.* It was a great judgement upon *Iehoiakim*, *Ier.*22.18. who got *inſepultam ſepulturam*, and no man lamented his death, ſaying, *Ah my brother, ah my ſiſter, or ah my Lord, ah my glorie. verſ.*18. The Iewes pray to deliver them from foure things; firſt, from the circumciſion of the Sechemites, *Gen.*34.26. Secondly from the Religion of the Samaritans. Thirdly from the death of the uncircumciſed, *Ezech.*28.10. And fourthly, from the buriall of *Iehoiakim*; that they get not the buriall of an aſſe, *Ierem.* 22.19.

Moſes his buriall was the moſt honourable buriall that ever was; it was more honourable than their buriall,

riall, who got the burning of their fathers, 2 *Chro.* 21. 19. 1 *Chro.*16.14. And more honourable than the burial of *Gamaliel*, for whom *Onkelos* burnt an hundreth pound of frankincenſe, for the honour of the dead: It was a more honourable buriall, than the buriall of thoſe who were buried in the garden of their fathers buriall, 2 *Kin.* 21.18. It was more honourable, then theſe who were buried in the citie of *David*. But conſider the attendants who attended his buriall: *Abner* his buriall was an honourable buriall, when all the people mourned for him, and the King himſelfe followed the hearſe, and wept, 2 *Sam.*3.31. But here the Angels waited upon his buriall, and God himſelfe attended the hearſe to the buriall, and was the chiefe mourner there: When a private man died, lamentation was made but ſeven dayes for him, *Syrac.*22.13. but they lamented for *Moſes* thirtie dayes; and they cryed out, *ah our brother, ah our Lord; ah our glorie, Ier.*22.18. thus God honoureth them who honour him.

He buried his body Where no man knew, *ad ἐιδωλομανίας παρουλαξὶν* for the aboliſhing of Idolatry.

He buried him in a place where no man knew, yet *Moſes* was preſent with Chriſt at the transfiguration, *Mat.* 17.3. So theſe who are buried in the ſea, blowne in the aire, and burnt to aſhes, and no man knoweth what is become of their bodies; yet they ſhall appeare before the Lord in the day of the reſurrection.

Michael buried the body of *Moſes*: What if the Church of Rome had the body of *Moſes* now, and knew it to be his body, would they burie it or not? Whether would they ſtand for *Michael* or the devill? They might ſay that it was a fit thing to burie it at that time, becauſe the people was an ignorant people then, and Satan was ready to move them to Idolatrie: But now ſeeing they would give no worſhip to it but *λατρειαν*, they might ſafely ſet it up to be worſhipped.

In the time of *Ioſhua* Idolatrie did not ſo increaſe; the elders

elders who out lived *Iosh*ua, and who were in age, when they came out of Egypt, and remembred what the Lord had done for Israel; the iniquitie of *Baalpeor* did not cleave unto them, but the rest were not cleansed from the iniquitie of *Baalpeor*, *Iosh.* 22. 17. *Is the iniquitie of Baalpeor to little for us from which we are not cleansed unto this day*: they committed no new Idolatrie, but the filthinesse of *Baalpeor* clave unto them, because they repented not of that iniquitie. In every sinne there are foure things to be considered; first, ἀνομία, that is, the transgression of the Law: secondly, *reatus*, the guilt which obligeth the partie who sinneth to undergoe the punishment. Thirdly, *macula*, the blot which defileth the soule; and lastly, the punishment it selfe.

The first is, ἀνομία, the transgression of the Law; and the consequents of the transgression are the guilt, the blot, and the punishment.

The guilt of sinne bindes a man to answer for the transgression of the Law, and it stands in the middest betwixt the sinne and the punishment, and goeth immediately before the punishment, and it is more terrible than the punishment: Therefore *Dionysius* said well, *non est malum puniri, sed fieri pœnâ dignum*, that is, it is not evill to be punished, but to deserve punishment; yet wretched sinners are affraid of the punishment, but not of the guilt; but the martyres of God chose rather to indure the greatest torments, then to incurre the guilt of sinne. If we would escape the punishment, we must first looke that the guilt be removed. Manie thinke when the sinne is past and forgotten in their mindes, then there is no more punishment to follow, but if the guilt lie still unpardoned, the sinne remaineth still: *Ioseph*s brethrens sinne lay over twenty yeares, and this sinne which they committed at *Baalpeor* lay over a long time unrepented of, but as long as the guilt remained, so long

Cap. 4. de divinis nominibus part. 4.

long were they subject to punishment; the punishment alwaies followeth the guilt, as the shadow doth the body. The Apostle, 1 *Cor.* 11. saith *ye shal be guiltie of the body and bloud of Christ*; that is, of the punishment which he deserveth, who abuseth the body & bloud of our Lord.

The third thing considerable in sinne is the blot or staine of sinne in the soule. This staine blots the soule, as Inke cast upon a Laune cloath defileth it; and even as in bodily things, spots taketh away that nitor and brightnesse which is in the body, so doth sinne deprive the soule of grace, and makes it deformed; *Saul* was as comely and proper a man as was in all *Israel* and he was *Tobh bonus id est pulcher*, 2 *Sam.* 9. 2. Yet this blot of sinne so defiled him, that he was no more the sonne of *Kish* the *Benjamite*, but the sonne of *Kush* the Blackemore or *Ethiopian*, *Psal.* 7. in the inscription.

Tobh

Kish.
Kush.

The Lord that he may take away this guilt, and this blot, *he opened a fountaine in the house of David, for sinne and uncleanesse*, *Zach.* 13. 1. *for sinne*, to take away the guilt, and for *uncleanesse* to take away the blot, Christ was not onely λύτρον the price of our redemption, *Math.* 20. 28. but also λοετρον a Laver of regeneration to wash away these spots *Ephes.* 5. 26. *Tit.* 3. 5. He came not by blood onely nor by water onely, but both by blood and water; by blood, for our justification, and by water for our sanctification; *He that is washed* (saith Christ) *hath no neede but that his feete be washed*, that is, he who is washed in the blood of Christ, hath no neede to bee washed over againe, but yet he hath neede that his feete be washen, that is, the remnants of sinne which cleaves dayly unto us, hath neede to be washed away by the water of sanctification; and here he alludes to the custome of those who went into a bath to bee washed, when their bodies were washed the filth ranne downe to their feete, and they were last washed.

The fourth is the puniſhment.

Gerſhon par. 3.

The fourth is the puniſhment which is due for the tranſgreſſion of the Law: every ſinner violates an order ſet downe; and therefore is juſtly puniſhed by him whoſe ordinance he breakes. The will of man is ſubject to three ſuperiors. Firſt it is ſubject to reaſon. Secondly, it is ſubject to the magiſtrate, and laſtly and above all to God: Therfore man is juſtly puniſhed by al thoſe three: and firſt he is puniſhed by the ſting of conſcience, becauſe he tranſgreſſed againſt reaſon: Secondly, he is puniſhed by the magiſtrate, becauſe he diſobeyed him; and thirdly by God himſelfe, in tormenting him in the hels; *Nam quacunque res aberratab uno ordine impellitur in alterum, ut quod aberrat ab ordine miſericordiæ reponitur in ordine juſtitiæ: unde non minus ordinate collocatur damnatus in inferno quam beatus in paradiſo*: *i. e.* that which declines from one order is brought into another, as that which declines from mercy is reduced to juſtice, and therefore the damned are as juſtly placed in the hels, as the bleſſed in the heavens.

Of the increaſe of Idolatry in the time of the Iudges.

The *Iſraelites* in *Ioſhua* his time were guilty of the ſin which their fathers committed with *Baal Peor*; becauſe they did not begge pardon for it: therefore the Saints pray *Pſ.* 97. 8. *Remember not againſt us the faults of our predeceſſors*, that is, which we have allowed and not repented of, being taught by the example of our predeceſſors

When they forgat the great workes of the Lord, they ſerved *Baalim* and the groves, *Iudg.* 3. 7.

All their Idols were *Baalim* and ſome had a proper name for diſtinction ſake.

All their Idols were called *Baalim* and it was *nomen tranſcendens* amongſt them; and ſometimes it was contracted into *Bel*, *Eſay* 46. 1. and for diſtinction ſake ſome of the particular idols were called *Baal-Peor*; ſome *Baal berith*; and ſome *Baal zebub*.

Baal ſignifieth him who hath power and dominion over one. Man was made a free creature, onely to ſerve the Lord; and for him to become a ſlave to an Idoll

what a baſe ſubjection was this?

This word *Baal* ſo diſpleaſed the Lord, that hee refuſed to be called any more *Baal*, but *Iſhi*. *Hoſ.* 2. 16. 17. The firſt was *nomen dominii*; the ſecond *familiaritatis*: Names that are degenerate, men will not be content to be called by them: *Magus* was a good name at the firſt, but now it is degenerate, and no man will be content to be called a magitian. So *Idiota* at the firſt ſignified a private man, 1 *Cor.* 14. 23. *If there come in the unlearned.* In the greeke it is ἰδιῶται *Idiots*, but now this word ἰδιώτης is degenerate, and taken for a foole; and no man will be content to be called an Idiot: The Chriſtians at the firſt were called *Nazarets Acts* 24. 5. but becauſe this name did degenerate into a ſect therefore it was changed, and they were called Chriſtians *Act.* 11. 26.

The Lord refuſed to be called *Baal*.

Verbum ſublatum.

So words that were *exoleta* and out of uſe, may now be uſed, being come in uſe againe: there was no name more hated of old, then to be called wiſe, *Rom.* 1. 22. *Profeſsing themſelves to be wiſe*: The moſt excellent men of old, would not be called wiſe men, but *Philoſophers* Lovers of wiſedome, they ſhunned that name of wiſdome, they took not that title to themſelves nor would be content that others ſhould give them it: but now it is come in uſe; So this word *myſterium*, was at the firſt a heatheniſh word, uſed in their heatheniſh worſhip; But now the Lord hath ſanctified it, and it is come in uſe.

Verbum exoletum.

This word *Baal* was ſo degenerate, that God would not be called after it any more, and as God would not be called by this name *Baal*; So he charges his Church not to take the name of their heatheniſh gods in her mouth, *Exod.* 23. 13. *Pſa.* 16. 4. *I will not take their names in my mouth*; To *take their names in her mouth* ſignifieth the naming and retaining of their names, as they conduced

God charges his Church not to take this name *Baal* in their mouth.

ced any way to the upholding of their superstition: even as on the contrary by *Putting of the true Gods name unto a place, Deut.* 12.5. signifieth, the placing of his religion and ordinances there; and his name is said to be forgotten, when false worship is set up, *Psal.* 44. 20.

To name the names of Idols for civill use, and distinction; but not for religion; that was a thing lawfull, and not forbidden; as *Daniel* named often the name of *Baalthasar*, although he had his name from *Baal*: So *Nabuchadnezzer* although he had his name from *Nebo* that Idoll, *Esay* 46.1. and *Paul* himselfe named *Areopagus*, *Mars* streete, *Acts* 17. 19. for distinction sake in a civill use; as he sailed in a ship, which had the *badge of Castor & Pollux*, *Act.* 28.11. when *Rabsekah* called God *Iehovah*. *Esay* 36.7. he honoured not God: So they dishonored not God when they used these names for a civill distinction.

To name the names of Idols for distinction sake and for a civill use is no sinne.

Ob. But the tribe of *Reuben* changed those Idolatrous names of *Nebo* and *Baal meon*, *Num.* 32. 38. why did they not retaine those names, and keepe them for a civill use and distinction.

Why the tribe of *Reuben* changed the names of *Neb* and *Baalmeon*.

Answ. This they did, because now they had made a new conquest of the Land, and the ancient inhabitants were to be cast out of it: they gave these names now as if it had never beene possessed before. It is not unlawfull to call a man *Balthasar* for distinction sake; but if a man were to baptize his child, and should call him *Balthasar*, that were to Initiate him to *Baal*, and to use this name not in a civill use, but in a religious: And thus he should honour *Baal*.

The Lord would not communicate in any thing with Idols.

The Lord would not be named by the Idoll *Baal*: He would not communicate with Idolls in any thing. First in the name, as he refused to be called *Baal*. Secondly, he would not be worshipped in the same place

place with the Idoll: therefore when *Dagon* was set up beside the Arke, he threw it downe and brake the necke of it. Thirdly, he will not be worshipped with the same sacrifice 1 *Cor.* 10. 21. *Ye cannot drinke the cup of the Lord, and the cup of devils.* When the whore would intice the young man to commit folly with her, *Prov.* 7.14. she saies *I have peace offerings with me, and this day have I payed my vowes*: In the peace offerings, God got a part, the Priest got a part, and the offerer got a part, and to this part of the offering which belonged to her she invites this fooole; the whore and the whoremonger, shall they have a part of Gods peace offerings? the Lord will not have a share in such a sacrifice: So the Lord will not have a share in a sacrifice where this spirituall adultery is committed. Fourthly he will not be served with the same Priests: The Lord would never accept of the *Levites* (that went backe from the Lord, when *Israel* went astray after their Idols) to slay the burnt offerings, and sacrifice for the people: but onely to keepe the gates of his house, and minister in these base offices, *Ezech.* 44.10. And as *Ioshua*, when he fought against the *Canaanites*, *Iosh.* 11. 6. tooke their horses, and did hough them, that they might not serve the enemie for warre any more, yet they might serve for baser uses, as to carry loades. So the Lord would not have those Priests who had dishonoured him in serving Idolls, to serve at his altar any more but to serve in base offices, as to keep the gates in the house of God.

So *they served the Groves, Iudges* 3.7. they are called there *Ashera*; because they thought themselves happie, when they worshipped their Idols there: but the groves may bee called happie *per ἀντίφρασιν*, because they were unhappie who worshipped there: So it is called *Lucus*, *quod minime luceat*: So *Iob* 39. *Struthio*

Why the groves are called *Ashera*. אשרה

Struthio camelus is called *Chaſida, per antiphraſin*, becauſe ſhe hatches not her egges as other foules doe, but leave them in the ſand.

It is ſaid they ſerved the groves; that is, their Idoles in the groves: There was a tree alſo amongſt the mideſt of the trees of the grove which they worſhipped, *Iſa.* 66.17. *they that ſanctifie and purifie themſelves in the garden behind one tree in the midſt.* This tree in the midſt they worſhipped, as they did the other Idoles; and they eſteemed it as the tree of knowledg of good and evill that was in the midſt of the garden.

The Idolaters pretended the example of the ſaints for their Idolatrie.

They planted groves for their Idoles. Theſe Idolaters alleadged *Abrahams* example; *Abraham* planted a grove in *Beerſheba*, and worſhiped there, *Gen.* 21.33. So when they would ſacrifice their children to *Molech*, they alledged the example of *Abraham*, who would have offered his ſonne *Iſaake* to the Lord: So when *Ieroboam* ſet up his Idoll at *Bethel*, he alledged the example of *Iacob*, who worſhiped in *Bethel*: So when the Prophet rebuked the prophane muſicke of the *Iewes*, *Amos* 6.5. they alledged the example of *David*, why might not they play on inſtruments as well as *David*. Theſe vile Idolaters did ſtill pretend the example of the ſaints of God, and laboured to ſhelter themſelves under them.

P. Shophet.

They planted groves that they might worſhip their Idoles there, *Deut.* 16.21. *Iudg.* 6.25. The *Rabbines* tell us in *Zonoremna*, that *Salomones* throne of Ivorie, was gilded, and had ſixe ſteppes, by the which hee aſcended into it, as we ſee 1 *King.* 10.9. And when the King ſtood in the loweſt ſteppe, the Herauld cried unto him; *Iudicium ne inclinato*, wreſt not iudgement: when hee ſtood upon the ſecond ſteppe, hee cryed unto him, *accept not perſons in Iudgement*: when hee ſtood upon the third ſtep, he cryed unto him, *take no gifts*: when hee aſcended to the fourth ſteppe, hee ſaid unto him, *Noli*

Noli plantare Lucum, plant no groves for Idols: and when he ſtood upon the fift ſteppe he cryed unto him, *Noli erigere ſtatuam*, erect not any pillerto an Idoll: and when hee ſtood upon the higheſt ſteppe, hee ſaid unto him, *noli mactare bovem*, that is, take not the prieſts part upon thee, to offer ſacrifice. And ſo the King was admoniſhed heere both to have a care of Iuſtice and Religion, and theſe may be fitly called *admonitiones graduum*; as they were called Pſalmes of degrees, which the Prieſts ſang when they aſcended by ſtaires into the Temple.

The decreaſe of this Idolatry.

The decreaſe of this Idolatry; the children of *Iſrael* cryed to the Lord; then the ſpirit of the Lord came upon *Othniel*, and he delivered them, *Iudg.* 3.10. So the ſpirit of the Lord came upon *Gedeon*, *Iudg.* 6.34. ſo 2 *Chro.* 24. the ſpirit of the Lord came upon *Zachariah*, and we ſay indifferently either he *put on the ſpirit*, *Act.* 1.8. or *the ſpirit came upon him.* So hee *put on Iuſtice, or the ſpirit of Iuſtice came upon him.* This ſpirit which came upon him was the ſpirit of Iudgement, and the ſpirit of ſtrength; the ſpirit of Iudgement, Iudge the people aright, and the ſpirit of ſtrength, to defend them; Becauſe thoſe Iudges were but extraordinarie, and for a time, therefore the Lord ſent his ſpirit upon them in a ſingular manner, for the deliverance of his people.

Five illapſes of the ſpirit.

The ſpirit of the Lord came upon *Othniel*. There are foure illapſes of the ſpirit noted in the ſcripture which hath fallen upon men. The firſt is *illapſus ſpiritus roboris*, the illaps of the ſpirit of ſtrength; So the ſpirit came upon the Iudges, and upon *Amaſa*, *Davids* chiefe captaine, 1 *Chro.* 12.18. The ſecond is *illapſus ſpiritus regiminis*, illaps of the ſpirit of governement which came upon *Saul* and *David* when they became to be Kings, 1 *Sam.* 16.13. The third illapſe is *ſpiritus illuminationis*, of the ſpirit of illumination, as the ſpirit of

the

the Lord came upon *Baalam*, when his eyes were ſhut, were opened, *Num.* 24. 3. And the fourth is *illapſus ſpiritus ſanctificationis & illuminationis*, the illapſe of ſanctification and illumination, as when the ſpirit of the Lord came upon *Zechariah* the ſonne of *Iehoiada* the prieſt, when he ſaid unto the people, *Why tranſgreſſe ye the commandement of the Lord*, 2 *Chro.* 24. 20.

When the ſpirit came upon them then they were ſaid to be cloathed with the ſpirit, 1 *Chron.* 12. 18. *The ſpirit of the Lord cloathed Amaſai*; ſo Chriſt bids his Diſciples ſtay at *Ieruſalem, donec induamini virtute ex alto*, *Luke* 24. 49. *Tarry yee at Ieruſalem till ye bee indued with power from on high*, or untill ye bee cloathed from on high.

The ſecond increaſe of Idolatrie.

The ſecond increaſe of Idolatry under the Iudges was, *Iudg.* 3. 12. *And the children Iſrael committed evill againe in the ſight of the Lord.* It is not ſpecified in particular, what Idolatrie they committed at this time; but onely it is ſayd, that they committed evill, which is meant of Idolatrie; for in a ſpeciall manner it is called evill: So *Ieroboam* cauſed *Iſrael* to ſinne; that is, to commit Idolatry.

The decreaſe.

אטר

The decreaſe of this Idolatrie, *Iud.* 3. 15. *then they cryed to the Lord, and the Lord ſent Ehud a man left handed to deliver them*: In the originall it is *Ittar Iad, ſhut of the right hand*; It is not well tranſlated *Ambidexter*, a man who could uſe both the hands; he was not like thoſe who could hurle ſtones both with the right hand and with the left, 1 *Chron.* 12. 2. he had the uſe of the left hand onely, but he was lame in his right hand, or his right hand was ſhut together, and hee only uſed his left hand, the ſtrok whereof is moſt dangerous.

God in delivering of his owne chooſeth often times weake meanes, that his glory may appeare the more, as heere: when *Gideon* was to fight againſt the *Madianites*

Madianites he caſhired two and twenty thouſand, and there there remained ten thouſand, and they were too many, therefore hee made onely choiſe of three hundreth, and the Lord ſaid *I will trie them*, *Iud.* 7. 4. *Hebraice, conflabo eos*, that is I will ſeparate the droſſe from the gold, that is the weake from the ſtrong, and I will chooſe the droſſe that al the glory may returne to me in the victorie; for the fewer there was in number, the greater was the Lords glory. So when hee delivered his Church by *Gideon* that barley cake: and when hee overthrew the enemie by *Sumgars* oxe goad, *Iudg.* 3. 31. & by *Deborah* a woman, when there was neither ſpeare, nor ſhield ſeene in *Iſrael*, *Iudg.* 5. 8. and when there was no ſmith in *Iſrael* to make ſword or ſpeare, yet they overthrew the Philiſtines, who were in number like the ſand of the ſea, 1 *Sam.* 13. 5.

אצרפם

The third increaſe of Idolatry. A difference betweene neſt gods and ſtrange gods.

The third increaſe of Idolatrie was in *Deborah* her time, *Iud.* 5. 8. when they choſe new gods, that is ſtrange gods: So *new tongues* are called *ſtrange tongues*, *Mar.* 16. 17. *Acts* 2. 4. They may be called ſtrange gods, which are not new gods, for the Idoles which their fathers worſhipped cannot be called new gods, yet they were ſtrange gods, what ever god they fained to themſelves, that was a ſtrange god.

The Iewes who worſhiped Idoles were of three ſorts. First, thoſe who worſhipped *Iehovah* the true God by the Idoles, *Iudg.* 17. 13. *Then ſaid Micha, now know I that the Lord will doe me good, ſeeing I have a Levite to my Prieſt*, ſo 2 *King.* 17. 28. *One of the Prieſts whom they carried out of Samaria, came and dwelt in Bethel, and taught them how they ſhould feare the Lord*; That is how to worſhip the calfe, whom they thought repreſented the Lord. So when they ſet up the calfe in the wildernes, they ſaid, *to morrow ſhall be a feaſt to the Lord*, *Exod.* 32. 5. they thought they worſhiped the Lord by that calfe.

The Iewes who worſhipped Idols were of three ſorts. First, thoſe who worſhipped *Iehovah* by their Idods.

The second were those who worshipped strange Gods, but not the gods of their fathers.

The second sort of Idolaters amongst the Iewes, were those who worshipped strange gods, but not the gods of their fathers, *Deut. 32. 17. they sacrificed to new gods whom their fathers knew not.*

Thirdly, those who willingly chose new gods and not by the perswasion of others.

The third sort were those who willingly made choise of new gods; they were worse than those who choose new gods by the perswasion of others, as *Amaziah* who tooke the gods of the King of Edom, and worshipped them, after he had come from the killing of the Edomites, and carried away their gods, 2 *Chron.* 25. 14. he did this freely, and of his owne choise; but *Salomon* when he fell to Idolatrie, he did it by the perswasion of others, 1 *King.* 9. 4. 8. *Chron.* 25. 4.

Whether those sinned more, who worshipped the true God by false meanes, or those who worshipped false gods by false meanes?

Quest. Whether sinned they more who worshipped the true God *Iehovah* by false meanes, than those who worshipped the false gods by false meanes?

Ans. In one respect they sinned more, who worshipped the true God by false meanes, because they had a greater knowledge of the true God, that made their sinne the greater; but in those againe who worshipped false gods by false meanes, there was a double sinne, first in respect of the object, because they worshipped a false god. Secondly, in respect of the meanes, because they chose false meanes to worship their God by.

Quest. If one man should sweare a falsehood by the true God, and another should sweare a truth by a false God, which of these two sinnes were the greater?

The sinne of him who sweares a truth by a false god is greater than his sinne who sweares a falsehood by the true god.

Answ. The sin of him who sweares a truth by the false god is greater than his sin, who sweares a falsehood by the true God; the reason is because Idolatrie is a greater sin than perjurie; Perjurie is but a sin against the third command, and Idolatry is a sin against the second commandement which is greater than perjurie: He that sweares a falsehood by the true God denieth but the verity of God, but he that sweares the truth by false gods,

gods, he doth wrong to the very essence of God; for he gives to a creature that which is due only to God. The Lord objects to his people, *ver.* 5. that they sweare by false Gods, they that sweare by false gods professe that their Idols know all things, and cannot be deceived, which is onely proper to God: if we respect perjurie, it is a greater evill to sweare a falsehood by the true God, then to sweare a truth by the false gods; But Idolatrie is alwayes a greater sinne then perjury; therefore to sweare the truth by a false god, must be a greater sin then to sweare a falsehood by the true God.

The decrease.

The decrease of this Idolatry; When the children of Israel cried unto the Lord for the oppression of *Iabin* King of Canaan, the Lord sent *Deborah* and *Baracke* to deliver them, *Iudg.* 4.

The fourth increase of Idolatry.

The fourth increase of Idolatry under the Iudges was when the children of Israel did evill in the sight of the Lord, *Iudg.* 6. *And the Lord delivered them into the hand of Midian for seuen yeares.*

The decrease.

The decrease, *ver.* 7. *And it came to passe when the children of Israel cryed unto the Lord, because of the Midianites, that the Lord sent the Prophet Gideon to the children of Israel to deliver them.*

Gideon cast down *Baals* altar, and sets up an altar to the Lord, and calls it *Iehovah Shalom*, that is, *the Lord send peace*, *Iudg.* 7. 24. He would not suffer the altar of peace to stand with the alter of strife; no more than the Lord would suffer *Dagon* to stand with the arke of God, what communion hath light with darknesse, and what communion hath the temple of God with Idols, 2 *Cor.* 6. 14.

Gideon strove with the men of *Sechem*, and his fathers house against *Baal*, and therefore he was called *Ierubbaal*, and *Ierubbesheth*, 2 *Sam.* 9. 21. because hee put *Baal* to shame and disgrace.

When they fell from the Lord and worshipped Idols

at this time, they were sore oppressed by the Madianites; then the Lord sendes *Gideon* to deliver them; *Gideon* desired a signe of the Lord to confirme him, when he was to goe against the Madianites.

Whether *Gideon* tempted the Lord when he asked a signe of him.

Quest. Was not this a tempting of the Lord to aske a signe of him so often.

Ans. God is tempted two maner of waies, by men; first, when they seeke not a signe directly of God, but when they mistrust his power, then they are said to tempt the Lord: he tempted him ten times in the wildernes, *Num.* 14.22. which *Rabbi Salomon* reckons up this way; first they tempted him at the red sea, *Exo.* 14. Secondly, in *Marah*, *Exo.* 15. Thirdly, in the desert of *Sin*. *Exod.* 16. Fourthly, when they left Manna while the morrow, *Exo.* 16. Fiftly, when they sought Manna upon the seventh day, and found it not. Sixthly, at *Rephidim*, at the waters of contradiction, *Nu.* 21. Seventhly, at *Horeb*, by the golden calfe, *Exo.* 32. Eightly, at *Habara*, *Num.* 11. Ninthly, at the graves of concupiscence. Tenthly, at *Pharan*, which the spies made when they went to spie the land. Secondly, God is tempted when we desire of him a signe for curiositie, as doubting of his power, so the devill desired Christ to turne stones into bread, *Matth.* 4. And they of Nazaret would have had a signe of him, when they said; *Whatsoever we have heard done in Capernaum, doe also here in thy owne countrie*, *Luke* 4.23. So the Pharisees and Saduces would have had a signe of him from heaven, *Matth.* 16.1. But *Gideon* who had a singular warrant from the Lord to aske a signe, tempted him not through doubting or curiositie; neither *Zacharie* when he said, *whereby shall I know this*, *Luke* 1.18. Neither *Marie* when shee said, *how can this be*, *Luke* 1.34. when the Angell gave her a signe of her conception, that shee should conceive: This (*how*) in *Marie* was *admirantes*, not *dubitantes*: In *Zacharie* it was

Wee tempt God when wee desire of him a signe for curiositie.

was mixed with doubting, but it was not of infidelitie, as the doubting of the Pharisees and Saducees was.

The first increase of Idolatrie.

The first increase of Idolatrie was when the Sechemites tooke the Ephod which *Gideon* had made, and set it up for an Idoll in the house of *Baalberith* in Sechem, *Iudg.* 9.4. and 46.

Gideon made this Ephod not to be an Idoll, but to be a remembrance of thanksgiving for their deliverance as the Reubenites set up an altar in the other side Iordan.

Quest. Whether did *Gideon* purpose to make an Idoll of this Ephod or not?

Answ. *Gideon* caused not a new Ephod to be made, neither minded he to have set it up as an Idoll, but as a remembrance to the Lord; when the *Reubenites* and *Gadites* erected and altar on the other side of Iordan, *Iosh.* 22.9. they did it not of that minde to sacrifice upon that altar, but onely they set it up for a memoriall of thanksgiving to the Lord. And it is cleare that the Israelites went a whooring after this Ephod but after the death of *Gideon*, *verse* 27. therefore they interpret not well this place, who interpret thus, *fornicatus est omnis populus post eum*, all the people went a whoring after him, as though they followed *Gideon* in this Idolatrie; but *Iunius* translates it better, *fornicatum est posteà eum, scilicet Ephodem, sensu eo Ephode*, that is, they went a whoring after the Ephod.

The reasons which proves that *Gideon* intended no such thing, as to erect an Idoll in *Ophrah* are these.

To die in a good old age comprehends foure things.

First, *Iudg.* 8.32. *Gideon dyed in a good old age*: a good old age comprehends foure things in it; first, fulnesse of dayes, secondly, peace of conscience, thirdly, a good name, fourthly, when one dyes in the favour of God; neither is this phrase found in the Scripture, but of such who dyed the death of the righteous: So *Abraham* is said to have died in a good old age, *Gen.* 25.25. So *David*, 1 *Chron.* 29.28.

The second Reason, It is objected of the *Israelites*, *ver.* 35. *that they shewed no kindnesse to the house of Gideon*

according to all the goodnesse which he had shewed to Israel? But if *Gideon* had erected this Idoll of purpose, that the people might goe a whoring after it, how should they bee bound to have shewed any favour to him? they should rather have hated him, if he had set up any Idoll to have beene their ruine.

Ob. But this Idoll became a snare to *Gideon* and to his house, Then it might seeme that *Gideon* himselfe was insnared by this Idoll.

Answ. By *Gideon* heere is understood *Gideons* children and posterity; as 1 *King.* 12. 16. What portion have we in *David*, that is in the posterity of *David*; so 2 *Chron.* 13. 1. it is said that *Abiah* made warre against *Rehoboam*; *Rehoboam* was dead, *Chap.* 12. *And Rehoboam slept with his fathers, and was buried in the City of David* his was against his sonne *Abia*. So *Act.* 7. 16. *Abraham* bought a buriall from the father of *Sechem*, it was not *Abraham* himselfe who bought it, but the posterity of *Abraham*. So this Idoll became a snare to *Gideon*, that is to *Gideons* children; and to his house, that is, to his friends.

Gideon his Ephod was afterward made an Idoll.

This Ephod which *Gideon* appointed for an holy use, was afterward abused, and turned to an Idoll; as the best wine is turned into vineger; so the brasen serpent was erected in the wildernesse for an holy use, yet the people afterward made an Idoll of it, and burnt incense to it. So the first institution of the love feasts of the Christians were commendable, and for a good end; but afterward they were turned into abuse, so the commemoration of the Saints departed, was afterward turned to invocation.

Gideon his house was insnared by this ephod. *Salomon* sayes, *Eccles.* 7. 26. *And I found more bitter then death, the woman whose heart is snares and nettes, and her hands as bands: Whoso pleaseth God, shall escape from her, but the*

sinner shall be taken by her. This leud woman had snares to insnare men, as she net takes the Fowle and the Fish. Shee leades the foolish men captive, and none without the speciall grace of God is safe from her. So the Idolls lay snares and ginnes to catch men, and it is hard to escape the snares of the Idoll; but he who pleaseth the Lord shall escape from them.

This *Baal-berith* was the Idoll of the *Sechemites*, and they bound themselves by a solemne stipulation to serve this *Baal-berith*.

They made a covenant with *Baal-berith*, yea they covenant with *Abimelech* to kill his 70. brethren. A false religion hath no more power to bind men long to them, then ropes of sand. The Kings of *Syria* and *Egypt* made many covenants together, and *mingled themselves with the seede of men*, *Dan.* 2. 43. that is, they had married together, yet these covenants could no more hold them then iron and clay when they are mixed together.

Religion is called *a religando*. But a false religion hath no power to bind, but true Religion hath power indeede to bind people one to another. Where there is *one Lord, one faith, one Baptisme*, *Ephe.* 4. 5. that makes the multitude of beleevers to be of one heart and of one soule.

Foure singular priviledges of a good conscience when it stipulates with God which an evill conscience hath not, when it stipulates with Idols.

A good conscience when it stipulates with God, 1 *Pet.* 3. 21. hath foure singular priviledges which a bad conscience hath not when it stipulates with an Idoll. First it hath a priviledge *superiùs*, when it looketh up to God, 1 *Pet.* 2. 19. Secondly, it hath this priviledge *in se*. It hath the peace of God within it, and is a *pure conscience* and undefiled, 1 *Tim.* 1. 3. Thirdly, *extra se*, a good conscience shewes it selfe towards men, *Act.* 24. 16. and fourthly *infra se*. I am perswaded that *neither height nor depth shall separate us*, *Rom.* 8. 38. *depth*, that is, the divells who dwell in the depth. But an Idolatrous

trous conscience when it lookes above, it findes no comfort: for it worshipt *dead Gods, Psal.* 106. 28. & within it selfe it is defiled, *Titus* 1. 15. and *Innate se* these Idolaters cared not to murther the 70. brethren of *Abimelech* and *infra se*, it is alwayes in feare of the infernall spirits.

Abimelech killed his 70. brethren, and poore *Jonathan* escaped onely: The Iewes have a proverbe, *esto cauda leonum, & ne sis caput vulpium*, that is, it is better to have a meane place amongst the righteous, than to be a ringleader amongst the wicked, it was better to be in *Iotam* place then *Abimelechs*.

They robd their God *Baal berith* and tooke out 70. peeces of silver to hire *vaine and light braind men*, *Rekim*, light braind men; Hence comes *Raka*, which is a word of disgrace in the Gospel, *Matth.* 5. and hence comes this word *Saracenis*, because they lived upon excurtions and robberies, and men of light fashions: The treasures of the Church have beene opened to helpe poore priests, and those that were in prison; but these opened their treasure here to hire light and vaine persons.

Perkins vol. cap. 4.

They robbed their god Baalberith and gave Abimelech 70. peeces of silver. See what a Iudgement befell *Abimelech* for robbing of his Idoll; he perished miserable, not onlie for murthering of his brethren, but also for robbing *Baal*, whom hee tooke to bee his God, *Iudg.* 9. 53. We have a notable example of this that men should not robbe their Idoles; *Ammian. Marcellinus* testifieth, that in the dayes of *Marcus Antonius* and *Verus* the emperours, that the souldiers spoyled the temple of *Apollo*, and brought his image to *Rome*; There was a little chest of gold which stood in the temple of *Apollo*, that had a little hole in it, which the *Caldee* soothsayers had shut up before, the souldiers through covetousnesse

What a judgement befell *Abimelech* for robbing of his Idoll.

Calius Rodogin. lib. 8. c. 29.

tousnesse opened this hole, thinking to have found a treasure in this chest; but there came out such a vile and deadly smell out of it, that it raised a plague from the bounds of *Persia*, even unto *Greece*, and went into *Parthia* and *Media* also, and killed thousand of thousands there. See what it is for the Idolater to robbe his doll.

Quest. Whether doth hee commit Sacrilege who robbes a false god or not?

Whether he commits Sacrilege who robes an Idoll?

Answ. An erronious conscience (as the Apostle witnesseth *Rom.* 14. 35. and by the consent of all divines) bindes a man, for hee that doth contrarie to the Law given by the superiour (holding in his conscience that it is the law of the superiour) despiseth his superiour in his conscience, and is guiltly of that same sinne, whereof he is, who transgresseth the Law of him who is the magistrate indeede. If the Kings Herauld should give out the Law otherwaies, then it was first ordained by the King, the people are bound to obey this Law, and they who contemne it are justly to be punished; which obligation is taken away, when the Kings mind is rightly understood; not that this obligation was any thing before in it selfe; but onely in the minde of the people who beleeved, that that law was truely promulgated, as it was given out by the King, which apprehension of the people bindes them to obey the Law: So he who maketh a promise and sweares by a false god, is more strictly bound to performe it, then hee who simply promiseth onely, without an oath; for although this oath considered in it selfe, bindes no wayes a man more than he had simply promised; for this is not an oath when one sweares simply by a god who cannot testifie the truth, yet notwithstanding because in his erronious conscience, he takes the Idoll to be a god, if he performe not that which he promised by an oath,

then he is perjur'd for although this oath be nothing or *parve res* yet as he esteemes of it, it is a sinne not to performe it: A good conscience and an erronious conscience bind, but after a diverse manner: A good conscience simply bindes, but an erronious conscience onely upon supposition, because it takes that to be the Law of God, which indeede is not; Hence we see that the *Sechemites* were guilty of Sacrilledge, robbing their Idoll *Baal berith*, whom they tooke to be a god; and the tribe of *Dan* was in the same case, *Iudg.* 18. when they tooke away the Idoll of *Micah*.

If *Abimelech* perished miserably for robbing of his Idoll, what marvell is it then that these perish miserably who rob the true God, as *Ithoiakim* who cut out the Lords windowes and sealed his owne house with Cedar, and painted it with Vermilion; *Ier.* 22. 14. He got the buriall of an asse for it. *v.* 19. *Athaliah* was worse, she brake up the house of the Lord, and bestowed all things dedicated to the Lord, upon *Baalim*; She was slaine by the guard, 2 *Chron.* 23. 15. But *Balthasar* was most Sacrilegious of all, who tooke the vessels of the house of the Lord, and dedicated them to his Idols; and when he was in all his jollitie the *Medes* and the *Persians* came and killed him that same night, *Dan.* 5. 30.

The first increase.

The first increase of Idolatry, *Iudg.* 10. 6. *Then the children of Israel did evill again in the sight of the Lord, and they served Baalim, and Ashtaroth, the gods of Syria, and the gods of Zidon, the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and they forsoke the Lord, and served not him.*

Now their Idolatry was mightily increased, when they served the gods of all the nations round about them: It is a question in the *Ethicks*, whether a man may keepe more and true friendship with many or not? So we may aske what sort of worship could the Iewes performe to all these gods?

They served Baalim and Ashtaroth: It is usuall with the Hebrewes (when they joyne the masculine and the feminine together) to comprehend the whole, or very many of the kind which they speake of; as *Gen.* 5. *He begat sonnes and daughters*, that is many children: So *Esther* 2. 8. *I got me men singers and women singers*, that is, diverse sorts of Musicians: So they worshipped *Baalim* and *Ashtaroth*, that is sundry sorts of Idols.

When the Hebrewes joynes the masculine and the fœminine together then they signifie many.

עשתרות

They served *Ashtaroth* the gods of *Syria* 1 *King.* 11. 5. and they are put in the feminine gender, because they fained to themselves, as well women gods, as men gods: diverse sexes are onely for preservation of mortall kindes, but they held their gods to be immortall, why then should they imagine male and female amongst them? Yet the *Platonickes* held, that there were male and female amongst them, and *Trismegistus* doth make *Iupiter* feminine.

There were many gods in Syria according to the severall divisions of it.

They worshipped the gods of Syria. There were many of the gods of *Syria*, according as it was diverslie divided. *Syria interamnia*, or *Mesopotamia*: So *Syria Soba*, and *Syria Aracha*, and *Syria Damascena*. Thus had all sundrie gods in *Chron.* 23.

They worshipped the gods of the Philistines and of the Ammonites, and yet the *Ammonites* and *Philistines* oppressed them eighteene yeares, *Iudg.* 10. 8.

A difference betweene the true religion and the false.

Marke a difference betwixt the true religion and the false: when they came to serve the gods of the *Philistines*, and the *Ammonites* they were their deadly enemies, but when they turned from the false religion to the true, then they cherished and loved them. When men came from Gentilisme to Iudaisme, they were called proselytes, and the Iewes shewed them all the favours that they did to any Iew: So when they were con-

converted from Judaisme to Christianitie, they called them *fratres Iudai Act.* 15. accounted of them as their brethren. So when men were converted from Gentilisme to Christianitie then they were called *neophytos*, 1 *Tim.* 3. 6. and they cherished them as young plants; therefore the Lord saith to *Ieremie* 15. 19. *Goe not then to them, but let them come to thee.*

When they cryed unto the Lord in this trespasse, the Lord answered them with a bitter taunt, *Iudges* 10. 14. *Goe and crye unto your Gods whom ye have chosen, let them deliver you in the time of your tribulation: Bernard* saith well, *Quod deus dicit cum risu, tu debes audire cum luctu.*

The decrease.

The decrease, *Iudges* 10. 15. when the children of *Israel* said unto the Lord; *We have sinned, doe thou unto us whatsoever seemeth good unto thee, onely deliver us we pray thee this day*, and ver. 16. *And they put away the strange gods from amongst them, and served the Lord, and his soule was grived for the misery of Israel.* In the originall it is, *Anima ejus fuit contracta*, and opposit to this is 2 *Cor.* 6. 11. *Our heart is inlarged.*

Verbum hum continuo alteri verbo absque copula premissum agilitatem & expeditionem notat actu takum.

Heere is the nature of our gratious God shewne to us, who is slow to anger, and soone pacified, and at whatsoever time a sinner repents him, hee will put away all his sinnes out of his minde; then *the Lord arose and had mercie upon Sion, Psal.* 102. 13.

The seventh increase.

The seventh increase of Idolatry *Iudg.* 17. 4. when *Micah* sets up molten gods and graven gods to be worshipped.

Rabbi David observes that this word (God) in all this part of Scripture, which entreates of *Micahs* idolatry, is always *prophanum nomen*, a prophane name, taken for Idols, except onely in two places: The first in these words (*all the time that the house of the Lord was in Shilo*). The second is *Iudges* 18. 10. *The Lord hath*

hath given the Land into your hands.

Many irregularities in this, when *Micah* consecrated his sonne to be a Priest.

Micah consecrated one of his sonnes to be a Priest to him, verse 5. Here concurres many irregularities contrary to the Law, in the consecration of this his sonne. The first irregularity is in him who consecrates. The second in him who was consecrated. The third in making an Ephod to him to serve, who was consecrate. The fourth in the place where he served after he was consecrated, and that was in a private house.

The first irregularitie.

The first irregularitie was this, that hee tooke upon him to consecrate his sonne? No man takes this honour upon him, but he that is called of God as *Aaron.*

Moses was first a Priest and consecrated the Priestes to the Lord.

Quæ. How could *Moses* consecrate *Aaron* and his sons, *Levit.* 8. 12, 13. seeing he was not of the sonnes of *Aaron?*

The common Answere here is this, that he did it at the commandment of God extraordinarily, at the first establishing of the Priesthood. But there is more than then this, for *Moses* was a Priest of God, *Psal.* 99. 6. *Moses and Aaron amongst the Priests.* Heere *David* tearmes *Moses* a Priest as well as *Aaron*; and *Moses Gerundensis* saith, that he was a Priest and therefore offered incense first; and the Hebrewes call him *sacerdotem Sacerdotum* the greatest Priest, and that *Moses* offered a burnt offering on the Altar, it is cleare, *Levit.* 8. 18. and *Hiscuni* saith, that all the seven dayes *Moses* offered, and in the eight day, he said to *Aaron* from henceforth come thou, and serve in this ministrie, after that *Moses* had consecrated *Aaron* and his sonnes, *Moses* children are not reckoned amongst the Priests, but amongst the *Levites*, 1 *Chron.* 23. 14.

Ob. 2. *Aaron* and his sonnes were those who consecrate: who was it then that consecrate when the Priesthood was out of the right line, from the time of *Eli*

The Priesthood in the wrong line in *Eli* his time, in *Ahitob* his time, in *Ahias* his time, and his brother *Ahimelech*, his time, in *Abiathar* his time, and then restord to the right line in *Sadock*.

The Priests who came of *Ithamar* and did consecrate, being in the wrong line, *peccarunt usurpatione tituli*, yet there consecration was valid.

(who descended from *Ithamar* and not from *Eleazar*) *Chron.* 24. 2. to the time of *Sadock*, who was restored by *Salomon* to the Priesthood?

Answ. These Priests although they were not in the right line, when they entered into the priesthood and although there entrie was by usurpation, yet being entred their consecration was lawfull, for even as a tyrant *Peccat usurpatione tituli*, yet he sinnes not in Judging and giving out sentence; and the subjects are bound to obey him, and untill he bee devested of those usurped titles, his edicts have strength to bind the subjects so long as the tyrant stands they are to obey him, and *implicite* he hath the approbation of the subjects, that is, they wish that hee may doe Justice so long as he rules: The *Romans* subdued the *Iewes* and made them their captives, and the *Iewes* by their tacite consent acknowledged them as their Lords and masters: therefore Christ bids them, *give tribute to Cæsar*, *Mat.* 22. So when they were carried captives to *Babylon*, the Lord bids them *pray for the peace of Babylon*, *Ier.* 29. 7. the people gave there tacite consent to the *Babylonians*, and although they led them captive, yet they were to pray for them as there superiors; so the Priests although they intred in usurpation of the priesthood as not being descended of *Aaron*, yet *durante tali statu*, so long as they continued, their consecration was valide, and they had gotten the tacite consent of the people by prescription of tyme.

Quest. 3. Who consecrated the high Priest after his fathers death?

Answ. An inferiour Priest did consecrate him, see *Exod.* 29. 29. *Num.* 20. 26. 28.

Quest. 4. When the Idolatrous Priests hand was filled and a peece of flesh put therein, whether had hee right to sacrifice and consecrate or not?

Answ.

Answ. None at all; for out of the Church there is no consecration, therfore *Lyranus* in his *Chaldee* Paraphrase, calles him not *Cohen*, but *Cumer*, that is, a heathen Priest, *Iud.* 18. 30. the same phrase of filling of the hand is used in consecrating of *Ieroboams* Priests, 1 *Chron.* 13. 9. and yet *Ieroboam* had no power to consecrate them; & the water which came out of the rocke, 1 *Cor.* 10. was a sacrament to the Israelites when they dranke of it, but when the beasts dranke of it, it was no Sacrament to them: so this consecration was no consecration to them, who were out of the true Church. And as *Ishmael* although hee was truly circumcised by *Abraham*, yet to his posteritie who left the true Church, and used circumcision still, it was no Sacrament. So this consecration out of the Church, was no consecration to them, and they had no more right to it, then the theefe hath to the true mans purse, when hee takes it.

No consecration out of the Church. כהן כומר

The third irregularitie in this consecration was this, that he made an Ephod for his sonne to serve the Lord with.

There were three sorts of Ephods, the first was a religious Ephod, such was the Ephod of the Priests. The second sort of Ephod was a politicke, or civill Ephod, which *David* wore when he danced before the arke, and that which *Gideon* made, and left at *Ophra*. The third was an Idolatrous Ephod, which is joyned here with *Teraphim*, and not with *Urim* and *Thummim*, as the Lords Ephod was.

Three sorts of Ephod.

The fourth irregularitie was this, when hee did consecrate, he sacrificed in a private place, his fathers house, and not in *Shilo*, in the place where the worship of God was performed at that time, and this was as badde as if hee had sacrificed in the high places, or in the groves.

Then it was added, *they did this because there was no king in Israel.*

Observe

Kingly government is the best government.

Observe here for our Kingly government is the best government, and a King here is put for a best magistrate: because the Lord was to bring in this kingly government among them. Therefore they were called Kings before the institution of Kings; as *Moses* is called a King, *Gen.* 36. 31. *Deut.* 33. 5. And because Kingly government was the most excellent government, therefore is that and other things take their denomination from a King, *as the King's lawes, Iosh.* 2. 8. *for the King's highway, Num.* 20. 17. *so the shout of a King, Num.* 23. 21. that is a joyfull shout, as when they were choosing a King.

A magistrate must have a care both for maintenance of religion and Iustice.

They committed this Idolatrie because there was no King in *Israel*: so they abused the Levites wife, because there was no King in *Israel*, *Iudg.* 19. 1. Here wee see that the magistrate is *custos utriusque tabulæ*, and it belongs to him to maintain the worship of God. Idolatrie is *iniquitas iudicum*, *Iob* 31. 28. That is, it is to bee punished by the Iudge, and to punish wrongs done by men to men: there are two pillars strong like *Iakin*, and *Boaz*, 2 *King.* 7. 11. Iustice and religion, when these two fail, then *the land melts*, *Psal.* 75. 3. the *Hebrewes* say the world is upholden by three things, *Super legè, super cultu sacro, & super retributione beneficiorum*, when these three fail, then the world goes to decay.

Now *Micah* will have another Priest then his sonne, a Levite of *Iudah* to be his Priest.

Quest. How could he be a *Levite*, and of *Iudah*, for the Levites were not of the tribe of *Iudah*.

Answ. He hath beene of the tribe of *Levi* by his mother, for women of one tribe might marie with men of another tribe; providing that they were not heretickes, then they were alwaies bound to marrie within their owne tribe, to keepe the inheritance distinct.

Micha

Micha chused this Levit to sacrifice; but the Levites might not sacrifice, nor inquire any thing of the Lord, but by the priests. When the Tabernacle was to be taken up, or set downe, no stranger might come neare it; here all are called strangers, who are not priests or Levites, *Num.* 1. 51. But when they were to sacrifice, no stranger might sacrifice; that is, neither Israelite, nor Levite, *Num.* 3. 10. Therfore when he chose a Levite to sacrifice, here there was a great irregularitie: their callings were two distinct callings: the Levites did some things which the priests might not doe, as to carry the Arke: therefore *Vzza* was killed who touched the Arke being a priest; and the Levites might not sacrifice under the paine of death, *Num.* 3. 10.

The Levites might not sacrifice.

The calling of the Levites and the priests were two distinct callings.

This wandering Levite was redacted to great miserie, and he was content with a poore portion: It was a great curse upon the posterity of *Eli*, when they should come and crouch for a peece of silver, and a morsell of bread, and should say, *Put me I pray thee into one of the priests offices, that I may eate a peece of bread*, 1 *Sam.* 2. 36. So when this base Levite sought to be a priest, and was content with ten shekells of silver a yeare, and a suite of apparell, and his victuals, *Iudg.* 17. 10. then he came and crouched downe for a peece of silver and a morsell of bread.

None that served in the temple or tabernacle in the baseſt office did it for nought, as they that shut the doores, and kindled the fire, *Mal.* 1. 10. or the *Nethinims*, *Iosh.* 9. 27. who hewed the wood for the sacrifices, and drew water for the temple, or the Levites that flead the beasts, or the Priests that offered the sacrifices; all had plenty enough, there was bread enough in their fathers house: but this miserable man contents himselfe in his Idoll service, with a suite of apparell, his victualls, and tenne peeces of silver.

Hee desires to be a priest that he might eate bread, 1 *Sam.* 2.26. When they desired to be in this holy calling onely to eate, and not to serve God in it, then they were mercenaries. The Moralists observe, that some games and recreations are honest, when men use them onely for recreation, as to fish, and to hunt; but if a man doe fish onely for gaine, or goe a hunting onely to make profit by it, then it becomes ignoble, *& questus est sordidus*, it is base gaine: much more if a man turne this high calling to gaine, it becomes a base calling: When these greedy dogges, *Esay* 56.11. cannot be satisfied; and when they seeke the peoples goods, but not themselves, 2 *Cor.* 13. 14. and fleece the flocke, but feede it not, *Ezech.* 34.3. *tunc mercantur animas*, they sell the soules of men, 2 *Pet.* 2.3. *and sell the soules of the people for handfulls of barley, and peeces of bread, Ezech.* 13.19. then they feed the flocke for filthy lucre, 1 *Pet.* 5.2.

The eight increase.

The eight increase of Idolatry; when the whole tribe of *Dan* fell to Idolatry, *Iudg.* 18. and went a whoring after those *Teraphims*. *Ionathan* who was a priest to a poore family before; now he becomes a priest to the whole family of *Dan*. This *Ionathan* was the grand child of *Moses*, *Moses* begat *Gershon*, and *Gershon* begat *Manasseh*, and *Manasseh* begat *Ionathan*, *Iudg.* 18. 30. This *Manasseth* was the father of *Ionathan*, but because he and his son *Ionathan* were so unlike to *Moses*; therefore they write him in the text *Manasseh*, but in the margine they write him *Mosheh*, elevating the *Nun*; they write him *Manasseth*, because they held him to be an Idolater like *Manasseh*; and they write him in the margine *Moshe*, because hee was naturally descended of *Moses*.

מנשה

Manasses studio, & imitatione impietatis, Mosis filius prosapia.

This might seeme strange that *Moses*, (who was such a faithfull servant in all the house of God, *Heb.* 3.5. and alwayes

alwayes hated Idolatrie) should have a grandchild who is such an apostate and open Idolater: this a man might thinke should breed great discouragement in the hearts of faithfull men, when they see their posteritie so degenerate from the truth: but men who are faithfull, and stand within the covenant, must comfort themselves, not by looking downe to those who come of them, but by looking up, and marking their antecessors of whom they are descended: And even as in the right succession of the inheritance in Israel, they reckoned upward alwayes; So must we doe in the spirituall covenant. The Iewes saith, if a man died and had no children, then the inheritance came to the father, both the inheritance of the male and the female, unlesse there came in one who married his brothers wife after his death; and they make the dead father as though he were alive, that the right order of succession might be known, and so the male children succeeded; and if there were no males, then the females succeeded, and if they failed, then the inheritance ascended to the grandfather, and to his other children if he had any moe, and they ascended still up to *Adam*: therefore the Iewes say that there is not a man in Israel, who wants an heire, but he may reckon it up to *Adam*.

The faithfull who are within the covenant, must comfort themselves by looking up to their good predecessors, and not to their bad posterity.

Abraham.
Isaac.
Iacob. Esau.
Levi; Dina a daughter.
Kohah, Gershon, Merari. Ccohebed a daughter.
Amram. Izzar. Hebron. Vzziel.
Moses. Aaron. Miriam a daughter.

Now in this genealogie *Amram* dying, the question is, who shall be his heire: If *Moses* and *Aaron* be alive; first, *Moses* succeeds, and if he die, *Aaron*; and if both die, then *Miram*; but if all the three die without posteritie,

Vide Sheldan de successione hebreorum.

then from him it descends to the sonnes of *Amram*, *Izzar*, *Hebron* and *Vzziel*, and so at last ascends to *Abraham*. So here in this spirituall reckoning we must ascend upward; although *Manasseh* be an Idolater, and his sonne *Ionathan*, *Iudg*.18.30. yet *Moses* will not want an heire; Let him looke to his faithfull predecessors, they are his heires, and hee may reckon up to them.

Verna domus quid.

This will minister great comfort to the faithfull parents, who have bad children, that they are descended of godly parents: This was *Davids* comfort (who had leud children) *Psal.*86.16. *Have mercy upon me, and give strength unto thy servant, and save the sonne of thy handmaid.* This was his comfort, that he was the sonne of the Lords handmaid; for they that were the children of the handmaides were their masters, *Exod.* 21.4. and they were said to be home borne, *Ier.* 2.14. So *David* being borne within the Church of the Lords handmaid, rejoyceth that hee is Gods child; and although these pedegrees in our ascending be often broken off, yet the covenant is valid and of force still, in respect of the first promise, *Esay* 64.3. *Thou art our father, although Abraham hath forgotten us, and Israel doth not know us*; that is, although we have broken the covenant and have not followed the footsteeps of our faithfull predecessors *Abram* and *Isaac*, who (if they were alive) would not acknowledge us for their children, neither doe we thinke our selves worthy so to be reckoned; we leane only on the free promise of God in Christ Iesus, which we know to be most sure, as God himselfe is constant.

The children of the handmaid were their masters, and *David* alludes to this.

Ianathan descending of Moses fell to Idolatry; All fathers transmit to their children originall sinne, *Gen.* 5. It is said of *Adam*, that he begat a sonne to his owne Image, that is, to his corrupt Image; but other things parents

Fathers transmits to their children originall sinne onely.

parents cannot trasmit to their children, as a seeing father sometimes begets a blind sonne, *Iohn* 9. neither can he transmit those things which hee hath acquired by Art to his child; as a Musitian begets not a Musitian; So he cannot transmit his infused gifts to his child; as *Salomon* could not transmit his wisedome to his foolish sonne *Rehoboam*, far lesse can he transmit grace unto his posterity, as *Abraham* could not transmit grace to *Ishmael*, neither could *Moses* to his grandchild *Ionathan*; but God only can beget children to his owne Image: Therefore the Lord saith, *Be ye holy as your heavenly Father is holy*, 1 *Pet.* 1. 16.

In this last increase of Idolatry under the *Iudges*, it is to be considered that first the *Danites* commit sin in taking away *Micahs* Idols, and by seducing his Priest. Secondly, that *Ionathan* and his sonnes become Priests to the tribe. And lastly how long this Idoll remained in *Dan*.

First they take away *Micah* his Idols by violence *Iudg.* 18.18. they stole them not away secretly, but tooke them by violence, fixe hundred men came to take them away: these were called *aggressores*, who came by force to take a thing.

They steale his gods; the gods which they affected so much, and loved so dearely. See how *Laban* expostulates with *Rachel* for stealing his gods: The Idolaters preferred their Idoll gods to all their ornaments and comelinesse: when the Gaulles besieged the Capitoll, because they had no strings to their crosebowes, the women caused to shave off their haire to make strings thereof, in defence of their Palladium, and their gods. And they preferred their Idols to their deare parents; When the Grecians burnt Troy, pittying their captive enemies, they gave every one their choise to carry away that which they liked best; *Æneas* made

The Idolaters preferred their Idols to all that which was most deare to them.

Celius pag. 689.

choise to carry away his gods, before his old father, and therefore he was called *Pius Æneas*: they preferred not onely their gods to their Parents, but also to their lives; As *Metellus* when he saw the temple of *Vesta* burning, he ranne into the fire to save the Palladium, and very hardly he escaped with his life, yet he lost his eyes and his Priesthood; for no man who wanted a member might be a Priest in the temple of *Vesta*.

Seneca declamationum.4

They tooke away his gods: If a Christian should steale the Idols of an Idolater, that were but theeft; but for an Idolater (who holds Idols to be gods) to steale Idols were sacrilegious theft; And they being men of the same profession and zealous as it might seeme in their profession, this aggravates their sinne; for the unitie of profession should bind men one to another.

In *Israel* they had sundry dialects whereby they were discerned.

They knew the Levites voyce. In *Israel* they had sundry dialects, as some said *Shibboleth*, and others said *Sibboleth*; The *Ephraimites* were discerned by their lisping: and *Peter* was knowne to be a Galilæan by his speech: And so they had about *Ierusalem* a peculiar dialect of their owne *Act.*2.8. some of them said *Aceldama*, and others *Akaldama*, so here they knew the *Levite* by his peculiar dialect.

They desire this Priest to aske counsell of God for them, And he answers them according to their humour: *Goe in peace, for the Lord is in your way where ye goe*, hee will goe before you and assist you: flattering Prophets spake alwayes *placentia*, as the false Prophets did to *Ahab*. These are bad Physitians who give alwayes phisick according to the patients humour.

Next they perswade him to goe with them, and to leave *Micah* his house.

Micah and his family follow to restore their gods, and *Micah* seeing that he was not able to recover them, he

he falles out into this pitifull speech; *Ye have taken away my gods, and my priest, and what have I more.*

We may learne of this Idolater *Micah* to esteeme more of God and his worship then of all things beside: *Eli* his daughter in law, when the Arke of God was taken, called her sonne *Ichabod* no glory: That is, when the Arke was taken, all glory was gone from *Israel*; She was more sorry for the taking of the Arke, then for the death of her father in law, and of her husband.

אי־כבוד

They dissuade *Micah* from following of them for feare of his life *verse* 25. *Least thou lose thy life with the lives of thy household.* In the originall it is, *Ne colligas animam tuam, & animam domus tuæ*, that is, least thou dye and thy household: (*to gather*) is usually put for (*to dye*) in the Scripture; as *Gen.* 49.33. *Iacob* is said *to bee gathered unto his people.* So *Psal.* 26.9. *Gather not my soule with sinners, neither my life with bloody men.* So *Num.* 20.24 *Aaron shall be gathered to his people.* So *Hosea* 4.3. fishes *shall be gathered*, that is, they shall be taken away. This phrase *to be gathered to their fathers*, is as well spoken of the wicked as of the godly; as *Ishmael* was as wel gathered to his fathers as *Abraham*, *Gen.* 25.17. Therefore this will not follow, such a man was gathered to his fathers; therefore he was elect and chosen of God: this is meant onely of death, which is common both to the good and the bad.

What the Hebrewes meane by gathering of the soule.

אסף

Ionathan and his sones become Priests to this tribe of *Dan*. This tribe fell first to Idolatry; and therefore was first carried away to the captivitie, *Ier.* 8.16. the snorting of the horses is heard in *Dan*, that is of *Salmanassar* who carried away this tribe first: So that when all the tribes were sealed in the forehead, *Dan* is omitted, *Revelation* 7. which wants not a mysterie.

The Tribe of *Dan* fell first to Idolatry, and therefore were carried away first to captivity.

Lastly this Idolatry lasted in the tribe of *Dan*, unto the

This Idolatry of the tribe of *Dan* lasted to the captivitie.

the day of the Captivity of the Land, and *verse* 31. all the time that the house of God was in *Shilo*: By the day of the captivity of the Land, here is meant, that time when the Philistimes oppressed *Israel* mightily: it must not be taken here for captivity, which was in the time of *Senacherib*; for *David* would not have suffered this Idoll to have beene in *Dan* all this time; it must bee taken then for this captivitie of the Philistimes, and all the time that the house of God was in *Shilo*; then the scourge of the Philistimes came upon *Israel*: conferre 1 *Sam.* 4. 3. with *Psal.* 78. 60. and ye will see this clearely *Psal.* 78. 58. *He gave his strength to the captivity, and they provoked him with their high places, and mooved him to Iealousie with their graven Images.* This *Micah* his image was one of them that moved the Lord to Iealousie most.

By the day of the captivity is meant the captivity of the Philistimes when the Arke was taken.

The Arke of the Lord was in *Gilgal, Shilo, Nob, Gibeon*: It was in *Gilgal* all the time that they were subduing the Land, and dividing of it for foure and twenty yeares: it was in *Shilo* till the death of *Eli* three hundred sixty and nine yeares: after the death of *Eli, Shilo* was destroyed, and the Arke was carried to *Nob*, where it remained to the death of *Saul* thirteene yeeres, and it stayed in *Gibeon* untill the Temple of *Salomon* was builded; fifty yeares after *Eli* his death, fell this captivity of the Land, the Arke was taken; then the Lord forsooke the habitation of *Shilo*; and delivered his power and strength to the captivity, *Psal.* 78.

The greatest Iudgment befell them when the Arke was taken away.

Greater was the judgement which fell upon *Israel* for this Idolatry, then for all the former: for this Idolatry he left *Shilo*, the Arke was taken captive, and the people; *Eli* brake his necke, and his sonnes were kil'ed.

Idolaters think that they have all happinesse and

and prosperity by their Idols, *Ier.* 44. 18. *Since wee left off to burne incense to the queene of heaven, wee have wanted all things*; But marke what the Lord sayes of these Idols, and makes the *Israelites* confesse the same, *Ier.* 3. 24. *Shame hath devoured the labour of your fathers from your youth*, (that is, from your Idols) *their flockes and their heards, their sonnes and their daughters.* *Micah* when he set up his Idols flattered himselfe, *Iudg.* 17. 13. *Now I know that the Lord will doe me good.* But the Lord sayes *Deut.* 27. 15. *Cursed bee the man that maketh any graven or molten Image an abomination unto the Lord, and all the people shall say Amen.* But happie is the Church when she sayes, *Hos.* 2. *I will goe and returne to my first husband, for then it was better with me then now.*

At this time there fell out a filthy fact in *Gibeah* in the tribe of *Beniamin*; for there the men of *Gibeah* abused the *Levites* concubine, so that she died by the violence done unto her: there the ten tribes made warre against the *Beniamites*, & although *Beniamin* were the children of iniquitie, yet they prevailed against the ten tribes, because the ten tribes at this time were infected with *Micha* his Idolatrie.

A filthy fact committed in *Gibeah* at this time.

The *Beniamites* prevaile against the *Israelites* because of their Idolatrie.

Idolatrie is a viler sin then the sin of *Gibeah*, *Ho.* 10. 9. It is a viler sin then the sin of *Sodome*, *Eze* 16. 46. It is a sin like unto beastialitie, when a man lyes with a beast, *Eze.* 23. 20. what sinne then can be greater then Idolatrie,

Idolatry exceedes the sinne of *Gibeah* and the sinne of *Sodom*, and matcheth bestialitie.

And thus they committed Idolatry from age to age, while the Iudges ruled them, untill God was wroth and greatlie abhorred *Israel*, *Psal.* 78.

In *Samuels* dayes they worshipped *Baal*, and *Ashtaroth*. 1. *Sam.* 7.

Of the increase of Idolatry under *Samuel*.

The decrease of this Idolatry was 1 *Sam.* 7. 6. when the *people gathered themselves together to Mizpeh and drew water, and powred it out before the Lord, and fasted*

What is signified by powring out water before the Lord.

on that day and said there, we have sinned against the Lord: to powre out water in the Scripture signifies to powre out a thing abundantly, *Deut.* 12. 16. *ye shall not eate the blood, but powre it out upon the ground like water.* So *Gen.* 49. *Reuben is powred forth like water*; that is, he hath given himselfe over altogether to lust; And the Scripture expresseth this their repentance *by powring out of water* rather then by powring out of any other liquor; for although ye should powre out oyle, or honey out of a vessel, yet some of the liquor would still remaine in the vessell, & the smell also, But when water is powred out of a vessell, nothing remaines, no not the smell. By this *powring out of water*, they signifie that they would altogether renounce their Idolatrie, and that not so much as the tangue or smell of it should remaine among them.

Samuel reprooves them for choosing of a King; then they are terrified with thunder in the time of the wheate harvest: Lastly, hee diswades them from Idolatrie, 1 *Sam.* 12. 12. and 17. 21.

Hee rebukes them for choosing of a King. Kingly government, was the government which God was minded to erect amongst them, they had three commandements given to them, when they were to enter into *Canaan*, first to cast out the *Canaanites*, the second to choose a King; and the third to build the temple. The Lord was minded then to give them a King, but hee was angry with them, because they would have had a King, such as the nations had. Againe hee was angry with them, because they were weary of *Samuels* government, and likewise for anticipating the time, the *Iewes* said of them *comederunt immaturam vuam*, they eate the grape before it was ripe.

He terrifies the people, calling upon the Lord to send thunder

thunder in the wheate harvest, when it was the most cleare and faire season of the whole yeare, at the Pentecost, or about the Pentecost, therefore it is called *festum messis*. If it had beene in the time of the Barley harvest, at the *Pascha*, it had not seemed so strange a thing to the people to have heard thunder, for then the clouds abounded more, and *Iordan* did over flow the bankes thereof by the melting of the snow upon the mountaines.

The Lord caused it to thunder, God hath two sorts of voyces by which he speakes to men. The first by his voyce in the thunder, *Psal.* 29. secondly by his voyce in the Temple, *Psal.* 26. 9. The first is an inarticulate voyce, the other is articulate; sometimes he both thundred and spake at once; and when they came together, then his articulate voyce was called *bath col Elohim voci*. He gave his law with thunder, *Exod.* 19. and in sundry of the Revelations shewen to *Iohn*, with the voyce there was thunder *Chapter* 4. 5. and 6. 1. and 10. 3. therefore we reade, *Iohn* 12. 18. when there came a voyce from heaven, *the people who stood by, some of them said it thundereth, and others of them said, an Angel speaketh unto him*, the reason of this was because the Lord usually spake to them in the thunder, but here when the people were terrified, hee spoke not to them in the thunder, but terrified them and comforted them by *Samuel*.

Lastly, he prayeth for the people, & diswadeth them to turne aside; *for then they should goe after vaine things which cannot profit nor deliver*, 1 *Sam.* 12, 21.

This Idolatrie spread more in the time of the Kings, then it did under the Iudges; all the Kings of *Iudah* committed Idolatrie, or else by their oversight tolerated it.

There were three kings of *Iudah* most excellent Kings.

All the Kings of *Iudah* sinned except three, *Syrac.* 49. *David*, *Ezekias*, and *Iosias*, that is all committed Idola-

trie or did tollerate it, except these three *Iehoſaphat* he did not tollerate Idolatrie, yet becauſe he made affinitie with *Ahab*, 2 *Chro.* 18. 2. and joyned himſelfe with *Ahaziah* King of *Iſrael*, who did verie wickedly, 2 *Chron.* 20. 36. becauſe he did theſe things, hee is not reckoned amongſt the firſt three of the Lords worthies, amongſt the Kings of *Iudah*, *David* was moſt zealous for the glorie of God, and is ſet downe as a paterne to other Kings, 2 *Chron.* 29. 2. *Ezekias* did uprightly as his father *David* did, therefore *Eccleſiaſticus* 47. 2. *David* is compared to the fatt of the peace offerings; All the peace offerings was the Lords, but the fat was his after a ſpeciall manner, becauſe it was wholly burnt to him; So *David* exceeded all the reſt of the Kings in zeale; Therfore *the zeale of Gods houſe did eate him up*, *Pſ.* 69. 9

A collation betwixt the Kings of *Egypt*, the kings of *Iſrael*, and the kings of *Iudah*.

Amongſt the Kings of *Egypt* or *Pharaohes*, ſome of them were Ἀκακοι *minime mali*; they favoured the people of God, as *Abrahams*, *Pharaoh*, *Iacobs Pharaoh*, and *Ioſephes Pharaoh*. Others of them were Κακοι badde, as *Pharaoh Ophrah*, *Ier.* 44. and *Pharaoh Neco*, *Ier.* 46. and ſome of them were Κακιστοι, as *Moſes* his *Pharaoh*.

Among the Kings of *Iſrael* there were none good, they were either Κακοι, or Κακιστοι, they were either bad, or very bad, none of them were ἀκακοι not evill; They ſucked the milke of Idolatrous ſuperſtition in the daies of *Ieroboam*, whereunto they were addicted alwaies, ſo long as the common wealth indured even the reigne of ninteene Kings.

But amongſt the Kings of *Iudah* ſome were βέλτιστοι *optimi*, as *David*, *Ezekias* and *Ioſias*; ſome of them were Ἀγαθοι *boni*, as *Iehoſaphat*, *Aſa*, and *Manaſſeh*. *Manaſſeh* is reckoned amongſt the good kings; becauſe his end was good *Eze.* 18. Some of them were Κακοι as *Vzziah* was, who began well, but his heart was lifted up and he fell away from the Lord afterward, and ſome of

of them were Κακιστοι moſt wicked, as *Ammon* and *Ahaz*, but there were none of them Ἀκακοι *minime mali*.

Obiect. But it may be ſaid of *Ioſias*, that the remnants of *Baal* were not taken away in his tyme, *Zepha.* 1. 4. why then ſhould he be reckoned amongſt the beſt Kings?

Anſw. He ſtudies to cut away the remnants of *Baal*, which he could not finde out at the firſt, becauſe Idolaters are very ſubject to cover their Idolatry.

The first increaſe of Idolatry amongſt the kings was in *Salomons* time.

The firſt increaſe of Idolatry under the Kings was in *Salomons* dayes, 1 *Kings* 11. 5. When *Salomon went after Aſhtaroth the goddeſſe of the Zidonians, and after Milcom the abhomination of the Ammonites.* The Lord gave *Salomon* wiſedome above any, he exceelled the wiſedome of the Eaſt country, and all the wiſedome of *Egypt* in naturall wiſedome; The Lord gave him *a heart as large as the ſand of the ſea*, 1 *Kin.* 4. 29. the Lord loved him and called his name *Ieidiah*, 2 *Sam.* 12. 25. The Lord appeared twice to him, 1 *King.* 9. 10. The Lord made choiſe of him to be one of his ſecretaries to write a part of the holy ſcriptures: it was hee who builded the temple, and beſtowed infinite charges upon building of it; It was he who conſecrated the Temple; It was he who offered when the Temple was conſecrated 22000. oxen, 1 *King.* 8. 63. and 120000. ſheepe; It was he who prayed for the people and bleſſed them, 1. *King.* 8. 55. It was hee who was a ſpeciall type of Chriſt: It was hee who fell not away untill his old age, and although the Lord threatned him, that hee would rent his Kingdome for this his Idolatrie, yet hee continued ſtill in it, 1 *King.* 9. 11. and was not a whit bettered by the threatnings of the prophet, and herein he ſeemes to be worſe then his fooliſh ſonne *Rehoboam*, for when the Prophet *Semaiah* came to diſwade him, for to fight againſt *Ieroboam*, hee left off his purpoſe, and went backe againe, but *Salomon* lay long in Lethargie,

What great bleſſings the Lord beſtowed upon *Salomon* before hee fell.

thargie, before he awoke; who would have thought that the dragon with his taile could have pulled downe so farre this shining starre; and when we see such a great *Cedar of Lebanon* as this to have fallen, Let us with feare and reverence worke out our salvation.

The decrease of this Idolatry was, when *Salomon* wrote his booke of *Ecclesiastes* in a publike testimony of his repentance. *Salomon* wrote three bookes: the first is his Proverbes, and it is intituled, *The Proverbs of Salomon the sonne of Dauid King of Israel*; a fit booke of morall instructions for a King to write to his subjects: then he wrote his booke of *Ecclesiastes* to the Church after his fall, when he was gathered to the Church againe, and he begines this booke thus, *Vanity of vanities*; and by vanities here he meanes especially Idolatrie; for Idolls are the Gentiles vanities, *Ionah* 2. and *Deut.* 32. 21. and he shuts up this booke thus, *feare God and keepe his commandements*; which shewes that *Salomon* renounced the vanities of those Idols: And the last booke which he wrote, was, *the Song of Songs*, which is the most excellent of all songs, yea, and of all *Salomons* Songs, wherein his heart is elevated in describing this spirituall conjunction betweene Christ and his Church, under the termes of a marriage made with his queene, when he married *Pharaos* daughter.

The decrease of this Idolatry when *Salomon* wrote his booke of *Ecclesiastes*.

Koheleth from *Kahal congregare*.

It is cleare that *Salomon* wrote this booke after his repentance, and after that hee had tried all sorts of vanities, and not before his fall: for in this booke hee describes his wisedome, his power, the buildings, and the glory of his house, which answers to that which is spoken of him, 1 *King.* 7. 9, 10. at the least he spent twentie yeares before all these things were done; then he spent thirtene yeares in building of his house; then adde to these five or sixe in repairing the cities, and in building of the cities in the desert: for that by this time hee had beene

Reasons proving that *Salomon* wrote this booke after his repentance.

beene fortie or fiftie yeares old; and adde to those the sending of the ships to Ophir, which hee sent to fetch home gold, *Eccles.* 2. then hee tells how much hee was given to women (*I found a woman more bitter than death*, *Eccles.* 7. 26.) and of a thousand wives and concubines which he had, there was not one which he could trust, *Eccles.* 7. and these all he found but vanities. Hee could not doe all those things, and have experience of all these vanities; but in a long time.

Bellarmine goes about to prove out of the text, that this booke was written before *Salomons* fall, because he saith, *my wisedome remained with me*, *Eccles.* 2. 9. but his wisedome could not remaine with him, when he fell so filthily: therefore (saith hee) this booke was written before his fall.

Answ. The wisedome which remained with him, so long as he went astray from the Lord, was his carnall wisedome; and his spirituall wisedome was buried all this while untill the time that he repented.

The reasons in particular which shewes *Salomon* his repentance, are those.

First, *Salomon* was a Prophet of God, and a Pen-man of holy Scriptures; now all the Prophets of God were holy men, *Luke* 1. 70. therefore *Salomon* was a holy man, although he was overtaken with those vanities for a while.

Salomon was a holy Prophet of God, therefore he was not a reprobate.

The second reason is taken from the promise of God, 2 *Sam.* 7. 14. *I will be his father* (saith the Lord) *and he shall be my sonne; if he commit iniquitie, I will chastise him with the rods of men, and with the stripes of the children of men* (that is, with stripes that men are able to beare) *but my mercy shall not depart away from him, as I tooke it from Saul, whom I put away before thee.*

The second reason that hee was not a reprobate is taken from the promise of God made to him.

The third reason, *Salomon* is set downe for an example of imitation, and he is commended who followeth him;

The third reason because *Salomon* is set downe for an example of imitation, and he is commended who followed him.

Rehoboam

Rehoboam walked in the way of *David* and *Salomon*, the first three yeares, 2 *Chro.* 11. 17. Hence it followeth, that *Salomon* hath repented him of his former vanities, and died a sonne reconciled to his God: and as the evill beginning of *Manasseh* shewes the bad end of *Ammon*; So the good beginnings of *Rehoboam* shewes the good end of *Salomon*.

What things are to be observed when the Kings of Israel and Iudah are set downe for examples.

When the Kings of *Iudah* and *Israel* are set downe for examples; these things are to be observed. First, if the wicked sonne follow his fathers wicked footesteppes, without repentance, then both perish, 2. *King.* 15. 9. Secondly, if the wicked king repent him of his sinne, and his sonne be said to follow his fathers footsteppes; then he is said to follow his fathers footsteppes onely in the time of his vanities. It is said of *Ammon*, 2 *King.* 21. 21. that he followed his father, and he worshipped those Idols which his father worshipped: This is to be understood that hee followed his father in his badde dayes, and not in his last dayes, when he repented him of his sinnes. Thirdly, when the King repents him of his former leud life, and his son is commended for following his fathers footsteppes; then it is to be understood, that the sonne followed his fathers footsteppes in the end of his life, and not in his former wicked dayes; and thus *Rehoboam* is said to have walked in the wayes of *David* and *Salomon*, 2 *Chron.* 11. 17. that is, he followed *Salomon* his father in his last yeares when he repented. Fourthly, if the King carrie himselfe well in the beginning of his reigne, and fall afterward, then his sonne is said not to follow his footsteppes; and the reason of this is given *Ezech.* 16. 24.

The second increase of Idolatry.

The second increase of Idolatrie under the Kings, was after the dayes of *Salomon*, when the tenne tribes fell away from the house of *David*; and *Ieroboam* erected golden calves to be worshipped in *Dan* and *Bethel*.

After

After that, the ten tribes separated themselves from the house of *David*: The tenne tribes are called the house of Israel; and those that cleaved to *David*, are called the house of *Iudah*: So the ten tribes are called *Ephraim*, and *Ioseph*; they are called *Ephraim*, *Psal.* 80. 2. because their first king was of *Ephraim*.

Ieroboam changed foure things in the worship of God at this time; and therefore it is said, *he drove away Israel from the Lord, and made them to sinne a great sinne*, 2 *Kin.* 17. 21 or *fecit Ieroboam Israel avolare a domino*, he made them to flie away from the Lord.

Ieroboam changed foure things in the worship of God.

He changed first the place, 2 *Chron.* 7. 16. 1 *King.* 12. 14. Hee placed those calves in *Bethel*, and *Dan*. The name of this *Bethel* (because the Idoll was erected there) was changed, and it was called *Bethhaven*, the house of vanitie, and not *Bethel* the house of God, 1 *Kin.* 12. 30. And this thing became a sinne; for the people went to worship before the one, even to *Dan*; *Ieroboam* pretended the ease of the people, when hee set up those calves; he would not have them to goe up to Ierusalem to worship. Therefore he set up one Idol in *Bethel*, in the South side of the country, and an other in *Dan*, in the North side of the countrie, that they might goe there the more commodiously to worship; yet notwithstanding they were carried after their Idols, as with a whirlewinde, 1 *Cor.* 12. 2. that they would runne from the South to the North, for the worshipping of those Idolls, and would not be content with their Idoll which they had neare hand in *Bethel*, but they would runne to *Dan* also and worship.

The text reading, and the marginall reading.

Secondly, *Ieroboam* changed the signes of Gods presence, and put in two golden calves in their place.

He changed the signe of Gods presence.

Thirdly, hee changed the time of Gods worship, 1 *King.* 12. 32. he offered on the altar which hee made

He changed the time of Gods worship.

in *Bethel*, the fifteenth day of the eight moneth which he had deviſed of his owne heart.

He made the baſeſt of the people prieſts.

Fourthly, hee made the baſeſt of the people prieſts, 1 *King.* 12. 31. And *Ioſephus* holds that *Ieroboam* himſelfe played the part of the high prieſt, 1 *King.* 12. 33. It is ſaid in the originall, that he *went up upon the Altar ſacrificing to the calves that he had made.*

Whether the ſinne of the ten tribes, or the ſinne of *Iudah* was greater.

Queſt. Whether was the ſinne of the ten tribes, or the ſinne of *Iudah* greater when they committed Idolatrie.

Anſw. The Idolatry of the tenne tribes was greater *extenſive*: It was further extended and dured longer than the Idolatry of *Iudah*, but *intenſive*, *Iudah* his Idolatry was greater, *The ſinne of Iudah was written with a pen of iron, and with a point of a diamond, it was graven upon the table of their heart, and upon the hornes of their altar, Ier.* 17. 1. and *Ieruſalem Aholibah* was more corrupted in her fornications than *Aholah* or *Samaria*, *Ezech* 23. 11. The promiſe of the Meſſias was made more clearely to *Iudah* than to *Iſrael*; *Iudah* had ſome veriè good Kings, who were types of Chriſt; *Iſrael* had none; *Iudah* had the temple, which *Iſrael* had not at all; *Iudah* had many prophets, *Iſrael* few; *Iudah* ſaw *Iſrael* carried away, and plagued for their Idolatrie, and yet *Iudah* repented not; therefore *Iudah's* ſinne was greater than *Iſraels*; ſhee exceeded *Samaria* and *Sodome* in her filthineſſe, *Ezechiel chapter* 16. *verſe* 46.

Whether the Kings of *Iſrael* or the Kings of *Iudah* who were Idolaters were the viler.

The Kings of *Iſrael* were viler than the Kings of *Iudah*: Therefore when the wicked Kings of *Iudah* are blamed they are ſaid *to walke in the wayes of the Kings of Iſrael*, 2 *King.* 16. 1. 3. The Kings of *Iſrael* were worſe than the Kings of *Iudah*, becauſe all of them were badde, and ſome of them as bad or badder than any of the Kings of *Iudah*; as wicked *Ahab*.

The

The pride of the ten tribes was greater, than the pride of *Iudah*, they compare themſelves to the Cedar of *Lebanon*; and they compare *Iudah* but to the thiſtle, 2 *King.* 14. 9.

Obiect. But God gave an expreſſe commandment to the tenne tribes that they would ſeparate themſelves from *Iudah*.

Anſw. But hee never commanded them to ſeparate themſelves from the worſhip of *Iudah*.

Becauſe *Ieroboam* drew away the people to this fearefull Idolatry; therefore the Lord threatens that none of his poſterity ſhall ſucceede.

The Lord puniſhes the Idolatry of the fathers upon the children in hæreditarie ſinnes, but not in perſonall.

The Lord puniſheth the Idolatry of the fathers upon the children. There is a perſonall ſinne, and there is an hæreditary ſinne. A perſonall ſinne is that which the father is onely guilty of, and not the ſonne: an hæreditary ſinne is that which both the father and the children are guilty of; but in a perſonall ſinne the poſterity followes not the father: it is ſaid of *Zelophehad*, *Num.* 27 3. *That he dyed in his owne ſinne*, that is, in a ſinne which his poſterity was not guilty of, it was not that common ſinne in murmuring againſt God through misbeleefe, for the which none of them entered into *Canaan*; but it was a peculiar ſinne of his owne; which his poſterity was not guilty of; but if they doe follow the foote ſteppes of their wicked fathers, then it is an hæreditary ſinne, and it is imputed to them.

If the Idolatrous ſonne follow the Idolatrous father, then he is guilty of his fathers ſin; as *Ammon* was guilty of *Manaſſeh* his ſinne: So if they follow the foote-ſteppes of their Idolatrous mother, then they are guilty of her Idolatry: when the mothers baked the cakes to the Queene of heaven, *Ier.* 7. 18. *The children gathered the ſtickes to kindle the fire*, here they were guilty of

כפלים

their mothers Idolatry: it is a terrible imprecation of *David Psal.* 109. 14. *Let the iniquitie of his father be remembred, and let not the sinne of his mother be blotted out:* when the Idolaters have to answere both for their fathers Idolatry, and for their mothers, this is a fearefull case; then they receive *Kephalaiim Esay* 40. *double for all their sinnes*, that is, both for their owne sinnes, and for the sinnes of their parents.

Although the Idolater repent him of his Idolatry yet his sonne may be punished for it.

And it is to be marked that although the Idolater repent him of his Idolatry; yet the Lord may charge his posterity with that sinne: *Manasseh* was a great Idolater, and shed innocent blood; these sinnes were pardoned in *Manasseh*; yet his posterity were punished (*according to all that he did*) that is, both for his Idolatry, and for shedding of innocent blood: and these sinnes were not pardoned in his posterity.

There was never any decrease of Idolatry in the ten tribes, but it overspread all their Kings, as a Leprosie.

The Kings of *Israel* all of them successively for nineteene generations were Idolaters, yet amongst them all, there was none like *Ahab who did sell himselfe to worke wickednesse in the sight of the Lord*, 1 King. *chap.* 21. *ver.* 25:

Of the sinnes of *Ahab* the wickedest King in *Israel.*

This *Ahab* persecuted the Prophets of God, and killed them. Secondly, hee threw downe the Altars of the Lord. Thirdly, hee intertained foure hundred Priests of *Baal* at his table: and fourthly he worshipped *Baal.*

Ahab persecuted the Prophets and killed them.

First he *persecuted the Prophets of God, and killed them:* Those who are most deare to the Lord, whom the Lord expresly forbad to meddle with, *Psal.* 105 15. *Touch not mine annointed, and doe my Prophets no harme.* And they that touched them touched the Aple of his eye, *Zach.* 2. 8. *He that receiveth a Prophet* (saith Christ *Math.*

Math. 10. 41) *in the name of a Prophet, shall receive a Prophets reward*, Then *Ahab* who killed the Prophets knowing that they were Prophets, what reward got he? The Prophets of God most resemble the great Prophet the Lord Iesus Christ, who did two things for us: first the things which he did from God to us, in revealing Gods will to us: The second is which he did from us to god, interceding at his hands for us. So the Prophets of God, first they revealed the will of God to us, and secondly they interceded for us *Gen.* 20. 7. *He is a Prophet and he will pray for thee*: therefore the Prophets were called the *strength and the Chariots of Israel*, 2 *King.* 13. 14. and where prophecie was wanting there the people were naked, *Prov.* 20. 12.

Secondly *Ahab* threw downe the Altars of God. 1 *King.* 19. 10.

Quest. What Altars of God were in *Israel* at this time?

Answ. 1 *King.* 18. 30. *And Elijah repaired the Altar of the Lord that was broken downe*, which Altar *Elijah* erected in *Carmell.*

Whosoever medled with the Altar of the Lord, the Lord plagued them.

There were many that were injurious to the Lords Altars; *Ahab*, threw downe the Lords Altar; *Achaz* caused to remove the Lords Altar: *Vzziah* went about to offer incense at the Lords golden Altar: *Vriah* the high priest offered upon the Altar of *Damascus* in place of the Altar of the Lord: *Nadab* and *Abihu* that brought strange fire to the Lords Altar; and there was never one of these who medled with the Lords Altar, but the Lord plagued them for it. The Altar of God was called *Arriel. Ezch.* 43. 15. *the Lyon of god*; and whosoever medled with this Lyon, he devoured them: when *Esaiah* was called to be a Prophet, *Esay* 6. there came an Angell flying from the Altar, with a paire of tongs in his hand, and a living coale in it, and touched

אריאל

ched the lippes of the Prophet, and sanctified him: But when God was wroth with those for medling with his Altar, there came a messenger of Gods wrath from the altar and plagued them; as the leprosie came flying from the Altar and smote *Vzzia*, and fire came from the Altar and burnt *Nadab* and *Abihu*; and so upon the rest who medled with this Altar, who ever threw it downe or polluted it. *Ahaz* medled with the brasen Altar a type of Christs death, and *Vzziah* medled with the golden Altar a type of Christs intercession, therefore God poured out his wrath upon them & plagued them both.

A difference betwixt the Lords Prophets and the Priests of *Baal*.

Marke a difference betwixt the Prophets of the Lord and *Baals* Priests; if ye will respect their number, they are eight hundreth and fifty, The prophets of the Lord were but few in respect of them, *Obadiah* tooke an hundreth Prophets and hidde them by fifties in a cave, 1 King 18. 4. If yee will respect their fare; there was a great difference also, the poore Prophets were fed onely with bread and water; but the Priests of the groves were fed at the court. 1 *King.* 18. 19. Thirdly, if ye will respect their apparell, and the places where they lived; yee shall see great difference, the Prophets of God went in sheepe skinnes, and goate skinnes, being destitute, afflicted, and tormented, of whom the world was not worthy of, they wandred in deserts, and in mountaines, and in dennes and caves of the earth, *Heb.* 11. 37. 38. But *Baals* priests lived daintily in all plenty: But if wee shall looke to their end; and how they were miserably killed, and how the Prophets of God were delivered, how they were separate for the day of slaughter, and all killed in one day; then wee would make choise rather with *Moses to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season, Heb.* 11. 25. and with *David rather to be a doorekeeper in the house of God, then to dwell in*

in the tents of wickednesse, Psal. 84. 10.

Three sorts that were diversly affected towards *Baal*.

Fourthly, *Achab* worshiped *Baall*: In the scripture wee reade of three sorts that were diversly affected to *Baal*, first those who pleaded against *Baal*, as *Gideon* called *Ierubaal*, or *Ierubasheth*, 2 *Sam.* 9. 23. and *Elijah*; secondly those who stoop for *Baal*, as *Ahab* and *Iezebell*, and the Priests of *Baal*. And thirdly those who halted betwixt God & *Baal*, in the politickes they were said ἐπαμφοτερίζειν as *Dion* said of *Cicero*, because he now clave to the people, and now to the Senate, and *Homer* called such a one ἀλλοτε ἀλλοῖος, that is he who cleaves to this point, and now to that, and this was called διαζειν when the mind is carried now this way now that way.

The worst sort of all were those, who halted betwixt God and *Baal*.

Quest. Which of those two was worst?

An. Those who halted betwixt God & *Baal*; therfore the Lord sayes, *Reve.* 3. *I would thou wert hot or cold, but because thou art lukewarme, I will spue thee out of my mouth*; lukewarmenes here is not the midst betwixt hotte and cold, as it is in Physicall things, but it is farthest from the vertue, heate, & the Lord detests more the lukewarme then the cold; The Phylosopher *Ethic.* 7. markes foure sorts of men, the first is *continens & temperans*, the second is *incontinens & intemperans*, the third is, *temperans & incontinens*, the fourth is, *continens & intemperans*. *Continens & temperans* is hee who bridles his passions, & suffers them not to burst forth into action. *Incontinens & intemperans*, is he who rules not his passions, but suffers them to burst forth into action. *Incontinens & temperans*, is he who rules not his passion, but yet suffers not his passion to burst forth into action, as hee that suffers not the sun to goe down upon his wrath, *Psal.* 4. *Be angry, but sin not*, as if hee should say, when ye are angry (for to this passion of anger all men are prone) *sin not*, that is, execut not this your anger with a deliberate purpose; the fourth is, *continens & intemperans*, and he refraines his passion,

and

and bridles it, yet executes it in action, as he who killes in cold blood.

Quest. Which of these foure sorts are worst?

Answ. A man would thinke that hee were worst, who were both incontinent and temperate, but yet it is not so, for hee that is continent and bridles his passions and intemperate and refraines not from the action hee is the worst sort of men, for hee does deliberately sinne, and not miscarried by his passion: so hee that is lukewarme in the service of God, is farther from the vertue, then he that is cold, and hee that halts betwixt God and *Baal*, is by the Lord more abhorred then he who directly stands for *Baal*: The people that were brought from strange nations to *Samaria*, they are said to have feared the Lord, and worshipped their owne Gods, 2 *King.* 17. 33. yet because they worshipped both, it is said, *ver.* 34. that they feared not the Lord, for the Lord detests those most of all; so those lukewarme people are most hated of him: and as the stomacke can not brooke lukewarme things, so well as it does hot or cold, for hot or cold things do contract the stomack, and make it keepe things the better; but lukewarme things delates the stomacke, and makes it spew them out; so the Lord spewes out these lukewarme people, and cannot brooke them by any people.

Elijah reproved *Ahab* to his face.

Now *Elijah*, who opposeth himselfe to *Baal* and to *Ahab* the maintainer of *Baal*, comes and reprooves *Ahab* to his face, and sayes that it was hee that troubled *Israel*; So *Paul* came and withstood *Peter* to his face: These are called the faithfull woundes of a friend; The Physitians call the woundes opposit to these ἕλκεα unfaithfull; Those that are given behind a mans backe, as detraction or backbiting are most dangerous wounds.

Elijah contesteth with the Priestes of *Baal*, for the worship of God

The second thing which *Elijah* did here, was his contest

conteste with the Priests of *Baal*. There was a great dispute heere about Religion, and to end the controversie they will try it this way, that the Lord would be pleased to send downe a fire from heaven to burne their sacrifices who were accepted of him, but not upon theirs who were not excepted.

The people knew that God accepted of their sacrifices when he sent downe fire from heaven to burne them.

By this signe of sending down fire upon the sacrifices, the people of God knew when their sacrifices were accepted; it is said, *Gen.* 4. *that the Lord looked upon Abel, and upon his sacrifice.* *Aquila* translates it, ἐνεπύρισεν hee set it on fire, so when the tabernacle was erected, the Lord sent downe a fire upon their sacrifices, and when the temple was erected, he sent down a fire upon their sacrifices, and ordinarily when there sacrifices were burnt to ashes, then they knew that God accepted of them, *Psal.* 20. 3. *Remember all thy offerings, and turne to ashes thy burnt sacrifice.*

The fire came downe foure times upon the Altar to burne the sacrifices.

There came downe a fire & burnt *Elijah* his sacrifice, this fire came downe foure times from heaven upon their sacrifices: First upon *Abel* his sacrifice, secondly upon the sacrifice of the Tabernacle, when they had sacrificed seven dayes, *Le.* 8. 33. *Then the glory of the Lord appeared on the eight day, and the fire came down upon their sacrifice; Levit.* 9. 23, 24. Thirdly the fire came down upon their sacrifice when the Temple was erected, and fourthly the fire came downe upon *Elijah* his sacrifice; But the fire came not downe in the second Temple to burne the sacrifices.

The Hebrewes hold that the fire in the tabernacle went up to heaven againe from whence it came downe 2 *Chro.* 7. 1.

Quest. How was their sacrifices then accepted in the second Temple, seeing the fire came not downe from heaven to burne them?

Answ. The Prophets and the Preists consecrated this fire in the second Temple, and then it was an heavenly fire, and whosoever brought any other fire into the altar, that was strange fire: The fire in the first temple

How the fire in the second temple, was accepted when it came not downe from heaven.

was *divinohumanus ignis*, that is, it came from heaven; but it was maintained by wood, as our fire is; but the fire in the second temple was *humanodivinus*, that is, it was at the first but humane fire, which came not from heaven, but being consecrate by the prophets, and the Priests it became heavenlie fire.

R. *David, Hag.* 1. 8.

The *Iewes* are uncertaine concerning the fire of the second temple; for some say, 2 *Mac.* 1. 19. that the Priests hidde the fire of the first temple in a pit, and that it was kindled againe in the second temple after the captivity; But others of them hold, that there were five things wanting in the second temple, which were in the first; the Arke, *Vrim, Thummim*, the holy fire, and *Shechina* the majestie of God who dwelt betweene the Cherubines.

Because this fire came from heaven, therefore when they wanted it, they studied by rubbing the stones of the altar one upon another to kindle the fire againe, 2 *Mac.* 10. 3. and the vestall virgins imitating them, (when their holy fire went out) they kindled it againe with the beames of the sunne contracted into a christall glasse.

The third thing which *Elijah* did was this, He caused all the Priests of *Baal* to be kild; this was *Optimum Sacrificium Deo*; when the *Levites* consecrated their hands to kill their neighbours and brethren that were Idolaters, *Exod.* 32. 29. their hands were consecrate with their blood of the brethren, as that day when they were ordained Priests, the blood of the sacrifice was sprinkled upon the thumbe of their right hand, *Exod.* 29. 20. And this was as acceptable a consecration to the Lord, as that day when they were consecrate priests unto him; so the shedding of the blood of these Idolatrous Priests was as acceptable a sacrifice to the Lord as any could be.

Elijah

Elijah for his good service done to God in that great famine, the Lord preserves him wonderfully; first by Ravens at the river *Cherith*, who brought him bread and flesh twice in the day: secondlie by the widow of *Zarepta*, who had but a little meale which shee was to dresse, and then to die, 1 *King.* 17. 12. *Chrysostome* considering the fact of this widow, markes the great charitie of this widow, that she gives not out of her povertie to helpe the prophet, but out of her meere necessitie, when both she and her child were like to starve, neither having any hope to be helped by her neighbours; and here hee compares *Abraham* his fact, and her fact when *Abraham* intertained the strangers, and hee preferres her charitie to *Abrahams*: shee ranne not to the flocke as *Abraham* did, [illegible]nely to her poore handfull of meale which was reserved for her and her sonne. Wee are bound to give of things that are profitable for us, to helpe our neighbours necessitie, as the Samaritan tooke his oyle and his wine, and powred it into the hurt mans wounds. So hee who hath two coates should impart to him that hath none, *Luke* 3. 11. but this poore widow gave her one coate, & *consumsit* ὅλα, τὸν βίον, *Luke* 15. 13. to save the Prophets life; thirdly he was fed by the Angell.

Homil 19. 2 *Cor.*

They bowed their knees to *Baal*.

The Idolaters in *Ahabs* time bowed their knees to *Baal*. The Hebrewes have foure words, by the which they expresse the signes of bodily worship. The first is *Barach*, the bowing of the knee. The second is *Cadad*, the bowing of the head, from the necke upward. The third is *Carang*, the bowing downe of the head, with the bulke of the bodie: and the fourth is *hishtahave*, to cast downe the whole body before them. The Apostle, *Rom.* 6. 13. wills us that we should make all our members instruments of righteousnesse to God; but the Idolaters made all their members the instruments of sinne to worship their Idols.

ברך
קדד
השתחוה

They stood with their heads uncovered before their Idols.

First, their head; they prayed before their Idols with their heads covered, because the people of the East worshipped their great men with their heads covered, therefore they prayed after the same manner, and honoured their Idols standing before them with their heads covered. *Maymonides* saith, that religious outward worship should be given after the same manner as they worshipped great men, and he addes, *nisi forte sit mos illius loci, ut quis stet coram magnatibus aperto capite*, that is, unlesse it be the manner of men in that place to stand bareheaded, when they doe reverence to great men; where wee see that the gesture and the manner of praying is to be accommodated to the custome of the place where one lives, and they should testifie their outward reverence by such signes as men testifie their reverence to great men by. This manner of worship varies in sundry parts. *Maymonides* wrote his *Misbna* in Egypt, and amongst the *Mahumetans* who uncover not their heads before great men, but bow only their head before them; and therefore when they pray they uncover not their head: So the Iewes both the priests and people uncover, not the head in time of divine service. The priests had such bonnets upon their heads which could not easily be taken off and put on as ours, and when they came abroad they never uncovered their heades; but when they made great lamentation they uncovered their heads, and cast ashes upon them: But the Christians in the West, when they doe reverence to their superiours, they alwayes uncover their heads; and therefore it is the fittest gesture for us to uncover our heads when we pray. The Iewes who live here in Europe, when they are in their synagogues, they never uncover their heads, which is altogether contrary to the custome of Europe: They salute great men here uncovering their heads, and so should they pray according to the canon of *Maimonides*; but they

Misbna Tom. 1. *l.* 2.

they do this in despight of the Christians. The Apostle, 1 *Cor.* 11. wills men to be uncovered, and women to be covered, when they pray, because that was the usuall forme amongst the Grecians, for the men did uncover their heads, when they did any reverence to their superiours; and the women had vailes which covered their heads and faces when they came abroad: therefore he would not have them uncovered in time of prayer.

They worshipped their Idolls turning their faces to them.

Secondly, they worshipped their Idolls by turning their faces to them, and this is properly *adorare*, *ad os orare*. So the Lord commands his people that they should not turne their backes to him, but their faces, *Ier.* 2.27. And the Iewes say, that it was not lawfull for a-nie when they came to the temple to worship (if they entered in at the East gate) to goe out at the same gate againe, but to goe out at the North gate, least they should turne their backs upon the Lord. The Iewes were commanded when they worshipped the Lord, to turne their faces towards the temple, when they were without it, 1 *King.* 8. This was to be understood only in their publique worship, then they were bound to turne their faces towards the temple: and so when they worshipped in their synagogues, they turned their faces alwaies towards the temple; and *Daniel*, when he was in captivitie opened his window and looked towards the temple when he worshipped; but when they worshipped privately in their chambers, they did not this, as when *Ezekias* turned his face towards the wall and prayed to the Lord: So *David* in his secret chamber prayed to the Lord, and watered his couch with teares; and *Manasseh* when he was prisoner in Babylon, repented, and prayed to the Lord; we cannot thinke that he did this, they turned not their faces towards the temple then.

The Iewes when they worshipped God publiquely, turned their faces towards the temple, which they did not in their private prayers.

They lifted up their eyes to their Idols.

Si dederis mihi cor & oculos suos meus eris dicit dominus. Occulus & cor sunt proximæ peccati.

Thirdly, they lifted up their eyes to their Idols, *Eze.* 18.15. *neither hath lifted up his eyes to the Idols of the house of Israel.* The eye is the messenger of the minde, when the eye is lifted up to the Idols, it testifies that it hath a direction from the minde: The Lord forbiddes them *to goe a whoring after their owne eyes, Num.* 15. 39. When *Dauid* testifies that he worshipped God sincerely, he saith, *unto thee I lift up mine eyes, O thou that dwellest in the heavens, Psal.* 123.1. Our eyes then should waite upon the Lord, *as the eyes of the servants looke unto the hands of their masters, and as the eye of the handmaid unto the hand of her mistris, Psal.* 123.

They honoured their Idols with their mouth, kissing the Idoll.

Fourthly, they kissed their Idols, 1 *King.* 19. 18. *Hos.* 13. 2. *they kisse the calves.* This kissing was an usuall thing in worshipping of their Idolls, and they used to kisse, either the mouth of the Idoll, or their owne hand; for when they could not reach to kisse the Idoll, they kissed their owne hand in signe of homage to their Idoll: and *Iob* purged himselfe of this kinde of Idolatry, *neither kissed I my hand, Iob* 31. They gave this kisse to their Idols which is due onely to Christ, *Kisse the sonne, Psal.* 2. So to eate before the Idolls, this is called eating upon the mountaines, *Ezech.* 22. 9. and this is Idolatrie.

They prayed God three manner of wayes.

Fifthly, they praised their gods, and that three manner of wayes: first, they called upon them with a loud voyce, as they did to *Baal*, 1 *King.* 18.16. they called upon him from the morning to the noonetide of the day, and then they were *vocales*. Secondly, they played upon instruments before their Idols, *Dan.* 3. 15. and then they had *vocem symphoniæ*. Thirdly, they called upon their Idolls secretly within themselves, and then they were *muti*; & this they called *favere linguæ* in their Liturgie. So the Church of God had these three sorts of worship which they gave to the true God. First, they had their publique prayers to the Lord, and there they were

were *vocales*. Secondly, they offered the burnt offerings, and played upon all sorts of instruments, then they were *semivocales*, 2 *Chron.* 29.27,28. And lastly, they prayed within themselves, for so long as the incense was in offering all the people prayed privately by themselves, and all this while there was no voyce heard *Luke* 1.10. then they were *muti*, and *Iohn Revel.* 8. seemes to allude to this custome when he saith, *there was silence in the heavens for halfe an houre.*

Sixtly, they carried their Idols upon their shoulders; *Ier.* 10. 5. *Acts* 7.43. *Bajulastis in humeris vestris* even as the *Levites* carried the Arke of the covenant upon their shoulders, 1 *Kin.* 2.26. So they carried their Idols.

They held up their hands to their Idols.

Seventhly, they held up their hands to their Idols: The hand is *instrumentum instrumentorum*, by it (saith *Fabius*) *pollicemur*, we promise, *vocamus* we call, *invocamus* we incal, *dimittimus* we dismis; *minamur* we threaten, *supplicamus* we intreate, *timemus* we feare, *interrogamus* we aske, *negamus* we deny; by the hand we shew our sadnes, our confession, and our repentance; we speake by the hand, *Prov.* 6.13. *He teacheth by his fingers*, and he promiseth by his hand; we sweare holding up our hand, or laying on the hand; other parts of the body helpe a man to speake, but a hand seemes to speake for it selfe; we stretch out the hand to that which we would most earnestly apprehend *Psal.* 119.47. *Mine hands also will I lift up to thy Commandements whom I have loved*, that is, to the Commandements which I desire most earnestly to embrace and lay hold on. So *Lament.* 3. 41. *We lift up our heart with our hands to the Lord: Ethiopia shall stretch out her hands to God, Psal.* 68. 31. but the Idolaters lifted their hand to their Idols.

They bowed their knees to their Idols.

Eighthly, they bowed their knees to them, that is, *προσκυνεῖν*, *Matth.* 17.14. they that came to sute for any thing they tooke their Lord by the knees; because the

the knees was a signe of mercy, power, and life: and therefore the knees were dedicated to mercy, *Servius Anead.3.*

Dixerat, & genua amplexus genibusque volutans
Hærebat.

He saith that the gods had sundry parts of the body dedicated to them, as the eare was dedicated to *memory*, the forehead was dedicated to *Genius*, and the knees to *mercie*: therefore when they begged for any thing, they tooke them by the knees of whom they begged: in our knees lyeth our abilitie to goe; they are a signe of strength, *Esay* 35.3. *Strengthen our weake knees*; and when the Lord threatens a judgement that their strength shall faile them, then he saith, *All knees shall be weake like water*, *Ezek.* 7.17. And as to bow the knee is a signe of weakenesse, and indigencie; so to bow the knee is a signe of dignity and power; And therefore the *Egyptians* made choise to put the Elephant in their colours, which was a signe of their Kingly power that bowed not his knee, nor needed not to supplicate or begge any thing from another; therefore when the Idolaters bowed their knees before *Baal*, and touched his knee, they acknowledged his power, that he had knees like the Elephant, that could not bow; and also their owne weakenesse, falling downe and bowing the knee to him to seeke his helpe: Contrary to this bowing before the Idoll, is the bowing of the knee to the Lord Jesus Christ, *Philip.* 3. *To whom all knees in heaven and earth should bow*, *Act.* 20.36. 2 *Chron.* 6.13. All bowed their knees in the Temple of *Ierusalem*, *or stood, but none sate but the King onely*, 2 *Sam.* 7.18. *Psal.* 135.2.

They stood barefooted before their Idols.

Ninthly, they stood barefooted before their Idols: The people of God when they came before the Lord, he commanded them to reverence his sanctuary; and the

the Iewes inferre from this, that they stoode bare-footed in the Temple, *Exod.* 3.7. *Take off thy shooes because the place where thou standest is holy*. So the Temple is a holy place, therefore they inferre that they stood bare-footed in the Temple: And *Exod.* 30.19. the Priests are commanded to wash their feete morning and evening; Therefore it seemes that they stood bare-footed before the Lord; and when all the Priests cloathes are reckoned up, there is nothing spoken of their shooes; by which we may probably gather, that the Iews stood barefooted before the Lord: as that of *Iuvenal. Satyr.* 7.

Observant ubi festa mero pede Sabbatha Reges,
Et vetus indulget senibus clementia porcis.

And *Salomon* seemes to allude to this, *Eccles.* 5.1. when he saith, *When thou comest to the house of the Lord looke to thy feete*; and with what great reverence thou ascends to the house of Lord: the *Chaldee* paraphrast paraphrasing upon *Cant.* 7.2. (*how beautifull are thy feete*) paraphraseth it thus: How beautifull are thy feete, when thou goest up three times in the yeare to the feasts with thy shooes of badgers skinnes: shooes of badgers skinnes were the most excellent shooes, *Ezech.* 16.10. but when they entred into the Temple they layd aside their shooes and stood bare-footed. The Iewes at this day before their Synagogues have Iron fastned in the wall wherewith they make cleane their shooes, before they enter into the Synagogue: the Idolatrous Priests of Egypt wore nothing but shooes of paper, when they went to worship their Idoll: and amongst the *Romans* it was not lawfull for the Priests to weare any shooes made of the skinne of the beast which dyed of it selfe: and the *Saracens* learned this from the Iewes, that enter not into their Temple but barefooted: so when the Priests goe bare-footed in

Herodotus lib.2.cap.5.

Apollonius lib.5.

their procession, they do this for the honour of som Idol.

They leaned downe before their Idols.

Lastly, they dishonoured God with their whole body, and worshipped their Idols, *Amos* 2. 8. *and they lay downe upon cloathes, taken into pledge at every Altar, and dranke the wine of the condemned*, first they leaned themselves when they did eate at their feasts, this is ἀναπίπτειν, *Luke* 24. 30. and then they dranke the wine of the condemned; that is the most excellent wine; for they gave the most excellent wine to those who were going to execution; according to *Salomons* counsell, *Prov.* 31. 6. *Give wine to him that is of a sad heart*: This religious falling downe is dew onely to God. 1 *Cor.* 14. 25, *he falleth downe upon his face and worshippeth God.*

Whether it be lawfull to be present at Idoll service and to give externall worship there having no intention to worship the Idoll.

A question may be moved here, whether it be lawfull to be present at Idoll service or not, and to give externall worship to the Idoll by bowing before it, providing that in their mind they have no respect to it, but doe it for some other civill ends? Some goe about by the example of *Naaman* the *Syrian* to shew that this is lawfull: *Caietan* chiefely labours to prove that this fact of *Naamans* was lawfull; and first he saith that this word *hishtahave*, which the Greekes translate προσκυνεῖν, to bow downe, signifies as well civill worship as spirituall, and that *Naaman* minded nothing else than spirituall worship, he confesseth the true God, and promiseth that hee will serve none but the true God, and that hee would erect an altar after he returned to his Countrey to the true God, and intended onely after his accustomed manner to goe to the temple of *Rimmon*, and there to performe civill homage to his King as before; he makes a double bowing of the knee, the first is *genuflexio imitationis*, the second is *genuflexio obsequij*: that is, the one for imitation, and the other for obedience: *Naamans* bowing of his knee was not for imitation, but onely for obedience, and it was not of the same kind

Caietan goes about to prove *Naamans* fact.

Caietan makes two sorts of bowing of the knee, the first for obedience, the second for imitation.

kind with the Kings bowing: The question is then only *de genuflexione obsequij*, and that is, for bowing for obedience, and this bowing he holds altogether to bee lawfull, and that he bowed himselfe with the King having no respect to the Idoll; but onely the respect which hee carried to the King made him to bow. The servant bowed himselfe with the King, and performed that homage to him which he ought, for that is *Adoratio absoluta*: But when he bowes & worships with him, this is *cultus relativus* a relative worship, having relation to the Idoll: and hee goes about to cleare the matter by this comparison; If a noble man should goe to a baudy-house, and commit villanie there, the servants follow their master now as at other tymes, but not as he goes to a whore, but if they should flatter their Lord and approve this fact, then they should bee guiltie of his sinne, so (saith he) *Naaman* goes to the house of *Rimmon* now as at other times, and it was onely but civill worship which he performed there: And when it is objected that it had a shew of evill to bow in such a place; at such a time with the King; *Caietane* answers, that *Naaman* protested the contrary both in word and deede; but *Caietans* comparison halts downe right here; for if the Noble mans servant should goe into the baudi-house with him, and see him commit that villanie, could they excuse themselves after this manner, that they gave him but onely civill homage, and respect heere. Therefore this that *Caietan* pleades for *Naaman*, will not serve the turne.

What is the meaning of the Prophets answere to *Naaman* (*goe in peace.*)

Now for the Prophets answere to *Naaman* (*Goe in peace*) *Naaman* comes to be resolved in a case of conscience by the Prophet: The case is whether he may goe with the King to the house of *Rimmon* or not, and the Prophet is bound to satisfie him in this case, and to setle his conscience. Now for the better understanding of

There are foure sorts of consciences.

this, wee must remember that there are foure sorts of conscience, first a good conscience; Secondly, a badde conscience; Thirdly, a doubtfull conscience; Fourthly, a scrupulous conscience: A good conscience is that

A good conscience.

conscience which concludes truely and comfortablie after this manner; Every commandement of God is to be kept; but to love God is the principall and cheefe command, therefore it is to be kept.

A bad conscience.

A bad conscience is that which reasoneth quite contrary to the truth; as when the Anabaptist reasoneth thus, a man must do no unlawfull thing; to sweare is an unlawfull thing, therefore wee must not sweare: Hee takes to sweare, to be an unlawfull thing, mistaking the place, *Mat.* 5. *Sweare not at all.*

A Doubtfull conscience.

A doubtfull conscience knoweth not which way to incline, but yet it inclines more to the one then the other, *Sed cum formidine ad oppositum*; that is with some feare to the contrary; Example, when the weake Christian doubted in conscience whether hee might eate of that part of the flesh which was sold in the shambles or not, seeing the other parts had beene offered to the Idoll, heere hee doubts whether he might eate or not eate, and yet hee inclines more not to eate, but with some feare to the opposite parts.

A scrupulous conscience.

A scrupulous conscience is that which cleaves onlie to one part, yet so cleaves to it, that it troubles the mind: A superstitious minde although it bee setled in that superstition, yet that conscience is never free without some scruple.

Now to apply this to the question in hand; the prophet had not to doe heere with a man that had a good conscience, as yet; neither had hee to doe with a man that had a badde conscience, neither with a man that had a scrupulous conscience; but with a man of a doubtfull conscience, doubting which way he should incline; but

The Prophet had to deale with a man who had a doubtfull conscience as yet.

but yet hee inclined more to goe with the King to the house of *Rimmon*, as he used to doe before, rather then not to goe: Now if the Prophet should have answered him this way, *Goe in peace*, that is, goe there for civill worship, and reserve your spirituall worship to God, were not this to *daube with untempered morter*, *Exe.* 13. 10. he could not doe both civill worship and spirituall worship at once, and at one act: *Naaman* sought two things of the Prophet, that hee might have so much of that earth to carry with him, that he might build an Altar within his owne countrie. Now apply the Prophets answere (*goe in peace*) to this, would the Prophet grant that to him, to erect an Altar to the worship of God by himselfe? It cannot bee *concedentis* heere, granting to him that which he seekes, but it is onelie *optantis*: *The Lord grant you peace in minde, and trouble not your selves with these things, that might breede greater trouble in your conscience*: The Prophet sometimes sayes, *Lech be Shalom, abi in pace*, and sometimes *Lech le Shalom vade ad pacem*, *Exo.* 4. 18. which are *optantis pacem.*

Goe in peace, is not *concedentis* but *optantis*

לְכִי בְשָׁלוֹם

לֵךְ לְשָׁלוֹם

If the Prophet had approved that deede of his, wee marvell, and that justlie, why the martyrs have suffered such cruell torments, rather then they would communicate with the Idolles in the least peece of service. The *Jewes* would not so much as cast one stone to the Idoll *Mercurius*, The which the heathen used in token of homage: The primitive Church held them who burnt but three graines of frankincense to an Idoll, to bee apostates: There was a fountaine very curiously built (in the time of *Licinius* the Emperour) in the midest of the Kings court, and the Image of *Bacchus* placed above it, and a vine tree had spread her branches round about the court. It was a fit place to walke in the shadow in the time of heate: *Licinius* the Emperour comes

The martyres of God would not communicate with Idols in the least peece of service.

Vide in lexico Iuris quid mercatus dicitur cuius cultus fiebat hoc modo.

Suidas in Auxentio.

comes in into the court attended with a great number; amongst the rest was *Auxentius* a Christian; *Licinius* (perceiving a branch laden with a cluster of grapes) hee biddes *Auxentius* cut it downe, which he doth presently. Secondly, he biddes *Auxentius* set that branch at the feet of *Bacchus*, what answers *Auxentius*? God forbidde Emperour that I should doe this, for I am a Christian; Then *Licinius* sayes unto him, either doe this, or get you gone and serve me no more; and he presently loosing his militarie girdle went his way. Those who studdie to be holy, *will neither eate the swines flesh, nor keepe the broth in their vessels*, *Isa.* 55. 4. In this new convert *Naaman*, there was many infirmities yet, first he refuseth the meane which the Prophet commanded him to use, to wash him seven times in *Iordan*; then hee prescribes meanes which he would have the prophet to use in curing of him; Thirdly, he thinkes that the place of Gods worship may be changed, yet notwithstanding the Lord will not quench this smoaking flax; and as in weighing of things, wee grant something to supply the defect of the thing weighed; so the Lord favours his owne, although many things be wanting in them. When a man beholds his face in a round glasse like a boule, his face seemes much lesse then it is, but when a man beholds his face *in speculo concavo*, in a hollow glasse, then it seemes more then it is; but when hee beholds it in a plaine glasse, it seemes just as it is, neither more nor lesse; so when God lookes upon the sinnes of his children, either he sees them not at all, or they seeme very little in his sight, hee lookes upon them as in a round glasse; but when Satan lookes upon the sinnes of the children of God, they appeare to him in a hollow glasse, and they seeme more to him then they are; but when God lookes upon the sinnes of the wicked, he sees them in a plaine glasse just as they are.

The Lord beares with this new convert although there were many infirmities in him.

Although

Although *Iehu* did destroy *Baals* priests, and overthrew his altars, yet there was no decrease of Idolatry all this while, for he out of a blind devotion blessed himselfe in his evill, fayning that he was high in Gods favour, and should have peace, although he *walked in the obstinatie of his owne heart*, *Deut.* 20. 19. and because hee was innocent, therefore *Gods wrath should turne from him*, *Ier.* 3. 5. *For he followed no Idolls* (what ever men say) *Ier.* 2. 23. but he sweares *the Lord liveth*, *Ver.* 5. 2. and hee will show by his workes the zeale that hee had for the Lord against Idolaters, 2 *King.* 10. 16. hee will bring his sacrifices and his tithes, *Amos* 4. 5. *proclaime free offerings*: yea, willing he is to please the Lord, although it should cost him *thousands of rammes, or ten thousand rivers of oyle, and to give his first borne the fruite of his body for the sinne of his soule*, *Micah* 6. 7. and though he *burne incense unto Baal*, yet will *he come and stand before God in the house whereupon his name is called, and say, I am delivered*, *Ier.* 7. 9. 10. *he will leane upon the Lord and say, Is not the Lord with me, no evill shall come upon me, neither shall the plague come unto me, neither shall I see the famine*, *Ver.* 5. 12. *Iehu* all this time flattered himselfe, as zealous for the Lord, and he clave still to the sinnes of *Ieroboam* the son of *Nebat*, who made Israel to sin, and never said, *there is a lie in my right hand*, *Es.* 44. 18. 29.

There was no decrease of Idolatry in *Iehu* his time.

Leaving the Kings of *Israel*, let us now proceed to the Kings of *Iudah*.

The first increase of Idolatry in *Iudah*, after the division of the tenne tribes, was in the dayes of *Rehoboam*, 1 *King.* 14. 22. *And Iudah did evill in the sight of the Lord, — and they provoked him to jealousie with their sinnes which they had committed, above all that their fathers had done; for they also built high places, and images, and groves on every high hill, and under every greene tree.*

The first increase of Idolatry in *Iudah* after the separation of the ten tribes.

The decrease of this Idolatry was in the dayes of

Asa

The decrease.

Asa 1 *King.* 15. 11. *Hee did that which was right in the eyes of the Lord, as did David his father, Hee tooke away the Idols and destroyed them, and burnt them by the brooke Kidron, and his heart was perfect with the Lord all his dayes, vers.* 14.

Quest. How could his heart be said to be a perfect heart, seeing hee is taxed with so many grosse sinnes; First, the high places were not removed in his time, 2 *Chron.* 15. 7. Then he was wroth with the Seer, and put him in prison, because he reproved him, 2 *Chron.* 16. he oppressed the people at that same time, *vers.* 10. and in his disease hee sought not the Lord but to the Physitians, *vers.* 12. how could his heart then be a perfect heart with the Lord all his dayes?

What is a sincere heart.

An. A perfect heart is cald in the scripture, ἁπλοῦς *Sincerum non fucatum cor*, and it is composed of ἁπλῶ, which signifieth the brightnesse of the Sunne, and κρίνω, because in brightnesse it studieth to follow the Sun. The Sunne may sometimes be overclouded, but yet appeares in his brightnesse againe. So a sincere and a perfect heart, although sometimes it be overclouded with sinne, yet it strives to recover its brightnesse againe. Every sinne makes not a heart cease to be a perfect heart; but a man that is ἀνὴρ δίλογος, of a double minde, or having *cor divisum*, a divided heart, *Hos.* 10. 2. or a heart and a heart, *Psalm.* 12. 2. hee cannot be said to have a perfect heart. The Lord saith, *Deut.* 25. 13. *Thou shalt not have in thy bagge, a stone and a stone*, that is, a false weight. So *vers.* 15. *Thou shalt not have an Ephah, and an Ephah*, that is, a false measure: so *thou shalt not have a heart and a heart*, that is a false heart. Those the Apostle, 1 *Tim.* 3. 10. calls διλόγους, or διλόγως, double tongued. The Philosopher proves that a creature is to be judged to be one or moe by the heart, and not by the braine, for if the heart be one, then the creature is but

but one, but if there be two hearts, then the creatures are two. There have beene men who have had two heads but one heart; such a one was but one man, although he had two heads, and having but one heart his motion was but one, and his imagination one. But if one have two hearts of a necessitie he must have two heads; *Animal est unum per unam animam*: So it is in the spirituall life of a man, if a man have a heart and a heart, then he cannot be said to have a perfect heart, then he makes two men, one for God, and another for the devill, and he hath two sorts of motion and imagination; *Salomon* calls such a man *perversus duarum viarum*, *Prov.* 28. 6. and *Syrac.* 2. *Væ peccatori ingredienti duas vias*: A tree if the roote and the stocke be one, although the grafts be diverse, yet it is but one tree. So the heart if it be one, although it bring forth some good and some bad fruit, yet it may be a perfect heart.

Duo corda exposcunt duo capita non contra. Serpens qui habet duplicem linguam habet duplicem gustum ergo duplex cor. So he that hath two hearts, &c.

The heart, although it be blotted with the sinnes against the second table, as *David* was in the matter of *Vriah*; yet if it be not tainted with Idolatry, it may be a perfect heart still. Secondly, a perfect heart may come short in the internall duties of the first table through incredulitie and misbeleefe; as *Asa* put too much trust in the Physitians in his disease; yet his heart was a perfect heart. Thirdly, a man may have a perfect heart, notwithstanding that sinnes of omission be found in him in the worship of God, but not sinnes of commission, as *Asa* tooke not away the high places, yet his heart was perfect with the Lord.

The heart so long as it falles not to Idolatrie may be a sincere heart.

A comparison betwixt *David*, *Iosias* and *Asa*.

Let us make a comparison betwixt *David*, *Iosiah*, and *Asa*: *David* when he brought the Arke from *Baal* of *Iudah*, to the house of *Obed Edom*, he brought it upon a new cart, 2 *Sam.* 6. 3. The Philistines carried the Arke of the Lord upon a cart (It should have beene carried upon the Levites shoulders) *David* tooke away the

Philistines *Emrods* and *Mice* which they put with the Arke, but he left the cart. *Iosiah* tooke not away the remnants of *Baal*, *Zephan.* 1.4. and *Asa* left the high places unremoved.

A comparison betwixt *Amaziah*, *Vzziah*, and *Asa*.

Secondly, let us compare these three Kings together, *Amaziah*, *Vzziah*, and *Asa*; *Amaziah did that which was right in the eyes of the Lord, but not with a perfect heart, 2 Chron.* 25.2. the Lord liked of his worke, but not of his heart, he did *bonum opus, sed non bene, sed Deus magis delectatur adverbiis quam nominibus*, as the Schoolemen speake. Secondly, *Vzziah*, hee sought the Lord and prospered, *2 Chron.* 26.5. hee had some beginnings of Grace in him; this was more than *Amaziah* had, yet his heart was lifted up, and hee fell away from the Lord, *vers.* 16. but *Asa* his heart was a perfect heart with the Lord all the dayes of his life. These three Kings have beene not unfitly compared to the three sort of fruite which the vine brings forth; The first is called *Samadar, uva minutula*, a little berrie, but very imperfect, which appeares first when the floure falls away, and it withereth and decaieth with the least cold or frost. The second fruit of the vine, is called *Bozer Omphax*, which is a sowre grape, but draweth neare to the nature of the ripe grape, yet when it ripens not, it sets mens teeth on edge, and the third is *gnanabh, uva matura*, the ripe grape; and they say that *Amaziah* was but *uva minutula*, and that *Vzziah* was *Omphax*, and *Asa* was *uva matura*.

סמדר

בוסר *Omphax libruſca*

ענב

Whether did *Asa* sinne when he made a league with *Benhadad* or not?

Quest. Did not *Asa* sinne when he made a league with *Benhadad* King of *Syria*, he being an Idolater, *1 King.* 15.19?

Answ. All leagues with Idolaters are not unlawfull; *Abraham* made a league with *Eshcol*, and *Aner*; *Gen.* 13. 18. So with *Abimelech* and *Phicol*, *Genes.* 21.24. So *Isaac* with *Abimelech*, *Gen.* 26.28. So *Iacob* with *Laban*, and *David* with the King of *Ammon*, *2 Sam.* 10. 1. and *Asa* with *Benhadad*.

Obiect. Deut. 17.3. *Ye shall not make a league with those nations?*

Answ. That is, with the *Canaanites*, whom they were commanded to destroy. Secondly, the Lord commands, *Exod.* 22.32. *Ye shall not make a covenant with them, and their gods*; if their gods came within the covenant, then it was not lawfull to covenant with them, for they would have alwayes worship given to their gods: *Asa* is reprooved *2 Chron.* 16.2.7. for distrusting the Lord, and trusting in the King of *Syria*; So he is blamed for putting his trust too much in the Physitians in his sickenesse; and not in the Lord; it was no more unlawfull for *Asa* to make a covenant with *Benhadad* the King of *Syria*, no more than it was unlawfull for him to send for the Physitians in his sickenesse; But to distrust the Lord and trust too much in the King of *Syria*, that was *Asa* his fault.

Asa sinned trusting more in *Benhadad* than in the Lord.

It was never lawfull to make a league offensive or defensive with Idolaters, Such was the league which was made betwixt *Iehoshaphat* and *Ahab*, King of *Israel*, when *Iehoshaphat* said to *Ahab*, *1 King.* 22.4. *I am as thou art, and my people as thy people.* When the Hebrewes compare two things, and would signifie a paritie betwixt them, then they double the particle *Sicut*, and the first signifies the *ὁμοίωσις*, and the second the *ἀπόδοσις* as *Gen.* 44.18. *Sicut tu, sicut Pharaoh*, that is, *Pharaoh* is like thee, and thou art like *Pharaoh*, So *Deut.* 1.17. *Ye shall respect no persons in Iudgement, sed sicut parvum, Sicut magnum iudicato*, that is, have no more respect to the one then to the other; So *Gen.* 13.10. *Sicut hortus domini, sicut terra Egypti*, that is, *Egypt* was like *Canaan*, and *Canaan* was like *Egypt*; So *Esay* 24.2. *Sicut sacerdos, sicut populus*, that is, the Priest was like the people,

It was never lawfull to make a league offensive or defensive with Idolaters.

Quid valet sicut geminatum apud hebreos.

and the people were like the prieſt; So 1 *King.* 22.4. *I am as thou art, and my people as thy people*, that is, thy cauſe ſhall be my cauſe, and my cauſe ſhall be thy cauſe. This league offenſiue and defenſive was not lawfull, and *Iehoſaphat* his league which he made with *Ahaziah*, 1 *King.* 22.29. ſeemes to be more than a league of peace; for firſt, he refuſeth to joyne with *Ahaziah*, but afterward he yeelded and joyned with him; and when he was about to ſend his ſhippes to the ſea, 2 *Chron.* 20. 25. *Eleazer the Prophet propheſied againſt him, ſaying, Becauſe thou haſt joyned thy ſelf with Ahaziah, the Lord hath broken thy works that they were not able to goe to Tarſhiſh.*

Queſt. What ſort of confederacie was this when the Church gave her hand to *Egypt*? *Lament.* 5.6.

Dare manum qu'd ſignificat aliquando eſt mendicantis ſignum vel ſubiectionis.

Anſw. It was not the hand of confederacie, or a league that they made with *Egypt* here, but they held out their hand here to begge of the *Egyptians*, or they gave their hand, that is, they acknowledged them to be ſubject to the *Egyptians*, *Ier.* 50.15. So they gave their hand to *Aſſhur*, and begged to be ſatisfied with bread from him, *verſ.* 6.

The ſecond increaſe of Idolatrie under the Kings of *Iudah*, was under *Ahaz*, 2 *King.* 16.3. *He walked in the wayes of the Kings of Iſrael, and made his ſonne to paſſe through the fire.*

Of the ſinnes of *Ahaz*.

There are three things eſpecially layed to the charge of *Ahaz*: firſt, that he made his ſonnes paſſe through the fire: Secondly, that he brought the paterne of the altar from *Damaſcus*, and cauſed them to make the like, and ſet it up in *Ieruſalem*: Thirdly, that he ſacrificed to the gods of *Damaſcus* who ſmote him, 2 *Chron.* 28.23.

He cauſed his children to paſſe through the fire.

First, hee cauſed his children to paſſe through the fire according to the abominations of the Gentiles: The Gentiles uſed firſt to carrie their children round about the fire, and theſe were called

led ἀμφιδρομιὰ: Secondly, they cauſed their children to paſſe through the fire, and this was called *Luſtratio*: Thirdly ſome of them cruelly murthered and offered their children to *Moloch*, *Pſal.* 130.4. The Lord complained *Ezech.* 16.21. that they *ſlew his children and cauſed them to paſſe through the fire*: hee cals them his children, that is, the firſt borne who opened the wombe who belonged to the Lord; They did not onely offer πρωτότοκον that is, the *child who was firſt borne*, But alſo πρωτογένημα the *firſt begotten childe*, 2 *Kings* 3.23. they were not onely content to offer πρωτότοκον, and πρωτόγενον, yea if they had but one ſonne μονογενῆ they would have offered him to *Moloch*; *Abraham* had but one ſonne who was his τελυγέτης whom he begat in his old age; and him he would have offered to the Lord, So they neither ſpared πρωτοτόκους, πρωτογένεας, μονογενεὰς, nor τελυγέτας. The *Carthaginians* ſacrificed their children to *Moloch*; and thoſe who had no children of their owne, they would goe and buy the poore children, as though they had beene Lambes, and the mother ſtood by not weeping or crying; and if they cryed there was a fine ſet upon their head, and there was nothing heard in the meane time, but beating of drummes, and ſounding of inſtruments, that they might not heare the ſcreaches of the poore infants; this was juſt after the manner of the Iewes, who burnt their children in *Tophet*, and heate upon drummes, and ſounded inſtruments, that they ſhould not heare their cries, and therefore the place was called *Tophet* from *Taphath pulſare*.

Præſtat deos non credere quam crudeles opinari & ſanguinarios.

They offered the Lords children to *Baal*.

Plutarch de ſuperſtitione

תפת

When the father offered one of the children to *Moloch*, he beleeved that for the offering of this one child God would bleſſe all the reſt; But ſee what the Lord ſayes againſt this abhomination, *Levit.* 20.5. *I will ſet my face againſt that man and againſt his familie.* The Lord threatens not onely to cut him off, that

When the father offered one of his children to *Moloch* he thought all the reſt ſhould be ſaved, but God threatens the ſubverſion of all for that ſinne.

wrought such abomination, but his family also; The Lord threatned *Ier.* 7. 32. that *Tophet* should no more be called so, but *Aceldama* πολυάνδριον, *vallis occisorum*; because the Idolatrous Kings were killed there who offered their children to *Moloch*.

The second thing which *Ahaz* is blamed for, is this, that hee caused to bring the paterne of the altar of *Damascus*, and to make the like, and set it up at *Ierusalem*.

We must add nothing to the worship of God.

Ahaz is blamed heere for adding to Gods worship: In measuring of things the Lord commands that there be a just measure, and that the thing sold bee sufficient in quantity and qualitie: a thing may be sufficient in quantitie, but not in qualitie; As when they mixed their wine with water, and their silver with drosse, *Isa.* 1. heere they sold enough in quantitie, but the qualitie was badde: So when they sold that which was good, but not enough of it, with a *Leane measure* as the Prophet calles it.

The Lord requires thē full measure heere, and hee would have it to runne over, *Luke* 6. 38. But hee that had any thing superfluous in his body could not bee a Priest to the Lord, *Lev.* 21. 18. So no beast that had any superfluous part might be offered to the Lord, *Lev.* 21. 18. That is that which the Lord himselfe forbiddes *Deut.* 4. 2. *Yee shall neither adde nor pare from my Law*, *Prov.* 30. 16. *put nothing to his words, least hee reprove thee, and thou be found a lyer*: They say that morall vertues admitt *Latitudinem quandam*, But Gods worship must be observed *in puncto mathematico*, there must nothing be added to it, or taken from it.

The worship of God must be kept in *puncto mathematico*.

Ahaz removed the Altar of God, and put the alter of *Damascus* in place of it.

Ahaz caused the Altar to be removed, hee tooke away the Altar and put the Altar of *Damascus* in the place of the altar which was the speciall place of Gods worship, & therfore the Lord appropriates it to himself and calles it *his altar*, *Mal.* 1. 10. as they are called *his Priests*

Priests, and *Prophets*, *Psal.* 105. 15. The Altar was the place that sanctified the sacrifice, and not the sacrifice the Altar, *Matt.* 23. 19. The Altar was the place where God shewed sighes of his mercy, *Isa.* 6. 6. *and there flew one of the Seraphimes unto mee, having a live coale in his hand*, which hee had taken with the tonges from off the altar and layed it upon my mouth, and said, Loe, this hath touched thy lippes, and thy iniquitie is taken away, and thy sinne purged; heere the altar was a type of Iesus Christ, of whom we get all sanctifying graces: This was done in the dayes of *Ahaz*, *Isa.* 6. 10. and yet *Ahaz* nothing respects the Altar. The altar was the place of refuge to save poore men, yet *Ahaz* was not afraid to meddle with it.

He reserved the Lords altar to his owne private uses, 2 *Kings* 16. 15. But *Ahaz* reserved the altar of *Damascus* for all the sacrifices both of the King and of the people, this is a just paterne of politickes who make religion but a handmaid to them, they will use it how and where they list; he will keepe the brasen altar still, but it was of no great request with him, hee will not thrust it out of doores, least he might seeme altogether to despise the religion of his fathers; yet he preferres the altar of *Damascus* to it, as being more glorious in show, and for friendship with the King of *Damascus*.

Ahaz plaies the politician, making religion to serve policie onely.

The third thing which *Ahaz* is blamed for is this, that hee offered to the gods of *Damascus* who smote him, 2 *Chron.* 28. 23. *This is that Ahaz*, verse 22. *kimhi* writing upon the 119 *Psal.* notes, when (*This*) is set before some names in Scripture, it signifies some great Apostasie and defection, as *Gen.* 36. 49. This is *Esau* the father of the *Edomites*, So *Num.* 26. 9. This is *Dathan*, So 2 *Chron.* 28. 22. This is *Ahaz*, which points that he was a notable Idolater, and the *Hebrewes* compare *Ahaz* and *Amaziah* together; and they apply that

Ahaz offered to the gods of *Damascus* who smote him.

The *Hebrewes* compare *Ahaz* and *Amaziha* together.

that proverbe to these two Kings (*We have weeped unto you, and yee have not mourned, wee have piped unto you, and yee have not danced*) I was angry with *Ahaz*, and gave him unto the hand of the King of *Damascus*, yet he went and worshipped his gods; there was all the mourning which I got for my weeping: Then I piped to *Amaziah*, and gave him that was King of *Edom* captive into his hands, yet hee went and worshipped his gods when he had taken them captive; and there was all the dancing which I got for my piping.

The decrease.

The decrease of this Idolatry was in the dayes of *Ezekias*, 2 *King.* 18.4. *He removed the high places, and brake the Images, and cut downe the groves, &c.*

Why God deferres the judgements of wicked men.

Ezekias succeeded *Ahaz*: *Moses Gerundensis* commenting upon *Deut.* 7. saith, that God deferres to punish wicked men in this life for three causes; First, hee gives them this way leasure to repent them of their sinnes. Secondly, he defetres their judgements, because of some act which they have to doe, as the Iudge spareth the malefactor with child, untill she have brought forth her birth. And thirdly, because some good men are to come of them: And so he deferred the punishment of *Ahaz*, because *Ezekias* was to come of him; and of *Shimei*, because *Mordecai* was to come of him.

Agricola non excidit spinam prius quam inde asparagum procerpserit.

Ezekias did foure things in reformation of religion.

There are foure things recorded of *Ezekias* his zeale; First, this ἐπανόρθωσις, he brake the brasen serpent, because the people worshipped it, although it was a type of Iesus Christ, who was the serpent lift up in the wildernesse, *Ioh.* 3.14. and calls it in contempt *Nehushtan*, that little peece of brasse; for the Hebrewes when they forme their diminitives, they adde *Nun* to them, as *Ieshurun*, *Deut.* 33.5. *Et fuit Rex apud rectulum.* So *Ishon pupilla, & Sabbaton Sabbatulum.*

נחשתן

Nun diminuit: fit.

The second thing which *Ezekias* did was when he took away the booke which *Salomon* wrote of Hearbs and Physicke

Physicke, which was affixed on the gates of the Temple; *Ezekias* pulled it downe, because the people neglected the Lord to seeke their health of him, and did trust too much in this booke.

Vide Suidam in Ezekia.

The third thing which *Ezekias* did, was that he shut the gates of the temple that the King of *Ashur* might not enter into them.

The fourth thing which he did was *quod traxerat ossa patris sui super lecto funium*, he caused a bed of cords to be made, and drew his fathers bones up and downe in it; he did this in detestation of his fathers Idolatry, he would not burne his bones as he did the bones of the Idolatrous Kings, *Ier.* 8.1. Nor let them lye unburied, but this much he did to them and then buried them againe; this is set downe in the *Thalmud* of him.

The increase of Idololatry under *Manasseh.*

The next increase of Idolatry was under *Manasseh*, 2 *King.* 21.2. *And hee did that which was evill in the sight of the Lord, after the abhominations of the heathen, whom the Lord cast out before the children of Israel; for he built up againe the high places which Ezekias his father had destroyed, and he reared up Altars to Baal, and made a grove, as did Ahab King of Israel, and worshipped all the host of heaven, and served them. And he built Altars in the house of the Lord, of which the Lord said, in Ierusalem will I put my name: and he built Altars for all the Host of heaven, in the two courts of the house of the Lord: and he made his sonne passe through the fire, and observed times, and used inchantments, and dealt with familiar spirits, and wizzards, he wrought much evill in the sight of the Lord, to provoke him to anger, and hee set a graven Image of the grove which he had made, in the house, of which the Lord said to David, and Salomon his sonne, In this house and in Ierusalem, which I have chosen out of all the tribes of Israel will I put my name for ever.*

Three sinnes especially marked in *Manasses.*

There are three speciall sinnes marked in *Manasseh*,

first that hee built altars for all the hoſt of heaven into the two courts of the houſe of the Lord: Secondly, that hee worſhiped the Sunne, the Moone, and the ſtarres: And thirdly, that he worſhipped the devilles.

First, he ſet up *Idolls* both in the court of the people, and the court of the Prieſts: The *Hebrewes* obſerve divers degrees of holineſſe, which they kept in the land of *Canaan*; firſt the land it ſelfe is called holy, *Zach.* 2. 16. and the land of *Iehovah*, *Hoſ.* 3. and the land of *Immanuel*, *Iſa.* 8. 8. All other lands were called a polluted land, *Amos* 7. 17. The ſecond degree of holineſſe within the land of *Canaan*, they obſerve to be within the walled townes; for they ſuffered no leaper to bee within them; neither buried they their dead within them, therefore they counted them more holie then the reſt of the land. The third degree they make to be in *Ieruſalem*; there were ſome things which they might eate in *Ieruſalem*, but not in the reſt of the Land, they were holie things, but not holy in the higheſt kinde which they might eate there, as the Paſchall lambe, and the tythes of the third yeare; Theſe they eate in *Ieruſalem*, but not in the temple: The fourth degree of holineſſe that they make to bee in the temple, was, that it was lawfull for no ſtranger to come within the court of the *Iſraelites*; And their were keepers appointed, who ſuffered them not to come in there. 1 *Cor.* 9. And theſe were called *Baenale pekudoth*, *domini præfecturæ*; they ſuffered no ſtrangers to come in here, neither an *Iſraelite* if he were uncleane; this was a holier place then the court of the Gentiles, and if an *Iſraelite* were uncleane, he behoved to waſh himſelf, and he was uncleane till the evening, *Lev* 1. 15. 16. The fift degree of holineſſe was, that no *Iſraelite* might come within the court of the Prieſts, which was called [illegible]. The firſt degree of holineſſe was betwixt the porch and the altar where

בעל פקדת

where *Zacharie* was ſtoned, no Prieſt might enter heere if he had a blemiſh in his body, or whoſe head was uncovered, or if his cloathes were torne. The ſeventh degree of holineſſe was the holy place it ſelfe where the golden altar ſtood, no Prieſt might enter in heere, unleſſe his feete and hands were waſhed.

By theſe degrees wee may underſtand how abhominable a thing it was for the Kings of *Iſrael* and *Iudah* to have defiled his land with their Idols, *Ier.* 16. 18. *and firſt I will recompence their ſin and their iniquity double; becauſe they have defiled my land, they have filled mine inheritance with the carcaſſes of the deteſtable and abominable things.* And then *Manaſſeh* his Idolatry exceeded, who ſet up Idoles both in the court of the people, and in the court of the prieſts.

Manaſſeh alſo ſacrificed to all the hoſt of heaven. Amongſt the reſt of Gods names, hee is called in the Scripture *Gueliion* ſupreme or high Lord, and the greek is framed [illegible] from this; And they worſhipped the ſun, which they called the queene of heaven; they called her the queene, becauſe *Shemeſh* the ſunne, is in the feminine gender. *The heavens are the Lords*, *Pſal.* 115. 16. *but he hath given the earth to the ſonnes of men.* Man hath a commandement in the earth, and the Lord hath put under his feet all the beaſts of the field, and the fiſhes of the ſea, *Pſal.* 8. Theſe corruptible things the Lord hath made ſubject to man, and hee hath power over them, and may uſe them as their Lord for his ſervice, and maintenance: but hee hath not granted ſuch dominion to man over the Sunne, the Moone, and the Starrs; He is but heere *Vſuarius*, hee is partaker of the heate and light of the ſunne, he who hinders him from that, doth him wrong; Thus farre the ſunne ſerves him, and therefore the ſunne is called *Shemeſh* from *Shameſh miniſtrare*, but yet man hath abſolute dominion over

שמש

the Sun, & the Moone, therefore Christ *Matth.* 5. saith, that God causeth his Sun so rise upon the good and the bad, the dominion over the sunne belongs only to God.

These are grosser Idolaters who worships beasts, then those who worships the Sunne and the Moone.

Hence it followes, that they are grosser Idolaters, who worship those bodies over which they have dominion, then those who worships the Sun and the Moone; They are full Lords of the first, but they are *usuarij Tenents*, who hath the use onely of the second: These Idolaters had Images for the Sunne, *Isa.* 17. 8. which they call *Chammanim*. And *Beniamin* in *Itinerario* describes them after this manner, there is a people in the land of *Cush*, which much beholds the starres, and worships the Sunne as their God, having many altars built without the towne of great stones, and earlie in the morning they goe out of the towne, to see the Sun, and they have Images consecrate to the Sunne upon every altar made round like the Sun built by magick, and when the Sun riseth, these round circles seeme to burne, and they make a great noyse, and every one both man & woman, hath a censere in his hand, & offers some incense to the Sun, they have horses also dedicate to the Sun after the manner of the *Persians*; *Iosias* tooke away these horses dedicate to the Sun, 2 *King.* 23. 11. they used to ride upon these horses, when they went to worship the Sunne: The Lord promises, *Ier.* 43. that he would breake down the image of *Beth Shemesh*, which was the house of the sunne, and the *Egyptians* met yearely to worship the Sun in the temple, which was dedicated to the Sunne.

The manner how they worshipped the Sunne.

What parces man hath from the starres, according to the opinion of some of the Physitians.

So they worshipped the starres in *Manasses* time; they worshiped the starres; first because of their great light and beauty: Secondly, because of their influxe into the bodies below heere; and Thirdly, because they thought them living creatures; and some Physitians hold that man was *opus siderum*, and that in his conception and generation he got his spirit from the Sun, & his body from the

the Moone, and his concupiscence from *Venus*, and his witt from *Mercurie*, and his desire from *Iupiter*, and his blood from *Mars*, and his humours from Saturne.

כוכבים מזלות

Buxtor de abreviat. pag. 134.

Worshipers of the starres *Gnobh de Kohabbim umasaloth, cultores stellarum & planetarum*, of old they called all the gentiles, who had no knowledge of the true God, and now they appropriate this name to those Christians who worship Idoles.

Lastly, *Manasses* worshiped the infernall spirits, and herein he exceeded all the rest of the Idolaters.

The decrease.

The decrease of this Idolatry was, when *Manasses* repented hartily before his death, when he lay fettered in *Babell*, 2 *Chron.* 33. and being restored to the Kingdome, tooke away the strange Gods, and Altars, and Images, which hee had made, and restored in *Iudah* Gods true religion, except onely that the people sacrificed in the high places.

So the decrease of this Idolatry was in the dayes of *Iosias*. *Iosias* did sundry things for the purging of this Idolatry, 1 *King.* 23. first he put downe the Idolatrous Priests, their *Chemarim*, who were blacke with the smoake of their sacrifices; secondly, he polluted, *Tophet*, that is, hee appointed it for a place to cast out all their filth, and their dead carkasses; that so the people should commit no more Idolatrie there: Hee polluted that place, that is, hee appointed it for pollution, see *Lev.* 13. *the Priest shall pollute him*, that is, he shall judge him to be polluted; so *Deut.* 20. 6. *He that hath planted a vineyard, and hath not prophaned it*; that is, who hath not turned it to a prophane use, for the fruit trees, when they were planted in *Israel*, the first three yeares none might eate of them; for they were holden uncleane, and the fourth yeare they were holy for the Priest to eate of them, and then the fifth yeare they were common and prophane; that the people might eate

What it is to pollute a place.

of them, *Ier.* 31. 5. *they shall plant vine trees upon the mountaines of Samaria, and shall eate them as prophane things.*

אש תמיד

A resemblance betwixt *Tophet* and *Hell.*

Iosias polluted this *Tophet*: It was called before *Vallis Hinnom*, afterward it was called *Gehenna*; there was in it *Esh tamid*, a continuall fire to burne the bones, and the filth which was cast there; and because of the cruell torments which was used in it: therefore *Gehenna* is called hell, and Christ alludes to this, *Mat.* 5. 22. *He is worthie of the fire of Gehenna*, so *Isa.* 66, 24, seemes to allude to the punishment of hell taken from the punishment of those whose bodies were burnt there: *And they shall goe forth and looke upon the Carkasses of the men that have transgressed against mee, for there worme shall not die, neither shall the fire be quenched, and they shall be an abhorring unto all flesh.* The carkasses of those that were cast into the valley of *Tophet*, were full of wormes, and the fire never died out there; so the fire of hell burnes continually, and the worme of one evill conscience shall gnaw them continually.

Ierusalem signifieth Heaven and the places without *Ierusalem* signified *Hell.*

The valley of *Tophet*, was called *Gehenna*; It is usuall in the scripture to compare *Ierusalem Anagogice* to the Church, *Gal.* 4. 26. So those places that are without *Ierusalem* are compared to hell, and to the torments thereof *anagogice*, as *the lake of Sodom which burnt with fire and brimstone*, *Rev.* 19. 20. was a type of hell, so *Gehenna*, *Mat.* 5. So *the winepresse of the wrath of God was without the citie*, *Rev.* 14. 20. so *Mat.* 8. 12. *he shall be cast into utter darkenesse!* utter darkenesse is an allusion to the darke prison which *Peter* was put in without the city, *Act.* 12. 10. And therefore the wicked are said to be excluded out of the holy citie, new *Ierusalem*, *Le.* 20. secondly hee polluted the graves of the Idolatrous Kings, Princes, and Priests, *Ier.* 8. 1. hee caused to take out the bones of the Idolatrous Kings of *Iudah*, & of the Princes

Princes, and of the Priests, and spread them before the sunne, and the moone, and all the host of heaven whom they loved they shall not be gathered nor buried, but lie like dung upon the field.

Thirdly he brake to peeces the images, and cut down the groves, and filled their places with the bones of men. 2 *King.* 25. 14.

Fourthly, he caused to take the bones of the Priests out of the sepulchers, & burne them upon the altars, 1. *Kin.* 23. 18. but the sepulcher of the man of God (who proclaimed these things, which *Iosias* did against the altar of *Bethel*,) he touched not; *Iosias* made a reformation here of the whole land; as well of *Ierusalem* as of *Bethell*; *Iosias* did uprightly as his father *David* had done, and trembled at Gods lawes and Iudgements, 2 *Chron.* 34. 2. yet the people would not heare the words of the prophets, *Ier.* 25. 3. 4. calling them from their Idolatrie, *They sought, not the Lord but worshipped the host of heaven, Zeph.* 1. 5. *remaining frozen in their dregges. ve.* 12. *and shewed themselves to be a nation not worthy to be beloved, Zeph.* 2. 1.

The rest of the Kings of *Iudah* untill the captivity set forward this Idolatry.

The rest of the Kings of *Iudah* untill the captivity set forward this Idolatrie more or lesse, & *Lyke a leprosie it overspread them all*, *Pro.* 24. 30. *I went by the field of the sloathful, & by the vineyard of the man void of understanding & loe it was all growne over with thornes, and nettles, had covered the face thereof, and the stone wall thereof was broken downe.* The Doctors of the *Iewes* by way of Allegorie apply this to the Kingdome of *Iudah*, and to the Kings of it; And they say, *Ahaz* was the sloathfull man, and *Manasses* was the foolish man, *Ammon* and *Iehoiakim* planted the nettles, and the thornes, and last the house it selfe, the temple was destroyed in the dayes of *Zedekias*, then the stone was broken downe. Now when the Church waxed old in her adulteries, God said

now

now shall she and her fornications come to an end, Ezechiel 43. 43.

Now all these things are written for ensamples and they are written for our admonitions, *upon whom the endes of the world are come*, 1 *Cor.* 10. 11. *that we should not be Idolaters as they*, 1 *Cor.* 10. 6. 7.

This Idolatrie was buried in the captivitie, and never revived againe.

At last this Idolatrie was buried in the captivitie, and never revived againe amongst the *Iewes*: The three children of *Israel* could not bee drawne by any meanes to bow before the golden image, which *Nabuchadnazor* set up, neither could the *Iewes* in *Babylon* be any wayes moved to doe any worshippe to *Belus*; And *Mordecai* in the captivity refused to give religious honour to *Haman*; so after the captivity of *Vespatian* they detested Idoles: *Peter* in his Epistle salutes the *Iewes* dispersed through *Pontus*, *Bithynia*, *Capadocia*, which hee would not have done if they had beene Idolaters: and they gloried most in this, that they detested Idolls, *Rom.* 2. 23. *Thou who abhorrest Idoles*, (he is speaking here to the *Iewes*) And as often as they remember of the great judgements that have befallen them, they burst forth in these words, *Non accidit tibi O Israel ulla ultio, in qua non sit uncia de iniquitate vituli*, that is, there is no judgement which hath befallen thee O *Israel* in which there is not an ounce weight of the sinne of the golden calfe, and they call the temples wherein Idoles are worshipped, *Beth haturphan domum turpitudinis*, the house of filthinesse, and when they see the shaven popish priests they call them *Kumarim*; these *Cemarim* were the Priests who sacrificed to the host of heaven all in blacke or soiled with the smoake of the sacrifices, and they count them but like the heathen Priests and *Camilli*. The *Iewes* when they detest a thing they call it *Pesall* from *Pesall*, which signifieth an Idoll. When *Pilate* and *Petronius* were presidents of *Iudea*, they tryed by

בֵּית הַתַּרְפַּאי

כְּמָרִים

The *Iewes* abhorres now all sorts of Idolles.

פְּסוֹל

by all meanes to set up the images of *Caligula* and *Tiberias* in the temple, but the *Iewes* withstood them; *Iosephus*, *lib.* 18. *cap.* 4. & 10. And the *Iewes* at this day will not suffer in their Kalenders not so much as these three markes, ☉ ☾ ✱. As this Idolatry of the *Iewes* was buried in the captivitie, so wee hope that the Idolatrie which is now, shall bee buried and quite abolished before the second comming of Christ.

OF
The fourth degenerate Son,
the *JEW*,
who killed his Father.

HE that was the first born in *Israel* had sundry priviledges and dignities conferred upon him (before the Law) above the rest of his brethren; the first priviledge was this, that he had the princely power and dominion over his brethren, *Gen.* 27. 29. *Be Lord over thy brethren.* Secondly, they were Priests in their fathers family, untill the *Levites* succeeded in their place. Thirdly, they had the double portion of all their fathers goods, *Deut.* 21. 17. Fourthly, the first borne were redeemed with five shekels, which the rest were not, as especially consecrate to the Lord. Fiftly, they had a peculiar sort of apparrell whereby they were distinguished from the rest of their brethren; Such was *Esau* his goodly raiment, which *Rebecca* put upon *Iacob*, *Gen.* 27. 15. which had a goodly smell, *as the smell of a field which the Lord had blessed.* Sixtly, they had the dignity to sit first at the

Table, *Gen.* 43. 33. *Iob* 1.13. And laſt, the firſt borne were bleſſed after a ſingular manner by their father in his death.

Reuben, Iacobs firſt borne, by committing of inceſt and defiling his fathers bed, he loſt all theſe dignities, *Iudah* got the Princely dignity; *Levi* got the Prieſthood; *Ioſeph* the double portion: and after that his brethren reverenced him not, and he loſt all the reſt of his priviledges, none of his poſteritie came unto any dignitie or preferment, and they were more obſcure than dull *Iſſachar*. *Iſſachar* was *aſinus oſſium* had ſtrong bones, to labour and to carrie burdens; But *Reuben* was like water ſpilt: *Iſſachar* was valiant in battle againſt *Siſera, Iudg.* 5. 14. but nothing is ſpoken of *Reuben* his poſteritie; never Iudge came of him, neither ſouldier came of him, all feeble and weake: *Iſſachar* was given to ſtudy and knowledge, 1 *Chron.* 12.32. but no learned men came of *Reuben*; and all this befell him becauſe hee diſhonoured his father in defiling his bed. So the Iewes the Lords firſt borne, *Exod.* 4.22. had all theſe dignities conferred upon them, but for murthering the Lord of life, they were ſpoyled of them all: firſt they were a *Kingdome of Prieſts, Exod.* 19. 6. that is, they were Kings and Prieſts to the Lord; but for murthering of the Lord of life, this dignitie was tranferred to the Gentiles, 1 *Pet.* 2.9. Then they had the double portion, the Lord was their portion, *Pſal.* 23. this was a worthy portion, or a double portion, but now they have loſt this portion; he redeemed them before by a great price, not with five ſhekels, but now he ſels them for nought, and their price is not increaſed, *Pſal.* 44.12. *Then he cloathed them with broydered worke, ſhod them with Badgers ſkinnes, Ezeck.* 16.10. but now the Lord hath *ſtript them naked and bare, v.* 39. They ſate firſt at the Lords Table, and ſome Gentiles like whelpes eate but the

the crummes under the Table, but now *they that are firſt ſhall be laſt, and they that are laſt ſhall be firſt, and ſhall ſit downe with Iacob in the Kingdome of God, Luke* 13. 29. Laſt the Lord hath curſed theſe wilfull murtherers of him in his death; what could the Lord have done more to his firſt borne, but this degenerate ſonne (*optimi vini peſsimum acetum*) hath deſpiſed him, he counted all the world but dogges in reſpect of them, *Math.* 15.27. but they like dogges turned againe and rent him, *Pſal.* 22. And this his firſt begotten ſonne is now become *bukera ſakla, primo genitus ſtultus, qui non fert nomen patris ſui*; he is become that fooliſh firſt borne, that cannot abide the name of his father.

SECT. 1.

Of the threefold eſtate of the Iewes, *and firſt when they were* gnammi *my people.*

THe Iewes are to be conſidered in a threefold eſtate; firſt, as they were *gnammi*, my people: Secondly, as they were *lo gnammi*, not my people: and thirdly, as they are *Ruchama*, to be pitied.

Gnammi.

When they were *gnammi* his people then *he carried them as a girdle about his loynes, Ier.* 13. *then he had them graven upon the palmes of his hands*; Then he *loved them as the aple of his eye, Pſal.* 17. 8. and he reckoned them as his *peculium*, 1 *Pet.* 2. 3. Then they were the head and not the taile, *Deut.* 28.37.

The great dignities of the *Iſraelites* when they were his people.

In this eſtate he made choiſe of them to be his ſonnes, The Lawyers make foure ſorts of ſonnes: firſt naturall and Legittimate; Secondly Legittimate but not naturall:

Foure ſorts of ſonnes.

rall: Thirdly, naturall but not Legitimate: Fourthly, neither naturall nor Legitimate.

1. כְּשֵׁרִין פְּסוּלִים

Naturall and Legitimate sonnes are those who are begotten in honourable marriage; And those the Hebrewes call *Cashirim rectos*; and to those they oppose *pesulim* who are not begotten in lawfull marriage.

2. אֲסוּפִים

Legitimate, but not naturall they call *asuphim collectos*; Those were called *Collecti* by the Hebrewes, who were cast out by their parents, but yet others tooke them up when their father and their mother left them, *Psal.* 27. 10. *my father and mother have left me, but the Lord hath gathered me up*: Those by the Greekes were called ἀπεσπίσμοι, cast out by their mothers, and *projecti* *Psal.* 71. 9. *Cast me not off.*

3. בְּנֵי נֵכָר

Thirdly, naturall and not Legitimate sonnes, were those who were not begotten in lawfull marriage, yet the mother contented her selfe with one, and was not common to many; And those children were called *beni neker*, *Psal.* 144. And ἀλλοτρεφοὶ, *filii extranei*.

4. *Spurius filius, non filius.* *Ben Syra* מַמְזֵר

The fourth were those who were neither naturall nor Legitimate, who were borne of common harlots; Such a one the Hebrewes called *mamzer* from *mum zer aliena labes* and the Latines called them *interros*, and *filios vulgi*, and *varii*: *Quia ex vario semine*, and νο θεον, from νο θεον, *quia nihil divinum in illis.*

The Lord adopted them.

When God chose them to be his sonnes, he adopted them: Adoption was found out for the comfort of those who had not children, 2 *Sam.* 21. 8. Barren *Micoll* had five sonnes; that is, five legall or adopted sonnes. So the daughter of *Pharaoh* adopted *Moses Act.* 7. But God although he had a naturall sonne of his owne, yet he adopted the Iewes for his sonnes. When men adopt children, it is for want; but Gods adoption of his children comes of abundance of his grace.

As

As the Lord adopted them, so hee would have them brought up under his law, as under a tutor *Gal.* 4. And as a man teacheth his sonne, so the Lord taught them, *Deut.* 5. 5. And as *Pharaoh* his daughter, when she adopted *Moses* to be her sonne *Act.* 7. caused him to bee brought up in all the sciences of Egypt; So the Lord, when he adopted the Iewes for his children, he taught them by his Law.

He taught them.

When they were his people, many were converted from Gentilisme, to Judaisme, and they were called *Proselytes*: This they thought to be the greatest honour, to be made members of the Church: the Queene of the South came from a farre Country to see the wisedome of *Salomon*, and the order of his house, and of his servants, 2 *Chron.* 9. 4. So the proselytes came from farre Countries to heare the wisedome of God, and to see the order of his house, and the comelinesse thereof: *David* thought the swallow and the sparrow happie, that built their nests neare the Altar of God, *Psal.* 84. 3. might not they then thinke themselves happie, who came so neare to the house of God as to heare his Law expounded unto them, and to have these mysteries of salvation revealed unto them, which the Gentiles knew not of? The proselytes were those; of the *Madianites Iethro*, of the *Huzzites Iob*, of the *Syrians Naaman* the *Syrian*, of the *Iebusites Araunah* the *Iebusite*, of the *Hittites Vriah* the *Hittite*, of the *Gittites Ittai.* 2 *Sam.* 18. 2. of the *Canaanites* the woman of *Canaan*, of the *Ethiopians Ebedmelech* the Blacke-moore, and the Eunuch of the Queene of *Candaces* an *Ethiopian*, *Act.* 8. 27. of the Philistines *David* had the *Cherethites* for his guard, 2 *Sam.* 15. of the *Moabites Ruth*, of the *Samaritanes* the tenth man of the Lepers *Luke* 17. and the *Samaritane* woman *Iohn* 4. of the *Idumeans Herod*, and of the *Gibeonites* the *Nethinim* who *hewed the wood, and drew the water*

The Proselytes that came to the Iewish Church.

for

for the Temple, Iohn 9. 21. And at the birth of Christ the three wise men that came from the East to worship *Math. 2. 11.* And the Grecians from the West, *Iohn 12, 20.* of the *Romans Cornelius* the centurion, and from *Antioch Nicolas* a proselyte *Act. 6. 5.* and on *Kelos* the sisters sonne of *Titus*, who pharaphrased in *Chaldee* the prophets. So the women proselytes, as *Hagar* the hand-maid of *Sara*, *Ashuer*, the wife of *Ioseph*, *Zipporah Moses* his wife, *Siphrah* and *Puah* the two mid-wives of *Egypt*; so the daughter of *Pharaoh*, *Rachab*, *Ruth*, *Iael*, the wife of *Heber* the *Kenite*; Now the whelps beganne to eate of the crummes which fell from the childrens table, but it was a miserable case when the children refused the meate which was set upon the Table, and began onely to gnaw the bones; as *Ierome* speakes of them.

Women proselytes.

SECT. 2.

The second estate of the Iewes when they are Lo-gnammi *not my people.*

Lognammi. What dignities they lost when they were not his people.

WHen they are *lognammi, now they are the tayle and not the head, Deut. 28. 37. now the crowne is fallen from their head, Lam. 5. 16.* and now *the Lord hath made them a by word amongst the heathen, and a shaking of the head amongst the people, Psal. 44. 14.* when the Iewes of old used to imprecate any thing, they used their imprecations, wishing that such things might befall them, as befell most miserable men, *Ier. 29. 22. and of them shall bee taken up a curse by all the captivitie of Iudah which are in Babylon, saying, The Lord make thee like unto Zedekiah and like unto Ahab whom the*

the King of Babylon rosted in the fire; because they committed villanie in Israel and adultery with their neighbours wives: So the Iewes now are become a parable and a hissing to all nations, and when they wish any misery to a man, they wish that hee may be like a miserable Iew, and the name is now in detestation to all the world. When they were his people, the Lord forbade them to marrie with the heathen, but now no man will marrie with them, no not the Turkes: Of old they detested the Publicans as most vile sinners, but now they are the onely Publicans who serve under the Turkes; no man will trust them now, they are so perfidious, and their faith is *punica fides*, and they carrie the markes of gods vengeance.

When men turne from darkenesse to light, this is a happie change; as when they turned from Paganisme to Iudaisme, and then they were called proselites: So when they turned from Iudaisme to Christianitie, they were called *fratres Iudæi, Act. 15. and beleevers of the circumcision, Act 10. 45.* So when they turned from *Gentilisme* to Christianitie, they were called πεφανερωμενοι, *1 Tim. 3. 6.* But when men fall from light to darkenesse, that is, a miserable change; as when they fell from the Iewish religion to Paganisme, so when they fell from the Iewish religion to the *Samaritans*; So when they fell from the Iewish religion to Saducisme; so when they fell from Christian religion to Iudaisme; so when they fell from Christianitie to Turkisme; and lastly, when they fell from Christianitie to Gentilisme.

A happie change when men turne from darkenesse to light.

A miserable change when men fall from light to darkenesse.

Iosephus lib. 13. & tit. cap. 18. To fall from the Iewish religion to Paganisme.

Some fell from Iewish religion to Paganisme, as *Rabsakeh* did (whom the Iewes generally holds to have beene an apostate Iew, for he could speake the Hebrew language, *2 Kin. 18. 26.* and he names the name *Iehovah* which the heathen knew not, *vers. 25.*) and the Iewes used not to rent their clothes when they heard any

blaſpheme, unleſſe hee were an Hebrew; therefore they rent their clothes when they heard *Rabſakeh* blaſpheme: Such was the apoſtacie of the Gergaſites, who fell from the Iewiſh profeſſion to the heathen Greeks.

Ioſephus de bello Iudaico l.2.c.19.& 20.

When the Proſelytes entred within the Covenant of God, they were circumciſed (as the reſt of the Iewes were) and it was the ſeale of the covenant to them; but theſe apoſtates who fell away cauſed to uncircumciſe themſelves, and draw their prepuce which was a ſigne of renouncing of the Covenant, and the Greekes called them ἐπισπαστους, and this uncircumciſion they called it ἐπισπασμος, as they uncircumciſed themſelves in the dayes of *Antiochus Epiphanes*, for feare they ſhould have beene knowne to be Iewes, 1 *Mach.* 1.16. and the Apoſtle alludes to this forme, 1 *Cor.*7.17. *Art thou circumciſed, uncircumciſe not thy ſelfe.* Theſe apoſtates the Hebrewes called *Meſhumadim*, and *Kophar beguickar*, *Negantes fundamentum*; and they oppoſed to theſe *Gentiles fundamentales*; that is, the Proſelytes converted, who held the grounds of the Iewiſh religion.

Celſus.lib.7.cap.25. Epiphanius li.de ponderibus & menſuris.

משמדים
כופר בעיקר

To fall from the Iewiſh religion to the Samaritan.

So when they fell from the Iewiſh religion to the Samaritan: Such a one was *Symmachus* who tranſlated the old Teſtament into Greke under the Emperor *Severus*, and cauſed him to uncircumciſe himſelfe, and then was circumciſed of new againe which was called *Parang*, *denudatio pellicula*, and this ſtood in place of a new circumciſion to him: Theſe who fell from the Iewiſh religion to the Samaritans were moſt of all apoſtates hated by the Iewes, *Quia hi miſcebant non miſcenda*, becauſe they mixed the true Religion and the falſe together, and they hated them more than any other apoſtates. They would not eate with the Samaritans *Ioh.* 4. they reckoned bread as if it had beene ſwines fleſh, and when the

Vide Maſium in Ioſuam.5.2.pag.82.

the Samaritans bleſſed, they ſaid not *Amen* to it, *Eccleſ.* 50.26,27. *My ſoule abhorreth two nations, and the third is no people; Theſe who dwell in the mountaines of Samaria, thoſe who dwell amongſt the Philiſtines, and the fooliſh people who dwell in Sechem*, that is, there are two ſorts of people whom I abhorre moſt; the people who mixeth the true religion and the falſe together, as the Samaritans, and ſecondly, thoſe who are onely Pagans; the Samaritan, he abhorred moſt; for the Iewes ſo held the Samaritans, that they thought them poſſeſſed with a devill, as *Iohn* ſaith; *Say we not truth that thou art a Samaritan, and haſt a devill.*

Ioſephus l.13. antiquitatum cap.18.

So when they fell from Iudaiſme to Saduciſme; ſuch a one was *Iohannes Hircanus*, who through hatred became a Saducee, and commanded Saduciſme to be received through all his bounds.

To fall from Chriſtianitie to Iudaiſme.

So when men fall from Chriſtianitie to Iudaiſme: we have a miſerable example of it in one *Peffercorie*, who was a Iew borne, but afterward became a Chriſtian and was baptized; Hee went to the Emperour to procure that all the bookes of the Iewes ſhould be burnt except onely the bible: This Iew made great ſturres in *Germanie*, eſpecially againſt one *Capnio*, who was a reſtorer of the Hebrew language then (the ſtory is ſet downe at length by *Sleidan*) and after that hee had troubled the Church a long time, at length he returned to Iudaiſme like a dogge to his vomite, and was burnt at *Hall* in Saxonie: The Iewes have a ſaying amongſt them, That *Iudæo baptizato, & lupo domeſtico, non eſt credendum*, that is, we are not to truſt a baptized Iew, nor a tame Wolfe; for he will ſlip the coller and runne to the hills againe; and ſo it fareth with this miſerable Iew.

To fall from Chriſtianitie to Turciſme.

מאכין
from מלך

So when men fall from Chriſtianitie to Turciſme, and theſe were called *Mamluhim*, from *Malach* emp-

tus, vel manceipatus fuit. Such are those who were begotten of Christian parents, and being bought by the Turkes are circumcised.

To fall from Christianitie to Paganisme.

The last are those who fall from Christianity to Paganisme: Such a one was *Iulian* the apostate.

Those miserable wretches who fell from the Iewish religion to Paganisme, as from light to darkenesse were in a miserable condition: but the miserable Iewes now are in a worse condition, who calls light darkenesse, and darkenesse light: The fugitive who flees away from the prince to the enemie, is not so badde as hee who keepe their strength, and stands out against the prince: Those miscreants now oppose themselves in all things against Christ.

SECT. 3.

Of a threefold error concerning Christ.

Three sorts of error concerning Christ.

THere is *triplex error circa Christum:* The first is, *error temporis:* the second is *error personæ*: and the third is, *error conditionis.*

The first is *error temporis.*

The first is, *error temporis*, when they denie that Christ is yet come; The Pharisees said to Christ, *Tell us plainely if thou be the Christ, Ioh.* 10.24. Iesus answered, *I told you and you beleeved not.*

The Lord instructed his people sundry wayes; by base and sylly creatures, as by the Pismire, by the Conie, by the Locust, and by the Spider, *Prov.* 30.25,26; 27,28. By the Pismire, he teacheth them industrie to teach them industrie to labour, *Pro.* 6. he teaches them to have a care of their household and children. By the Conies a feeble flocke, they have a care to make their holls

holls in the rockes for their safetie, and the safetie of their young ones. Thirdly, he teacheth them to joyne themselves together for the defence of their countrie, as the Locust doe, who goe out to battell, although they have not a head: Fourthly, hee teacheth them to be wise, that they may stand in Princes courts; By the example of the Spider, which (although it be a sillie creature) yet it takes hold in Kings Palaces: *Ioseph* learned this lesson when he stood before *Pharaoh*, and *Mordecai* before *Ashuerus.*

So the Lord reproves his people by sillie and base creatures, as by the Turtle, the Crane, and the Iwallow, *Ier.* 8.7. hee objects to them, that these poore creatures *observed the time of their comming, but his people know not the time of their visitation, Luke* 19.44: *Man being in honour became like the beasts that perish, Psal.* 49. yea worse than the beasts: *Chrysostome* hath an excellent saying, *Pejus est comparari jumento quam esse Iumentum*, It is worse to be compared with the beastes, than to be a beast: To be borne a beast is no fault, but to be matched with them, when wee make our selves like beasts, or worse than beasts, that is our great shame: The unreasonable creatures by instinct knowes their times and seasons, and man will not know the time of grace by the gracious light of the Gospell: The Iewes were worse than the sillie Crane, or Swallow, when they knew not the time when Iesus Christ their Messias came into the world.

Wee who are Christians reckon our times from the Lords birth and from his death; but the Iewes abhorre this: When *Alexander* came to besiege *Ierusalem* in the dayes of *Iaddus* the highpriest; to save *Ierusalem* not to be sacked, they were content to reckon their dates from *Alexander* his comming to besiege *Ierusalem, anno creationis*, 4260. And this was called afterward

לִפְרַט קָטוֹן

ward *Æra Alexandri*, and after that *Selucidarum Alexandri*: but now they will no wayes reckon from the comming of Christ; for when they count the yeares of the world, they omit the thousands, and reckon by the hundrethes by (*liphrath caton*) as they call it; they will not subscribe their bonds and contracts by this date, (the yeare of Christ.)

How *Cornelius* his prayer was accepted, he not knowing that Christ was come.

Quest. How could *Cornelius* his prayers be accepted before God, seeing Christ was come and hee knew not that?

Answ. Cornelius the centurion before hee heard *Peter* he beleeved in the *Messias*, and this hee had learned from the *Iewes*, but he knew not that Iesus the Sonne of *Mary* was the *Messias*, and if he had died in that estate he might have beene saved, but after that hee heard *Peter* preach that Iesus was the *Messias*, if he had not beleeved in Christ, then his ignorance had beene an affected ignorance, and damnable; such was the ignorance of the Pharisees, *Ioh.* 10. 24.

Three sorts of *Iewes* who differed concerning Christs comming

There were three sorts of the *Iewes* who differed concerning Christs comming; The first were those who say that Christ was come, as *Aquiba* the Armourbearer of *Ben Cohebha* who said *Omnia tempora Messiæ preterierunt*, he held that *Ben kohebha* was the *Messias*, and that hee was come already: there were others of them who said, that he was come, although not yet revealed, but that he is amongst the lepers of *Rome*; And there are some of them who expect yet their *Gnolam haba, sæculum futurum*; this time they call the time of their *Messias*, and seeing themselves so often deceived, waiting for their *Messias*, they doe say that times are not to be reckoned, and they lay a curse upon him, who presumes to reckon the times of his comming, *Displodetur spiritus eorum, qui sunt scrupulosi in momentis temporum, sed præstoletur & credat universitati verborum*; that

Talmud in Sanedrim, Cap. 11. *fol.* 98.

Talmud in Sanedrim Cap. 11. *fol.* 97. *So Rembam sub finem Misnaioth.*

that is, let him perish miserablie who is scrupulous in the searching the moments of time, and content thy selfe with this, that he hath promised that he will come, *and he that beleeves will not make haste*, *Hab.* 2. 3. There was a general fast indicted to all the *Iewes* in *Europe*, because their *Messias* delayed his comming so long, as *Helvicus* testifies, *lib.* 2.

SECT. 4

Reasons proving against the Jewes that christ is come.

Reasons proving that Christ is come.

TO stoppe the mouthes of these miscreants, wee will bring some reasons out of the old testament, and their owne writers against them: when wee dispute against an adversarie, wee must bring the principalles, and grounds, which they acknowledge themselves, or else they will not serve to confute them; Christ disputing against the *Saduces* who denied the resurrection, *Mat.* 22. 32. he brought his proofes out of the five bookes of *Moses*, because they admitted no other scripture but those five bookes of *Moses*; but when hee disputed against the *Pharisees*, *Mat.* 12. 3. hee brought his testimony out of the *Psalmes* because they admitted all the old testament: so *Iohn* writing against *Ebion* and *Cerinthus* a *Iew*, calles Christ still λόγος *sermo*, because that is the phrase of the *Caldees* when they speake of Christ, & this he did to convince the *Iew* the more. A Christian disputing once with a Iew, hee alleaged the testimonie of *Paul*, but what replyed the Iew? *Quid mihi cum tuo Paulo, lex canonica emendavit Paulum*, what have

What testimonies wee must use when we dispute with the *Iewes*.

have I to do with your *Paul*, the canō law corrected him.

In disputing against them, wee must use their owne testimonies, that their owne children may bee their judges; *Paul* used the heathens testimonie against the people who were heathenish in manners, as of *Aratus*, *Epimides*, and *Menander*: so must we use their writings against themselves; But here we must take heede when we bring in their testimonies against them, that they agree all in those testimonies, for if they doe not agree, they make not faith against them, but onely they show this much, that they agree not amongst themselves. But when they agree among themselves, then their testimonies are ἰσομαρτυρία, *Mar.* 14. 59.

Reason. 1. When the scepter was taken from *Iudah*, then Christ came.

The first reason to prove that Christ is come, is taken from *Gen.* 49. *The scepter shall not bee taken from Iudah till Shilo come*, That is the power of judging shall not be taken from the great *Synedrion*, therfore a scepter hang over their head in the great *Synedrion*, as *Petrus Euneus* witnesseth) But when the *Romans* subdued the Iewes, great *Synedrion* was removed from *Ierusalem*, to *Iabneth*, this which was in the confines of *Dan*, neere to the sea cost, and there it stayed for a while after the destruction of the temple, & after that they had changed their station nine times, at last they went to *Tiberius* the tenth station, and their the *Syhedrion* tooke an end, and they hope that the *Synedrion* shall be restored againe, first at *Tiberias*, and then shall goe backe againe by degrees to *Ierusalem*; the scepter here was taken from *Iudah* by the *Romans*, when *Shilo* came; and they say the sonne of *David* the *Messias* shall not come, *donec regnum illud malignum extendetur super Israel*; they call the Roman Empire *regnum malignum*, but this fell out in the time of Christ, when all the world went to bee taxed under *Augustus*, *Luk.* 2.1. And the stories tell us, after that *Aristobolus*, and *Hircanus* with their continuall warres, had

Zan. David. pag. 36. b.

had almost destroyed all the posteritie of the *Machabees*; the Romans having subdued the Iewes they set *Antipater* an *Idumean*, and a stranger over them to bee their King, and he, that he might the more easily come by the Kingdome marries the daughter of *Hircanus*, who was then a fugitive amongst the *Partheans*; at last when he understood that *Hircanus* onely was left alive of the posterity of the *Machabees*, when hee returned from his banishment (fearing least the Iewes should make choise of him to bee their king, as being onelie left of the posterity of the *Maccabees*) killed him and his children and his owne wife also the daughter of *Hircanus*, whom he had married latelie before, and not content with that, he killed the most of the nobles of the tribe of *Iudah*, he destroyes their antient recordes, hee takes away their genealogies, and killes the 70. who sate in the great *Synedrion*; hee appointed priests at his owne pleasure, and some flatterers then in this great confusion tooke upon them to call him the *Messias*, Hence came that sect which we reade of in the Gospel called *Herodiani*, who worshipped *Herod* as the *Messias* (as some hold) Now *Shilo* is come and the scepter is taken away.

Vide Iosephum lib. 1. *de bello Iudaico. cap.* 5. & 15. & *lib.* 15. *cap.* 9. 10.

Reason 2.

The second reason is, *The stone which the builders refused is become the head of the corner*; But Iesus Christ was that stone of offence to the Iewes whom they stumbled at; whom they were offended in, and whom they crucified; therefore he is the onely true *Messias*, and come already: All the Iewes at this day approved the fact of their fathers in killing the Lord of life: *Moses Gerundensis* sayes, about the subversion of the second temple, there was a certaine *Nazaret*, who professed himselfe to bee the *Messias*, and our *Rabbines* according to his merits adjudged him to the death of the crosse: The Iewes in the dayes of Christ said, if we had beene in the dayes of our fathers, wee would not have beene par-

Moses gerundensis in libro qui inscribitur Titulus Messiæ.

partakers with them in the blood of the Prophets, *Mat.* 23.30. But these wretches now doe approve all which there fathers did to Christ, which shewes, that Iesus Christ is the onely true *Messias* and is come already.

Reason 3.

The third reason is taken from the prophecie of *Zacharie*, 11.1. *open thy gates O Libanus*, This prophecie that the gates of *Libanus* should be opened, (that is the gates of the temple which were built of the wood of *Libanus*) was fulfilled, when the vaile of the temple rent; In the *Syriacke* it is *facies templi scissa est*, and in the *Thalmud* it is recorded, that the gates of the temple did open themselves, and that the evening lampe did not burne about the subversion of the second temple.

Reason 4.

The fourth reason is taken from the tradition of the house of *Eliah*; The world shall stand 6000. yeares, and shall bee destroyed in the 7000. In the first two thousand yeares there was *Inanitas*, emptinesse, in the second two thousand yeares was the Law; and in the third two thousand yeares, were the promises of the *Messias*; & then in the seventh thousand yeare the world should cease; And as in every seventh yeare the land rested, *Lev.* 25. 4. So the world shall cease in the seventh thousand yeare, because it is said, *Psal.* 94. *A thousand yeares in thy sight are like a day*: the two thousand yeares of the *Messias* (they know) are almost run out; but for our iniquities they adde, *Transierunt multi ex illis quicunque transierunt*; that is some of those yeares are past, which we must not exactly reckon; but to take away this shift from them, they have so particularly determined the tyme that they can make no shift to elide this time; *Moses Gerundensis* writing upon the *Pentateuch* sayes, that the *Messias* will come in the five thousand yeare after the creation, and most of them agree to this reckoning, that hee shall come in the five thousand twenty and two yeare.

Reason 5.

The

The last reason to prove that the *Messias* is come, is this, No Iew at this day can tell what genealogie hee is of; They have lost all their genealogies, which they kept all the tyme of their first captivity, and after they returned home againe as wee may see in *Esdras* 2. they that could not shew their genealogies were debarred from any charge; These genealogies they kept, that they might know of what tribe the Lord was to come, and so they kept their marriages of the heretrixes only to marie within their owne tribe, to know of what tribe Iesus Christ was to come; and so they kept still their fathers possessions, that the tribes might not bee confounded, but all those are confounded amongst them now, therefore the *Messias* is come already.

A Christian may demand of a Iew why the Magitians came fro the east at this time to worship Christ, & why *Herod* was so desirous to know the place of the birth of Christ, and caused the infants to be killed, and spared not his owne son (as *Macrobius*, witnesseth who was a gentile Philosopher) was it not the feare that Christ the King was borne, which moved him to doe that?

Secondly, a christian may demand what was the reason (about that time especially) that so many gave themselves out for Christs, as that *Egyptian* who raised sedition, and led out into the wildernesse foure thousand men that were murtherers, *Acts* 21. 38. So *Theudas* boasting himself, to whom resorted a number of men, *Acts* 5. And so *Iudas* of *Galilee* drew many after him, *Acts* 5. 37. so *Simon Magus* and *Barcosbi*; was not this because Iesus Christ was come already, that they counterfeited themselves to be Christs?

Thirdly they may demand why the *Iewes* fell away from the *Romans* at that time; there was no other reason indeede, but because generally it was received amongst them, that the *Messias* should come and deliver

them *a Regno maligno*.

Fourthly, hee may demand, what is the reason that ye *Iewes* hate us *Christians* more then ye did the *Romans* who tooke you captives, who scattered you, and subdued you, and although they were Idolaters, yet ye loved them better then the Christians, yee pray thrice in the day against the Christians, notwithstanding that the Christians pray for you: the reason of all this yee may see is the hatred ye have against Christ, whom ye have crucified, ye hate us for his cause, and as your predecessors consulted to put Christ to death, and *Lazarus* also whom hee had raised from the grave; so ye hate Christ still, and us Christians called after his name.

The second error concerning Christ *is error personæ*.

The second error concerning Christ, is *error personæ*; and it was twofold: First, when they chused a false Christ in place of a true Christ: The second, when they blasphemed the true Christ, and denied all the benefits which we get by him.

The error concerning Christs person *is* the most dangerous error.

This error concerning his person was the most dangerous error, for *error personæ* (as the Lawyers speake) *irritat contractum*, as when *Laban* put in *Leah* to *Iacob*, in stead of *Rachel* for his wife; here the marriage was to no purpose, because of the error of the person, and if *Iacob* had not gone in afterward to *Leah*, and taken her for his wife, hee might have safely dismissed her, because it was *error personæ*: So when the Iewes tooke a false Christ for the true Christ, here the covenant was of no force, and they could never get salvation by such a Christ.

The second error concerning Christs person was, when they denied the true Christ, and all the benefits which the Church gets by him.

The disciples never fell into this errour, either to take a false Christ for the true Christ, or to denie the benefits which the Church gets by the true Christ.

Now

Now I will set downe how those Iewes doe erre concerning Christ, and hate him most deadly, and all the benefits which the Church gets by him.

They erre concerning Christs forerunner *Iohn the Baptist*.

First, they erre concerning Christs forerunner *Elias*, and they take not *Elias* in gifts, that is, *Iohn the Baptist* to be Christs forerunner (although *Elias* be alreadie come, and they have done to him whatsoever they listed, *Matth.* 17. 12.) but they expect *Elias Tishbites* in proper person, and when they cannot answer any hard question propounded to them by their schollers, they say, *Tishbi solvet nodos*, when *Elias* shall come he shall resolve all hard doubts.

Vide abreviaturas Bux pag. 122.

They despise *Marie* the mother of our Lord.

Secondly, they despise *Marie* the mother of our Lord, and they call her *Marah*, bitternesse; and *herba Mariæ*, they call *herba suspensi*; they denie that Iesus Christ was borne of a Virgin; and they say that *gnalma* signifieth any other woman, as well as a Virgin; but this word *gnalma* is alwayes taken for a Virgin in the Scripture, except, *Prov.* 30. 19. There the *naughtie woman* is called *gnalma* a Virgin, *when shee wipes her mouth, and denies her adulterie*, yet she would seeme still to be *gnalma* a Virgin, *verse* 19. and if *gnalma* were not a Virgin which should beare a sonne, what signe were it to confirme trembling *Ahaz* against his doubting and feare; would this signe confirme him to say that a woman should bare a sonne, when he refused a signe offered to him, either from above or beneath, *Esay* 7. 11. and this word *hagnalma* being written still with *Mem clausum*, the Iewes themselves observe that this signifieth *Marie* to be a Virgin, both before her birth and after.

מר
עלמה

העלמה

They denie that a Virgin could beare a son.

The Iewes denie that a Virgin could beare a sonne; they beleeve this, that God made the woman out of the side of the man, and why may they not beleeve this also, that the holy Ghost did overshadow the Virgin

Marie, and created Iesus Christ in the wombe of the Virgin *Marie*? The Iewes beleeve this, that *Aaron* his rod did budde although it had not a roote; why may they not beleeve this then, that a Virgin did conceive and beare a sonne although shee knew not a man?

They acknowledge not the two natures in Christ.

Thirdly, they acknowledge not the two natures in Christ, that he is God and man, *Immanuel, God with us*, *Esay* 7.14. *and Davids sonne, and Davids Lord*, *Psalm.* 110.1. *and Ithiel, God with us*, *Prov.* 37.1. which the ancient Iewes acknowledged [*I will dwell amongst them*, *Levi.* 26.] The Chaldee paraphrast paraphraseth it thus, I will place my divinitie amongst the midst of the sonnes of Israel, according to that of *Iohn*, *Ioh.* 1. 14. *The word was made flesh, and dwelt amongst us.*

They mocke Christs offices.

Fourthly, they mocke Christs offices, and first his Kingly office, *Matth.* 27.29. *Haile King of the Iewes*, and his Priestly office, *Matth.* 27.42. *He saved others hee cannot save himselfe*: and his propheticall office, *Prophesie who smote thee*, *Matth.* 26.28. They despise his Kingly office, *Wee have no King but Cæsar*, *Ioh.* 19.15. So they despise his Priestly office, cleaving to the ceremonies of the law, when they stand to the ceremoniall Law, they cannot be partakers of Christ crucified; for that sacrifice which was burnt without the gate, the people cannot be partakers of (according to the Leviticall Law) but Christ suffered without the gate; therefore the Iewes who cleave to the ceremoniall law cannot be partakers of it, *Heb.* 13:12,13.

Then they despise Christs propheticall office, *Deut.* 18.15. *The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto mee; unto him shall yee hearken: He shall raise up a Prophet like unto me.* This note (*sicut as*) is taken three manner of wayes in the Scripture; First, for a note of paritie,

as *Matth.* 10.15. *It is enough for the disciple that he be as his master.* So *Mat.* 19.19. *Thou shalt love thy neighbour as thy selfe*, See 1 *King.* 22.4. and *Gen.* 44.18. Secondly, it is taken for a note of Identitie, as *Matth.* 20.14. *I will give unto this last, even as unto thee, sicut tibi*, that is, *eundem specie denarium.* So *Luke* 15.19. *Make me as one of thy hired servants*, that is, make me thy hired servant. So *Ioh.* 1.14. *We beheld his glory, as the glory of the only begotten Son of God*, that is, *we beheld him the true sonne of God.* Thirdly, it is taken for a note of similitude, as *Matth.* 6. 12. *Forgive us our debts as we forgive our debtors*: and *Matth.* 18.33. *Shouldest thou not also have had compassion on thy fellow servant, even as I had pittie on thee?* So *Ioh.* 17.22. *that they may be one, even as wee are one.* When it is said there, *the Lord will raise up unto thee a Prophet like unto me, sicut ego sum, sicut*, is not a note of paritie there, neither of Identitie, but it is a note of similitude, as if yee would say, *he will raise up a very true man as I am, and a Prophet as I am.*

כף הדמיון
Caph similitudinis.
כף השוה
Caph paritatis.
כף המיתית
Caph Identitatis.

This Prophet they were bound to heare, but when there came another in his owne name, him they heard, but this great Prophet they would not heare, *Ioh.* 5.43.

They hate his proper name Iesus.

Fiftly, they abhorre and detest the name of Iesus *Ieshuang*, and when hee is called *Ieshugnoth*, *Robur Salutum*, *Gen.* 49.25. This word they divide into two, and make it *Ieshu gnavoth, ac si Christus perversus esset*, where as Iesus is our *Ieshuganatha omnimoda salus*, both in this life and in the life to come, *Psal.* 3.3. They will not so much as name the name of Iesus, and blasphemously they say *Nomen illius putrefcat*; Some of them say, that the name of their Messias (when he shall come) shall be *Shilo* from *Gen.* 49.10. others of them say, that his name shall be *Chanina*, which signifies grace, from *Ier.* 16.3. Others of them say that his name shall

ישועתה
Huiusmodi enim auctio vocis aucta significationis indicium est.

שילה
חנינה
Talmud in Sanedrim cap. 11.

מנחים
They mocke his surname Christ,
שם בנוי

shall be *Menachim* a comforter from *Lament.* 5. 16. But the name of Iesus they hold in execration, so they hate the name of Christ, they will not call their *Messias Christus*, but ἀλήμενος *dilibutus*.

Sixtlie they mocke the crosse of Christ and they call it *Tramen & stamen*, because those two resemble the crosse, and when they dare not directly speake against Christ crucified, yet they will closely under those termes mocke him.

Seventhly, they despise the imputed righteousnesse of Christ, and they jest at this, that one should be punished for anothers fault; then they say, *Tobias deliquit & Sigog plectitur*, and yet the Lord saies, *Isa.* 53. 5. *By his stripes we were healed*; And they say, It is good reason that every fox pay his owne skinne to the fleaer.

They deny our Lords resurrection.

Eightly, they denie our Lords resurrection; and they say he was stolen away by night, and this saying is commonly reported amongst the Iewes unto this day.

יין נגוי
The Iewes drinke not now the wine of the Christians.

Nynthly, they hate the Sacrament of our Lords Supper, and they reckon the wine in the supper *inter libamina gentium*, which they may not drinke of, and because that wine seales up to us the memorie of our Lords blood shed upon thē crosse, therefore they most of all detest it.

גוי ממזר

Lastly, they detest us Christians who are called after the name of Christ, and they call us *minnim hereticos*, and *Nazarets*, and *Idumeans*, and *goi mamzer*, a bastardly people; and they curse those who are converted from Iudaisme to Christianity thrice in the day: they curse us Christians after this manner, *Anathema sit externis in serpente*, that is, they wish to us (who are not of their Religion) the curse of the serpent; and they say that there are foure uncleane beasts named in the Law, *Lev.* 11. 4, 5, 6, 7. The Camell, the Conie, the

Rabbi Bechai parteshemini.

the Hare, and the Sow; These they say signifie the foure captivities which they were under; The Camell signifieth the Babylonian Empyre; The Hare signifieth the Medes, and the Persians; The Conie signifieth the Greeke Empyre, and so the Romans; And all us Christians they detest as the uncleane sow; They thinke not themselves bound to keepe an oath to a Christian, and they are absolved by their Rabbines of all guilt in the day of expiation, if they perjure themselves to a Christian; so they hold it not lawfull for a Iew to take Physicke of a christian, no not in the greatest danger of death: On *Bendema* a Iew being stung with a serpent, a Christian named *Iacobus Stephanites* came to heale him, but hee refusing his helpe, hee died, and his uncle said unto him when he was dying, *Blessed art thou my sonne, for thou hast a pure soule this day going out of a pure body*, for now thou shewest that thou hast not transgressed the traditions of thy fathers, who sayes *Eccles.* 10. 8. *he that breakes downe the hedge, the serpent shall sting him*: Thus they call their traditions, the hedge, yea they goe further against us Christians, judging of us as reprobats, because we eate things forbidden in the law, and they shew this by a parable. They say that a Physitian having two patients under his hand at once, knew certainelie that one of them would die, and that the other would shortly recover his health, he permitted to him that was to die to eate what hee pleased, but hee injoyned to him that was to live a more strict dyet, as having a regard to his health. So (say they) the Lord the great Physitian had two patients committed to his charge, the Iew, and the Gentile, hee permitted the Gentile to eate what he pleased, because there was no hope of his salvation, but the Iew who was to live, he restraines and puts to a dyet, and commands him to eate no uncleane thing; but the Lord taught *Peter* o-

Schechardus in p. oenio regum Persæ.

Rabbi bechai in parte Shemini.

therwise *Acts* 10. *call not that uncleane which the Lord hath sanctified and made cleane.*

Why Christ forbad to tell any that he was the Christ.

Quest. The knowledge of Christ being so necessary to the salvation of man, what was the reason that Iesus forbad his disciples to tell any man, that hee was Iesus the Christ, *Mat.* 16. 20?

Answ. He forbade them not to tell of the *Messias*, but that he was the *Messias*, for it was enough for the people to know as yet that they should bee saved by the *Messias*, although they knew not in particular Iesus the sonne of *Marie* to bee the *Messias*: when Christ sent forth his Disciples, *Iohn* 10. 6, 7. to preach, this was not to preach the Gospel properly so called, for that Christ reserved for himselfe to do; & while Christ was alive his Disciples were not to teach in their masters presence, hee sent them foorth only in their first commission, to prepare the hearts of the people against his comming, therefore *Mat.* 10. 23. Christ sayes, *yee shall not have gone over the Cities of Israel till the sonne of man come*, that is, till hee come and teach that he was the *Messias*.

Error conditionis.

The last error concerning Christ, is, *error conditionis*, when they tooke Christ to be a worldlie King, or a Prince; the Apostles themselves were overtaken with this error for a time, and this made them to strive amongst themselves, who should bee the greatest: and this made the mother of the sonnes of *Zebedee*, to desire of Christ that one of her sonnes might sit at his right hand, and another at his left hand; and the Apostles continued in this error till after Christs resurrection, *When wilt thou restore the Kingdome to Israel. Acts* 1. 6.

This error *conditionis* is the lightest of the three: A man marrieth a woman, hoping that she is rich, or that she is a free woman, when in the meane time shee is a bond woman and a poore woman; this dissolves not the

the marriage, as the errors of the person doth, although the Apostles beleeved for a time that Christ should be a temporarie king; yet that brake not off the covenant betwixt him and them.

What the Iewes hope for in their *Messias* to come.

The Iewes to this day hope that their *Messias* shall restore the Kingdome of *David* to the wonted dignitie, and that hee shall build the sanctuary againe, and restore their genealogies, and reduce every one to their owne tribes, and that he shall expell the strangers from amongst them, (as *Esdras* did) and that hee shall bee most skilfull in the Law, and the gift of prophecie shall be restored to them when hee comes, which they have not now in their captivity, and that hee shall bee a mighty warriour; but yet they say, that hee shall not have power to worke miracles, neither to cause the sunne to stand still in the firmament, as *Iosua* did: This error *conditionis* joyned with the two former errors is deadly; They deny that Iesus Christ is come in the flesh, & then they hate the Lord Iesus Christ deadlie, and they expect still a worldly king, therefore miserable are they.

Mal. Hal *Melath. cap.* 22 *post medium.*

Cursed is he that loves not the Lord Iesus Christ, saith *Paul.* 1 *Cor.* 16. 22. Let him bee *Anathema maranatha*; The Apostle curses them here in two languages, to show that this is a peremptorie curse to bee divulgat through the world; And as the Lord would have Christs death knowne through the world, therefore the inscription over his head (when he haug upon the crosse) was written in Hebrew, Greeke, and Latine, to signifie, that the Lord would have his death knowne through the world; so the Lord would have this curse written in Hebrew, and Greeke, to signifie that hee would have this curse knowne through the world.

To be accursed is to be separate, and set apart, or appointed

pointed to evill, so that these Iewes who love not the Lord Iesus Christ, are separate and set apart that no man should meddle with them: and as the Saints are set apart, that no man might hurt them; so are they set apart that no man may doe them good; *Isaac* said of *Iacob*, *Gen.* 28. 35. *Iacob have I blessed, and he shall bee blessed*: so the Lord sayes of the Iewes, the *Iewes have I cursed, and they shall be cursed.*

SECT. 5.

Of the horrible crueltie of the Jewes in killing the Lord of Life.

THe Prophet *Amos*, *cap.* 1. before hee comes to denounce the Iudgements of God against *Israel* for their sinnes, hee sets downe first foure horrible sinnes of the countries about, for the which the Lord denyes that he will pardon them, and he sayes *for three sinnes, and for foure, I will not pardon*, which is like unto that of *Salomon*, *Pro.* 30. 18. *There be three things hid from me, yea foure things which I knew not*, so *v.* 21. *for three things the earth is moved, yea for foure it cannot sustaine it selfe*, so *Pro.* 6. 16. *Sixe things doth the Lord hate, yea his soule abhorreth seven*; that is, hee most detests the seventh, so *Psal.* 18. 1. *The Lord delivered him out of the hands of Saul, and the hand of all his enemies*, that is especialie out of the hands of *Saul*. So *search the land and Iericho*, *Ios.* 2. 1. that is especially *Iericho*, so *tell the Disciples and Peter*, *Mar.* 16. 10. that is especially *Peter*, because hee had fallen from the Lord, this is called ἐπαναφορὰ. So *for three transgressions and for foure*, that is especially for the fourth,

Præscriptum numerum corigit & auget scriptura.

fourth when many transgressions concurre together, and the last is the greatest; then he will not spare.

The sinne of *Damascus* was this, That *they threshed Gilead with instruments of Iron*, *Amos* 1. 3. and this they did when *Hazael* smote the land of *Gilead*, 2 *King.* 10. 33. and they threshed them with instruments of Iron, as they had beene beating out the corne, and cutting the straw with their wheeles made with teeth of Iron. This was the cruelty of *Damascus* to *Gilead* their neighbours; Then he comes to the sinne of *Gaza*, which was one of the five Cantones of the Philistines, *v.* 6. Their sinne was that they carried away the whole captivitie; that is, they left none uncaptivated; whether this be understood of *Israel* or of *Iudah*, it is not expressed, but they sold them to their barbarous enemies the *Edomites*: It was a cruel thing to carry away people captive; and to carry them all captive; but most of all to sell them to their enemies the *Edomites*. The third was the sinne of *Tyrus*, *vers.* 9. because they delivered the whole captivitie to *Edom*, and remembred not the brotherly covenant; There was no brotherly covenant betwixt them of the captivitie and *Gaza*, when they led them captive, but there was a covenant betwixt them and *Tyrus*, for *Salomon* and *Hiram* made a covenant together, 1 *Kings* 9. 13: So the sinne of *Tyrus* exceeded the sinne of *Gaza*. The fourth is the sinne of *Edom*, his sin surpassed the sinne of *Tyrus*; for *he pursued his brother with the sword, and cast off all pitty, and his anger did teare perpetually, and he did keepe his wrath for ever.* *v.* 11. *Edom* was *Israel* his brother, because their predecessors were one, yet hee cast off all naturall affection, as *Esau* hated *Iacob*, so did *Edom* his posterity hate the *Israelites*, *Esau* hated *Iacob* and thought to have killed him, returning out of *Mesopotamia*. So when he desired liberty to goe through *Edom* his Countrie, hee with-

The cruelty of *Damascus* against *Gilead*.

The cruelty of *Gaza*

The sinne of *Tyrus*.

The sinne of *Edom* surpassed the sinne of *Tyrus*.

withstood him. So 2 *Chron.* 28. 17. *And his anger did teare perpetually*: Then he comes to the cruelty of the sinnes of *Ammon verse* 13. *Who did rippe up the women with child of Gilead, that they might inlarge their borders*, that they might possesse a land voyde of people, that they might revenge that cruelty: This cruelty of the children of *Ammon* exceeded the cruelty of *Edom*, for they killed the women, and they killed their posterity; The Lord forbiddes to kill the dame sitting upon the egges, to take both the young and the old.

The cruelty of *Ammon* exceeded the cruelty of *Edom*.

It was a cruelty in *Rechab* who killed *Ishbosheth* in his owne house, lying upon his bed, 2 *Sam.* 4. 6. To kill a man in his owne house, which should be a place of refuge to him, is a great sinne, but to kill him in his bed, that is a greater cruelty; but to kill the children in their Mothers belly, being in their first Mansion and at rest there, that is the greatest crueltie of alls and then to kill them that they might possesse and inlarge their inheritance, then *occiderunt & possiderunt*: So that their sinne was greater than the sinne of *Edom*: Then he comes to the sinne of *Moab chap.* 2. *verse* 1. because he burnt the bones of the King of *Edomes* sonne into lime; this was a greater cruelty than the cruelty of the sonnes of *Ammon*: first hee burnt the bones, then the bones of a Kings sonne, and then burnt them into Lime, while they were turned into ashes, and as the Hebrewes say they sparged the walls with them: Then he comes to the sinne of *Iudah*, *ver.* 4. Because *they kept not the Commandements of the Lord, and their lyes caused them to erre, after the which their fathers have walked.* They kept not the Commandement, he seemes to say lesse here than he spake before, but it is not so; for the Hebrewes use by denying a thing, to affirme the contrary the more strongly, as they say *Exod.* 20. *He will not hold him guiltlesse that taketh his name in vaine*, that is, he

The sinne of *Moab* exceeded the sinne of *Ammon*.

The sinne of *Iudah* is greater than the sinne of *Moab*.

he will punish them severely. So riches not well gotten profit not, that is, they hurt very much. So *Prov.* 28. 21. It is not good to accept persons in Iudgement, that is, it is very bad. So here they kept not his lawes, that is, they despised them, and contemned them. The last is the sinne of *Israel*, *verse* 6. *They sold the just for silver, and the poore for old shooes*, here hee points at the Iudges who corrupted Iudgement for money, and sold the poore at a low price; But if we shall compare their cruelty with that which they used against Christ, all their cruelty will seeme nothing in respect of this, they sold the just, our righteousnesse the Lord Iesus Christ, for thirty peeces of silver; They sold not onely a brother who was in the covenant with them, as *Tyrus* and *Israel*, but also a brother in blood to them, as *Edom* was to *Israel*; And their wrath was an inveterate wrath as *Edomes* was, and they cast off all naturall affection: and not onely doe they as *Edom* did, who was onely a brother in blood, but doe as *Moab* did, kill the Kings sonne, his onely sonne, and put him to a most execrable death: they doe not thresh him with instruments of Iron as *Damascus* did, neither ript him up as *Ammon* did, neither did they burne him as *Moab* did, but they nailed him to the crosse, and put him to a most execrable death.

The sinne of *Israel* greater than the sinne of *Iudah*.

All their cruelty was nothing being compared with the murthering of our Lorst Iesus Christ.

They adjudged him to the death of the crosse, to a death that was a painefull death, a shamefull death, and a cursed death: and first to a painefull death. The crosse by the heathen was termed *cruciabile lignum*, a tree of torture; Therefore ye shall see in the scripture that in respect of the intollerable paine, it is called *sanguis crucis* the blood of the crosse, *Col.* 1. 20. and *dolores crucis Act.* 2. 24. Secondly, it was a shamefull death, therefore it was called *scandalum crucis*, *Gal.* 5. 11. and by the heathen the crosse was called *arbor infœlix*, *stipes infamis*,

The death of the crosse is a painefull, shamefull, and execrable death.

infamis, and *lignum geminum*. *Lucian* mocked us christians, becauſe we rejected the gods of the Grecians and worſhipped Chriſt crucified, and he ſaid ἐνεπηλοκομμενον σοφιστὴν σεσκυωμένω, *quod cruci ſuffixum ſophiſtam adoramus*, that is, that we worſhip a ſophiſter who was nailed unto the croſſe. And laſtly for the curſe of it, it is called *Gal.* 3. 13. κατάρα τοῦ σταυροῦ, *maledictum crucis*, the curſe of the croſſe. This death of the croſſe is a *pœnall* death, not as that which is *ſtipendium peccati*, the wages of ſinne, but as that which is *vindicta ſceleris*, inflicted for ſome capitall crime. The death of the croſſe is an untimely death, a violent death, a pœnall death, and that in the higheſt degree. Paine, ſhame, and the curſe, are the three Iaylers that attend ſinne, and ſinners continually; and every one of thoſe is worſe then another; for ſhame is worſe than paine, and therefore many have made choiſe to ſuffer rather the paine than the ſhame, *1 Sam.* 31. 4. *Saul* deſired his armour bearer rather to thruſt him through, than the Philiſtimes ſhould come and mocke him, and then kill him, which would have beene a double death to him: So *Abimelech* willed his armour bearer to kill him, that men might not ſay that a woman had killed him, *Iudg.* 9. 54. But the curſe is moſt deteſtable of all; If a man be free of the curſe, and have the favour of God in the midſt of all his ſufferings, he cares neither for paine nor ſhame; this made the Martyres to rejoyce, in the middeſt of their paine & ſhame, that they were free of the curſe of God, what a feareſull puniſhment was this to Chriſt under this croſſe.

The death of the croſſe a painefull ſhamefull and a curſed death in *Iudea*.

He that was hanged upon a tree, out of *Iudea*, his death was painefull and ſhamefull unto him, but it was not a curſed death, for they knew not out of *Iudea* that he who was hanged upon a tree was accurſed; *Haman* when he was hanged upon a tree, it was a painefull and a ſhamefull death, but it was not a curſed death to him, as

as it was in *Iſrael*, therefore they ſuffered not the dead man to hang upon the tree till night, *Deut.* 21. 23. and *Ioſh.* 9. 29. and they buried him before night, and the tree which he was hanged upon; therefore it was that they would not hang a man upon a fruitfull tree in *Iſrael*. The *Romans* changed this hanging into crucifying, and made it a more lingering and painfull death, *Pſa.* 22. 14. *All my bones are out of joynt*. They were rackt, and their bones put out of joynt, who were hanged upon the croſſe. The croſſe added nothing to the curſe; for they were accurſed who were hanged upon any tree, but it added to the paine in reſpect of the indurance and ſhame of it; it was but a typical death to all other malefactors, but to Chriſt it was a real curſe, who hath taken away that curſe now; So that the forme of death makes not a man accurſed now; but when he dies in his ſins without repentance.

Nemo ſuſpenditur in arboreum ſolo innatam ſed avulſam. Maimone Hall. Sanhe, de. cap. 15. *medio.* The crucifying was a more painefull death than the hanging upon a tree.

Queſt. How could a malefactor be a type of Ieſus Chriſt when he hung upon a tree?

Anſw. Not as they were malefactors, but onely in their puniſhments, they were types of Chriſt, *Who was made an execration for us*, *Gal.* 3. 13. & they foreſhewed his death who was hung upon a tree for us, *1 Pet.* 2. 24. even as the Paſchal Lambe, whoſe bones were not broken was a type of Chriſt, whoſe bones ſhold not be broken: and if the holy Ghoſts compare Chriſts comming to judgement to a thiefe comming in the night; and compares the Lord (when hee ariſeth to be avenged upon his enemies) to a Gyant awake from his wine, *Eſa.* 34. 8. (the compariſon is only in the ſtrength, as the former only in the ſecrecie of his comming to judgement) why may not the malefactor be a type of Chriſt in his puniſhment, but not in his ſinne? And as we are delighted when wee heare a man gruntling like a hogge, yet cannot indure the gruntling of the hog it ſelf; but it is the imitation which we are delighted with here: So in theſe

comparisons the secrecie of the theefe only, the strength of the Gyant, and the punishment of the malefactor is only to be marked: That rule of the Schoolemen is true, *In illis quæ metaphoricè dicuntur, non oportet accipere similitudinem secundum omnia.*

SECT. 6.

Of the fearefull curses that befell the Iewes since they killed the Lord of life.

THe Iews prayed that Christs bloud might be upon them and their posteritie: The people of God were afraid of this guilt of bloud, that it might neither fall on them, nor their posteritie, nor upon their very houses, and therefore they built battlements about their houses, that they might not bring bloud upon them, *Deut.* 22. 8. *David* prayed, *Psalm.* 51. *To free him from bloud*; The guilt of bloud is not easily washed out; when *David* shed *Vriah* his innocent bloud, the Lord said, that the *sword should never depart from his house*; that bloud continued still to the ending of the Kings of *Iudah*: If the guilt of *Vriah* his bloud did cleave to so many, what marvell then that the guilt of our Lords bloud lie so long upon these wretches? And if all the bloud that was shed from *Abel* to *Zacharie*, seized upon them who killed *Zacharie*, much more may the guilt of Christs bloud seize upon their sinfull posteritie: It was a miserable leagacy which *David* pronounced, that *Ioab* should leave to his posteritie, 2 *Sam.* 3. 28. that some of them should have an issue, and that some of them should be a leper, that some of them should leane on a staffe, and some of them should die by the sword, and some

The guilt of bloud is not easily washed out

some should begge their bread; but this was a more fearefull legacie which the Iewes left to their posteritie, when they left the guilt of Christs bloud upon them.

First, this curse was upon their soules; secondly, upon their bodies; thirdly, upon their persons; and fourthly, upon their land.

The killing of Christ left a curse upon their soules, bodies, persons, goods, and lands.

First, upon their soules, *The curse entered into their bowels like water, and like oyle into their bones, Psal.* 109. 18. And as the bitter water made the guiltie womans bellie to rotte and consume, so doth this curse of God seize upon them; so that their hearts are fat and grosse, and past feeling: There is no judgement greater than this, to have a fat heart and not sensible: *Esay* pronounced this judgement upon them when their hearts began to grow fat, *Esa.* 6. 10. and Christ applies this prophecie of *Esay* to them *when their hearts were growne fatter, Matth.* 13. 15. and last it was fulfilled in S. *Pauls* time altogether upon them, *Act.* 28. 27.

The curse upon their soules.

Now since they killed the Lord of glorie and shed his innocent bloud, they are given up unto a reprobate sense, and now they are become of all men most savage and cruell; I will set downe but one example of their savagenesse and cruelties. *Dion* writes, that in the last dayes of *Traian* the Emperour, the Iewes who dwelt in *Cyrene* (*Andreas* being their Captaine) did indifferently so barbarously kill both the Romanes and the Greekes, and would set downe their flesh prepared on the tables to be eaten; neither would this content them, but they pulled out their bloudy intralles, and girded themselves about with them, as though they had beene girdles; and they used their skinnes for cloathes, and manie of them they cut in peeces, and some of them they threw to the beasts, and others they compelled to fight and kill one another; and this way they killed more than

Since they killed Christ they are given up to a reprobate sense and become savage Wolves. *Calius Rodoginus, pag.* 173. *ex Dione.*

200000. This their barbaritie they exerciſed alſo in *Egypt* and *Cyprus*, (*Artemon* being their Captaine) and they killed above 400000. and therefore afterward it was eſtabliſhed by a law, that if a Iew upon any occaſion came into the Ile of *Cyprus*, that he ſhould be preſently executed: The Lord gave them over to this reprobate ſenſe that they became like Wolves, and not men, becauſe they ſhed the bloud of our Lord, and for this cruell murther of Chriſt ſee how the Lord payes them home againe in the deſtruction of *Ieruſalem*, by *Titus* and *Vaſpaſian*, the ſword, the famine, and the peſtilence: Theſe three great ſouldiers of the Lord entred into *Ieruſalem*, and they ſtrove which of them three ſhould moſt ſeverely revenge their cruelty: Reade but the hiſtory of *Ioſephus* of the deſtruction of *Ieruſalem*, and thine eyes wil faile with teares, and thy bowels will be troubled within thee for the deſtruction of poore *Ieruſalem*.

The judgement upon their bodies.

The ſecond judgement was the judgement upon their bodies; as the Lord ſet a marke upon *Cain*, *Gen.* 4. 15. and ſmote his enemies the Philiſtines in the hinder part, *Pſal.* 78. 56. and the poſteritie of *Gehezi* with a leproſie: So it is holden by many that the Iewes have a loathſome and ſtinking ſmell, and δυσωδιαν, a ſtinking breath. When *Marcus* the Prince was going to *Egypt*, as he paſt through *Canaan*, he was much troubled with a loathſome ſmell and ſtinke of the Iewes (as *Marcellinus* calls it) and being much wearied amongſt them, he cried out, *O Marcomanni, O quadi, O Sarmati, tandem alios vobis inertiores compери*, O yee *Marcomanni*, O yee *Guadi*, O ye *Sarmatians*, at laſt, I have found out a more loathſome people than any of you.

Celius lib. 5. cap 9.

The judgement upon their perſons.

The third judgement is the judgement upon their perſons, that they are miſerable captives, and ſlaves now through the world; compare but this captivitie now, and

and their former captivities, and this ſhall be evident.

A difference betwixt this captivitie and their former captivities.

First, in all their other captivities the Lord hath ſet downe a time for their deliverance, That in *Egypt* they ſhould be 400. yeares; in *Babylon* 70. yeares: under *Antiochus* three yeares and ten dayes, *Dan.* 7. 25. but the Lord hath ſet downe no time now when this their captivitie ſhall end.

2. Secondly, in their other captivities there were alwayes ſome Iewes in favour with the heathen Princes, as *Ioſeph* with *Pharaoh* in *Egypt*, *Daniel* in *Babylon*, and *Mordecai* in *Suſan*: but now they have none to ſpeake favourably for them at the hands of Princes.

3. Thirdly, in their other captivities there were Prophets ſent from the Lord to comfort them; as *Moſes* and *Aaron* were ſent to *Egypt*, *Ezekiel* and *Daniel*, were ſent to *Babylon*; And Saint *Peter* writes to the diſperſed Iewes in *Pontus* and *Bithynia*, but now *the Sunne is gone downe over their prophets, and the day is darke over them*, *Mica* 3. 6.

4. ראש הגלות Fourthly, in their other captivities they had ἀρχιαλαρχην, *Roſh hagalloth*, the prince of the captivitie who ruled and guided them, and they had one of them in *Babylon* which was the chiefe citie of the Eaſt, 1 *Pet.* 5. 13. And another who dwelt at *Alexandria* in *Egypt*; but now they have none to rule them.

5. Fiftly, although they were under the dominion of the Romanes, yet they were αὐτονόμοι and had power to judge in matters of their owne religion, as we ſee in the Iewes of *Damaſcus*, and others elſe where, *Act.* 18. 15. in matters of religion they were ſubject to the high-prieſt, and they had power to apprehend and to whip, *Act.* 5. 4. Hence is that ſaying of *Pilat*, *Goe yee and judge according to your Law*, but now they have no ſuch priviledge.

6 Sixtlie in the other captivities they were but caried captive to *Babylon*, and some of them to the *Medes* and *Persians*, but now they are διεσπαρμενοι and διασπορα, scattered through the whole corners of the earth, through *Asia*, *India*, *Persia*, and *Babylon*.

7 Seventhly, in their captivity in *Babylon* they had learned Vniversities and famous Schooles, as *Nehardigna*, *Sora and Pambeditha*, and those were in the place of the great *Synedrion* to them at that time, and then the dispersed *Iewes* consulted with them; but now they have no such Vniversities, nor schooles of learning.

Rab. Abraham. In Iuchasin, Fol. 38. pag. 1.

Eightly when they were in the other captivities, the expectation of the true Messias comforted them: And this they illustrate by this parable; A certaine man while hee was carying a lampe in his hand in the night, the winde blowes it out, but hee blowes it in againe and kindles the light againe, and this hee doth foure or five times, then he saies to himselfe, How long shall I strive this waies, ever while the morning starre Lucifer appeares. So they say, they were captives in *Egypt*, there the light was put out, but by the ministrie of *Moses* and *Aaron* it was lighted againe: so they were oppressed by the *Philistines*, by *Iabin* and by *Sysera*, then the light was put out, but by the helpe of the Iudges they were delivered, and the light was kindled againe: so they were carried to *Babylon*, there the light was put out, and they were delivered by *Cyrus*, there the light was lightened againe, *Iacob* sayes *Gen.* 49. 18. *I have waited for thy salvation*: The *Caldee* paraphrast paraphraseth it thus, *Non expecto Salutare Gedeon filij Ioas, quæ salus transitoria est; sed expecto redemptionem filij David, qui venturus est accersendum sibi filios Israel, cujus redemptionē desiderat anima mea*; I waite not for the deliverance of *Gideon* the sonne of *Ioash*, whose deliverance is but transitorie; but

R. Moses Hadarsan in gen. cap. 1 Psal. 36. ver. 9.

but I waite for the redemption of the sonne of *David*, who is to come, and to gather the sonnes of *Israel* to him, and for this redemption my soule longeth: the expectation of the Messias onely comforted them in all their captivities; therefore he was called the consolation of *Israel*, *Esay* 49. 3. then they waited for the morning starre Christ, 2 *Pet.* 1. 19. who should free them altogether, *Isa.* 11. *I shall take away the yoake of your captivity for my annointed sake*; But now they dispite the true Christ, therefore what comfort can they have in their captivity?

If any man should aske a Iew now, why this their captivitie lasts longer then any of their former captivities, they answere that this is the sinne of the golden calfe which our fathers worshipped, that hath procured this captivitie upon us, and they have this saying commonlie in their mouthes, *Non accidit tibi O Israel ulla ultio, in qua non sit uncia de iniquitate vituli*; That is, there is no punishment which befalles thee O *Israel*, In which there is not one ounce weight of the sinne of the golden calfe; But God visits not the sinnes of the fathers upon the children, unlesse they follow their fathers foote steps, and approve their sinne; But the Iewes at this day abhorre all Idolatry, *Romans* 2. 22. wherefore this cannot bee the cause of their long captivity; But all the *Iewes* to this day approve their predecessors fact in killing the Lord of glory, therefore it is for this bloody fact that they are so long in captivity, and servitude now.

The fourth Iudgement upon their land.

The fourth Iudgement is the Iudgement upon their land *Canaan*, which was before like the garden of *Eden*, *Ezech.* 36. 35. and a land which the Lord God cared for, and *his eyes were upon it from the beginning of the yeare to the end*, *Deut.* 11. 12. and so fertile that is brought forth thirtie, sixtie, and a hundred fold, *Gen.* 13. 8.

But

But the Lord turned it to a barren wilderneſſe, for the wickednes of them that dwelt in it, *Pſal.* 107. 34. If the mountaines of *Gilboa* were accurſed, becauſe *Saul* and *Jonathan* were killed their, that neither dew nor raine ſhould fall upon them for the field of offering, 2 *Sam.* 1. 21. much more was this land curſed for the killing of Chriſt: Before they killed the Lord, *the plowman overtooke the reaper, and the treader of grapes him that ſowed ſeed, Amos* 9. 3. that is, the old reached to the new; but now ſmall is the increaſe of that land, when they ſow an *Homer*, they get an ephah, *Eſay* 5. 10. that is, but the tenth graine now where they had great increaſe before, See *Hag.* 2. 16. Before *terra erat maritata, Eſa.* 62. 4. their land was maried when it was manured and laboured, but now it is *terra vidua*, and reſts her Sabbothes; now no Iew poſſeſſeth a foote broade in *Canaan*, nor in any part of the earth have they any poſſeſſion; they are not onely curſed from the heaven, but alſo from the earth, that is, there is a curſe upon their very earthly things.

It was firſt *terra intacta ſive virgo* before they manured it. Secondly, *terra maritata*, and thirdly, *terra vidua*.

Laſtly, there was a curſe upon their goods; becauſe of the divers taxations and tributes which was laid upon them; for firſt, they were taxed, *Luke* 2. 21. under the preſident *Cyrenus* in *Syria*, then more particularly by *Quirinus*, but after the deſtruction of *Ieruſalem*, they were hardly tasked where ever they lived, as under *Hadrian* the Emperour, inſomuch that they ſearched a Iew who was 99. yeares of age, whether he was circumciſed or not, to make him pay his tribute. *Nerva* the Emperour being aſhamed of this, prohibited that they ſhould be ſearched after this manner, as is evident by the inſcription upon his coyne; *Calumnia fiſci Iudaici ſublata*, yet he releaſed them not of their tribute: So they were heavily taxed in Meſopotamia under *Trajan*, and in *Beteir* under *Hadrian*.

Suetonius in Domitiano cap. 12.

Object.

Object. But wee ſee many of the Iewes very rich, and abounding in earthly things?

Anſw. Theſe earthly things which they poſſeſſe in the midſt of their plentie there is a curſe upon them; as *Abimelech* had a kingdome, yet there was a curſe upon it, that never ceaſed untill he was rooted out of the kingdom; So upon the quailes which the *Iſraelites* had there was a curſe: So *Ahabs* vineyard had a curſe with it; ſo *Gehezi* his mony; and thus the Lord joynes a curſe with thoſe temporall things which hee beſtowes upon the Iewes, that they are not comfortable to them.

The riche which the Iewes poſſeſſe now have Gods curſe mingled with them.

When the Lord was to reject the Iewes, hee wrote the bill of divorce, but he gaue it not preſently after to them; for there intervened a time betwixt the writing of the bill, and the giving of the bill to the partie divorced; he gave not this bill of divorce to them, untill this laſt, ἐπαυλλὶς, or *Racematio* was gathered in, they had fallen away from the Lord a long time before he gave them this bill of divorce, and upon their part they were not his people, but yet upon Gods part they were ſtill his people, untill he gave them the bill of divorce he did not as yet, ἀποπεμπέσθαι, or ἐξαπέλλειν, but ſuffered them a while, hee ſaid not to them as yet (*Eſto expulſa ame, & licita cuivis viro*) which were the words of the bill of divorce.

He gave them ſundry warnings of their rejection, before he rejected them. The firſt was, *Matth.* 12. 16. *And he charged them not to make him knowne, that it might be fulfilled which was ſpoken by the Prophet Iſaias; Behold my ſervant whom I have choſen, my beloved in whom my ſoule is well pleaſed; I will put my ſpirit upon him, and hee ſhall ſhew judgement to the Gentiles.* The Lord forbade the clouds to droppe any more upon his Vineyard, *Eſa.* 5. becauſe he was to turne himſelf to the Gentiles, this was the firſt warning of their rejection.

The Lord gave the Iewes ſundry warnings before their rejection.

The ſecond warning, *Math.* 21. 41. *Marke* 12. 9. *They ſay unto him, hee will miſerably deſtroy thoſe wicked ſervants:* When they underſtood that this parable was ſpoken of them, then they would not anſwer, leaſt they ſhould ſeeme to condemne themſelves; but Chriſt pronounced this ſentence, that hee would deſtroy thoſe wicked men; which, when the Phariſees heard, they ſaid μη γένοιτο, *God forbidde*, underſtanding that this was ſpoken againſt them, *Mat.* 21. 25. Wherefore when *Mathew* ſaith, the Phariſees anſwered to Chriſt *(malos male perdat)* he reſpects the Phariſees mind, and what they thought, but they repreſſed themſelves; and there is a trajection here; for after the 41. *verſ.* the 43. ſhould be ſubjoyned, and then the 42. and then the 44. and ſo Chriſts ſpeech is made plaine, which otherwiſe ſeemes to be obſcure.

3. The third warning of the rejection of the Iewes is, *Matth.* 23. 38. *Behold your houſe is left unto you deſolate, for I ſay unto you, yee ſhall not ſee mee henceforth untill yee ſay, Bleſſed is he who commeth in the name of the Lord.*

4. The laſt warning was, *Act.* 13. 46. *Seeing ye put it from you, and judge your ſelves unworthy of everlaſting life; Loe we turne to the Gentiles.* Then the Apoſtles *ſhooke off the duſt of their feet againſt them*, v. 51. which was a military ſigne of old, wherby they knew that the enemy was approching for their deſtruction, when they ſaw the horſes approaching neare unto them, and raiſing the duſt with their feet againſt them, then they might know that their deſtruction was at hand. So the Iewes might know by the Apoſtles ſhaking off the duſt of their feete, that there was no peace for them any more, but their deſtruction was at hand, when they had fallen away now ὁλῶς, ὁλοκληρῶς, & ὁλοτελῶς.

SECT.

SECT. 6.

Whether the Jewes are to be ſuffered in a Chriſtian common wealth or not?

THe Iewes are to be tollerated amongſt Chriſtians now, when they are out of the Covenant, as they did tolerate us Gentiles when wee were out of the covenant.

We ſhould uſe the Iewes now as they uſed us gentiles when we were out of the covenant.

When the gentiles were out of the covenant there were three ſorts of them, firſt the ſtrangers that were ſtrangers by birth, by affection, and religion: ſecondly thoſe who were ſtrangers by birth and religion, but not in affection, that is, thoſe ſtrangers who dwelt peaceable amongſt them, although they were not Proſelytes and converted to their religion, yet they permitted them to dwell amongſt them: the third ſort were Proſelytes and gentiles converted, and they injoyed all the priviledges which the Iewes themſelves enjoyed.

Theſe that were Iewes by birth they called *Hebræos ex hebreis, Phil.* 3. 5. That is, whoſe parents were both hebrewes; ſo hee whoſe father was an Hebrew, and his mother a ſtranger, he needed not to be made a proſelyte, he was γνήσιος & *indigena*, a naturall *Iſraelite*, but if his father was a ſtranger and his mother an *Iſraelite*, he was but *alienigena*, and behooved to be made a Proſelyte before he was to be admitted to the ſocietie of *Iſrael*; but moſt of all thoſe, whoſe Parents both father and mother were ſtrangers were not to be admitted to their ſociety, untill they were made proſelytes, and thoſe they called *bagbag* by a contraction, for *ben gar filius gentilis viri*, the ſonne of a man who was

a Gentile and *ben giorith*, that is, the ſonne of a woman who was a Gentile.

The Iewes who are Iewes both by birth religion and affection ſhould not be tollerate amongſt Chriſtians.

So the *Jewes*, now who are *Iewes* by birth, religion, and affection, that is, who hate Chriſt and Chriſtian religion, who raile againſt him, and blaſpheme him, theſe ſhould not be tollerated in a Chriſtian Commonwealth; who ſay they are Iewes, but they are of the Synagogue of Satan *Revel.* 2. 9. Theſe ſhould be put to death, as the blaſphemer who blaſphemed the name of the Lord was put to death *Levit.* 24. So ſhould they now, and if a Chriſtian who incalls upon Chriſt, and blaſphemes God the father ſhould dye the death; So ſhould a Iew who incalls upon God and blaſphemes Chriſt, dye the death. *Nehemiah* when he heard the children ſpeake halfe the language of *Aſhdod*, he contended with the men, and pluckt off their haire, *Nehem.* 13. 25. Much more ſhould the Chriſtian Magiſtrate cut off the heads of theſe blaſphemers who blaſpheme the name of Chriſt.

Thoſe that were ſtrangers by birth and religion but not in affection were tollerated amongſt them.

Maimo. Hall cap. 3. 12. *&* 13.

The ſecond ſort of ſtrangers who dwelt among the *Iewes*, and were tollerated by them, were Gentiles by birth and religion, but not in affection, and they were called *advenæ portæ*, the ſtrangers within thy gate, *Exo.* 20. Thoſe ſtrangers were bound to ceaſe from their labours upon the Sabbath, and to learn the ſeven precepts of *Noah*, that they might be drawn peece & peece to a liking of the Iewiſh religion: ſo the Iewes who live amongſt the Chriſtians now, who are Iewes both by birth & religion, but not in affection, they may be *advenæ portæ* to us, ſtrangers permitted to dwell within our gates, If they dwell peaceably amongſt us, and abſtaine from offences, and ſome ſhort principles of Chriſtian religion ſhould be taught unto them, as the gentiles who were *advenæ portæ* learned the ſeven precepts of *Noah*.

Obj. Hee that worſhips not the true God ſhould not bee

be permitted in a chriſtian common weale; thoſe Iewes worſhip not the true God; therefore they are not to be ſuffered in a chriſtian common wealth.

Anſw. Thoſe who through ignorance worſhip not the true God, and of whoſe converſion there is hope, thoſe may bee ſuffered in a chriſtian common wealth.

Queſt. How did the Iewes tollerate *Herod* to be their King being an *Edomite*?

Anſw. The *Edomites* were their brethren, *Deut.* 23. 7. *thou ſhalt not abhorre an Edomite, for he is thy brother*, the *Edomits* might enter into the congregation unto the 3 generation *Deu.* 23. 8. that is, they might marry with them, and they might have a charge among them; but the *Moabites* might not enter into the congregation unto the tenth generation, *Deut.* 23. 3. that is, they might neither marrie with them, neither might they have any charge in *Iſrael*.

What benefits the Iewes may enjoy amongſt us Chriſtians *Tertullian ad Scapulam.*

Now let us conſider what benefits the Iewes may enjoy among us chriſtians, and what not.

First the Iewes are not to be compelled to chriſtian religion, *Tertullian*, *Non* (*eſt inquit*.) *religionis cogere religionem, quæ ſponte ſuſcipi debet, non vi*, It is not the part of religion to compell a man to religion, which ſhould be willingly profeſſed, and not by compulſion. So *Bernard ſides* (*inquit*) *ſuadenda eſt, & non cogenda*, ſo they ſhould not be compelled to be baptized, for many of them who have beene compelled to bee baptized, have fallen backe againe to their vomit of Iudaiſme.

Cranſius, lib. 5. *cap.* 14.

How the Iewes may be tollerated to circumciſe their children now.

Queſt. Whether may they be tollerated to circumciſe their children now or not, for *Paul* ſaies *Gal.* 5. 4. *If yee bee circumciſed Chriſt is become of no effect to you, and yee are fallen from grace?*

Anſw. Thoſe who have received the Goſpel, and have beene baptized, if they bee circumciſed, they are

a Gentile and *ben giorith*, that is, the ſonne of a woman who was a Gentile.

The Iewes who are Iewes both by birth religion and affection ſhould not be tollerate amongſt Chriſtians.

So the *Jewes*, now who are *Iewes* by birth, religion, and affection, that is, who hate Chriſt and Chriſtian religion, who raile againſt him, and blaſpheme him, theſe ſhould not be tollerated in a Chriſtian Commonwealth; who ſay they are Iewes, but they are of the Synagogue of Satan *Revel.* 2. 9. Theſe ſhould be put to death, as the blaſphemer who blaſphemed the name of the Lord was put to death *Levit.* 24. So ſhould they now, and if a Chriſtian who incalls upon Chriſt, and blaſphemes God the father ſhould dye the death; So ſhould a Iew who incalls upon God and blaſphemes Chriſt, dye the death. *Nehemiah* when he heard the children ſpeake halfe the language of *Aſhdod*, he contended with the men, and pluckt off their haire, *Nehem.* 13. 25. Much more ſhould the Chriſtian Magiſtrate cut off the heads of theſe blaſphemers who blaſpheme the name of Chriſt.

Thoſe that were ſtrangers by birth and religion but not in affection were tollerated amongſt them.

Maimo. Hall cap. 8. 12. *&* 13.

The ſecond ſort of ſtrangers who dwelt among the *Iewes*, and were tollerated by them; were Gentiles by birth and religion, but not in affection, and they were called *advenæ portæ*, the ſtrangers within thy gate, *Exo.* 20. Thoſe ſtrangers were bound to ceaſe from their labours upon the Sabbath, and to learn the ſeven precepts of *Noah*, that they might be drawn peece & peece to a liking of the Iewiſh religion: ſo the Iewes who live amongſt the Chriſtians now, who are Iewes both by birth & religion, but not in affection, they may be *advenæ portæ* to us, ſtrangers permitted to dwell within our gates, If they dwell peaceably amongſt us, and abſtaine from offences, and ſome ſhort principles of Chriſtian religion ſhould be taught unto them, as the gentiles who were *advenæ portæ* learned the ſeven precepts of *Noah*.

Obj. Hee that worſhips not the true God ſhould not bee

be permitted in a chriſtian common weale; thoſe Iewes worſhip not the true God; therefore they are not to be ſuffered in a chriſtian common wealth.

Anſw. Thoſe who through ignorance worſhip not the true God, and of whoſe converſion there is hope, thoſe may bee ſuffered in a chriſtian common wealth.

Queſt. How did the Iewes tollerate *Herod* to be their King being an *Edomite*?

Anſw. The *Edomites* were their brethren, *Deut.* 23. 7. *thou ſhalt not abhorre an Edomite, for he is thy brother*, the *Edomits* might enter into the congregation unto the 3 generation *Deu.* 23. 8. that is, they might marry with them, and they might have a charge among them; but the *Moabites* might not enter into the congregation unto the tenth generation, *Deut.* 23. 3. that is, they might neither marrie with them, neither might they have any charge in *Iſrael*.

What benefits the Iewes may enjoy amongſt us Chriſtians *Tertullian ad Scapulam.*

Now let us conſider what benefits the Iewes may enjoy among us chriſtians, and what not.

First the Iewes are not to be compelled to chriſtian religion, *Tertullian*, *Non* (*eſt inquit*.) *religionis cogere religionem, quæ ſponte ſuſcipi debet, non vi*, It is not the part of religion to compell a man to religion, which ſhould be willingly profeſſed, and not by compulſion. So *Bernard ſides* (*inquit*) *ſuadenda eſt, & non cogenda*, ſo they ſhould not be compelled to be baptized, for many of them who have beene compelled to bee baptized, have fallen backe againe to their vomit of Iudaiſme.

Cranſius, lib. 5. *cap.* 14.

How the Iewes may be tollerated to circumciſe their children now

Queſt. Whether may they be tollerated to circumciſe their children now or not, for *Paul* ſaies *Gal.* 5. 4. *If yee bee circumciſed Chriſt is become of no effect to you, and yee are fallen from grace?*

Anſw. Thoſe who have received the Goſpel, and have beene baptized, if they bee circumciſed, they are

fallen from grace; but these Iewes who stand still in Iudaisme, their circumcision to them is not a falling from grace, but a confirming of them in their former Iudaisme; One who useth alwaies to eate poyson from his infancie, If hee eate a poysonable thing it will doe him no harme, But if one who is bred with wholesome meates should eate poyson, it would presently poyson him; So circumcision to those Iewes who are bred in judaisme is not deadly, but to these who are baptized and professe christianity it is deadly.

When christians do tollerate the Iewes who dwell amongst them to circumcise their children, this makes not their circumcision lawfull, but only tollerable: there are two sorts of relaxation of a law; the first is, when that is permitted lawfully to be done, which was unlawfull before; Example. 1 *King.* 5. 6. *Hiram* commands wood to be cut for the building of the temple of *Ierusalem*, that is he permitts it to bee done; here his permission makes it lawfull, which was not lawfull before: There is another sort of relaxation of a law, when that is permitted or tollerated to be done which is not lawfull to bee done; (although it bee permitted) no more then it was before the permission; as when a magistrate tollerates a thing which he cannot hinder, this thing becomes not lawfull by his tolleration, but he tollerates it, because he cannot hinder it; As *Moses* did tollerate the bill of divorce for the hardnes of the Iewes hearts: So when the christians tollerate the Iewes to circumcise their children: this is for the hardnesse of the Iewes hearts; for the Iewes would not live amongst christians unlesse they were tollerated to circumcise their children: things commanded are *bona*, things forbidden are *mala*, and things permitted are *non bona*, as circumcision is to them when they use it.

Two sorts of relaxation of a law.

Their Synagogues may be permitted to them.

Their Synagogues should also be permitted to them, and

and their προσευχὰς or oratories, for when there is a permissiō to them granted to worship there must be a place granted also to worship in; this is not the tolleration of a false religion to permitt them to reade the law as if they should tollerate the Alkaron to bee read in their synagogues, for the word of God is still the word of God, although they abuse it to a wrong end: The Iewes had a priviledge granted by the Emperor *Iustinian* to reade in their synagogues, either the *Hebrew* or the 70. translation; and howsoever the Iewes abuse this word to a wrong end in reading of it, yet it is the word of God still, and they should be tollerate to reade it, providing that they bring not in their blasphemous interpretations upon it. Christians may not tollerate forcerie amongst them, because it is evill in it selfe, yet they may tollerate an Idolater to sweare by his Idoll in making a covenant with them, because that is but *vitium personæ*, for to make a covenant is not unlawfull, and to sweare is not unlawfull: It is but a thing unlawfull to them, and if they pleased they might sweare by the true God; so the reading of the word of God is unlawfull to the Iew, but *per accidens*.

Iustinian in constitutione clxvi.

It was forbidden to the christians to marry with them; but if it fell out that they were both Iewes who married, and one of them were converted to the christian faith, then the Church ordaines *Transibunt filij minores in infidelitate nati in favorem fidei, & a parente infideli separabuntur ne ejus involvantur erroribus*; that is, if one of the parents become a christian, then he or shee who are christians shall have the charge in bringing up the young ones, that they be not nuzled up in the infidelitie of the parent who remaines an infidell.

Canon (eaque Christiane) 15. *& cap.* 17. *si quis Iudaice, Extr.* 28. *quæst.* 1. *ex concilio Toletano. cap.* 4. 62.

As for their servants; it was forbidden that a christian should serve a Iew *Prohibitum christianis cujuscunque sexus famulitio domestico inservire Iudeis*.

Concilio Tolitano, Tom. 4. *cap.* 59. *& cap.* 11.

Amongst

Amongst the Iewes an *Hebrew* might serve an *Hebrew*; secondly, an heathen might serve an *Hebrew*; thirdly, an *Hebrew* might serve a converted gentile, but hee might not serve a Gentile not converted?

A Christian might not serve a Iew, yet they tollerate that a Iew may serve a christian.

Quest. What if a Christian had three serving him, a Iew, a Turke, and a Christian, the Turke obserues the fryday, the Iew the Saturday, and the Christian the Sunday, might the master compell his Christian servant to worke upon the Sunday as hee might compell the Turke to worke upon the Fryday, and the Iew upon the Saturday?

Answ. There is not the like reason in these, for the obseruing of the Sunday is Gods ordinance and the Church determinate so. The obseruing the Saturday was one of Gods ordinances, but not now, and the obseruing of the Fryday was never Gods ordinance. On that day the servant is the Lords freeman. The Hebrews call slaves σώματα, *Rev.* 18. 13. because their bodies are only subject to their masters but not their soules, *Seneca, servitus in totum hominem non descendit & pars melior ejus est excepta, corpora obnoxia sunt, & adscripta dominis, sed mens quidem, sui juris est.* They have forbidden the Christians to dwell with the Iewes, to eate with them, to wash with them in the same bath, to nourish their children, or to take physicke from them, or to bury with them.

Sen. lib. 3. de. beneficiis.

In fine de controversia infidelium lib. 31. tit. 34.

In the third estate those who are Iewes neither in affection nor in religion, although they be Iewes by birth, yet when they joyne themselves to the christian Church and become *advenæ Iustitiæ* they should enjoy all the priviledges which the Christians enjoy.

Many benefits have the Christian Church gotten from the Iewes.

Many are the benefits which the Christian Church hath gotten from the converted Iewes; *Hierom* learned first

first the Hebrew tongue of a Iew who became a christian, *Epist.* 4. *ad Rufinum.* So in his preface upon *Daniel*, and 24. yeares afterward when hee returned out of *Egypt* to *Ierusalem*, and was taught by one *Barabanus* of whom he makes mention, *Epist.* 65. *qui timebat Iudæos, & mihi alterum exhibebat Nicodemum*, because hee came to him in the night, for feare of the Iewes (as *Nicodemus* did to Christ) and after that he had a third master of a Iew from *Tiberias*, of whom he makes mention in his preface of the booke of the Chronicles, and last hee had a master a Iew who taught him the Chaldee tongue, of whom he makes mention in his preface upon *Daniel*: *Hierom* therefore that famous translater of the bible was first beholding to the Iewes, and we to them for his paines. In time of the Gothes *Iulianus* a converted Iew was a Bishop in Spaine, *Paulus Burgensis* a bishop afterward of a Iew became a Christian. So *Nicolaus Lyra* of a Iew became a Christian. So was *Antonius Margarita* a baptized Iew, & professed the Hebrew language at *Lipsia* in *Germanie*; so was *Immanuel Tremelius* a baptized Iew; The Iewes say of *Rabbi Moses Bar Maimon*; that from *Moses* to *Moses* there arose not such a *Moses*; so they say of *Paulus Phagius* (because he was very skilful in their tongue) to us christians; *A Paulo Tarsensi ad Paulum Phagium non fuit talis Paulus*, from *Paul* the Apostle who was bred at *Tarsus* to *Paulus Phagius* there was not such a *Paul*; so wee may say from *Immanuel* Iesus Christ to *Immanuel Tremelius* there arose not such an *Immanuel*.

Dictum Elia de Paulo Phagio.

SECT. 8.

Of the lets and hinderances of the conversion of the Jewes.

THe lets and hinderances that hinder the Iewes conversion are of two sorts; first, the impediments which come from themselves, and secondly, that come from others.

The first let of the conversion of the Iewes.

The first maine let of the conversion of the Iewes, is because the vaile lies upon their hearts unto this day, 2 *Cor.*3.14. The vaile put upon *Moses* his face signifieth that they could not looke unto the end of the Law, Iesus Christ. *Moses* his face so shined, that the Israelites could not behold the brightnesse of it, therefore he was compelled to put a vaile upon his face, but when his face was vailed this wayes, they could not behold his face, therefore he behoved to unvaile it againe; and the signification of it was this, that the Law first, and of it selfe threatens us and curses us: these threatnings and curses of the Law the carnall Iewes could not abide; therefore the Law was vailed to them, untill the Spirit came and tooke away the vaile, and then they beganne to looke unto the end of the Law, Iesus Christ.

Quest. Whether did *Moses* cover his face that the Israelites might not see it or not?

Answ. Moses did not put a vaile upon his face, that the *Israelites* might not see his face, but because they could not behold his face, therefore hee covered his face, and ὅτι here is put for διὰ, as *Matth.*19.8. *Moses* himselfe knew not that his face did shine, when hee came downe from the mountaine, untill he perceived it by the people, who desired him to put a vaile upon his face

face when hee spake with the people; but when hee went before the Lord to speake with him, he tooke the vaile off his face, *Exod.*34.34. And the signification of it was this, that *Moses* his ministrie in giving of the law, as it respected Gods purpose, was glorious and shining; for *Christ is the end of the Law to all beleevers*, *Rom.*10.4. but when he turned to the people then hee was vailed, to signifie that the law which was given to them a carnall people, was a vailed law still; *Moses* knew not that his face did shine, and the signification of it was this, that it belongs not to *Moses* which is the minister onely of the letter of the Law, to know these mysteries of the Gospell, but it belongs only to the spirit, who takes away this vaile that those mysteries may be manifested, and to show that the end of the Law is Iesus Christ.

An allusion to the vaile which was put on womens heads.

He will take away the vaile: The Apostle alludes here to the use of the vaile, which was amongst the Iewes; for the women, when they were married to their husbands, they put a vaile upon their head, in token of subjection to their husbands. So the Iewes were married to the Law first, as to a husband, and were in subjection to it; but now *being dead to the Law, they are married to Christ*, *Rom.*7.4. When this vaile which was a signe of their subjection and blindnesse shall be taken away, then they shall behold Iesus Christ the end of the Law, as in a most cleare glasse, and their eyes shall not be dazled, as they were when they beheld *Moses*; but it shall be a most pleasant and comfortable sight unto them.

The Patriarches and Prophets understood not many things whereof they were types.

Moses understood not this, that his face did shine, or what it meant: Hence wee may learne that the fathers understood not many types, yea, not those things whereof they were types themselves: Example, *Noah* and his household saved in the Arke, and the world drowned, was a type of our baptisme, the regenerate and new man in baptisme is saved, and the old man

drowned; as *Noah* and his houshold were saved, and the world drowned; yet *Noah* understood not this. So when the *Israelites* passed through the red sea, and *Pharaoh*, and his armie drowned; this was a type of our baptisme, 1 *Cor.* 10. and yet *Moses* understood not this: So when *Ionas* was three dayes in the Whales bellie hee was a type of Iesus Christ, who was three dayes in the heart of the earth, yet *Ionas* understood not this; So *Moses* understood not what this vaile put upon his face meant. This should teach us to be thankefull to the Lord who hath revealed unto us now both the things signified, and the types.

The second let of the conversion of the Iewes.

The second reason which hinders their conversion is, that they looke onely upon Christs infirmities; they were offended at the baseneſſe of his countrie; *Nathaneel* himselfe tooke exception against him for this; *Can any good thing come out of Nazaret*? so for his parentage, *We know whence this man is*, *Ier.* 7.27. and *Matth.* 13. 55. *Is not this the Carpenters sonne, and are not his brethren with us.* And at his wisedome, *vers.* 54. But most of all they stumbled at his infirmities, and base estate upon the crosse; Christ became *Ben Adam* for us; so he became *Ben Enosh* for us: As he became a man for us; so he became an infirme and weake man for us cloathed with our infirmities; Read the 53. of *Isaias*, and ye shall see what baseneſſe he was subject to, separate and set a part like a Leper, that men should turne away their faces from him, and not looke upon him, and that hee should be a worme and no man. *Psal.* 22. Rejected of men, a man of sorrowes, and acquainted with griefes.

בן אדם
אנוש

The ancient Iewes themselves confessed this that the *Messias* should be loaden *castigationibus, quasi molaribus lapidibus*. *R. Iacob* being asked what the name of their *Messias* should be, Answered, that he should be called *Leprosus*, a Leper, alluding to that of the 53. of *Isaias*

Hec in Thalmud. hecce tractatu de Sanedrim.

Isaias: These infirmities should not make them reject him, if they looke with a spirituall eye upon him; but because they looke with a carnall eye onely upon him, they wait for a glorious *Messias*, but the Lord forebid them by *Daniel*, that Christs kingdome should not be a flourishing kingdome, by that vision which was shewne to *Nebuchadnezar* of the foure Monarchies, represented by the foure mettals, by gold, silver, brasse, and iron, yet a little stone hewed without the hand of man should breake them all to peeces: It was but a little stone, baser than any of the mettals, to shew us, that although Christs kingdome in outward shew should be a base kingdome, wanting all worldly helpe, yet it should overthrow those great monarchies.

The third let of the conversion of the Iewes.

The third let of their conversion, is the misapplication of the Scriptures: When the *Ethiopian* did read the Prophesie of *Isaiah*, *Act.* 8. 34. he doubted whether the Prophet *Esay* spake of himselfe or of another there; and that he might not applie the Scripture falsely, therefore *Philip* was sent to him to teach him; but those unstable soules wrest the Scripture, *torquent*, a speech borrowed from those who put a man upon a racke, which causeth the man to speake that which hee never meant: So these make the Scriptures to speake that which they never meant; *He that churnes milke, sportly brings forth butter, and hee that wrings the nose brings forth bloud Pro.* 30.33. So those who straine the Scriptures, bring forth a wrong sense. Take but this one example of wrong application, *Esa.* 53. 8. *Propter prævaricatione populi mei percussio ei infligitur*, *for the transgression of my people was he stricken*; but the Iewes perversly read the words after this manner, for the transgression of my people they were stricken; and *Abenezra* gives the reason, because *Lama* signifies many, and not one: So *A. Brabanel* commenting upon *Esa.* 53. 5.

לָמוֹ

faith, that *Lamo* is spoken still of moe, and not of one; but we have proofes every where that (moe) is spoken of one, and not of many, *Pſ.* 11.7. *Eſay* 44.15. *Iob* 27.23. and *Iob* 16.23. The Iewes ſince they gave Ieſus Chriſt vinegar and gall to drinke, the Scripture to them is never ſweet as the honie, and the honie combe.

The fourth let of the converſation of the Iewes.

The fourth reaſon that lets their converſion is, becauſe they reade onely the five bookes of *Moſes* now, neglecting the Prophets; they are wonderfull ignorant in them, where their teſtimonies are cleareſt concerning Chriſt; and notwithſtanding the Prophets are called *mickra* from *kara, legere*, yet they reade them not; and therefore they are juſtly compared *Le almonoth haioth, vivis viduis*, to living widdowes, whoſe husbands love ſtrange women, but neglect their owne wives at home; ſo the Iewes delight to read their *Talmud*, and *Miſhna*, and *Cabala*, and ſuch traſh, and neglect the holy Prophets.

לְאַלְמָנוֹת חַיּוֹת

The fift let of the converſion of the Iewes.

The fifth reaſon which hinders their converſion is, becauſe they follow not the literall ſenſe of the Scripture, but runne into Allegories, and they call theſe allegories *dabber gadol, rem maximam.* And the literall ſenſe of the Scripture they call *dabber caton, rem minoris momenti*, a thing of little worth; and they compare the literall ſenſe of the Scripture to an halfe pennie candle, but the myſticall ſenſe of the Scripture they compare to a precious pearle, which when it is lying hidde in ſome darke corner of the houſe, yet by the literall ſenſe the halfe pennie candle they finde out their precious allegories, and that every Scripture hath in it *keliphoth* and *labboth, corda & cruſtas*, the ſhell and the kernell, the ſhell they make the literall ſenſe, and the allegoricall the kernell.

דָּבָר גָּדוֹל

דָּבָר קָטָן

קְלִיפּוֹת וְלֵבָה

The fixt let of the converſion of the Iewes.

The fixt reaſon which hinders their converſion, is, becauſe they preferre the *Talmud* to the Scriptures; and they

they ſay that the text of the Scriptures is like water, and *Miſhna* like wine, and the *Talmud* like ſpiced wine, and that it is not poſſible that a man may warm water, wine, or ſpiced wine; but he that is a rich man or a learned ſcribe, ſhould have all the three in readineſſe; So they compare the Law to ſalt, *Miſhna* to pepper, and the *Talmud* to ſpices: when a child is five yeares old, they admit him to reade the bible, when he is ten yeares old, hee is to read *Miſhna*, and when he is thirteene yeare old, he is *filius precepti*, and eates the paſſe-over, and obſerves their purifications; but when hee is fifteene yeare old, then they will have him to read the *Talmud*: but the high myſterie of *Ezekiels* chariot, *Ezech.* 1. which they call *opus Merkabha*, they will not have him to read, before he be ſixtie yeares old. Therefore when *Iohannan* offered to teach *Eleazar* his Schollar *opus de Merkabha*, he anſwered very modeſtly *Lo kaſhei non incanui*, as *Ariſtotle* ſaith, *Iuvenis non eſt Idoneus auditor moralis Philoſophiæ*, A young man is not fit to be a ſcholler in morall Philoſophie; ſo they ſay that young men were not fit to heare that great myſterie of *Merkabha* before they were ſixtie yeares of age.

Although there be ſome good ſayings in the *Talmud*, which may ſerve us to cleare ſome places of Scripture, yet they ſhould not dote upon it, and neglect the holy Scriptures: *R. Eleazer* ſaid well, *Calefacias te ad ignem ſapientum, ſed cave a prunis earum ne forte adurearis*, warme thy ſelfe at the fire of wiſe men, but take heede that thou be not burnt with the coales; ſo *malogranatum inveniſti medijsullio, ejus veſcere at putamen ſperne*, thou haſt found a pomgranate, eate the kernell, but take heede of the ſhell.

Talmud *in Maſechta cap.* 15. *halicha* 7 & *ſequente* 8.

מִשְׁנָה

Miſhna they call thoſe traditions which *Moſes* delivered to them by word.

מֶרְכָּבָה

The ſeventh let of the converſion of the Iewes.

The ſeventh impediment is this, they will not ſuffer their children to be brought up in humane learning, and humane ſciences; but they accuſt him, *qui elue-*

rit

לֹא קְשֵׁאי

Vide secundam præfationem Eliæ in Mazareth.

rit suam aut didicerit sapientiam Græcorum, that is, who feedes a Sow, and learnes the artes and sciences which the Greekes profesſe, and therefore *Omnis exotica lingua eſt illis Barbara*, all other tongues are barbarous to them, and they accurſe him as *Anathema, & deſcendit ad inferos, qui docet diſcipulum quem non deberet*, that is, who teaches a ſchollar who is a Gentile. *Elias Levita* was greatly hated amongſt his countriemen, becauſe he taught the Cardinall of *Viterbia*, and ſome other Italians the Hebrew tongue.

Reaſons proceeding from others which let the Iewes converſion.

There are other lets hindering the converſion of the Iewes which proceede not from themſelves but from others: As firſt, the prophane converſation of the Chriſtians is a great let to their converſion: The Lord objected to the Iewes that his name was evill ſpoken of amongſt the Gentiles for their cauſe; ſo the Lord may juſtly now object to the Chriſtians, that they make his name to be evill ſpoken of amongſt the Iewes.

The ſecond reaſon of hindering their converſion is the Idolatrie of the Chriſtians, when they ſee Images ſet up and worſhipped in their temples, ; they call their temples *Beth turphan, domum turpitudinis*; and when they ſee the Popiſh prieſts, they call them heatheniſh prieſts, or *Camilli*. The heathen brought in the abomination of deſolation in the temple, of purpoſe to offend the Iewes: So *Elius Hadrianus* the Emperour, when he built *Ieruſalem* againe, and called it *Elium*, that he might offend the Iewes the more; hee ſet in the frontiſpice of the temple a ſow graven out in marbell ſtone.

בית הטרפא

Caſſiodorus in chronico ſuo.

Laſtly, the Papiſts offend the Iewes, when they paint *Moſes*, with hornes, as wee ſee him painted ſo in ſome of their Popiſh churches: the reaſon why they paint him ſo, was the miſtaking of the word *Keren*, which ſignifieth both a horne, and ſplendor, or brightneſſe.

SECT.

SECT. 8.

Of the third eſtate of the Iewes when they ſhall be Ruchama, *and firſt of their calling againe.*

Ruchama.

THings that are impoſſible with men are poſſible with God, *Matth.* 19.26. When the children of *Iſrael* were in captivitie in Babylon, who would have thought that ever they ſhould have returned out of it againe. It ſeemed like a dreame unto themſelves, and yet by that we may be led to conſider the eſtate of the captivitie of the Iewes now.

Types ſhewing to the Iewes their reſtitution from the captivitie of Babylon.

When the Iewes were to goe to the captivitie of Babylon, there was little hope of their returne out of the captivitie, and farre leſſe when they lay ſo long in the captivitie; yet the Lord did ſhew them their reſtitution by ſundry types.

The type ſhewne to *Ieremie.*

Firſt, by *Ieremie*, when they were to goe to the captivitie; *Ieremie* bought a field in *Anathoth* from his Vncles ſonne *Hananeel*, *Ier.* 32. becauſe the right of the inheritance was his, and the redemption of the land, he ſubſcribed the evidences, he ſealed them and tooke witneſſes, & weighed to him the mony in ballances, he took alſo the evidences of the purchaſe, both that which was ſealed according to the Law and cuſtome, and that which was open; firſt, he tooke that which was ſealed according to the Law, that is, the letters in the which the commandement of God given to the Prophet, was ſet down, and a particular deſcription of all the cautions which concerned the right: then there was an open contract which was confirmed by the Magiſtrate: Then he gave the evidents of the purchaſes to *Baruch* the ſon

of *Merajah* in the sight of *Hanameel* his Vncles sonne, and in the presence of the witnesses that subscribed the booke of purchase, and before all the Iewes that sate in the court of the prison, after that he charged *Baruch* before them all, in the name of the Lord of Hostes; and put them in an earthen vessell, that they might continue for many dayes; Now when they had remained long in the captivity, and *Ieremie* and *Hananeel* his Vncles son were dead, & the *Iewes* who sate in the court of the prison, who would ever have thought that any should have come home to have possessed the land of *Anathoth* againe, but yet the contract was extant, which was kept in an earthen vessell all this time, and some of *Ieremies* posterity came home and inherited that peece of ground in *Anathoth*: So although the Iewes now have lien long under the captivity, and *Abraham*, *Isaac*, and *Iacob* with many thousands of men are all gone, yet because the covenant stands, and the contract of purchase; therefore they shall be restored to be spirituall heires of the covenant; for Gods mercy extends it selfe to a thousand generations.

The second type shewed to *Ieremiah*.

The second type whereby the Lord shewed to the Iewes that they were to be called backe againe from the captivity of *Babylon* was *Ier.* 24. the two baskets of figges, which the Lord shewed unto him, the good figges, and the badde figges; the good figges signified the Iewes that were to be called home againe from *Babylon*, and the evill figges that could not be eaten signified *Zedekiah* king of *Iudah* and his princes, and the residue of *Ierusalem* which remained in the land, and these that dwelt in *Egypt*, whom the Lord was to deliver to bee removed from all the kingdomes of the earth for their hurt, to bee a reproach, and a proverbe, a taunt, and a curse in all places, as the Lord had badde figges then, that were to bee destroyed; so the Lord hath of this

this captivity, now many whom he hath destroyed, and made of them a proverbe, a taunt, and a curse amongst the nations; But as all the figges of the first captivity were not badde, but some were very good figges, like the figges that are first ripe; so in this captivity now, the Lord hath reserved himselfe whom he mindes to build, and not to pull downe againe, and to plant, and not to pull up.

The third type shewed to *Ezekiel*.

The third type of the calling of the *Iewes* from the captivity of *Babylon* was shewne to *Ezekiel*, *chap.* 37. *a field full of dead bones*; when the Lord brought the Prophet, and shewed to him those bones, and asked him, *Sonne of man can these bones live?* and the Prophet answered him, *Lord thou knowest*, then the Lord caused these bones to take sinewes and flesh, and skin, and at last there came a winde and put breath into them, and they did live; there was but small hope that these bones should live againe, yet when the Lord did breath upon them, then they did live. If a man should looke now with a naturall eye upon the dead and dry bones of the captivity of *Iudah*, and were asked (as the Lord demanded the prophet) whether they should live againe or not? all his answer would be this, Lord thou knowest; but yet when the winde of Gods grace shall blow againe upon them, they shall revive from death to life, and they shall returne from the captivitie.

The fourth type shewed to *Zacharie*.

The fourth type of Gods mercy in delivering of the Iewes from the captivity of *Babylon* was shewne to *Zacharie*, *cap.* 5. 9. when hee saw two women carrying an *Ephah* betwixt the heaven and the earth; when they were carrying the wicked Iewes to *Babylon*, yet in the midst of his anger he remembers mercy, & carries them not on the wings of an Eagle, or a Kyte, but on the wings of a storke, which signifies mercy, *Chasida misericordia*; and why may not the Lord who is gracious and mercifull,

cifull, remember thoſe poore captives in their long deſolation.

Ob. But their ſinnes have beene hainous, and great, and many in number?

Anſw. But wee muſt remember that where ſinne aboundeth there grace aboundeth much more, *Rom.* 5. 15. and that his mercy is above all his workes; The farther that theſe poore wretches have fallen from the Lord, his mercy is the more magnified in recalling of them: Gods mercy and mans miſerie have not beene unfitlie compared to the ſunne and the moone, when the moone is fartheſt from the ſunne, then the ſunne gives his light moſt brightly to the moone; So when miſerable ſinners are fartheſt from God, then the ſunne of Righteouſneſſe the Lord Ieſus Chriſt ſhall bee pleaſed ſometimes to ſhine upon them; And *although their ſinne were as red as the skarlet, Iſa.* 1. 18. *yet he can make them as white as the wooll*; The number of their ſinnes cannot hinder the pardon of them; *David* ſayes *Pſal.* 38. 7. *iniquitates tranſierunt caput meũ*, that is, they were more in number then the haires of my head, & yet they hindred not the pardon of his ſins; the Lord would not have *Peter* to pardon only ſeven times, or ſeven times ſeven times, but ſeventie times ſeven times; Now if the Lord will have *Peter* to do this, how much more wil he bee ready to pardon, who is the Ocean of mercy, *hee that made the eye ſhall he not ſee*, and he that puts mercy in others, ſhall hee not bee mercifull; And if *Ionah* had pitty on his gourd, that grew up in one night, and withered in another, *Ionah* 4. 10. ſhall not the Lord then have pitty on his people, who were once a royall generation and kingly Prieſthood. 1 *Pet.* 2. 9.

Ob. But they haye beene bloody murtherers of the Lord of life, blaſphemers of his holy name, and haters of the Goſpel, and of all thoſe who in call upon the name of the Lord Ieſus Chriſt; how can they then be ſaved?

God ſhewing mercy to *Paul* a bloody perſecutor, ſhewes that God may be mercifull to the Iewes.

Anſw. Conſider but the example of Saint *Paul*, and apply his example to them, and then ye may ſee how God ſhall ſhew mercy upon them; Saint *Paul* who was a Phariſee of Phariſees, that is a moſt preciſe Phariſee, *Act.* 26. 5. κατὰ τὴν ἀκριβεστάτην αἵρεσιν, which ſignifieth a moſt accurate ſeparation from others; for zeale hee perſecuted the church, *Phil.* 3. and hee procured letters to apprehned & binde the poore Chriſtians, and cauſed many of them to blaſpheme, *Act.* 26. 11. and what if *Paul* had been there when Chriſt was crucified would he not have cryed with the reſt of the Iewes, *away with him, a. way with him*, would he not have ſaid with the reſt, *wee have no King but Cæſar, and let Barrabas live, and Chriſt die*; yet for all his ſins the Lord hath pardoned him, and why may he not ſhew the like pardon upon theſe poore ſinners; And for there feareſull blaſphemies, and manie inſurrections let us obſerve but this one comfortable ground, whatſoeuer the Lord Ieſus Chriſt was condemned for, that he abſolves his children of; But Ieſus Chriſt was condemned of blaſphemie, and affecting of Cæſars crowne; therefore the Lords death ſhall acquite the repenting Iewes of their blaſphemies againſt him, and of their mutunies and ſeditions againſt Cæſar.

Whatſoever Chriſt was convicted for, of that he abſolves his children.

Now let us conſider more particularly the calling of theſe Iewes: ſecondly, the manner how they ſhall be called: and thirdly, the end of their calling.

Reaſon 1. Of the calling of the Iewes.

The firſt reaſon of their calling is taken from the promiſe made to their fathers, *Rom.* 11. 27. The Lord remembers the covenant made with *Abraham*, *Iſaac*, and *Iacob*, both aſcending and deſcending, deſcending he remembers *Abraham*, *Iſaac*, and *Iacob*, then aſcending, *Levit.* 26. 43. *I will remember my covenant with Iacob and my covenant with Abraham*; I will remember my covenant made with *Iacob* in *Bethel*, and I will remem-

ber my covenant made with *Isaac* in Mount *Moriah*, and I will remember my covenant with *Abraham*, when hee cut the calfe in twaine, and past betwixt the partes thereof, *Ier.* 34. 18. God being mindfull of the covenant loves the Iewes, becauſe hee loved their fathers, he loves the children alſo?

Queſt. But what hope is there of the ſalvation of the Iewes, ſeeing they are enemies to the Goſpell?

Anſw. They are now (ſaith the Apoſtle) enemies, but yet this people are beloved of God, becauſe of the election once made, for his election is not fruſtrate for the infidelity of thoſe who hate the Goſpel, ſeeing Gods calling and election are without change.

Reaſon 2. Of the calling of the Iewes.

There ſhall come a deliverer from Sion, Rom. 11. 26. but it is better tranſlated, there ſhall come a deliverer to *Sion, Eſt dativus commodi*, ſo *Zach.* 9. 9. *a King ſhall come to thee*, that is, for thy profit, and there ſhall come a deliverer to thee; in the Hebrew it is *Goel*; *Goel* was the next of the kindred who had power to redeeme the morgaged lands which their friends had morgaged, and had power to deliver them when they were captives, and they were the revenger of their blood; Chriſt being the Iewes *Goel* he will deliver them from their captivity.

Reaſon 3. Of the calling of the Iewes.

The third reaſon is taken from Chriſts interceſſion; *Father forgive them for they know not what they doe*; The efficacie of Chriſts interceſſion doth not onely extend it ſelfe to the Iewes who were living then, but alſo to the poſterity to be converted, *Iohn* 17. 20.

Reaſon 4. Of their calling.

The fourth reaſon, when the moſt ancient people of the world were captivate and deſtroyed, yet the people of the Iewes in all thoſe changes and alterations, remained a people diſtinguiſhed from all other people by their profeſſion, *a people dwelling by themſelves, Num.* 23. and having no medling with other people whom the Lord

Lord would not have ſlaine but ſcattered, *Pſal.* 59. 11. This ſhewes the wonderfull providence of God over them, and that they are reſerved for their time of calling againe.

Reaſon 5. Of their calling.

In the laſt dayes there ſhall bee a full converſion of the *Iewes*, *Apocal.* 7. when the foure Angels were forbidden to hurt the earth, and the ſea till thoſe 144000. bee ſealed in their foreheads, of all the tribes of *Iſrael*; of the tribe of *Iudah* were ſealed 12000. and of the reſt of the tribes as many, which prophecie according to the letter is to bee underſtood of the calling of the *Iewes*, becauſe the *Iſraelites* there marked in the forehead, are expreſſie diſtinguiſhed from the *Gentiles*, who are marked, and from other languages, *verſe* 9.

Reaſon 6. Of their calling.

The ſixt reaſon, *Hoſ.* 3. 4. *The children of Iſrael ſhall remaine many dayes without a King, and an Ephod, and without a Teraphim, afterward ſhall the children of Iſrael returne, and ſeeke the Lord their God, and David their King*; Here are foure eſtates and conditions of the Iewes ſet downe, firſt when they had their *Ephod*, and religiouſly worſhipped the Lord; ſecondly, when they had their *Teraphim*, and were Idolaters; thirdly, in their eſtate now, when they want both their *Ephod* and their *Teraphim*, that is, they are neither true worſhipers of God now, neither are they Idolaters now (for they hate Idoles;) fourthly, when they ſhall returne to ſeeke the Lord, and *David* their King, then they ſhall bee *Ruchama*.

Reaſon 7. Of their calling.

Saint *Paul* wiſhes to be accurſed for his brethren the Iewes; this deſire came from the holy ſpirit, therefore it muſt not bee fruſtrate; for God and nature does nothing in vaine.

Ob. But ye will ſay, can a man wiſh his owne damnation for the glory of God, and ſafety of his Church?

Anſw.

Answ. Wee have a naturall life, and wee have a ſpirituall life; wee ſhould preferre our naturall life to another mans naturall life: A man is bound to preſerve his owne life, rather then another mans of that ſame degree, when onely hee conſiders his life as his life; but when there comes in another reſpect as for honeſty, vertue, or fidelity, one man might give his life for another, *Iohn* 15. 13. *greater love then this hath no man, when one beſtoweth his life for his friend*: The two *Pythagoreans* are much commended for their mutuall friendſhip one to another, the one of them gave himſelfe a pledge for the other, that if he ſhould not returne at ſuch a day to the Emperor, then hee ſhould die for him; the day comming, and hee not appearing, his friend who lay in pledge for him was adjudged to die for him, and when they were leading him out to execution, his friend came and redeemed him, and entred in his place to be executed for him; the tyrant ſeeing theſe two ſuch conſtant friends he quite them both, and wiſhed earneſtly that they would take him in to bee the hird friend to them: *Lactantius* inferre, upon this, that if it be a glorious thing to die for a friend, how much more glorious is it to die for Chriſt.

A man is rather bound to preſerve his owne life then another mans of equall condition.

Lactantius lib. 5. de iuſtitia. cap. 18.

Secondly, a man is bound to lay downe his naturall life for the ſafety of thoſe who are his ſuperiours; And they put this caſe, If the King and the ſubject were in one ſhip, or the father and the ſonne, the ſhippe breakes, and there is but one planke which cannot ſerve two to ſwimme out upon; In this caſe the ſubject is bound to quite the planke for the ſafety of his prince, and ſo is the ſonne to quite the plancke for the ſafety of his father, *Indignus eſt vitâ qui vitæ ſuæ authorem negligit*, hee is not worthy of life, who contemnes him who hath been the author of his life.

A man is bound to lay downe his naturall life for the ſafety of his ſuperiors.

Thirdly, a man is bound to quite his temporarie life for the ſpirituall life of his brother, as Chriſt did, 1 *Ioh.* 3. 16. Hereby we may perceive the great love of God, who was pleaſed to lay downe his life for us, ought not wee then to lay downe our lives for our brethren? and *verſ.* 23. This is his Commandement that we love one another, as he gave commandement. This was his commandement, *Ioh.* 15. *That yee love one another as I have loved you*: And the reaſon of this is, becauſe wee are members of one body, *Epheſ.* 4. and 1 *Theſ.* 2. 8. *ſo being affectionately deſirous of you, we were willing to have imparted unto you, not onely the Goſpell of God, but alſo our owne ſoules, becauſe ye were deare unto us.* In the naturall body one member hazards it ſelfe for another, as the hand for the head; ſo ſhould the members in the myſticall body doe.

A man is bound to lay downe his temporarie life for the ſpirituall life of his brother.

Fourthly, in the defence of the Church a man may lay downe his naturall life, as *Sampſon* did; and we have an example of this, 1 *Mach.* 6. 43. of one *Eleazar* ſurnamed *Savaran*, who perceiving an Elephant greater than all the reſt, and ſuppoſing that the King was upon him, *verſ.* 46. he crept under the Elephant, and thruſt him in the bellie and ſlew him, whereupon the Elephant fell downe upon him, and killed him; The fathers doe not condemne this act of *Eleazar*, but they commend him much for it, in that he layes downe his naturall life for the ſafetie of the Church.

Ambroſ. li. 1. de officiis.

Laſtly, wee are to lay downe our temporarie life above all for Chriſts ſake, as the martyres did, this farre wee ſee how we may lay downe our naturall life for others, but to lay downe our ſpirituall life for others, that wee cannot doe; a man may deſire at ſome times the deferring of the injoying of the ſpirituall life for a while for the good of the Church, *Phil.* 1. 24. but hee cannot abſolutely wiſh himſelfe to be *Anathema* for the good of the Church: *Paul* in a ſuppoſition wiſhes

We are to lay downe our temporall life for Chriſt.

In a ſpeech joyntly taken both the partes may be true which being ſeparate, the one is true, and the other is falſe.

rather that he may be curſed, then the Iewes condemned; but hee wiſhes not this abſolutely; In a ſpeech jointly taken both the parts may be true, which being ſeparate, the one is true, and the other falſe: as *Elias* ſaith to *Ahab*, *The Lord hath not ſpoken by me if thou returne in peace from the battell*; this ſuppoſition joyntly taken is true, but ſever the parts, then the one is true, and the other falſe, (*The Lord hath not ſpoken by me*) that is falſe, (*Thou ſhalt not returne in peace*, that is true. Example 2. *Ioh.* 21.25. *If all that Chriſt had ſpoken and done had beene written, then the world could not containe thoſe bookes* (*All that Chriſt hath ſpoken and done is written*) that is falſe (*The world is able to containe thoſe bookes which he wrote*) that is true. Example 3. 1 *Cor.* 13.1. *If I ſhould ſpeake with the tongue of men and Angels, and have not charitie, then I am nothing*: *Paul to be ſome thing*, that is true, but *Paul to be ſome thing and want charitie*, that is falſe. Example 4. *Gal.* 1.8. *If an Angell from heaven ſhould preach another Goſpell he ſhould not be beleeved*; *An Angell to be beleeved*, that is true, but *an Angell to preach another Goſpell from heaven*, that is falſe.

When wee deſire a thing *in complexo*, the parts may be true, and yet ſever them they are falſe.

So when wee deſire a thing comparatively *in complexo*, the parts may be true, but ſeverally we wiſh them not; Example, 1 *King.* 3.26. When the mother of the child wiſhed the child rather to be given to her who was not the true mother than the child ſhould be cut in ſunder, yet ſhe neither wiſhes the child to be cut in ſunder, nor the child to be given to another: So Saint *Paul* wiſhes here rather than the Iewes ſhould be caſt away, that he ſhould be *Anathema*; but hee wiſhes not abſolutely that he ſhould be *Anathema*, and that the Iewes ſhould be caſt away: Conſider *Paul* as onely looking to his brethrens ſalvation, and then he caſts all things behind his backe in reſpect of it: but when *Paul* turnes himſelfe to the view of eternall glorie, and to the ſalvation

Paul cannot wiſh this abſolutely to be accurſed for his brethren.

tion of his owne ſoule he cannot wiſh this, to be damned for his brethrens ſaftie; for a mans ſalvation ſhould be dearer to him than all the world, yea, than the Church it ſelfe: This wiſh then was not an abſolute wiſh which Saint *Paul* wiſhes here, but onely it ſignified his earneſt deſire to have his brethren ſaved; If he had conſidered this *veſtitum omnibus circumſtantiis*, he could not have wiſhed it; Example, a man is condemned to die for ſome great offence, it is lawfull for his wife to wiſh her husband to live, becauſe he is her husband, and the father of her children; but if ſhee ſhould wiſh him to live; and the wiſh were *veſtitum omnibus circumſtantiis*, that is, ſhe wiſhes him to live, notwithſtanding he hath beene a notable malefactor and tranſgreſſor of the Law, what way to wiſh him to live were altogether unlawfull: ſo if *Paul* wiſhed the ſafetie of the Iewes onely reſpecting their ſafetie, than this was a lawfull wiſh; but to wiſh abſolutely his owne damnation ſecluding himſelfe from the Kingdome of God, this had beene a ſinne and altogether unlawfull; If yee conſider *Pauls* wiſh materially onely, ſetting aſide other circumſtances hee might be accurſed for his brethren; but if yee conſider his wiſh formally, with all the circumſtances, he cannot be accurſed for them; If ye conſider Chriſts deſire [*Let this cup paſſe*] materially onely, according to Chriſts infirmitie as he was man, then he wiſheth this cup to paſſe; but when he conſiders this cup formally with all the circumſtances, then hee muſt drinke this cup for to expiate the ſinnes of men, and ſatisfie the wrath of God, then he cannot let this cup paſſe: *Paul* then wiſhing the ſalvation of the Iewes with ſuch an intenſive and earneſt deſire moved by the Spirit of God to it, his deſire muſt be fulfilled, and ſhall be fulfilled in the owne time, *Every plant which the heavenly father hath planted ſhall not be rooted up*, *Math.* 15.

Paul could not wiſh this *veſtitum omnibus circumſtantiis*.

Paul may wiſh this materially, but not formally.

13. The Iewes are a plant which the heavenly Father hath planted, therefore they shall not be rooted out.

Now we are to remove those objections which seeme to denie the conversion of the Iewes.

Object. 1. *Let their eyes be darke that they may not see but bow downe their backe alwayes*, *Rom.* 11. 10. Here it might seeme that the Apostle foretells the finall rejection of the Iewes.

Answ. The Apostle doth not foretell here their finall rejection, but their rejection for a time.

Object. 2. *Hos.* 1. 6. *I will no more have mercie upon the house of Israel, but I will utterly take them away.*

Answ. The Lord shewes here that hee will not call the tenne tribes backe againe to *Israel*, but as for the house of *Iudah* he promiseth to call them backe, but he promiseth not utterly to destroy *Israel* now, but in his owne time to call them backe againe.

Object. 3. *Math.* 21. *Marke* 11. Christ cursed the Figgetree saying, *henceforth thou shalt never bare more fruite; and on the morning when the disciples passed by they saw the Figtree withered up.* This tree signified the people of the Iewes, and it may seeme that they are so withered that they shall never bare fruit againe.

Answ. Saint *Ierome* writing upon the second of *Habbakkuke* saith, *In seculum* signifies a long time, but in *seculum seculorum*, signifies eternitie εἰς τὸν αἰῶνα, here signifies *seculum* but not *seculum seculorum.*

Object. 4. 1 *Thes.* 2. 16. *The wrath is come upon them to the uttermost*; this might seeme to speak of their finall rejection.

Answ. The Apostle onely is speaking of the rejection of the Iewes for a time, who lived in his time, and who withstood the Gospel, and that he meanes not of a finall rejection, it is cleare, *Rom.* 11. 8. *God hath given them the spirit of slumber unto this day*; which shewes that they shall

shall not be alwayes in this sleepe of slumber.

Object. 5. *Luke* 18. 7. *The son of man when he shall come shall scarce finde faith on the earth*: then it might seeme that there shall not be such a plentifull harvest in the Iewes conversion?

Answ. Although there bee a great number of the Iewes who shall bee called in the latter times, that if they be compared with the Gentiles who are infidells, and with those who have heard the Gospell and fallen from it, they shall bee but few compared with them; and where there is greatest hope that faith should bee found, there will be greatest apostasie found, and faith will scarce be found amongst them.

SECT. 9.

Of the manner of the calling of the Jewes.

AS a wise Physitian in curing of a disease remoues the cause first, before hee comes to cure the disease; the cause why they reject Christ was because the vaile lay upon their hearts, hee removes the vaile first; and then he cures them, *hee removes the vaile first*, the vaile of the ceremonies, *Ier.* 3. 16. *In those dayes saith the Lord, they shall say no more, the arke of the covenant of the Lord, neither shall it come to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done*; The arke must be removed, the propitiatorie it selfe, and the place where the Lord rested, his strength and glory, that which the Angels delighted with stretched out neckes to looke into, 1 *Pet.* 1. 12. what should become then of the rest of the beggerlie

He will take the vaile of the ceremonies from off their hearts.

elements, all were to be caſt out: Secondly, hee removes thoſe ceremonies which were the ſigne of the Iewes ſubjection to the law; for as a woman when ſhe was married to her husband, put a vaile upon her head in token of ſubjection to her husband (hence it was that the woman ſuſpected of adultery ſtood bareheaded before the prieſt, and untill the time that ſhee was cleared of that ſuſpicion ſhee was not under her husbands ſubjection) even ſo the Iewes ſo long as they were married to the law, they were covered with this vaile, but being dead to the law they were freed from this husband, and the Lord tooke this vaile of their hearts.

He will take away the ceremonies which was a ſeale of their ſubjection to the law. Num. 5. 18.

Thirdly, becauſe theſe two vailes had lyen ſo long upon their hearts, they brought on this great hardneſſe upon them that their hearts became like an Adamant, *Zach.* 7. 12. The Adamant is ſo hard a ſtone that yè can ingrave no letters upon it untill it bee ſteeped in goates blood (as *Plinie* teſtifies) ſo their hearts were ſo hard that the law of the Lord could not be written on them untill they were ſteeped in the blood of Chriſt, then hè writes his law on them, *Ier.* 31. This is the firſt part of the great Phyſitians cure, then hee will pricke and wound their hearts, he will keepe the ſame order in curing of them which he did at the converſion of the three thouſand who were converted at *Peters* ſermon; *Their hearts were pricked*, *Act.* 2. 37. So ſhall the hearts of the Iewes be pricked and wounded in their converſion; it will not be a little gaſh or wound that will open that impoſtume; but a great and a deepe lancing: then will follow exceeding great ſorrow, and they ſhall looke upon him whom they have crucified; it will not be the ſorrow of the publicane that will doe the turne, to knocke upon their breſts, or to caſt downe their eyes, or to waſh their bed with teares as *David* did, *Pſalme* 6. 6. or to chatter as a ſwallow or a crane, or mourne as a dove as *Ezekias* did, *Iſa.* 38. 14. But this muſt bee a great

He will take a ſtonie heart from them and giue them a heart of fleſh.

He will pricke and wound their hearts.

There mourning will be an exceeding great mourning when they repent.

great and exceeding great lamentation, as that which the Iewes took up at *Hadadrimmon* for the death of *Ioſias*, *Zach.* 12. 11. Their eyes did faile with teares, their bowels were troubled, and their livers were poured out upon the earth, when the breath of their noſtrills the annoynted of the Lord was taken, *Lamen.* 4. 20. When *Ioſias* was killed their common wealth decayed, and their Church got a fore blow, *Ier.* 22. 18. They lamented for him as one laments for their brother or ſiſter; *Ah my brother, ah my ſiſter, ah our Lord, ah our glorie*: They lamented for him as one mourned for the death of his firſt begotten ſonne, or his onely ſonne, *Zach.* 12. 10. When *Ioſias* was killed, there was but a man killed; but when they killed our Lord, they killed the Lord of glory; when *Ioſias* was killed, his death was honorable to him, he died in the warre, 2 *Chron.* 35. 24. But when the Iewes killed our *Ioſias*, he died an ignominious and ſhamefull death: When *Ioſias* was killed, it was the enemie that killed him, and not they: But the Iewes themſelves killed the Lord of glory: when *Ioſias* the breath of their noſtrils was killed, he could not breathe life into them againe, but our *Ioſias* can breath *ſpiritus vitarum* into them, *Gen.* 2. Therefore here is a greater then *Ioſias*, and his death deſerves a greater lamentation.

When they ſhall behold him, ſundry look upon mens miſeries diverſly; ſome go by with a negligent eye as thoſe who paſſed by the man that lay wounded in the high way, *Luke* 7. 11. they ſcarce tooke notice of him, neither were they touched with any compaſſion. Secondly others behold mens miſerie with a gazing eye onely, as *Iobs* friends ſate gazing upon him ſeven dayes, but with no compaſſion; thirdly, ſome behold their miſerie, and are touched with ſome compaſſion, as when *Ioab* had killed *Amaſa*, and lay wallowing in his blood in the

When they ſhal behold Chriſt whom they crucified, then they ſhall lament bitterly.

Ra cum beth, signifieth to behold, with Delight, *Micha* 4.11. let our eye look upon Sion that is with delight to behold that which wee would have seene.

the high way, 2 *Sam.* 22.12. no doubt those who did see him were moved at the spectacle; fourthly some behold with delight, *Psal.* 22.17. *they looke upon mee*, see *Psal.* 54. 9. But the Iewes heere they shall behold the Lord with a pitifull eye, as the other was a mercilesse eye, *Christus patitur jam, & Iudæus compatitur.*

They shall behold him whom they have crucified: *Momus* complained of nature, that shee made not man with a window in his brest, that man might prie into his heart, and see what was within the heart; but here the Iewes might see when they pierced the Lords side, what love was in his heart towards them, when hee shed his heart blood for them: when they saw Christ weeping for *Lazarus*, *Ioh.* 11. they said, *O how he loves him*, but they had greater reason to *say*, *O how hee love vs*, when they saw him shedding his blood for them.

The sinnes were the proper cause of his death.

They shall behold him whom they have crucified. When they consider that it was their sins which crucified him, and that they were the proper cause of his death: they were not the occasion of his death, as *David* was of the death of the priests, when they gave him the *shew bread* to eate, although he takes it upon him, and sayes that he was the cause of their death; so they were not *causa per accidens* of his death, as when *Simon* of *Syrene* carried Christs crosse, he was but accidentally a cause here; they were not *causæ adiuvantes*, helping causes; neither were they *concausæ* as *Pilat* was in the death of Christ, but the proper cause were their great sinnes: when a malefactor is executed, wee blame not the executioner, wee blame not the Iudge by whose sentence he is executed, nor the law, nor the Iury, but only the miserable malefactor himselfe; his destruction is of himselfe: *Solum peccatum homicida est.*

They will not deny their sinne now as the whore did who

who wiped her mouth, and said, she did it not, *Prov.* 30. 20. They will not transferre their sinne, as *Eva* did upon *Adam*, and the Iewes upon *Iudas*, neither extenuate their sinne as *Aaron* did, but they will exaggerate and lay out their sinne to the full then.

The Monkes and Friers use to talke much of the nailes, the speare, the crowne, and the scourges which were the instruments of Christs death; but they insist not upon the proper cause, the sinnes which crucified the Lord of glory; but the Iewes then shall behold their sinnes which crucified their Lord: This beholding of the Lord crucified for them, and by them, will be a happie beholding to them; as they who looked upon the brasen serpent in the wildernesse, were cured when they were stung by Serpents; So shall they be cured, when they shall behold Christ crucified this wayes.

The Gospell shall be the meanes to comfort the Iewes.

As for their sorrow it shall be a sorrow not to be repented of, and although they sow in teares, yet they shall reape in joy; *Rachel* when her children were not, she would not be comforted; but they shall be comforted: But by what meanes? Even by the Gospell which they mocked and scorned; εὐαγγέλιον before they called *evangelina*, *Nuncium vanum*; but then the Gospell shall be the glad tidings of salvation to them; Then how beautifull shall the feete of those be, who bring the glad tidings of salvation to them: there shall then be an happie union betwixt the Iew and the Gentile: The Iewes of old thought to have intailed the covenant onely to themselves, and would have had the Gentiles secluded from salvation and the meanes of it; therefore they say, that when the Law was translated into Greeke by the 70. that there was three daies darkenes, and they say, *fuit dies ille durus Israeli, sicut dies quo factus est vitulus*, that was as grievous a day to them, as that day on

What hatred was betwixt the Iewes and the Gentiles of old.

which the golden calfe was made; and they kept a yearely fast or humilation for that; This was in detestation of the Gentiles, because they willed not their salvation: But now they will be glad of this union; They called the Gentiles before uncleane, common, and dogges; they would no more eate with them, than if they had beene dogges: *Iob* when hee speakes of base men, *Iob.*30.1. he saith, *he would not have given their fathers libertie to eate with the dogges of his flocke*; The Iewes thought not the Gentiles worthy to eate with their dogges; but now they will be glad to sit downe and eate with them that come from the East, and from the West, then the multitude of beleevers shall be of one heart breaking bread together in singlenesse of heart; And as the Iewes hated the Gentiles before, so the Gentiles detested the Iewes calling them *Verpi, Recutiti Appellæ*, and *Curti*; then shall all these differences be taken away, and they shall take the Iew by the skirt, and say, *Ezach.*8.22. *We will goe with you, for wee have heard that God is with you.*

This happie union shall make a way to the converting of other Heathens and Heretickes, and then there shall be great light for the understanding of the Scriptures, and hid places in the Prophets, yet not understood, and then knowledge shall abound as the water of the sea, and this shall be heaven upon earth, and one of the great dayes of the Lord; and the earth shall rent when the Iew and Gentile shall say, *Blessed is he that commeth in the name of the Lord*, the shout shall be so great.

When the Samaritans were excommunicated, it was a terrible day, they brought 300. priests, and 300. trumpets, and 300. bookes of the Law, and 300. boyes, and they blew with the trumpets, and the Levites singing curfed the *Cutteans* in the name of τετραγράμματον, or *Iehovah*

When the Samaritans were cast out of the Church, it was a feorefull excommunication.

Iehovah; and they curfed them with the curse both of the inferiour and superiour house of judgement; and they said, *Cursed is he who eates the bread of the Cutteans*, And let not *a Cuttean be a Proselyte in Israel, neither have any part of the resurrection of the just*: These curses they wrote upon tables, and sealed them, and sent them through all *Israel*, who multiplied also this great *Anathema*, or curse upon them: This was a fearefull rejection of the *Samaritans*, when they were cast out of the Church; but when the Iewes shall be called againe, what a great joy shall there be in the Church? Christ saith at the conversion of a sinner there is great joy in heaven amongst the Angels; what joy then shall there be in heaven amongst the Angels? when so many thousands shall be gathered to the Church againe. At Saint *Peters* preaching there were three thousand added to the Church; but now there shall be thousand of thousands added to the Church, and then the net shall be like to breake for the multitude of beleevers that shall be caught in it: A little before *Immanuel Tremelius* died, some that stood by desired to heare his *novissima*, or his last words, Hee cried out, *Vivat Christus & pereat barabas*: This was a joyfull speech to shew that he disclaimed Iudaisme, and was not like the Iewes who cried, *let Barrabas live, and Christ die*; will it not be a comfortable day then, when the Church of the Iewes shall all crie, *Vivat Christus, & pereat Barabbas*; this will be *canticum ex canticis*, a most excellent song.

Drusius ex Sepher Tanna qui Tilmidemi dicitur.

Morinus in Pentateuchi Samaritanum exercit.1.

When the Iewes shall be called to the Church, this will be a day of great joy.

Inter apothegmata morientium habetur hoc.

Now for the joyning themselves to the visible Church, there can be no salvation without the Church, *Act.* 2. 47. *The Lord added to the Church daily such as should be saved*; And where there is a visible Church, to contemne it, and to separate themselves from it, that is a great sinne, and for such there is no salvation to be expected.

The Iewes shall be joyned to a visible Church.

When they shall be gathered to the Church they shall be gathered sincerely not hypocritically.

When they shall be gathered to the visible Church; the number of them which shall be gathered to it shall be many, before this time there came to the Church but one of a citie, and two of a familie, *Ier.*3. 14. but now houses, families, and tribes shall be gathered to it; But this must be understood *in toto cõmuni*, but not *in toto universali*, that is, there shall be many of them gathered to the Church, although not all When they shal be gathered to the Church they shall be gathered sincerely and truly, they shal be there not as the chafe amongst the corne, but as good corne indeede: when the Iewish Church was in the integritie of it, many came to it for by respects, and not for the truths sake, some for feare became Iewes, and were circumcised in *Mordecai* his time, *Est.*8.17. So some for hope of gaine, as the *Sechemites* were circumcised, *Gen.*34.23. and some for credite, as *Herod* the *Idumean* caused himselfe to be circumcised that he might be the King of the *Iewes*: *David* when hee was King of *Israel* saith, that many strangers came to him, and fainedly submitted themselves to him, *Psal.*18.44. but the Iewes when they shall come to the Church, shall in truth submit themselves to Christ, and licke the dust under his feete.

The Iewes and the Gentiles make up one Church.

Thirdly, the Iewes and the Gentiles shall make up one Church then; The Iewes were before *Populus per se habitans*, *Num.* 23.13. and had no medling with the Gentiles, but now they shall dwell together, and the name of Iew and Gentile shall no more be heard: The two sticks which represented *Ephraim* and *Iudah*, were not so closely joyned in the Prophets hand, when they became one *Ezech.*27.13. as the Iewes and Gentiles shall be, when they shall be joyned in one, and as the waters that runne into the sea, lose their names, so shall this name of Iew and Gentile be lost in this full union.

Fourthly,

Fourthly when they are once joyned to the visible Church, they shal not returne to the puddle of Iudaisme againe, as some of the Iewes doe now.

The Iewes doe beleeve that they shall bee brought backe to *Canaan* againe.

The Iewes who dreame of no other conversion, but of a bettering of their temporall estate, they imagine now, first that they shall be brought backe to *Canaan* againe: Secondly, that the temple shall be built againe, And thirdly that they shal live there under a flourishing King, one of their owne nation.

*Maimon. H. Mel.*8. The hold still that *Canaan* is a holier ground then other land.

First they dreame that they shall be restored to *Canaan* againe; they hold this ground of *Canaan* to be as holy ever it was, and they hold it a curse that they cannot inhabite it now, and they count them most happie who happens to bee buried there, and if they cannot have that benefit, they thinke them happie who have but a handfull of the dust of that ground to besprinkle them after they are dead; and the wise men amongst them use when they come neare *Canaan* to kisse the borders and limits of it, and they use to roule themselves in the dust of that land, misapplying the words of the Psalmist, *Psal.*102.14. *Thy servants take pleasure in her stones, and favour the dust thereof.* They hold also that all their sinnes are pardoned who dwell in this holy land according to that, *Isa.* 33.24. *the people that dwell therein shall be forgiven their iniquities*; and they say further, that hee who walkes but the space of foure yards of ground in *Canaan* is worthy of eternall life, and whosoever goes out of that holy land, they hold him an Idolater according to that, 1 *Sam.* 26.19. *for they have driven mee out this day from abiding in the inheritance of the Lord, saying, Goe serve other Gods.*

*Maimonides H.mel.*5.7 *& paragraphe sequente* They hold those who die without *Canaan*, must bee tumbled through the caverns of the earth.

Moreover they hold that those who die out of this land of *Canaan* must be tumbled through the secret passages of the earth, while they come to the land of *Canaan*, and then they shall be raised againe, this the *Rabbines*

גלגול מחלות

bines call *Gilgull meckilloth, volutationem cavernarum*, a tumbling through the hollow parts of the earth.

They hope also that they shall bee restored to the promised land againe, & they trust that promise which was made to the people in the tyme of the first temple *Levit.* 26.42. misapplying it to their estate now, the words are *Aph ki utique recordabor fœderis mei*; *aph* in the Germane tongue signifies an Ape, and they so re-joyce in this promise of their restitution to *Canaan*, that they keepe a yearely feast in remembrance of this, and they call this feast the feast of the golden Ape: and they say that those words are worthie to bee written in golden letters, and they draw downe this ה in *Aph* as ye may see in the text, thus we may see how those Apes play with the holy scriptures.

אף

They hope that the temple shall be built againe.

Secondly, they hope that the temple shall bee built againe, and stand to the end of the world; the disciples themselves were overtaken with this error that the temple should indure to end of the world *Mat.* 24.3. And the reason was the mistaking of the phrase *Psalme* 24.7. for the temple there is called *domus sæculi*, *Lift up your heads ye everlasting doores*, but *sæculum* with the Hebrewes signifies any long time; there is *sæculum Levitarum*, that is 50. yeares, 1 *Sam.* 1.18. *He shall abide before the Lord for ever*: so *sæculum servi*, *he shall serve his master for ever*, *Exod.* 21.8. That is till the yeare of Iubile, and there is *sæculum servi proselyti*. The temple was called *Domus sæculi*, to distinguish it from the grave which is called *Domus sæculi sui*, *Eccles.* 12.5. *Man goes to his long home*: It was not called *Domus sæculi*, because it should last for ever, but for a long time; this second temple was never built againe, for when *Iulian* was about to build it there came a fire out of the bowels of the earth, and scattered them all; and yet they hope now that this their temple shall bee build

Sæculum Templi.

Sæculum Levitæ, 1 *Sam.* 1.28.

Sæculum servi hebræi.
Sæculum servi proselyti ad mortem, *Lev.* 25.45.

Domus sæculi, that is the Temple.
Domus sæculi sui, that is the grave.
Anian Marcellinus lib. 23.

built againe, and whensoever they pray, they turne their faces towards the place where the temple stood; and they doe so reverence that place, that if they stand in need (*Laxare meatus suos*) (by this phrase of speech they signifie in modest tearmes the making of water) then they turne their backes from the temple, but when they cover their feete or *majores meatus solvunt*, that is, when they ease nature, then they turne their faces towards the place of the temple, and their backes from it; so they hope that the temple shall bee built againe; hence is that forme of their prayer *Gloria nostra super te*, that is, the glorie and comlinesse which shall befall us in the third temple, wee wish that yee may bee partakers of it: but this temple shall never be built againe; *Iosua* cursed the man before the Lord that riseth up and buildeth *Iericho* againe, *he shall lay the foundations ther-of in his first borne, and in his youngest sonne shall he set up the gates of it*. Whosoever went about to build this temple againe, the heavie curse of God hath alwaies followed them, for this conceit hinders them to looke upon him who is greater then the temples, and whereof the temple was but a type; when the Lord cast *Adam* out of Paradise, hee set up cherubims, and a flaming sword to keepe *Adam* backe, that hee should not eate of the tree of life any more; as the Lord tooke away all occasion from *Adam*, that h should not trust to get life any more by the tree of life; so least the Iewes should trust any more in the temple; the Lord hath taken away this occasion from them, that it shall never bee built againe; that they may looke to him who is greater then the temple, *Mat.* 12.

Thirdly, they hope that they shalbe united under one head, in their owne land of *Canaan*, and that their dominion shall reach to those parts of the world: But they are wonderfull blird in application of the prophecies some-

They hope that they shall bee united under one head who shall be a naturall Iew.

sometimes they take the prophecies not to be fulfilled yet, wch are already fulfilled; such is that place, *Lev.* 26. 44. Secondly, such places which are to bee understood mystically, they expound literally as *Obad.* 20. *the captivitie of this host of the children of Israel, shall possesse that of the Cananites even unto Zarephath, and the captivity of Ierusalem which is in Sepharad, shall possesse the cities of the south*: This prophecie was fulfilled in part, when *Iudah* & *Beniamin* were restored by *Cyrus* againe; But this prophecie is most to be understood mystically, & not according to the letter, for the ten tribes were never brought backe againe as *Iudah* was; but the Iewes understand this prophecie of the captivity which were taken away by *Titus* and *Vespasian*, and they literally apply this to themselves, but falsely; By *Zarephath* they understand *France*, and by *Sepharad* they understand *Spaine*, and so the Chaldee paraphrast paraphrases it *Sephania*, & they perswade themselves, that they shal be Lords and commanders of all those countries, that those Iewes who live abroad out of *Canaan* shall send yearely tribute to them into *Canaan* in token of their subjection to them, as when *Nehardagna* in *Babylon* sent a yearely tribute to *Ierusalem* in token of their obedience to them; So shall the Iewes who live abroad out of *Canaan*, send their yearely collection to *Canaan*, in token of their subjection to their King: but since the Iewes said that they would have no other King but *Caesar*, and refused Christ to be their King, they shall never have a King of their owne againe; they lived so long under the subjection of the *Romans*, and now they live under the Turkes for the most part; but when the Iewes shalbe called againe, although they have not a King of their own nation, yet the Lord then shall incline the hearts of those under whom they live, to further them in the service of God, as hee moved the heart of *Cyrus* a heathen, to send home the captives

They hope that these parts of *Europe* shall be subject to them.

captives from *Babylon*, & to further the worship of God.

Some of our Writers more subtilely than solidly, commenting upon the conversion of the Iewes follow them too neare in this conceit of their conversion, and they apply those places of the Prophets more literally than mystically; and they hold that the Iewes shall be restored againe to the land of *Canaan*, and that they shall live under a visible monarchy there, they discribe as it were a new *Iuvenia* to us, and they hold that the fortie fifth yeare after their conversion, they shall overthrow the great *Sultan* at the lake *Genneſareth*, and this they goe about to prove out of *Ier.* 31. 42. *A woman shall compasse a man*, that is, the weake nation of the Iewes, shall conquer the great Empire of the Turkes (whereof the meaning of the place is, *A woman shall compasse a man*, that is, shee shall seeke whom shee may marrie, contrary to the common custome, for the man seekes the woman, and not the woman the man) these they call *Gog*, and *Magog*; and this battell shall be (say they) in *Canaan*, *Ezech.* 39. and after this battell, they shall dwell in *Canaan*, and the kingdome shall be setled at *Ierusalem*, and they shall be all united together under one head their King; then the Iewes from all places shall come to *Ierusalem*, and they shall be preachers of the glad tidings of salvation; Then the fulnesse of the Gentiles shall come in; and as *Cyrus*, when he besieged *Babylon* he diverted the course of the river *Euphrates*; so shall they divert the errors of the Antichrist, and they being converted, shall convert their brethren, not onely those who adhere to Antichrist, but also those who adhere to the Mahumet: This conceit that they shall be gathered under a visible Monarch to *Canaan* againe, is not unlikely to that dreame of fabulous *Esdras*, who tells us, 2 *Esr.* 13. 40. when the ten tribes were carried away, and came to

Some of our Writers applies some places of Scripture more literally than mystically to the Iewes.

The conceit of fabulous *Esdras*, of the bringing backe of the ten tribes to the land of Canaan againe.

Euphrates, then the Lord caused the river to part it selfe, as *Iordan* was divided of old, then they went into a farre countrey a yeare and a halfes journey, where never man dwelt before, and so when they shall returne againe to their owne countrie, then the Lord shall cause the river *Euphrates* to give way to their passage home againe, as it did before in their going; but these dreames are quite contrary to the Scripture, for the Lord threatens that within sixtie five yeares after the captivitie of *Ephraim*, *Ephraim shall be so broken, that he shall be no more a people*, *Esa.* 7. 8. But this fabulous *Esdras* dreames, that these ten tribes are now a mightie nation, and shall come home againe and possesse their owne land: A certaine vagabond Iew who called himselfe *Salomon*, and gave himselfe out for the King of these Iewes who dwell beyond the *Caspian* hilles, promised that he would bring backe that mighty nation againe, This man was apprehended by *Charles* the fift, and was burnt at *Mantua* in *Italie* for his cousonage and falsehood: The Iewes in their Cronicle which they call *Semach David*, call this *Saloman Mulcho*, and they adore him as a martyre: Are these the *Iewes* who will overcome the Turke? This gathering of the Iewes againe to *Canaan*, to live under a visible Monarch seeme to be almost as fabulous as the other.

A vagabond Iew who called himselfe the head of those ten tribes, was burnt at *Mantua*.

And this may satisfie us, that they shall be gathered to some visible Church, both amongst themselves, and with the Christian Churches dispersed abroad; but that they shall be called to dwell in their owne countrie againe, that place, *Ier.* 23. 8. will not make this good, to misapply a place from the estate of the Iewes, after the first captivitie, to their restitution after their second captivitie; so that they shall returne to their ancient seats, and possesse every tribe his owne part, that they shall conquest their foes, that their soyle shall be as fruitfull

full as before, that they shall erect in the land of *Iudah*, a glorious Church, and that they shall be rulers farre and neare. These and such like promises are set out by way of allegorie in terrene similitudes, figuring our deliverance through Christ; but we must take heede that we doe not expound them really and literally as some men doe.

SECT. 10.

Of the end of the calling of the Jewes.

THe Lord chose not the Gentiles that he might cast off the Iewes, but that the Iewes and the Gentiles together might grow up in one bodie: The Lord cuts off some superfluous branches and loppes them, that others might be ingrafted in their place; He cut of those superfluous branches for a while to be ingrafted againe; And as when *Peter* cut off *Malchus* eare, Christ joyned it to his head againe; so the Lord shall ingraft those Iewes againe, who are now cut off, and after that the fulnesse of the Gentiles shall come in, all *Israel* shall be saved: By *Israel* hee meanes not that the Gentiles shall be saved, when some Iewes shall be joyned to them; for then he had revealed no mysterie here, for wee see of the Gentiles converted daily, and of some of the Iewes also, but he is speaking here of *Israel* according to the flesh, and not of *Israel* spiritually, Hee is speaking of their conversion.

The end of the conversion of the Iewes.

The Lord casts off the Iewes for a while, that hee might stirre them up to a holy emulation; and the Apostle compares them here to two running in a race; God is βραβεύς, here, the master of the race, βραβεῖον, or the

The Lord cast off the Iewes, is for a while to stirre them up to a holy emulation with the Gentiles.

reward is eternall life; καταδρόμου, those who runnes in the race; are the Iewes and the Gentiles, ἀγωνοθέται, or the spectators are the Angels; what were all the Olympick games, if they were compared with this running? But in this race they that are first, shall be last, and the last first, but in the end they shall be equall when the conversion of the Iewes, and the fulnesse of the Gentiles shall kisse one another.

SECT. 10.

The reasons why the Christians should be so earnest for the conversion of the Iewes.

The first reason why the Gentiles should love the Iewes.

FIrst, we should love the Iewes for their good fathers sake, *Abraham*, *Isaac*, and *Iacob*: *David* loved *Mephibosheth*, although he was but a dead dog, 2 *Sam.* 9. 8. for his good father *Ionathans* sake. So wee should love the Iewes, although they be but as dead dogges, for their fathers cause.

Reason 2. Secondly, because Christ is come of them according to the flesh, who is blessed for ever.

Reason 3. Thirdly, wee should love the Iewes because the Gospell came first from them to us: *Peter* planted the first Church of the Iewes at *Ierusalem*, *Act.* 7. but when there arose a persecution at *Ierusalem*, the Church of the Iewes was scattered amongst the Gentiles; then they were like a little leaven which leavened the Church of the Gentiles.

Reason. 4. Fourthly, we should love them because they have faithfully kept the Scriptures, and transmitted them to us uncorrupted; Christ saith to them; *How read you in your*

your Law? Iohn 8. 17. that is, in the Law which was concredite to your custodie, they were *capsarij ecclesiæ* as *Augustine* termes them, *coditem portat Iudæus ut credat christianus.* They were like unto a lanterne that gives light unto others, but sees nothing it selfe; they are *monitores veritatis*, although they were in darkenesse themselves as *Baalam* was.

Reason 5. Fifly, because they had such a care of us, when wee were out of the covenant; therefore wee should have a mutuall care of them, beeing out of the covenant, they say *Cant.* 8. 1. *We have a little sister what shall we doe for her*, so should wee say, wee have an elder brother, what shal we do for him; *Noah* prayed of old, that *Iaphet* might be perswaded that he might dwell in the tents of *Shem*, and so did *Shem* himselfe, *Gen.* 9. 27. The purpose of the Lord there is to shew that cursed *Cham* should be deprived of all dignitie in his fathers familie, and be but like a slave: there was a threefold dignity of old in the family, first of the Priesthood; secondly, of the double portion; and thirdly, of the private governement. Now *Noah* by a curse takes away all these from *Cham*, and he bestowes all upon *Shem*, and *Iaphet*; hee bestowes upon *Shem* the priviledge of the Priesthood, and therefore he sayes *Blessed be the God of Shem*, and hee gives to *Iaphet* a large portion of the earth, which we see afterward accomplished by experience, for who enjoyed the largest possessions of the earth? were they not the *Assyrians*, *Caldeans*, *Persians*, *Greekes*, *Romans*, *Turkes*, *Sarasenes*, and *Muscovites*? *Shem* as the Priest of God, prayed for the conversion of these nations *Iaphets* posterity so *Iaphets* posterity now pray; that *Shem* may dwell in their tents and bee converted againe: the primitive Church prayed much for the establishing of the *Roman* Empyre, because the Antichrist should not come while he who withheld, was ta-

ken out of the way, This is while the *Roman* Empyre was removed, who kept downe the Antichriſt: The prayer of the Church is now, *come Lord Ieſus come quickely, Reu.* 22. 21. Then wee muſt pray earneſtly that the ſignes preceding might bee fulfilled; and this calling of the Iewes is one of the moſt notable ſignes.

The converſion of the Iewes ſerve much to the compleating of the myſticall body.

Laſtly, the converſion of the Iewes ſerves much for the compleating of the myſticall body of Chriſt, there is an ὑστερμα, or emptines in that myſticall body, *Rom.* 11. untill the Iewes be brought in; When *Naomi* returned home to *Bethlehem* wanting her husband, and her ſonnes, ſhee ſaid, *Plena egreſſa ſum, ſed revertor vacua*, I went out full, but the Lord hath cauſed me to returne empty, *Ruth.* 1.21. when the Church wants the Iewes, it is emptie as it were, and they with us make up one perfect body.

SECT.

SECT. II.

How thankefull the Iewes ſhould bee to God for their converſion againe.

Leſius de gratitudine. How thankefull the Iewes ſhould bee when they are called againe.

THe Caſuiſtes propound a cauſe, whether they are more bound to God, who ſtand and have not fallen, then thoſe who have fallen & are reſtored againe by grace; and they ſhew, that they are more bound to God who have fallen & are ſtor'd againe by grace, then thoſe who have not fallen at all; and the reaſon is, although the gift of perſeverance in innocencie of it ſelfe bee greater, and more to bee deſired then that gift which is beſtowed upon the penitent; yet that gift which is beſtowed upon him, is greater then the gift of continency in goodneſſe, and therfore in this reſpect, the penitent is more bound to thankſgiving; The penitent before he fell he had the ſame gift of grace beſtowed upon him, which hee had who ſtands, and when the penitent fell, it was not for defect or want of grace, but onely becauſe he abuſed this liberty & freedome, and did not uſe that grace which was offered to him; and ſo in the time of his fall he was equally obliged to God with him who ſtood; for it was a greater benefit to him that the Lord ſuffered him all the time, and gave him leaſure to repent, ſtirring him up againe to repentance, then pardoning him of his ſinne, and reſtoring him to righteouſneſſe: all theſe being conſidered hee was more bound to thankefulneſſe, then he that continued ſtill and fell not, for the remiſſion of one ſinne to a ſinner ſhould bee highlier thought of, then the hope of life eternall, and the righteouſneſſe that others ſtand in, for as the malefactor when hee is delivered from the fire

Whether they are more bound to be thankefull to God, who have not fallen, or thoſe who have fallen, and are reſtored againe.

fire to the which he was adjudged, will no leſſe eſteeme of that benefit, then a good man would doe if a kingdome were beſtowed upon him, for the freeing of a man from the greateſt evill is even as he ſhould beſtow the greateſt good upon him: this is the caſe betwixt the Angels who have not fallen, and man.

Whether the Iewes or Gentiles bee more bound to God for offering pardon to them.

Now the ſecond caſe is betwixt the Iewes and the Gentiles, which of them are moſt obliged to God in offering pardon of ſinne to them: Chriſt cleares this by the parable of the two debtors, hee to whom moſt was forgiven, was bound to love moſt: now if wee ſhall conſider the great ſinnes of the Iewes, and the pardon offered to them, and calling of them to repentance, they are more bound to thankſgiving then the gentiles: Neither can that parable of the forlorne ſonne, and of his eldeſt brother who ſtayed at home bee applyed to the Iewes and the Chriſtians, although the Iewes were the elder brother who ſtayed at home alwaies with their father, and the gentiles the younger brother who went away as the forlorne ſonne.

The

The prayer of THEODORVS BEZA, for the converſion of the Iewes.

LOrd Ieſus, thou juſtly revengeſt the contempt of thy truth, and that ungratefull people of the Iewes, deſerves moſt ſeverely to be puniſhed, but Lord remember thou thy ancient covenant, and looke upon thoſe poore wretches for thy Names ſake; and grant (Lord) unto us, upon whom thou haſt beſtowed ſuch great mercies, that we may daily grow in grace, and that wee be not inſtruments of thy wrath againſt them, but rather by the knowledge of thy word, and by our holy converſation, they may be drawne to the right way againe, and ſo at laſt that thou maiſt be acknowledged of all nations and people, and may be glorified for ever. Amen.

FINIS.

בָּרוּךְ נוֹתֵן לַיָּעֵף כֹּחַ

וְלָאֵין אוֹנִים עָצְמָה יַרְבֶּה

Benedictus, qui dat lasso robur,
Et cui non sunt vires, ei robur multiplicat.

Perlegi hunc librum cui titulus est tractatus de quadrageminis filijs degeneribus, Atheo, Mago Idolatra & Judeo, in quo nihil reperio sanæ fidei aut bonis moribus contrarium, quo minus cum utilitate publica imprimatur.

Tho. Weekes R. P. Episcop.
Lond. Capell. domest.

Errata.

Page 3. line 11. for Acharon read Acharai. p. 113. l. 24. for farthest r. farther. ibid. l. 23. for both r. but. p. 135. in the mar. dele (all lunaticks are not dæmoniacks. p. 150. l. 6. adde διϛασιν. p. 207. adde in mar. (*le pi Iehova.*) in mar. p. 113 l. 22. for λ τρου r. λυτρον. p. 259. l. 14. adde (to worship Baal, or to halt betwixt God and Baal) p. 279. l. 20. for or r. and. p. 319. l. 5. for so r. Sow. p. 336. l. 13. for (the world is able to containe those bookes which he wrote, r. (the world could not containe the bookes that should be written of him) p. 9. l. 21. for *Iohn*, r. *Ioshua*. p. 300. l. 3. for might revenge. r. might not revenge. p. 32. l. 34. for greater, r. great. p. 146. l. 1. dele therefore. ibid. l. 13. for circularum. r. circularem.