ORIGINES HEBRAEÆ:

THE

ANTIQUITIES

OF THE

HEBREW REPUBLICK.

In FOUR BOOKS.

I. The Origin of the Hebrews; their Civil Government; the Constitution of the Sanhedrim; Forms of Trial in Courts of Justice, &c.

II. The Ecclesiastical Government; the Consecration of the High-Priests, Priests, and Levites. The Revenue of the Priesthood. The Sects among the Hebrews, Pharisees, Sadducees, Essenes, &c.


IV. The Religion of the Hebrews. Their Sacrifices; and their Libations. The burning of the Red Heifer, and Ceremonies of Purification. Their Sacraments, Publick Fasts and Festivals, &c.

Design'd as an Explanation of every Branch of the Levitical Law, and of all the Ceremonies and Usages of the Hebrews, both Civil and Sacred.

By Tho. Lewis, M.A.

VOL. I.

LONDON:
Printed for Sam. E. J. under Serle's Gate, Lincoln's-Inn-New-Square; and John Hook at the Flower-de-luce over-against St. Dunstan's Church in Fleet-street. MDCCXXXIV.
144, J85
Aug 7, 1873
THE

PREFACE

T would be ill Nature, I think, if any severe Censure should pass upon this Work, unless there appears an evident Disproportion between the Design and the Abilities of the Writer, or a notorious Defect of Method and Order in the Execution.

For, to do full Justice to a Subject so divine and extensive, to explain with Learning and Judgment the Antiquities of so renowned a Part of Mankind as the Republick of the Hebrews, is so far from wanting a Defence, that it affords large Improvements to the History of humane Nature, and admirably serves the Interest of Christianity itself; insomuch that to attempt after Knowledge
in the Doctrines and Discipline of the Gospel, without searching into the Customs and Ceremonies of the Law, is a preposterous Pursuit, and must end in Ignorance and Disappointment: For example, how can the Merits of the Death and Sufferings of the Messiah be understood without enquiring into the System of the legal Sacrifices? And how can the most sagacious Student in Divinity be able to conceive the true Sense of the eloquent Epistle to the Hebrews, except he has been also thoroughly conversant in the Writings of Moses?

Now, whether my Strength has been equal to the Undertaking, should be decided properly by those who have engag'd in the same Studies, who have turn'd over the Rubbish, and are acquainted with the absurd Fables, the affected Darkness, and unaccountable Riddles of the Jewish Doctors; and such will have the Candour to consider, how long and untroden, and almost indiscernable is the Way, that the Guides to direct are few, their Language rough and frightful, their Method so confus'd, their Matter so empty and sophistical, so abounding with Trifles as if they were never to be read, and with Obscurities as if they never design'd to be understood.

Besides,
PREFACE.

Besides, how perplex'd and almost unintelligible are some Parts of the Le-<vitical Law as it stands reveal'd? What seeming Oppositions in many Places, what sudden and abrupt Transitions, what frequent Repetitions, and other discouraging Circumstances run through the whole? So that to fail in the Management of a Subject so full of Difficulties can be no Surprize; nor can I apprehend any great Scandal or Disreputation to follow from it. In short, such as peruse the following Volumes to search for real Faults and raise pertinent Objections, I am confident may find them in abundance, and I should rejoice to see them under Correction; but for those who shall assume a Liberty of making Faults where there are none, and without being able to judge of the Work condemn it, upon the account of an imaginary Meanness and Insignificancy in the Character of the Author, I shall despise the Rudeness and Malignity of such Treatment, having the old Maxim before me:

Hi prae cæteris solent aliena liberius car-<pere, qui nihil Proprium ediderunt.

But whatever Mistakes I have committed, and whatever Qualifications I have wanted, I am apt to believe that

A a the
the Method in disposing the Materials is regular and unexceptionable; because I had no Hand in contriving the Model, but have follow'd the Order observ'd generally by all who have written with Success upon this Subject.

The Authorities from whence these Collections have been made are many and of various kinds; for I have call'd in freely all the Assistance I could obtain, in every Language I understood or could procure Help in, as well from the Ancients as from Writers of a more modern Date and uniform Design. The two Talmuds, that of Babylon and Jerusalem, as they contain the Substance of the Jewish Divinity, and treat of the Religion and Ceremonies of that Nation, have been consulted and made use of, but with great Caution and Reserve; because so much Bigotry and Folly, such a Mixture of Pharisaism, Allegory, and traditionary Superstition, prevail in those Paraphrases, that the Difficulty was to form a Judgment of what was proper to be inserted, and what would give the clearest Light to Revelation, without blending the idle Trifles and ridiculous Glosses of the Rabbins with the Purity, the Majesty, and the divine Testimony of the Scriptures.

Among the Rabbins, Maimonides, the great Oracle of the Jews, has been particularly
PREFACE.

particularly applied to upon many Occasions; an Author, as Cuneus observes, above our highest Commendation; the only Man of that Nation who had the good Fortune to understand what it is to write seriously and to the Purpose.

The Civil and Ecclesiastical Polity of the Hebrews is taken from the short Tracts of Bertram, Sigonius, and Cuneus. I have been obliged to Braunius for the Account of the Pontifical and Sacerdotal Vestments; to Buxtorf chiefly for the Description of the Tabernacle and the Worship of the Synagogue; for the Survey of the first Temple to Ribera and Arias Montanus; and of the second, to a Countryman of our own, the most judicious and indefatigable Lightfoot, the most inexhaustible Treasure of Oriental Learning, and without whose Labours it had been impossible for me to have attempted upon this Subject. From Dr. Outram I have given the Account of the Sacrifices and Rites of sacrificing among the Hebrews.

I have received much Information from Josephus, Schickard, Menochius, Leusden, Hospinian, and Reland; and I have been eas'd of great Trouble by Mr. Weemse, Mr. Godwyn, Mr. Broughton, Mr. Ainsworth, Mr. Selden, Mr. Mede, Mr. Thorndike, Bishop Kidder, Bishop Patrick in his most excellent Commentaries, and Dr. Prideaux.
in his learned Connection. From these and many more I have collected the Antiquities that follow, always taking the Liberty to translate, to imitate, or even literally to introduce any Parts of them, if I found them really conducing to the Use or Ornament of the Design; for I could never discover any Merit or Cunning in varying the Style and Sense of an Author, for no other Purpose than to conceal the Ignorance of the Transcriber, or to destroy an Obligation of Gratitude which ought to be confess'd to all Mankind.

After this Pompous Account, it is possible that the Expectation of the Reader may be rais'd, and therefore I am still ready to acknowledge as much Ignorance and Inadvertency as the most ill-natur'd can demand of me; and among very many more, I am sensible of one great Imperfection in this Work, arising from the want of Copper-Plates and Tables to illustrate the Variety of Buildings, Utensils, &c. which perhaps remain obscure after all Endeavours to explain them. But yet it must be allow'd to be a difficult Task to describe Structures, and Places, and Things at a Distance and unseen; and I was conscious how small a Figure this Performance would make, and therefore it would have been base and unfaithful to
to have led the Undertakers into such an Expence.

If any Degree of Favour or Encouragement should chance to attend this Work, I shall go on cheerfully, by God's Aid, to finish it in another Volume; which I propose to begin, with inquiring into the Idolatry and false Worship of the Hebrews; and then, when I have given a short Description of the City of Jerusalem, I shall proceed to explain the Municipal Laws; such as respected the Subjects in their private and domestic Capacities; such as belonged to the Publick and the Commonwealth, relating to Contracts, Bargains, Estates, and Inheritances; such as concern'd Strangers and Matters of a foreign Nature, as the Laws of Peace and War, of Commerce and Dealing with Persons of other Countries; and such as secure'd the Honour and Interest of Religion from Idolatry and Apostacy, from Blasphemy and Sacrilege. Then likewise will be consider'd the Method of measuring Time among the Hebrews; their Learning, particularly the Number, Division, Language, and Authority of the Canonical Scriptures; their Historiography, Poetry, Painting, Sculpture, Architecture; their Weights, Measures, and Coins; their Pastoral Art, Agriculture,
PREFACE.

ture, and other Miscellaneous Rites and Usages, both publick and private, which were peculiarly calculated for that People, and by which they were remarkably distinguish'd from other Nations.
# The Contents

## Book I

### Chap. I

| The Rise, Progress, and Decay of the Hebrew State | Pag. 1 |
| Chap. ii. A Description of the Holy Land, with its several Names and Divisions, till it became a Province of the Roman Empire | 23 |
| Chap. iii. The Inhabitants of the Holy Land, Canaanites, Hebrews, Samaritans, Hellenists, Proselytes, and Jews | 29 |
| Chap. iv. A general View of the different Forms of Government among the Hebrews; Patriarchal, Judicial, Monarchical, and Sacerdotal | 35 |
CONTENTS.

Chap. v. The Monarchy of the Hebrews; the Inauguration of their Kings; the Form of Anointing, Proclaiming, and Crowning; the royal Guards, Cerethites and Pelethites; the Ensigns of Majesty, Officers of State, and the Extent of Regal Power in Things Civil and Sacred 40

Chap. vi. The Civil Consistories among the Hebrews. The Institution of the Great Sanhedrim, their Authority and Jurisdiction, with an Account of the lower Courts of Judicature 56

Chap. vii. The Forms of Judgment, and Methods of Trial in the publick Courts of Justice 67

Chap. viii. The Capital Punishments among the Hebrews; Stoning, Burning, Slaying with the Sword or Beheading, and Strangling; Death by the Hand of Heaven, and Death by Cutting off 73

Chap. ix. Punishments not Capital; Imprisonment, Restitution, the Law of Talio or like for like, Scourging, Excommunication, Rebels Beating, &c. 79

BOOK II.

Chap. i. The Original of the Hebrew Priesthood; the Succession of the High-Priests, from their first Institution to the Birth of Christ 87
CONTENTS.

Chap. ii. The Consecration of the High-Priest: The Pontifical Robes describ'd, the Ephod, the Breast-plate, the Robe, the Plate of Gold, the Coat, the Drawers, the Girdle, and the Mitre: The Form of Anointing, and the peculiar Sacrifices that attended the Solemnity. 94

Chap. iii. The particular Privileges and Immunities of the High-Priest; the Manner of inquiring of God by Urim and Thummim 108

Chap. iv. The Deputies of the High-Priest, the Anointed for the Wars, and the Sagan, or second Priest. 114

Chap. v. The Order of the Priests, the Katholikin, the seven Immarcalim, the Gizbarim, Overseers, Presidents, &c. 117

Chap. vi. The Election and Induction of common Priests, the Blemishes and Defects that made them incapable of officiating in the Priesthood; their Qualifications for ministering in sacred Offices 122

Chap. vii. The four and twenty Courses of Priests; their Manner of drawing Lots after the Babylonish Captivity; the Service and Division of every Course; the Ministry of every Priest decided by Lot; their Sacred Offices, particularly their Form of Blessing the People; the Sacerdotal Garments 134

Chap.
CONTENTS.

Chap. viii. The Revenue of the Hebrew Priesthood; the Payment of First-Fruits; the Redemption of the First-born and the Firstlings

Chap. ix. An Account of the Hebrew Tithe; the first, second, and third Tithe; the Tithe of Cattle

Chap. x. Of Things devoted; the Nature and Obligation of Vows

Chap. xi. The Levitical Order; the Age of Admission of the Levites; the time of Discharge from Duty; their Consecration; and their several Offices under the Tabernacle

Chap. xii. The Office of the Templar Levites, Porters, Singers, Musicians, Treasurers; the Provincial Levites

Chap. xiii. The Number of the Levitical Cities, with the Use and Extent of their Suburbs. The Cities of Refuge and their Privileges

Chap. xiv. The Office of the Nethinims, and the Stationary Men

Chap. xv. The Institution of Prophets, their Schools and Seminaries, and Methods of Education. Revelation by Dreams, Visions, and immediate Inspirations. Of Bath Kol, or the Daughter of a Voice

Chap. xvi. The Trial and Punishment of Fals Prophets
## CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>xvii.</td>
<td>Impostors among the Hebrews; Offerers of Children to Moloch</td>
<td>203</td>
</tr>
<tr>
<td>xviii.</td>
<td>A Diviner, an Observer of Times, an Inchanter, a Witch, a Charmer, a Consulter with Familiar Spirits, a Wizard, and a Necromancer</td>
<td>208</td>
</tr>
<tr>
<td>xix.</td>
<td>Of Nazarites, Votaries among the Hebrews, and Rechabites</td>
<td>218</td>
</tr>
<tr>
<td>xx.</td>
<td>The Sects among the Hebrews, the Principles and Practices of the Pharisees</td>
<td>224</td>
</tr>
<tr>
<td>xxi.</td>
<td>The Scribes</td>
<td>233</td>
</tr>
<tr>
<td>xxii.</td>
<td>Titular distinctions among the Pharisees and Scribes, Rab, Rabbi, Rabban, &amp;c.</td>
<td>237</td>
</tr>
<tr>
<td>xxiii.</td>
<td>The Sadducees</td>
<td>241</td>
</tr>
<tr>
<td>xxiv.</td>
<td>The Karaites</td>
<td>246</td>
</tr>
<tr>
<td>xxv.</td>
<td>The Essenes</td>
<td>248</td>
</tr>
<tr>
<td>xxvi.</td>
<td>Herodians, Publicans, and Galileans</td>
<td>266</td>
</tr>
</tbody>
</table>

## BOOK III

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>i.</td>
<td>High Places used by the Hebrews for divine Worship</td>
<td>270</td>
</tr>
<tr>
<td>ii.</td>
<td>The Tabernacle erected by Moses, its Form and Dimensions</td>
<td>275</td>
</tr>
<tr>
<td>iii.</td>
<td>The Holy Place with its Furniture describ'd; the Table of Shew-Bread; the Golden Candlestick; the Altar of Incense</td>
<td>284</td>
</tr>
</tbody>
</table>
CONTENTS:

Chap. iv. The Most Holy Place; the Ark of the Covenant 291
Chap. v. The Court of the Tabernacle; the Altar of Burnt-Offering; the Laver of Brass 299
Chap. vi. The Consecration of the Tabernacle, and all its Vessels and Utensils. The Descent of the Holy Fire upon the Altar of Burnt-Offering 304
Chap. vii. The Israelites guided in their Marches by the Pillar of a Cloud, or of Fire. The Office of the Levites in taking down and setting up the Tabernacle 310
Chap. viii. The various Motions and Stations of the Tabernacle and the Ark, till they were placed in the Temple of Solomon 316
Chap. ix. The Profeucha's of the ancient Hebrews 325
Chap. x. The Temple of Solomon; the Preparations for the Building; the Foundation, Walls, Porch, &c. collected from the Account of Scripture 334
THE
ANTIQUEITIES
OF THE
Hebrew Republick.

BOOK I.

CHAP. I.
The Rise, Progress, and Decay of the Hebrew State.

In search into the Origin of States and Kingdoms, as it is the most noble and delightful Part of History, so it is generally attended with great Discouragements, occasion'd by the loss of Books and Records, destroy'd either by Ignorance or Time, which makes the Difficulties appear formidable, and not to be overcome. But the present Design has no Misfortune of this kind to contend with; for as the Hebrews were always distinguished as the Favourites of Heaven, so the Care of Providence was seen in nothing more than in preserving the sacred Writings of that People, and transmitting them uncorrupt to Posterity.
By those Oracles of Truth we are told, that the Patriarch *Jacob*, who was called *Israel*, gave the Name of *Israelites* to his Family; who were likewise called *Hebrews*, from *Heber*, one of the Progenitors of that Patriarch, and of the fourth Generation after *Noah*. This was no more than a Family of Shepherds, who lived by feeding of Cattle in the Land of *Canaan*, and distress'd by Famine were obliged to remove into *Egypt*, where God in a miraculous manner had advanced *Joseph*, one of the Sons, to be Vice-Roy of that fertile Country, and rais'd him to that State of Grandeur by many strange and unsearchable Methods of divine Providence. By his two Wives, the Daughters of his Uncle *Laban*, and his two Handmaids, *Jacob* had twelve Sons, who afterwards became Founders of the twelve Tribes of the *Jewish* Nation. This Patriarch, after an Age of an hundred forty-seven Years, died in *Egypt*. His Posterity for some time underwent a miserable Servitude in that Country; till God, remembering the Covenant he had made with their Fathers, rescued them from the iron Furnace, and conducted them through the Wilderness into the Land of Promise, formed them into a Commonwealth, and settled them under a more fix'd and certain Dispensation.

The Person appointed by Providence for this purpose was *Moses*, the Son of *Amram*, the Son of *Cohath*, the Son of *Levi* the third Son of *Jacob*, the Founder of the *Hebrew* Polity. The wonderful Preservation of this Person, when an Infant, presaged him to be born for great and generous Undertakings. When he came to a mature Age, he was restored by his Mother to the *Egyptian* Princes, the Daughter of *Pharaoh*, who had preserved him. This Lady adopted him for her own Son, bred him up at Court, where he was polish'd with all the Arts of a noble and ingenious Education, instructed in the Modes of Civility and Behaviour, in the Methods of Policy and Government, and in all the Learning and
Wisdom of the Egyptians. This great Personage, thus excellently qualified, was made choice of to be the Commander and Deliverer of the Hebrew Nation; and not only freed them from Bondage, but loaded them with the Riches of the Country; and in an amazing manner, by the Power of Providence, destroy’d the King and his enraged Army. After he had obtain’d their Freedom, he led them into the Desarts of Arabia, where, upon Mount Sinai, he convers’d with God, and receiv’d the divine Pattern, after which the Ecclesiastical and Civil Government of the Hebrews was to be modell’d. The Code and Digest of those Laws consisted of Moral, Ecclesiastical, and Political Precepts, and will be particularly explain’d in the Prosecution of this Work. Moses, after he had settled the Church Discipline, and obtained many Victories over Arad, Amalek, Sehon, and Og, in his Passage towards Canaan, was not permitted to lead the People into the Land of Promise; but before he died, he committed the supreme Authority to Josua after his Decease, and implored the Spirit of God to qualify him for it. This was done by the solemn Ceremony of laying on of Hands; for Power to execute any Office among the Jews was given by Impostion of Hands, whereby the Person was ordained and appointed to it; and this was a Rite of Prayer likewise, as many have observed, for the obtaining the Gifts of the Spirit which were necessary for the Discharge of that Office. Moses, a short time before his Death, presented Josua to God by his own Command, and he succeeded him in the Government.

Josua, an Ephramite, extended the Conquests of his Predecessor by the Overthrow of one and thirty Kings, settled the Israelites in the promised Land, and divided it among them according to their Tribes. He is supposed to have written the last Chapter of Deuteronomy, and his own Acts, containing the space of fourteen Years; seven employ’d in the Conquests, wherein many of the Canaanites fled for Fear, and settled themselves (acc-
The Antiquities of the

According to Mr. Selden) in Africa; and the other seven were spent in the Division of the Land. He held the first Council in Sichem, with Eleazar the High-Priest, for abolishing strange Worship, and burying the Bones of Joseph. He settled the Tabernacle in Shiloh, where it continued three hundred sixty-nine Years, till the Time of Eli. This great General died honourably, but left the Nation without a Governor; for there was an Interregnum and a State of Anarchy for eight Years, till God raised up Othniel to be a Judge and an Avenger of his People. And thus was introduced


A.M. 2599. Othniel, of the Tribe of Judah, was the first: He led the Israelites against Cusban-Ribshathaim, King of Mesopotamia, whom he overthrew, and settled Peace among his Countrymen till his Death. His Successor was

A.M. 2679. Ehud, a Benjamite: He slew Eglon, the King of Moab, by a Stratagem, under whose Yoke the Israelites had fallen, upon the account of their Idolatry. After him were,

A.M. 2719. Deborah the Prophetess, and Barak the Nephthalite, who routed the mighty Army of Jabin King of the Canaanites. This Prince was become formidable to the Israelites, upon the account of the Valour of Sisera his General, and the Terror of nine hundred iron Chariots, which he employ'd in his Wars. But he was overthrown, and Sisera slain by Jael, a weak Woman, to whose Tent he fled for Protection. Israel sin again, and draw the Midianites upon them.

A.M. 2759. Gideon, a Manassite, is then raised, who engaged them with great Success, and slew four of their Princes. He punish'd the Israelites who refused to follow him to Battle; but refused the Government, offered to himself, and to be settled upon his Posterity. The Glory he had acquired, was stained by the Idolatry of the Ephod, made by him, which became the Destruction of his Family,
Hebrew Republic

mily, though he had seventy Sons lawfully be-

gotten. For,

Abimelech his Bastard slew them all, save one,

upon one Stone, and seized the Government for

himself. He destroyed the Sichemites, by whom he

was advanced; but at the Siege of Thebez a WO-

man threw a piece of a Mill-stone upon his Head,

which occasion'd his Death. He thought it a

Reproach to be slain by a Woman; and there-

dore, to prevent the Disgrace, his Armour-bearer

thrust him through by his own Command.

Tola of Issachar succeeds; his Residence was at

Shamir in Mount Ephraim. Nothing is recorded of

this Judge; but after he had manag'd the State

for twenty-three Years, he left it to

Jair, a Gileadite. He was supported in his

Government by the Assistance of his thirty Sons,

who were Lords of so many Cities, that were

called Haroth Jair. But Idolatry creeping in

among them, the Gileadites were oppress'd by the

Ammonites; and, after an Acknowledgment of their

Faults, they sent for

Jephtha, their banish'd Countryman, to be

their Leader: He, after some Expostulations of

Unkindness, accepts the Command. He sends

two Embassies to the Ammonites to justify the

Right of his Cause, and to complain of the In-

juries they did him. They refuse to give him

Satisfaction; he joins Battle with them, and

rashly vows, that if he came off with Victory,

he would sacrifice the first thing he met upon his

Return to his House; which prov'd his

Daughter, and only Child. He overcomes, per-

forms his Vow; and afterwards, being abus'd by

the Ephramites, he fought with them, and slew of

them forty-two thousand Men. His Successor

was

Ibzan of Bethlehem. He had thirty Sons and

thirty Daughters, which procured him a large

Alliance, and was succeeded by

Elon, a Zebulonite. He administered the Go-

vernment, and after ten Years left it to

Abdon.
The Antiquities of the

Abdon, an Ephramite, noted for his forty Sons and thirty Nephews, that rode upon threescore and ten Ass-colts; which proves him to have been a Man of great Honour and Estate.

Eli the High-Priest succeeds, a pious Man, but had wicked Sons, whom he too much indulg’d, which occasion’d their Ruin, and a violent Death to himself; for he broke his Neck. To him succeeds his Servant

Samuel, a Prophet, of the Tribe of Ephraim. He settled the Hebrew Church and Republick, much decay’d by the loose Conduct of his Predecessor. He kept his yearly Assizes in Bethel, Gilgal, and Mispah, beside his more particular Decision of Causes at Home in Ramah. He is supposed to have written the Books of Judges, Ruth, and a great part of the first of Samuel. His Sons, Joel and Abiah, degenerate from the Piety and Virtue of the Father; which provok’d the People to desire a Change of Government, and insist in a mutinous manner, that instead of Judges they would be rule’d by a King, like the neighbouring Nations: Which so incens’d the Almighty, that he sent them

The K I N G S of the H E B R E W S.

Saul, a Benjamite, a Prince warlike and brave, but cruel and tyrannical, of a comely majestic Stature, anointed by Samuel, and confirmed by all the States, in a solemn Convention at Mispah. When he enter’d upon the Government, he rais’d the Siege of Jabez Gilead, and overthrew the Ammonites. But his incroaching upon the Priests Office to sacrifice, his sparing of Agag and the Ammonites, with other Acts of Disobedience, were so offensive to God, that he was abandon’d by him, and plung’d into all the Miseries that attend Confusion and Despair. In this State of Dereliction he grew jealous of his Son Jonathan, persecutes David, barbarously murders Abimelech the High-Priest, with eighty-five Persons that wore a linnen Ephod,
Hebrew Republic.

Ephod; and destroys Nob, the City of the Priests, with all that belong'd to it; consults with a Witch at Endor; and last of all, kills himself on Mount Gilboa, leaving his Body to the Philistines, and his Kingdom to

David, of the Tribe of Judah, before designed and anointed to that purpose. His Succession was at first disputed by the hereditary Title of Ishobaeth; but he overcame that Difficulty, and was confirm'd by the Obedience of the whole Kingdom. He happily restor'd the State of the Church, took Jerusalem, and made it the royal City of the Nation. He conquer'd many Countries, and obtain'd signal Victories over the Philistines, Moabites, Damascus, Edomites, Ammonites; and enlarg'd his Dominions from Egypt to the River Euphrates, the utmost Limits promised by God to the Seed of Abraham, above eight hundred and eighty Years before. But the Sins of Murder, Adultery, Pride, and other Infirmities, obscured the Glory of his Reign, brought many Misfortunes upon his Family, and occasion'd great Troubles and Convulsions in the State; and particularly prevented the effecting the great Work, the Building of the Temple; yet at his Death he left more Treasure, and vaster Sums for that Design, than ever were recorded in any History, either sacred or profane. The Book of Psalms, for the most part, was compos'd by this Prince, who recover'd himself by a sincere Penitence; and left his Kingdom to his Son

Solomon, a Prince the most renowned in the World both for Wisdom and Magnificence, who undertook and finish'd what his Father David had design'd, having the Honour to be the first Man in the World who erect'd a Temple to the true God. The 150000 Persons employ'd in the Undertaking, the 3600 general Overseers, together with the seven Years building, give us a noble Idea of the Greatness of the Work, which was so surprizingly beautiful and glorious, that it was accounted one of the greatest Wonders of the World;
The Antiquities of the World; which sacred Fabrick was solemnly dedicated to God, whose Majesty became conspicuous in it, by a Cloud of Glory and Fire from Heaven. Now was the State of the Hebrews in the Height of its Splendor, and so continued in the utmost Peace and Plenty most of this Reign, which lasted forty Years. A King so wise and knowing, a Court so pompous and magnificent, a People so rich and flourishing, were never known before or since that Time. But the great Errors and Infirmities of Solomon in his latter Days caus’d God to deprive this Nation of this mighty Prosperity, and to put an End to the united Monarchy of Israel, which had, excepting two Years, continued entire about 120 Years, from the first Establishment of Saul. The latter Days of this Prince, after so much Pleasure and Magnificence, were troubled with Insurrections of Hadad, Rezin, and Jeroboam, which he did not live fully to suppress. But after he had written his Proverbs, Ecclesiastes, and his celebrated and mystical Song, he died, and was succeeded by his Son Rehoboam, who in the Convention at Sechem rejected the Advice of the old Statesmen employ’d by his Father, and by his indiscreet Roughness caus’d Ten of the Twelve Tribes to revolt from him; so that the Nation became divided into two distinct and independent Kingdoms, one called the Kingdom of Judah, and the other the Kingdom of Israel; the former adhering to Rehoboam, and the latter choosing Jeroboam for their King. When Rehoboam sent Adoram his Treasurer to demand Tribute of the Rebels, they stoned him; which so incens’d the King, that he rais’d an Army of 180000 Men to recover his Right; but he was forbidden to proceed by Shemaiah, who came to him by divine Commission, which he obey’d. He fell into Idolatry, and allow’d the Sodomites to continue in the Land. These Impiety’s provok’d the divine Vengeance, who brought upon him an Invasion from Shishak King of Egypt, who came and rifed the Temple, and the royal Treasure;
Treasure; so that the King of Judah was forced to supply the golden Shields of his Father, which were then carried away, with the like of Brass. This King left the State much impoverished, and reduced to great Extremities, to his Son.

Upon the Division of the Kingdoms, Jeroboam judged no way more effectual to secure his new acquired Sovereignty, than by diverting his Subjects from the Temple, and the establishment of Worship at Jerusalem; therefore, out of a cursed Policy, he erected two golden Calves in Dan and Bethel, one in the Tribe of Nepthali, and the other in Ephraim; persuading the People there to make their publick Adorations and Sacrifices, appointing Priests and other Officers for that purpose; from which time the true Religion began visibly to decay, and Idolatry to gain ground after a notorious manner: And though God permitted the Kingdom to continue under the Government of nineteen several Kings, all of whom were idolatrous and impious, yet he soon made it decline, and after the Space of 254 Years, from the Death of Solomon, finally destroy’d it, by the Hand of Salmanasser King of Assyria, who not only ravag’d the Country, but carry’d all the Ten Tribes captive into his own Dominions, and planted other Nations in their room. So that this Kingdom became a Part of the great Assyrian Empire; only the Moabites and Ammonites, by their Industry, regain’d some part of their ancient Dominions in the Country beyond Jordan. This great Alteration, and first Dispersion of the Israelites, was of fatal Consequence, for they never recover’d their own Country; and as to their State and Fortunes afterwards we have no certain Account.

The KINGS of J U D A H.

Abijam, the Son of Rehoboam, succeeded in the Kingdom of Judah. He attempted the Recovery
The Antiquities of the

very of the revolted Tribes, and with an Army of 400000 engaged Jeroboam, who came against him with 800000, whom he defeated, and flew of them 500000, because he relied upon the God of his Fathers. By this remarkable Victory he recovered many Towns, and humbled the Pride of the Usurper during his Life. The Life of this Prince was written by Iddo the Prophet, which is now lost. To him succeeded his Son

Asa, who reform'd the State of Religion, by expelling the Sodomites, and demolishing the Groves and Images erected by his Father; yet the High Places continued, which had stood since the Reign of Solomon. He raised an Army out of the Tribes of Judah and Benjamin, consisting of 580000 Men, with which he overthrew Zerah the Ethiopian King, who brought 1000000 against him. He hired Benhadad of Damascus to hinder Baasha King of Israel from fortifying Ramah, which was done; and for a Reward gave him the consecrated Treasure of the Temple. Towards his latter End he had violent Pains in his Feet, which increasing upon him, he depended upon the Skill of Physicians more than the Relief of Heaven; and dying, was magnificently buried, leaving for his Successor his Son

Jehosaphat. This Prince was very circumspect in fortifying his Territories; and had an Army in the Field, besides the Forces in Garrison, consisting of 1160000 Men, under the Conduct of five Generals of great Valour and Experience. He employ'd himself in reforming the corrupt State of the Hebrew Church, took away the High Places, cut down the Groves throughout the Kingdom of Judah, and sent abroad Preachers to instruct the People. But his entering into Alliance with Abab, the idolatrous King of Israel, had like to have cost him his Life at the Battel of Ramoth Gilead, for which he was boldly reproved by Jehu the Seer. A mixt Company of Moab, Ammon, and Siv, conspired against him, but
but were miraculously defeated, by the mutual
maccrasing of one another in Hazazon-Tamar, as
Jehaziel the Levite had foretold. This Deliver-
ance was the Effect of his Fasting and Prayer;
for which he celebrated a solemn Thanksgiving
in the Valley of Bereabab. The Escape that he
had when he joined his Forces with Abah, did
not prevent his confederating with Abaziah, the
Son of that wicked King; for they united their
Navies in order to trade to Tarshish; but the
Ships were destroy'd, as Eliezar the Prophet had
declared they would. The Life of this King
was written by Jebru, the Son of Hanani, which
is loft. He died, and leaves the Crown to
Jehoram, a degenerate Son from so pious a Fa-
ther, made worse by marrying Athaliah, the Sister
of Abah King of Israel. The Beginning of his
Reign was stained with Blood; for he enter'd
upon the Kingdom with the Slaughter of his
Brethren, and many of his Nobles. He obtained
a Victory over the Edomites, but could not keep
them in Subjection, nor prevent the Revolt of
Libnab, one of his own Cities. In his Reign the
Philistines and Arabians surprize Jerusalem, and
carried captive his Wives and all his Sons, ex-
cept the youngest. A dreadful Disease at last
seizes upon him, so that his Bowels fell out, and
he died in a most loathsome manner. He was
not buried in the Sepulchers of his Fathers.
Abaziah, his youngest Son, succeeds, and go-
vers by the wicked Advice of his Mother. He
assisted Jehoram King of Israel at the Siege of
Ramoth-Gilead, and afterwards made him a com-
plimental Visit when he returned to be cured of
his Wounds. But that cost him his Life by the
Hand of Jebru, who was raised by God for the
Destruction of the House of Abah. By reason of
the Piety of his Grandfather Jeholaphat, he was
indulg'd a royal Interment. His Mother
Athaliah usurps the Kingdom: She began her
Reign with the Destruction of the royal Race of
David, to free herself from Competitors; but the
The Antiquities of the

Book I.

compassionate Princess Jebofba, the Wife of Jeboiadab the High-Priest, convey'd her young Nephew Joa$, the Son of Abaziah, from her Cruelty, and brought him up secretly in the Temple. Abaliah govern'd the Kingdom for seven Years; but was afterwards dethron'd and slain by the Policy of Jeboiadab; and the right Heir,

Joa$, took place when he was but seven Years old. He administer'd the Government with great Prudence and Justice, under the Tutorage and Advice of his religious Uncle Jeboiadab, gave Orders for the Repair of the Temple, and corrected many Abuses that had crept into the Church and State. But upon the Death of the High-Priest, he fell into the Hands of a vicious Ministry, who corrupted his Principles, and introduc'd Idolatry. Zechariah, the Son of Jeboiadab, remonstrated sharply against these Impieties, but was barbarouslystoned to Death, by the King's Command, in the Court of the Temple. This Cruelty and Injustice was reveng'd by God, who brought the Syrians against him, by whom he was shamefully overthrown. He was plagued with Diseases, and at last treacherously slain by his own Servants, leaving his Kingdom to his Son

Ama$iah, who executed the Traitors that slew his Father, but spared their Children. He rais'd an Army of 300000 of his own Subjects, and hired 100000 Auxiliaries of the King of Israel, to assist him in a War against the Edomites; but was forbidden by a Prophet to take the Israelites with him, who were dismiss'd, and in their Return home plunder'd the Country of Judah. The King with his own Forces engages the Edomites, and proves victorious. Made vain with this Success, he challenges Joa$ the King of Israel to Battel, who attempted to dissuade him from his Purpose, but could not. Both Armies engage, and Ama$iah is taken Prisoner, and Jerusalem plunder'd. These Misfortunes produce no Amendment in him, but he is slain in his Idolatry, by a
Conspiracy that overtook him, flying, at Lachish. He is brought back to Jerusalem, and buried with his Fathers.

Uzziah his Son succeeds. He prov'd a very valiant Prince, and victorious against the Philistines and Arabians; had always in pay an Army of 300,700 Men, fortified Jerusalem with mathematical Engines, and raised proper Defences in all Parts of his Kingdom. He was a great Sheep-master, a Planter of Vines, and a Lover of Husbandry. Elated by his Prosperity, he profanely invades the Priests Office, and burns Incense against the divine Command; but he was smitten with Leprosy, and hafted out of the Temple for fear of a more severe Judgment. He was shut up in a separate House, as the Law directs, being unfit to converse with others, and consequently to manage the Kingdom: Therefore

Jotham was settled in the Government. He was a great Builder, and fought with Success against the Ammonites. He took warning by the Example of his Father, made no Attempt upon the Priests Office, but endeavour'd to reform the Corruptions of Religion; yet the High Places were not abolished, whereby the People continued in their Idolatry. His Son

Ahaz succeeded, who degenerated from the Piety of his Father, introduced the Idolatry of the Kings of Israel, and expiated his Children by Fire in the Valley of Hinnom. He was routed by the Syrians, who carried away a Multitude of his Subjects to Damascus. Here he met with Tiglath Pileser King of Assyria; and from hence he sent home the Model of a Pagan Altar, according to which another was built by Urijah the High-Priest, and set up in the Temple, and sacrificed upon. He was defeated by Pekah the King of Israel, whose Champion, Zichri of Ephraim, slew Maassiah the King's Son, and the principal Officers he had about him. At this time Israel carried away 200,000 Captives; who, by means of Obed the Prophet, were return'd without Hurt or Ransome.
The Antiquities of the

some. These Miseries had no effect upon this wicked Prince; for he hired the King of Assyria to assist him against the Edomites, with the consecrated Treasure of the Temple. After an unfortunate Reign he slept with his Fathers, but was not allow'd to be buried with them.

Hezekiah his Son succeeds to the Crown. His first Care was to rectify the Abuses of Religion introduc'd by his Father, abolished Idolatry, and broke in pieces the brazen Serpent made by Moses, to which the People, for many Years, had burnt Incense. He invited all Israel to celebrate the Passover; but they refused with Scorn. Sennacherib, the Assyrian King (whose Father Salmanasar had not long before carried the ten Tribes into Captivity) besieged Jerusalem; but he was defeated in the Enterprize, with the miraculous Loss of 18000 of his Men. Hezekiah falls sick, and by Humiliation and Prayer purchased a Prolongation of his Life for fifteen Years; which was confirm'd to him by a Sign of the Retrogradation of the Shadow in the Dial of Abaz. He was congratulated upon his Recovery by Berodach Baladan, the Son of the King of Babylon, by Letters and rich Presents; but vainly shewing to the Embassadors the Wealth of his Kingdom, he was reproved by the Prophet Isaiah, who foretold that those Treasures should be taken and removed to Babylon. This Prince died, and was inter'd honourably, leaving his Kingdom to his Son

Manasseb, who wickedly revived the Idolatry of his Grandfather Abaz, expiates his Children in the Fire, uses all kinds of Witchcraft, works by familiar Spirits, sets up a carved Image in the Temple, and made his Subjects the very Sink of Impiety, and more abominable than the neighbouring Pagans. He put to Death the Prophet Isaiah for opposing him in his Vices. This impious Conduct threw him out of the Protection of Providence, and brought the King of Babylon upon him, who carried him into Captivity; an Affliction
Affliction that open'd his Eyes, and a Way to his Repentance. He is restored again to his Kingdom, abhors his former Wickedness, reforms the State of Religion, dies a sincere Penitent, and leaves

Amon his Son to succeed; who, instead of improving by the Example of his Father, restores Idolatry, and persists incorrigible in his Wickedness. A Conspiracy was form'd against him by his Servants, who flew him in his own House; which Act however was so resented by the People, that the Traitors soon met with deserved Punishment. His Successor was his Son

Josiah, a pious and excellent Prince. His principal Care was to purge the Church of the Abominations of former Reigns, and to repair the Temple. He brought to light the Book of the Law that had been lost, and celebrated a solemn Passover in a more publick manner than all the Kings that went before him. He was fatally wounded in an unadvised Expedition against Pharaoh Nechoh, King of Egypt, at the Battle of Megiddo, returns, and dies at Jerusalem, and was buried with great Lamentation of the Prophet Jeremiah and all his Subjects. He was succeeded by his Son

Jehoahaz. This Prince found the Kingdom broken by the Misfortunes of his Father; and, after a Reign of three Months only, was depos'd by Pharaoh Nechoh, who sent him captive into Egypt; and placed his Brother Eliakim upon the Throne, whom he called

Jehoiakim; who degenerating from the Virtues of his Father, was in eleven Years carried Prisoner to Babylon by Nebuchadnezzar, with all the Riches of the Temple. His Son

Jehoiachin succeeded, who had the same Fate with his Father; for at the end of three Months he was led Captive towards Babylon, with his Wives, his Mother, and the great Officers of the Realm. It is thought he died upon the way, and had no better than the Burial of an Ass, as Jeremiah
The Antiquities of the

Book I. Jeremiah had foretold. He was succeeded by his Brother

A. M. 3495. Zedekiah, who before was called Mattaniah. He rebelled against Nebuchadnezzar, contrary to the Advice of Jeremiah the Prophet, and a solemn Oath of Allegiance which he had taken. Jerusalem, after a Siege of two Years, was plunder'd, the King seiz'd, and the City defaced; and the glorious Temple, after it had stood 416 Years the Wonder and Envy of the World. He was brought to Nebuchadnezzar, who slew his Sons before his Face, then put out his Eyes, and carried him to Babylon, where he died miserably. This was the second memorable Captivity of the Israelites, beginning about 114 Years after the other, though not compleated till the Destruction of Jerusalem and the Temple, when all things were left in a miserable Desolation, and the Inhabitants made a Scorn to all Nations.

After a Captivity of seventy Years, Cyrus the Great, King of Persia and Babylon, by means of a divine Impulse, restored these two Tribes to their former Habitations, and gave them Commission to rebuild their ancient City and Temple. Which last Work was immediately begun, and continued with great Diligence, by Zerubbabel, and others; but with so much Opposition from the neighbouring Inhabitants, that it was not finish'd till twenty Years after. Now was there another Alteration in the Government; which was no longer Regal, but rather Sacerdotal, the High-Priest having the greatest Authority; but the principal Power was retain'd by the Sanhedrim.

The Sacerdotal Government after the Captivity.

A. M. 3463. Joshua, the Son of Josedek, returned out of Captivity (where his Father had died) and assisted Zerubbabel in the building of the Temple, and the Settlement of the People.

A. M. 3521. Joiakim, said to be the Son of Joshua, under whose Administration, by the Industry of Ezra and
and Nehemiah, the Temple was finish'd, and divine Worship restor'd.

Eliajiib succeeded, and bore the Office of the High-Priesthood forty Years.

Joia(a followed, and was succeeded by Jonathan, or Johanathan. He slew his own Brother Jesus in the Temple, whom Bagos, the chief Commander for Artaxerxes the Younger, would have made High-Priest. The Governor was so incens'd at this impious Act, that he broke into the Temple, and laid a Tax of forty Drachms upon every Lamb that was offer'd in the daily Sacrifice.

Jaddua. He had a Brother called Manasses, who married the Daughter of Sanballat, for which he was expell'd the Priesthood, and became the Founder of the Temple on Mount Gerizim. This High-Priest met Alexander the Great in his sacred Vestments, when he intended to destroy Jerusalem; which awful Sight divert'd him from his Design.

Onias, the Son of Jaddua, succeeded, and administered the Government one and twenty Years.

About this Time the two surviving Tribes of Judah and Benjamin lost their ancient Name of Israelites, and have ever since been called by the Name of Jews.

Simon, or Simeon the Just. The Jews tell us great things of this Simon the Just, and speak of great Alterations that happened on his Death in some Parts of their divine Worship, and the Signs of the divine Acceptance, that had till then appear'd in the Performance of them. The Jerusalem Talmud observes, that all the Time of Simon the Just, the Scape Goat had scarce fallen to the middle of the Precipice of the Mountain, from whence he was cast, but he was broken to pieces. But when Simon the Just was dead, he fled away alive into the Desert, and was devour'd by the Saracens. While Simon the Just lived, the
Lot of God, in the Day of Expiation, went forth always to the right Hand; but after his Death, it went forth sometimes to the right Hand, and sometimes to the left. In his Days the little scarlet Tongue look'd always white; but when he was dead, it look'd sometimes white and sometimes red. The West Light always burnt in his Time; but after his Demise, it sometimes burnt and sometimes went out. Under the Priesthood of Simon the Just, the Fire upon the Altar burnt clear and bright; and after two pieces of Wood laid on in the Morning, they laid on no more the whole Day; but after his Decease the Force of the Fire languished in such a manner, that they were obliged to supply it all the Day. In the Time of Simon the Just, a Blessing was sent upon the two Loaves and the Shew-Bread, so that a Portion came to every Priest to the Quantity of an Olive at least; and there were some who did eat, and others had some remaining when they had eaten their fill: But when Simon the Just was dead, that Blessing was withdrawn, and so little remained to each Priest, that those who were modest withdrew their Hands, and those who were greedy still stretched them out. The Explication of these Particulars refer'd to, will be found in the Course of these Antiquities.

A. M. 3712. Eleazar was the Brother of Simeon: He sent the seventy Interpreters to Ptolomy Philadelphia to translate the Law into Greek.

A. M. 3728. Manasseb, the Brother of Eleazar.

A. M. 3753. Onias, the Son of Simon the Just. By his Covetousness he incurr'd the Displeasure of Ptolomy Evergetes King of Egypt.

A. M. 3787. Simon, the Son of Onias. He withstood Pompby in his Attempt upon the Temple.

A. M. 3828. Onias, the Son of Simon. He had the Character of a good Man; but falling into bad Times he perished in them: He was thrust out of the Priesthood in his Life-time by Jason his Brother; but after his Death he was succeeded by Onias, another Brother.
Onias, the Brother of Jason, who was also called Menelaus. This High-Priest was a Person of the most vicious Qualities; he quarrelled with his Brother, abandon'd the Laws and Religion of his Country, and call'd in Antiochus Epiphanes King of Syria. This Prince succeeded in the Invasion, and enter'd Jerusalem, made a miserable Slaughter of the Inhabitants, profan'd and pillag'd the Temple, and compell'd many by Tortures to eat forbidden Meats, and to offer Sacrifice to Idols. This Cruelty and Desolation rais'd the Spirit of Mattathias, a Priest of the Course of Jojarib, and the Head of the Asmoncean Family, in his old Age, to contend for the Support of his Religion, and the Deliverance of his Country. But tho' he had good Success against the Syrians, whom he routed in several Engagements; yet he did not live to accomplish his Design, but left it to be pursued by his Son Judas Maccabaeus, so call'd from the four initial Letters which he carried in his Standard; which signified, Lord, who is like unto thee among the Mighty? He obtained three noted Vicories over the Syrians, who had for their Generals Apollonius, Gorgias, and Lyfias. He purifies the Temple polluted by Antiochus; and to perpetuate the Memory of this Act, he appointed the Feast of the Dedication, that was honour'd with our Saviour's Presence. He overcame the Idumeans, Ammonites, and others; makes a League with the Romans; defeats and kills Nicanor the General of Demetrius, with all his Army. But venturing with 800 Men to engage with Bacchides, the Syrian General, who had 20000 Foot, and 2000 Horse, after he had bravely routed the right Wing, he was inclosed by the left, and slain.

Jonathan, the Brother of Judas, succeeds: He overcame the Syrian Armies, under the Conduct of Bacchides and Alcimus, two great Generals, engaged in the Intereft of Alexander the Son of Antiochus, who made him High-Priest, in which Office
The Antiquities of the

**Book I.** Office he was confirm'd by Antiochus the Son of Alexander. After a Series of many great Exploits, he was treacherously murder'd by Tryphon, who aspired to the Crown of Syria. His Brother Simon takes possession of the Government. He was deceived by Tryphon of a hundred Talents, which he sent by the two Sons of Jonathan to redeem their Father; subdued the Cities of Gaza, Joppa, and Jannia, and drove the Syrians out of Judea, continued the League with the Lacedemonians and Romans; and for his Valour and Conduct was called the High, Chief-Priest, Governor, and Prince of the Jews; but was betray'd in the height of his Fortune by Ptolomy his Son-in-law, and perfidiously slain, with his two Sons Mattathias and Judas, at an Entertainment at Jericho. But

A. M. 3870. Johannes Hyrcanus, the third Brother, escaped to succeed the Father, and to revenge the Parricide. He besieged Ptolomy in the Castle of Dagon; but desisted at the Sight of his Mother's Tortures, who encourag'd him to continue the Siege. He bravely defended Jerusalem against Antiochus Sedites, of whom he purchased his Peace with a great Sum of Money, supply'd (as Josephus relates) out of the royal Sepulchre of David. He recover'd many Places in Syria, sack'd Samaria, destroy'd the Temple at Gerizim, which had stood two hundred Years, compell'd the Idumeans to be circumcised, slew many of the wise Men at Jerusalem, and died a Sadducee. The Government of the Jews, after his Decease, admitted of another Change; for the Son and Successor of this Prince thought fit to take the Crown upon him, and was the first King over the Jews after the Babylonian Captivity; the Sacerdotal Administration, as it is called by some, having continued, without any noted Intermision, about four hundred twenty-eight Years.
Hebrew Republic

The MACCABEEAN Kings of Judah.

Aristobulus admits his Brother Antigonus into the Government with him; but by the Persuasion of his Wife Salome he was soon dispatch'd. He imprison'd his three younger Brothers, and starv'd his own Mother, upon suspicion that she affected the Kingdom; for which his Conscience torturing him, after a Year's Reign, he dies miserably.

Alexander Jannaeus his Brother (releas'd by Salome out of Prison) succeeds, for which Favour he marries the Widow. He was a Prince cruel and tyrannical; for he slew of his own Subjects fifty thousand at one time, and commanded eight hundred of his principal Enemies before his Face. He fought with Success against his foreign Enemies; for he exceedingly enlarg'd the Bounds of his Kingdom, by the Conquest of all Iturea, and some Parts of Syria. After a Sickness of three Years with a Quartan Ague he died.

Alexandra (called likewise Salome) succeeds, and wisely espousing the Party of the Pharisees, as her Husband advised her, continued to reign nine Years. But being broken with the Infirmities of old Age, her eldest Son

Hyrcanus (whom she before had made High-Priest) succeeds by Right; and being a Prince of weak Parts and little Action, was at first disturb'd in the Succession by his younger Brother Aristobulus; but was at last firmly establish'd by Pompey, who carried Aristobulus, and his Sons Alexander and Antigonus, Captives to Rome. Alexander escaped from Prison, and disturb'd the Repose of his Country, till he was surpriz'd by Gabinius, and slain by Scipio; after whose Death, Antigonus, by the Power of the Parthians, depriv'd Hyrcanus of the Kingdom, and cut off his Ears. But Revenge soon followed this Barbarity; for Antigonus was soon after slain by Antony. The unfortunate Hyrcanus remain'd for some time Prisoner.
Prisoner among the Parthians; but hearing of theDeath of Antigonus he return'd home, and lived quietly under the Government of Herod, who was by that time fix'd in the Throne, and by whom he was at last wickedly murder'd.

These Disturbances, occasion'd by the Usurpation of Aristobulus, and the Indiscretion of Hyrcanus, brought the whole Country under the Power of the Romans; so that Palestine became a Province of the Roman Empire. Yet notwithstanding this Conquest, the former Laws and Customs were continued, as also the Sacerdotal Government, which remain'd about twenty-two Years longer in its full Force, till Herod, an Idumean Prince, accidentally obtained the Kingdom of Judea from the Senate of Rome, and in three Years became Master of the whole Country; which he enlarg'd, and brought to a greater Degree of Grandeur and Magnificence than ever it had been in since the Reign of Solomon. Yet at the same time he depress'd the Priesthood, extirpated the Maccabean Family, and miserably enslav'd the Inhabitants. This was the first Foreigner to whom the Jews became immediately subject, in whose Reign the Saviour of the World was born: So that the ancient Prophecy of the Scepter's departing from Judah, is by the best Critics supposed to begin to take place at this time; though it was not entirely completed, till the last Destruction of Jerusalem, and the final Dissolution of the Jewish State.
A Description of the Holy Land, with its several Names and Divisions, till it became a Province of the Roman Empire.

The Holy Land (the Scene of the Revolutions above recited) first called the Land of Canaan and the Land of Promise, lies in Asia, near the most Western Part of that Quarter of the World, and is bounded on the East by Arabia Deserta, from which it is partly divided by Mount Gilead and Mount Arnon; on the West, or rather North-West, by the farthest End of the Mediterranean Sea, and some of that Part of Syria called Phœnicia; on the North, or North-East, by the rest of Syria, from which it is divided by Anti-Libanus and Mount Hermon; and on the South and South-West, by Arabia Petraea, and particularly by that Part of it called Idumea. Its Situation is in a very warm Climate, between 30 Degrees 4 Minutes, and 33 Degrees 2 Minutes of Northern Latitude; and between 64 Degrees 49 Minutes, and 68 Degrees 20 Minutes of Longitude; being in Length, from the Northern Parts of Galilee to the Southern Parts of Judea, about 200 English Miles; and in Breadth, from the Eastern Parts of Perea to the Western Parts of Samaria, about half as much, and in some Places less: So that it contained a Spot of Land not half so large as the Kingdom of England. Yet notwithstanding the Smallness of the Limits, and the Heat of the Climate, it surpass'd all Countries in the World in Fertility and Pleasantry, being a Land abounding with the most delicious Fruits and choicest Grains, replenish'd with beautiful Hills and Fountains, with luxurious Vales and Plains, and pleasant Groves and Forests, fill'd with such Numbers of rich Cities and Towns, and blest with such a sweet Temperature of Air, that God thought...
thought fit to assign it for the Habitation of his elect People, and promised it to the Father of the Faithful and his Posterity. This Country is divided into two unequal Parts by the River Jordan, and two Lakes, which are call’d the Sea of Galilee and the Dead Sea. Jordan runs almost from North to South, or rather, from North-East to South West; but that Part of the Country which lies on the West, or North-West side of this River, is the largest and most fertile.

The first Inhabitants of this Land were principally descended from Canaan, the fourth Son of Ham, or Cham, one of the three Sons of Noah, from whom this Country was called the Land of Canaan; for immediately after the Confusion of Languages at Babel, and not much above a hundred Years after the Flood, Canaan, with his eleven Sons, pass’d through Syria and Phœnicia, and took Possession of almost all that part of the Country on the West side of Jordan, afterwards spreading themselves partly on the other side of the River. Five of his Sons were left to inhabit Phœnicia and the Coasts of Syria; and from the other six, together with himself, sprang several remarkable Nations, who for their Sins afterwards, by divine Appointment, were to be utterly extirpated, namely, the Canaanites, the Amorites, the Jebusites, the Hittites, the Hivites, the Perizzites, and Girgashites, of whom the three first were the most potent. The Numbers of these People increasing, their Families were subdivided into many inferior Branches and Sovereignties; so that when Joshua enter’d this Land, he found above thirty Kings amongst them. Besides which, they gradually admitted several other Nations to be their Neighbours, and partly to mix with them; as particularly the Philistines on the Western Coasts, a gigantick People of the Race of Misraim, the second Son of Cham; the Moabites and Ammonites beyond Jordan, both Descendants of Lot by his own Daughters; with part of the Midianites and Edomites, Descendants of Midian.
Hebrew Republick.

Midian and Esau, both inhabiting the Southern Parts and Borders of Arabia.

These Nations daily increas'd in Wealth and Numbers, and liv'd surrounded with Plenty and Pleasures, though not free from frequent Wars and Contests among themselves; yet they never met with any dangerous or fatal Disturbance till near eight hundred Years after the first Plantation of the Land; when the Hebrews, under their great Commander Joshua, took forcible Possession of it, subdu'd these People, and in a few Ages enslave'd and destroy'd all the old Inhabitants.

The Country being in a great measure reduc'd by Joshua, was divided into twelve Parts, or Portions, among the Descendants of the twelve Sons of Jacob; the whole Land was divided into so many equal Shares as there were Tribes (a due Respect being had to their Number) and the Portion of every Tribe was to be determin'd by Lot; the manner of which they say was this: Two Urns being plac'd before him that drew the Lots, in one of which were Scrolls of Parchment containing the Names of the twelve Tribes of Israel, and in the other the Portions of Land, he first put his Hand into the Urn wherein were the Names, and drew out one, suppose that of Judah; and then he put his Hand into the other Urn, and drew out the Portion that fell to his Share. Or perhaps there was only one Urn, wherein were the several Portions of the Land, and they began, suppose with the eldest Son of Israel, Reuben, and pulling out a Scroll, said, This is the Portion of Reuben; and so of the rest. But which way soever they proceeded, there were two Distributions made, one of the whole Country into twelve Parts, and another of each of those Parts among the several Families that were in each Tribe. For this purpose Joshua number'd the Families in every Tribe, and according to the Number of Persons gave to every Family a certain Proportion of Lands, and ex-
The Antiquities of the

Book I.

agri-an Law was appointed by Moses, before the Land of Canaan was subdued; a Law, whereby all the Possessors were restrain'd from transferring their full Property unto another, by Sale, or any fort of Contract whatsoever; for those who were forc'd by Poverty to sell their Land, had a Right allow'd them to redeem it at any time; and they who were unable to redeem it, receiv'd it freely again at the Feast of Jubilee.

The Northern Parts of the Country were given to the Tribe of Aser, Nepthali, Zabuion, and Issachar; the middle Parts to that of Ephraim and the half of Manasseh; the Southern Parts to those of Judah, Benjamin, Dan, and Simeon; and the Country beyond Jordan, to those of Reuben, Gad, and the other half of Manasseh. Levi, which makes a thirteenth Tribe, being selected for the special Service of God, was dispers'd among all the other Tribes, had forty-eight Cities, the Tenths of all the Profits of the Land, with many other great Advantages and Privileges; and by that means was more liberally provided for than the rest of the Tribes: but tho' they had no whole Country allotted to them, as the others had, yet in the Countries afterwards subdu'd by some Kings of Israel, they had their Portion assigned them with the rest of the Hebrews. Thus did the Hebrews take possession of the promis'd Land, which had been affur'd to them by the Word of God about four hundred and seventy Years before. The Talmudists, when they speak of the Holy Land, particularly mention the solemn Consecration of it: They tell us, that when Josua took Possession of the Country, he solemnly consecrated all the wall'd Cities. This they call the first Entrance: But when the People were captivated by the Babylonians, and carry'd beyond Euphrates, the Country became defiled; and therefore, after the Return of the Jews, Ezra the High-Priest by a solemn Act restored Sanctity to the Land; and that was the second Entrance.

The
The Country was again profan’d by the Roman Conquest; but they vainly imagine that the Messiah, whose coming they expect, shall subdue the Land, and restore it to its Purity by a third Consecration, which they call the third Entrance. Whatever may be thought of these Traditions, it is generally believ’d that the Holy Land retain’d a peculiar Excellency above other Countries; insomuch that the Republick of the Hebrews was confined within the Bounds of it; for had the People been removed out of their proper Seats, and another Government set up, under the Discipline of the Mosaical Laws, it is suppos’d that the Country would have been esteem’d impure, nor would there have been any peculiar Sanctimony in the Inhabitants.

Under this Division the Holy Land continued, till the Apostacy of the Ten Tribes from the House of David, and then it was distinguish’d by the Kingdom of Judah and the Kingdom of Israel: The Kingdom of Judah contain’d all the Southern Parts of the Land, and about a fourth of the whole, being about a hundred Miles in Length and sixty in Breadth, consisting of the two Tribes of Judah and Benjamin, and so much of Dan and Simeon as lay intermix’d with Judah; its royal City being Jerusalem in the Tribe of Benjamin. The Kingdom of Israel included all the Northern and middle Parts of the Land, together with the Country beyond Jordan, consisting of the rest of the Tribes; the royal City, during the time of this Kingdom’s Continuance, being Samaria in the Tribe of Ephraim, not much above thirty Miles North East of Jerusalem. But this Distinction ceased, when Salmaneffer, the King of Assyria, carry’d the Ten Tribes away captive, and planted other Nations in their room.

The Holy Land falling under the Dominion of the Syrian Kings, received another Name, and was called Palaistine, from the Philistines, a powerful Nation in those Parts; a Name first found in the History of Herodotus, but generally used in
The Antiquities of the

Book I.

succeeding Times by the Greeks and Romans. The Country was then divided into these five distinct Provinces, three on the West side, and two in the Country beyond Jordan: 1. Galilee, the most Northern Province, bordering upon Syria and Phœnicia, and containing the old Habitation of the four Tribes of Asher, Naphtali, Zebulon, and Issachar; being divided into the Upper and Lower, and about 85 Miles in Length, and 70 in Breadth. 2. Samaria, on the South of Galilee, and bordering upon the Mediterranean Sea, containing the old Settlement of the Tribe of Ephraim, and half of Manasseh; being about 75 Miles long, and near 50 in Breadth. 3. Judea, South, or rather South-West of Samaria, containing the Territories of the Tribes of Judah and Benjamin, together with Dan and Simeon; being almost the same with the old Kingdom of Judah, and about 100 Miles in Length, and 60 in Breadth. Beyond Jordan were, 4. Trachonitis, on the East of Galilee, bordering upon Syria, and containing the Country possessed by the other half of Manasseh, being less fruitful than the rest, and about 70 Miles in Length, and 50 in Breadth. 5. Perea (which Name was sometimes given to all that Country beyond Jordan) on the South of Trachonitis, and East of Samaria and Judea, containing the Lands allotted to the two Tribes of Gad and Reuben, and something more; being about 110 Miles in Length, and near 60 in Breadth. This was the Division of the whole Land, which continued to our Saviour’s Time, when another Province was added by the Romans to this Country, called Idumea, which took in some of the Southern Parts of Judea, and Part of Arabia. Of these five Provinces the Jews only possessed that called Judea, and for a considerable Space not all that, being hated and oppressed by all their Neighbours; especially the powerful Nations of Egypt and Syria, two great Branches of the Macedonian, or Grecian Empire.

Compared
Compared with this, all Countries under Heaven were by the Jews esteemed polluted and unholy, except a part of Syria, by which they understood the Territory opposite to Mesoopotamia, to the West of Euphrates, which was conquer'd by David, and added to the Kingdom of Israel. This Land was indulg'd some singular Privileges, it being an established Rule, that to purchase an Estate in Syria, was the same as if it lay in the Suburbs of Jerusalem: It was oblig'd to pay Tithes, and bound to observe the Rights of the Sabbatical Year; but it was not allow'd to provide the two Wave Loaves to be offer'd at the Feast of Pentecost, and some other Oblations, that were peculiar to the Land of Israel: a Spot of Earth highly honoured by the Care of Providence, and esteem'd so sacred among the Jews in all Ages, long after their Dispersion, that in the time of Adrian, the Roman Emperor, it was prohibited by a publick Decree, ratified by the Senate's Consent, for any Jew to come even within the Sight of Judea, lest the View of their native Soil should inspire them with some desperate Resolutions to endeavour their Settlement there again. But (says the Learned Dr. Jackson) herein he was unwittingly the Angel of God, to keep this wicked Race out of that Paradise, the good Land out of which he had driven them.

CHAP. III.

The Inhabitants of the Holy-Land, Canaanites, Hebrews, Samaritans, Hellenists, Proselytes, and Jews.

The original Inhabitants of the Land of Canaan were the Posterity of Cham, who were branch'd out into several petty Kingdoms when the Israelites took Possession of the Country; neither could they be so wholly dislodg'd from their
their old Settlements, but that some of them, particularly the Jebusites, continued unsubdued till the time of David and Solomon, when all the Territories of the Canaanites were conquer'd, and fell under the Government of the Hebrews. The many Revolutions that follow'd in the Kingdoms of Israel and Judah, introduc'd a Mixture of several Nations; and from the preceding Account it will appear, that at the time of our Saviour's coming, the Inhabitants of Canaan, or Palestine, were a Composition of People both of Foreigners and native Jews. The Jews were but a Remnant of an often scatter'd, conquer'd, and captivated People, but two entire Tribes of twelve, and those tributary to Herod, and the Romans. The Foreigners who resided in this Country were principally Grecians and Romans, the former being the Reliques of the Macedonian Empire; and the latter, Magistrates, Governors, and Soldiers, to keep it in obedience, and to receive the Tributes. The rest of the Inhabitants, tho' of many different Extracts, may principally be conceived under these two following Names, Jews and Samaritans, of whom, for Dispatch sake, I shall first take notice of the latter.

1. The Samaritans were principally Descendants of those Assyrians whom Salmanasser sent to inhabit the Kingdom of Israel, when he carry'd the ten Tribes captive, originally Pagans, and call'd Cushiotes by the Jews, either from the Name of their Country, or by way of Reproach. But mixing with the Remainder of the Tribes, and being punish'd with Lions, and instructed by some Israelitish Priests, they gradually receded from their Pagan Idolatries, and after the Babylonian Captivity, they became zealous in the Worship of the true God. They were circumcis'd, offer'd Sacrifices, perform'd the Ceremonies of the Law, and expected the Messiah, who was to deliver them from all Calamities, and to teach them all things. Yet they never comply'd with Judaism any farther than to own the five Books of Moses, rejecting all the rest that are in the Jewish Canon; and these
five Books are still preserv'd written in the old Hebrew or Phænicians Character, and were brought among them by Manæsæb, and those Apostate Jews that came over with him and settled in Samaria. And tho' they had Priests and Sacrifices like the Jews, yet they would not allow Jerusalem to be the Place of publick Worship; and therefore to divert the common People from the Temple of God, by the means of Sanballat, a great Prince of their Nation, they erected another Temple of great Magnificence upon Mount Gerizim, near Sichem, and not far from Samaria; imitating the Policy, tho' not the Idolatry of Jeroboam, the first King of Israel after the Division. This Temple was built two hundred and four Years after the Babylonian Captivity, and three hundred thirty two before the Nativity of Christ, and prov'd a great weakening to the Jewish Church; for all profligate Wretches, Malefactors, and excommunicated Persons among the Jews, immediately repair'd to this Place, and join'd with the Samaritan Worship. This, with some former Resentments, occasion'd such violent Heats between the Jews and Samaritans, tho' immediate Neighbours, that they would have no Commerce or Correspondence with each other, and one continually branded the other with the most reproachful Titles imaginable. About two hundred years after, the Jews growing powerful by the Valour of the Maccabees, the Samaritans were subdued by John Hyrcanus, who destroy'd Samaria and their Schismatical Temple, and confin'd them to the little Province of Samaria above describ'd. Yet this did not extinguish their Hatred and Prejudices; but they still kept Mount Gerizim for their Place of publick Worship, and continued their Schism till the final Destruction of both Nations by Titus the Roman Emperor.

Because the Samaritans agreed with the Sadducees in rejecting Traditions, and keeping strictly to the written Word, from hence the Jews have taken occasion to calumniate them, as if they agreed in other Particulars with the Sadducees, and denied with them
them the Resurrection of the Dead, which led Epiphanius and St. Gregory into the Mistake of asserting this Opinion; whereas the Resurrection of the Dead has always been a Doctrine as firmly held, and as certainly believ'd among them, as by the Jews themselves.

The Samaritans were divided into several Sects, more particularly these three: The Dositheans, the Sebueans, and the Gortheni.

1. The Dositheans were so called from Dositheus or Dositheu, supposed to be the first Priest sent into this Country by the King of Assyria: These did eat nothing that had Life, like the Pythagoreans; abstained from Marriage, like the Jewish Essenes; and in the point of keeping the Sabbath exceeded the Pharisees, it being a Law among them, that in whatsoever Posture a Person was found in the Morning of the Sabbath, he ought to continue in the same the whole Day without Alteration.

2. The Sebueans, so named from Sebua or Sebuiyah, one of the Associates of Dositheus, who, tho' they kept the same publick Festivals with the Jews, and other Samaritans, yet observ'd not the same time, transferring the Passover to the Month of August, the Pentecost to Autumn, and the Feast of Tabernacles to the time of the Passover: For which reason they were not permitted to worship at the Temple of Gerizim.

3. The Gortheni kept the same Festivals, and observ'd the same Times of those Solemnities, as the Law required; but, contrary to the Law, they kept only one of the seven appointed Days, and neglected the rest as Days of ordinary Labour.

2. The Jews were most properly such as inhabited the Country of Judæa; but because in our Saviour's time all were called Jews who observed the Law of Moses and all the Prophets, we shall take notice of them in their full Extent, and under these three Denominations, 1. Hellenists; 2. Proselytes; and 3. Jews in a proper Sense, who are often called by the Name of Hebrews.

1. The Hellenists or Grecizing Jews were such as were real Jews by Descent and Profession; but li-
Hebrew Republic.

ving dispers'd in almost all Parts of the Roman Empire; they made use of the Greek Tongue, the most general Language of that Age; in their publick Offices of Religion, and also the Septuagint's Translation of the Old Testament; for which reason they were called Hellenists, in opposition to the other Jews, who in their Worship made use of the Hebrew Tongue only. They are likewise called Jews of the Western Dispersion, occasion'd principally by the Oppressions of the Egyptians and Syro-Macedonians, and were very numerous, especially in Egypt, Libya and Cyrene. These were as superstitious in their Sabbath, as tenacious of their Circumcision, and of other Rites and Ceremonies of their Law, as the Jews of Palestine; for which reason they were continually despised and hated by the Romans and Grecians, and other Gentiles, among whom they resided. Yet, notwithstanding their Strictness, they were not thoroughly esteemed by the Hebrew Jews, but reckon'd by them as Jews of an inferior Rank, upon the account of the Heathen Language they used, and the Heathen Countries they inhabited.

The Proselytes were such as were Gentiles by Birth and Descent, but conform'd themselves to the Jewish Customs, and were admitted into their Religion. And these were of two distinct kinds; one called Proselytes of the Covenant, and the other Proselytes of the Gate. The first were accounted as real, tho' but adopted Jews, bound to the same Observances with them, and convers'd as freely with them as if they had been so born; neither might they eat, drink or deal with the Gentiles more than the other, lest they became unclean. They worship'd in the same Court of the Temple with the Hebrews, where others were prohibited Entrance, and were Partakers with them in all Privileges both Divine and Humane. In short, they differ'd nothing from the Jews, but only that they were of Gentile Race. The usual way of the Jews making these Proselytes was by Circumcision, Baptism and Sacrifice, if they were Males; and by only Baptism and
and Sacrifice; if it is certain that Baptism was an ancient Custom among the Jews for many Ages before our Saviour appear'd in the World. The Proselytes of the Gate were such Gentiles as were admitted to the Worship of the God of Israel, and the Hopes of a future Life, but were not circumcis'd, nor yet conform'd to the Mosaical Rites, being only oblig'd to the Observation of those Precepts which the Hebrew Doctors call the seven Precepts of the Sons of Noah, and are recorded under these following Titles: First, to renounce Idols, and all Idolatrous Worship; Secondly, to worship the true God, the Creator of Heaven and Earth; Thirdly, to commit no Murder; Fourthly, not to be defiled with Fornication, Incest, or other impious Mixtures; Fifthly, to avoid all Rape, Theft, and Robbery; Sixthly, to administer Justice; Lastly, not to eat the Flesh with the Blood in it, a Precept given to Noah when he came out of the Ark, that is, not to eat the Flesh of any Beast taken from it when it was alive; by which all Cruelty was forbidden. These Proselytes, tho' they were admitted to worship in the Temple, yet because they were uncircumcis'd, they were so far look'd upon as Gentiles, as not to be received into the same Court with the Proselytes of the Covenant, but were esteemed unclean, and had their particular Court assign'd them in their Worship of God, which was call'd the Court of the Gentiles, and of the Unclean; nor were they permitted to dwell in the City of Jerusalem.

In the Synagogues likewise which the Jews had in many Cities and Places of the Gentiles, these Proselytes worship'd the God of Israel, and heard the Law and the Prophets expounded, but always in a distinct Place by themselves. In the New Testament the Proselytes of the Covenant are simply call'd Proselytes; the Proselytes of the Gate were distinguish'd by the Name of Worshippers, and were much more numerous in all Parts of the Roman Empire than the former: Their Conditions were more free and unconfin'd, and their Precepts more easy and natural.
natural than the other; and their Principles fitting them for the Reception of the Gospel, they became the most apparent Cause of the first great spreading of Christianity.

The Jews in a more proper Sense were so called from Judah, the most powerful Tribe; and had likewise the Name of Hebrews, from Heber, the Son of Selah, one of the Ancestors of Abraham. These principally lived in that Part of Palestine called Judea, were governed by the Law of Moses, and embraced the whole Canon of the Old Testament, from the Book of Genesis to the Prophecy of Malachi. These were the Persons with whom our Saviour was pleas'd chiefly to converse, at a remarkable time, when they were but the Relicks, and even the Dregs of an often broken, and then detested Generation; when to be a Jew was a Name of Disgrace, and to be circumcised a Mark of Infamy; so that then they might well be called a peculiar People, not only because God separated them from all other Nations, but because all other Nations abhor'd and avoided all Friendship and Correspondence with them: They were abandon'd by God to the Cruelty of every Tyrant and Conqueror, till they became a Proverb, a Curse, and a Hissing over the Face of the whole Earth.

C H A P. IV.

A general View of the different Forms of Government among the Hebrews; Patriarchal, Judicial, Monarchical, and Sacerdotal.

All Government being originally founded upon Patriarchal Power, the Hebrews, before they were formed into a Republick, were governed by the Fathers of their several Families: and it is certain that they, and their First-born after them,
them, did exercise all kind of Authority both Ecclesiastical and Civil: They had a Power by Divine Right to bless the Family, to offer Sacrifice, and to punish with Death.

This may be call'd the Infancy of Government among the Hebrews, and continued till they multiplied exceedingly, and became a numerous People in the Land of Egypt. In this Country, so long as they enjoy'd the Favour of the Egyptian Kings, it is supposed by the learned Bertram that they were govern'd by publick Magistrates of their own Nation, who were commission'd with a Legislative and Executive Power, but still in Subserviency to the establish'd Laws and Customs of the Country in which they lived. When the Hebrews fell into Disgrace, and were oppress'd with Servitude, they had Task-masters and Egyptian Prefepts set over them, who harrafs'd them, and made them Slaves, till they were freed from this Bondage by the Conduct of Moses, who led them into Liberty, and fixed them under a more regular Dispensation.

The Right of Primogeniture now ceas'd; and as Aaron and his Posterity were invest'd with the Title of Priests, so Moses introduced a new Form of Civil Government, and ruled with a sort of Monarchical Authority, and is expressly call'd a King. For the first Year after the Hebrews came out of Egypt, Moses sustaine'd the whole Weight of the Administration by himself, and deliver'd Justice to the People; but by the Advice of Jethro, his Father-in-law, he deput'd some part of his Power; and to ease himself of some of the Burthen, he constituted inferior Judiciaries, which were greater, or lesser, according to the Division of their several Tribes into Thousands, Hundreds, Fifties, or Tens; and appointed a competent number of Persons, who were present'd to him by the People, to preside in these greater or lesser Courts. There were four Orders of these Rulers, as they are called; but whether there was a Subordination of the lower Order to the higher, is hard to determine. Their Business was to sit every Day.
Day, some or other of them, in their several Districts, and to hear all sorts of Causes, which, if they were able, they were to decide; but if the Matter was intricate, and hard to determine, they were to represent the Case to Moses, who was to pronounce a final Sentence upon it. Besides the Authority committed to these Rulers, there was some Power retained by the Heads of the Tribes, and the chief Fathers of the Families: The first of these were the principal Governors of every Tribe, descended in a direct Line from the Patriarch who was the Founder of the Tribe, and were a sort of Nobles in the Hebrew Republick, and the great Counsellors in the State. They had twelve Seats fixed for them, where they administered Justice, and took care of the Concerns of the several Tribes: They had some share in the Civil Government; for when Joshua swore that he would not destroy the Gibeonites, the League was ratified by a solemn Oath taken by the Princes of the Tribes, called the Princes of the Congregation. The chief Fathers of Families were the eldest of every Family; for as the Hebrew People were divided into twelve Tribes, so the several Tribes were divided into Families, and those had every one a Patriarch, or Chief: They had Power to convene their several Families, to preside in their Assemblies, to lead them out to War, and to decide Causes of a less Moment in Courts of Justice.

Nor was the People without some small Show of Power in the Hebrew Republick: They were often conven'd by Sound of two Silver Trumpets, and assembled by the Command of the supreme Magistrate, whether Judge or King, and admitted into Consultation, and to hear Debates in Matters Ecclesiastical and Civil; and testified their Consent by holding up their Hands, and loud Acclamations. Bertram contends, that the Commons in the Jewish State were invested with a great Share of Power; and says, it was a mixed Government, like ours, consisting of the King, the Nobility, and the People; but
but there are good Arguments against this Opinion, which is generally exploded by learned Men. The Form of Government, notwithstanding this Deputation of Power, continued Monarchical, and was lodg'd in Moses, who was supreme under God in all Causes Sacred and Civil.

But the Assistance of these lower Judicatories could not make the Administration so easy to Moses, but that he was forc'd to supplicate God for more Help; for the People were so litigious, and given to mutiny, that he was unable to dispatch all the Appeals made to him; and therefore he had seventy Elders appointed him as Coadju- tors, who heard and absolutely determined Causes of the greatest Moment, and were invested almost with an Equality of Power with Moses himself; otherwise they would have been of small Service to him, under the Pressure of the publick Cares, unless their Decisions had been final, and beyond the reach of an Appeal. This College of Seven- ty were elected by Lot, and are supposed to have been chosen out of the lesser Courts, that were erected by the Advice of Jethro. They were in- dued with a Prophetick Spirit upon their Ordination, the better to answer the Ends of Govern- ment, and to establish their Authority among the People; but this divine Gift, it is thought, attended them no longer than the first Day of their In- stitution; nor was it ever bestow'd upon their Suc- cessors, when they became a standing Court, to judge the last Result of all Causes concerning the Law, and to settle all Matters of Right that could not be determined by the Letter of it. The Government now receiv'd a small Change, and ad- mitted a kind of Aristocracy, retaining still the greatest Share of Monarchical Power.

This Form continued during the Administra- tion of the Judges, whose Authority was perhaps more properly that of a General of an Army, than the Governor of a Nation: They were absolute and independent, invested with the highest Author- ity, being equal to Kings, but without the Royal State
State or Equipage: They state in Judgment, and determin'd Causes, but those of the greatest Moment; for though the Judiciary Courts were ordinarily the supreme Judges of Controversies, yet the Judge, when God raised one up, was endued with an extraordinary Power above theirs, to whom the People therefore applied for his Decision; for as all ordinary Magistrates among the Romans gave way to a Dictator, when they had one, so all the Hebrew Magistrates did to such a Judge when God appointed him, who determined all manner of Controversies that were brought before him, as at other times the other Judges, whether Priests or others, were used to do. They were commonly elected by the Voice of the People, who never chose a Judge but in great Troubles and imminent Dangers; which being overcome, they, like the Roman Dictators, retired to a private Life. This Office was not hereditary, but conferr'd upon the Person who was most accomplish'd, and best able to answer the Exigencies of the State. There was no Solemnity of Inauguration when a Judge was elected; he was allow'd no Ensigns of Sovereignty, he was neither anointed, nor crown'd; nor did one of them assume a royal Diadem, except Abimelech, who was complimented with the Title of a King among the Shechemites.

The Hebrews at length grew weary of this kind of Government, and in a mutinous manner demanded a King: God complied with their Humours, and so a Monarchy was introduc'd, but exceedingly mild and temperate, if the Prince ruled by the establish'd Laws. This Form expired, when the King and Kingdom were subdued, and the Inhabitants carried to Babylon, after it had stood about five hundred Years.

Upon the Return of the Jews from their Captivity, the Government was no longer Regal, but rather Sacerdotal, the High-Priest having the greatest Authority; but the greatest Power was retained by the Sanhedrim, or Great Council of the Nation.
The Antiquities of the

Book I. Nation. The Sacerdotal Form continued, without any noted Intermission, about the Space of four hundred and twenty Years.

The Regal Government was again introduc'd by Aristobulus, one of the Successors of the Maccabees, and remained free and independent not above forty-six Years; at which time Pompey the Great, General of the Romans, coming down like a Torrent upon the East, subdued the Country, and Palestine became a Province of the Roman Empire.

CHAP. V.

The Monarchy of the Hebrews; the Inauguration of their Kings; the Form of Anointing, Proclaiming, and Crowning; the royal Guards, Cerethites and Pelethites; the Ensigns of Majesty, Officers of State, and the Extent of Regal Power in Things Civil and Sacred.

When the Hebrews had obtain'd Possession of the Land of Canaan, they resolv'd to change the Form of Government, which was a kind of Aristocracy, or rather a Theocracy, as the Fathers call it, and mutinously cry'd out to Samuel, who was then the supreme Judge under God, to constitute a King over them, who should fight their Battels, and live in the same Pomp and Splendor with the Eastern Kings: They durst not presume to set up a King themselves; for none had Power to make a King but God, who was their Sovereign. The Prophet with great Regret complied with their Demand; but God resented the Indignity offer'd to himself by this Revolution; and though he foresaw when they were in the Wilderness, that they would grow weary of his Government, and throw off his Yoke, and therefore he gave some Directions
sections concerning the future Monarchy, yet it was absolutely against his Approbation that the Government should be chang'd; and as a Testimony of his Anger, the first King he appointed over them was a cruel and haughty Prince: and it is the general Opinion of the Rabbis, that Monarchy was the Ruin of the Hebrew State. It was not the divine Will, says one of them, R. Bechaj ad Parsh. Schoph. col. 6. that any other King should be in Israel but himself; for the most Highest was their King, who walketh in the midst of their Camps, and providently attends to the most minute Circumstances of their Affairs. Nor did they stand in need of any other King; for what should the chosen People, whose King was the Lord of the Universe, do with a King who was merely Flesh and Blood? It is written, I gave thee a King in Hos. 13. 11. mine Anger, which was Saul the first King; and I took him away in my Wrath, who was Zedekiah the last, that was taken away by Nebuchadnezzar in the Babylonish Captivity. But some Jews are of opinion, that it was an express Command that the Hebrews should erect a regal Government when they came into Canaan, and were quietly posses'd of it: And accordingly they have presumed to make this an affirmative Precept, That a King of the People should be chosen, to which some learned Men among Christians seem to incline. But this is expressly oppos'd by Josephus, who observes, that God intended that they should retain their present Form: "They ought not, says Lib. 1. Antiq. the present, having the Laws for their Master, "and living according to them, for it is sufficient that God is their Ruler; but if they desire to have a King, let him be one of their own Nation."

This new erected Monarchy was absolute, and unrestrained by humane Laws, and the King had the same Extent of Power with the other Princes of the East; for it was the Desire of the Hebrews to be govern'd as their Neighbours were, who were subject
subject to the uncontro’d Dominion of their Kings. The Talmudists, indeed, would have it believed, that the regal Power was in many Instances subservient to the Jurisdiction of the Sanhedrim: But this is a mere Invention of the Jewish Doctors, to magnify the Authority of their Great Council; for as Samuel consulted with no Person in making a King, but God alone; so when he was made, he obtain’d such a Power, that it was impossible for the High-Court to control him. It is evident that the Hebrew Kings exercis’d the very Power which is ascrib’d to the College of Seventy; particularly, it is notorious that Solomon depriv’d Abiaithar, which (as the Talmudists say) is a Judgment belonging only to the Sanhedrim, and fill’d up the Vacancy in the Priesthood. Nor are we to give credit to those Rabbis, who relate that a King was always constituted by a Majority of the Seventy; for the first King was appointed by God himself, who at length intended that the Kingdom should be hereditary, and descend by successive Right in that Family which he was pleased to choose, so long as they continued in a constant Observation of his Laws.

Before the Israelites were possess’d of the Promis’d Land, God laid down some Injunctions concerning the future Monarchy, which the People and the Kings were to observe as fundamental and establish’d Rules of Government. It seems necessary first to explain these Precepts, and then to proceed regularly, by inquiring into the several Ceremonies, Powers, and Privileges, and other Particulars relating to the Government of the Hebrew Kings.

The first Command was, One from among thy Brethren shalt thou set over thee: He was, as some understand the Precept, to be an Israelite by Father and Mother; tho’ others think it sufficient if the King was an Israelite by the Mother’s side, which was a Qualification for any Dignity, but only the Priesthood. All Females were excluded from
Hebrew Republick.

from the Succession, as Maimonides concludes from the Words of the Law, which speak of a King only; nor was any Person of mean Extraction, or of a mechanical Employment, admitted to Government, such being generally of a fordid and mercenary Disposition, and unable to support the Dignity of Majesty among the People.

He shall not multiply Horses. There is no certain Number determin'd; but the Jews well resolve, that he was not to keep them for Pomp and Grandeur, or for the Purposes of War, lest the People should be burthen'd with Taxes for the Support of them: He was allow'd no more than were for Use and Service, to draw his Chariot for Instance, and for the Guard of his Person. Among the Hebrews their Armies consisted altogether of Footmen, there being no Breed of Horses in that Country; and their People, who were all Husbandmen and Shepherds, were accustomed to labour, and to run with great Swiftness. It is certain, that in the Days of David they had no Horsemens in their Army; for when Absalom loft the Battle and fled, he rode upon a Mule, and endeavour'd to make his Escape. And though Solomon was so prodigiously rich, that he was able to maintain forty thousand Stalls of Horses for his Chariots, and twelve thousand Horsemens; yet succeeding Kings were unable to answer such Expence; but when they had occasion, they sent for Succours to Egypt. For which reason the next Precept was,

Nor cause the People to return to Egypt, to the end that he should multiply Horses. The King was forbidden to send his Subjects thither to buy Horses for him, it being a Country which abounded with them, as Judea did with Asses. He might have had Horses from other adjacent Places, but not so conveniently; nor were they of so good a Breed, or so fit for Service; which made Solomon send thither; and Pharaoh set a great Price upon them; because he knew their Value, and that the
The King could not so easily furnish himself with them from other Countries. This Command, concerning a Return into Egypt, is supposed by some Jews to be no more than a temporary Constitution, which was at length to be out of Force: Others distinguish about the Way of returning thither, conceiving that they might not go into that Country out of the Land of Israel; but they might out of any other Part of the World whether they were driven. Maimonides thinks that they might correspond and trade thither in the Capacity of Merchants, but were not allow'd to abide or settle there. But the true Meaning seems to be, that they were forbidden to go thither voluntarily upon any account, lest, while the Egyptians were so corrupt in their Religion and Manners, they should be seduced into Profaneness, and the forbidden Worship of strange Gods.

Neither shall be multiply Wives to himself. This is not a Prohibition to take more Wives than one, but not to have an excessive Number, after the manner of the Eastern Kings. The Jews suppose that he was allowed eighteen; but the Proof they give is very weak and inconclusive, which is, that David having already six Wives, the Prophet tells him, that if he had not offended God, he would moreover have given him such and such things; that is, say they, twice as many Wives. Much less is there any Ground for what they urge, that if he took more than this Number, he was to be scourg'd by the Authority of the Sanhedrim; for there is no Example in the whole Scriptures of any such Jurisdiction which the Great Council exercised over the Persons of the Hebrew Kings.

Neither shall be greatly multiply to himself Silver and Gold. No more, says the Sanhedrim, than would pay Stipends to his Servants, and answer the moderate Exigencies of his Court: He was allow'd to lay up Money in the Treasury at the Temple for the Occasions of the State, but was forbidden
to fill his own Coffers for his private Interest, left he should squeeze his Subjects, and exact more of them than they were able to bear.

*When he sitteth on the Throne of the Kingdom, he shall write him a Copy of this Law in a Book.* He was cap. 2. sect. 13. obliged to write the whole Mosaical Law with his own Hand, to fix it the more deeply in his Mind; so that though a Copy was left him by his Father, he was notwithstanding to transcribe one himself; but whether he was bound, if he had not written a Copy before he was King (as the Rabbis say every private Israelite was bound to do) to write two when he sate on the Throne, may be doubted. He was not to write one Word of it out of his Memory merely, or any private Man's Copy, but out of the Book which was in the Sanctuary, where the Original and uncorrupted Copy was preserv'd. This Book the King was obliged to carry with him wherever he went, and to study and meditate upon the Contents of it. From the Neglect of this Precept, the Hebrew Kings became so ignorant of the divine Laws, and of their Obligation to observe them, that in the Days of the good King Josiah, he was strangely surprized at what he heard read out of this Book of the Law, when it was found in the Temple, where it had long lain without any Knowledge of it.

The Hebrew Kings were not only bound to transcribe the Book of the Law for their own Use, but they were obliged, upon the first Holy Day in the Feast of the Tabernacles, to read the Law themselves to as many as could conveniently hear them; appointing the Priests and the Levites to read it in as many other Assemblies of the People as were necessary for the fulfilling of this Precept: In order to which a Pulpit of Wood was erected upon the first Day of the Feast; and the King going up into it, the Minister took the Book of the Law and deliver'd it (in latter Times) to the Ruler of the Synagogue, who gave it to the Sagan, or Vicar of the High-Priest.
The Antiquities of the

Book I.

46

Priest, who deliver'd it to the High-Priest, and he to the King, who stood up to receive it. And these Ceremonies were used to express the Reverence with which this Holy Book was deliver'd, and likewise the Regard with which they approached the King. The King, if he pleased, might sit down to read; but it was esteemed more honourable if he stood, as King Agrippa did when he perform'd this Office. Before he attempted to read, he made a Prayer to God, and beginning the Book of Deuteronomy (which is a Compendium of the Law) he proceeded, before he stop'd, to those Words, Chap. 6. 4. Hear, O Israel, &c. which having also read, he omitted the rest, till he came to Chap. 11. 13. And it shall come to pass, if thou wilt hearken diligently, &c. reading on to the 22d Verse; and then pass'd to Chap. 14. 22. And thou shalt truly tithe, &c. reading on to the Section concerning the King, Chap. 17. 14. and then the Curses and Blessings out of the 27th and 28th Chapters, till he had ended all that Section of the Law. The Talmud relates of King Agrippa, that when he was upon this Service, and came to read that Passage, One from among thy Brethren thou shalt set King over thee, his Eyes overflow'd with Tears, because he was not of the Seed of the Jews; but the People comforted him, and cried out three times, Fear not, Agrippa, thou art our Brother.

This Office is called The Reading of the King; and it is reckoned by the Jews to be one of those eight things that must indispensibly be deliver'd in the Hebrew Tongue. The Ceremony was perform'd in the Court of the Men of Israel, if the King were of the Family of David; but if he were not, then in the Court of the Women. All the Women in Jerusalem were bound to attend this Solemnity, with the Children who were capable of Instruction; nor were the Proselytes to the Jewish Religion excluded, not the Proselytes of the Gate, if they thought fit to come to their Assemblies. In compliance with this Precept we find
find that Joshua, the supreme Governor after the
Death of Moses, did read all the Words of the
Law, not omitting a Word that Moses commanded, before all the Congregation, with Women and the little ones, and the Strangers that were converiant among them. These Precepts being delivered before Monarchy was established among the Hebrews, it was thought necessary, for the sake of Order, to explain the Design of them; and having thus opened the Way, it will be the more easy to reduce into Method the several Ceremonies, Customs, Prerogatives, and other Particulars that belong to the Sovereignty, and were in use under the Regal Government of that Nation.

The Monarchy of the Hebrews was not at first hereditary; for as God, the supreme Lawgiver, was pleased to appoint several of the Kings, so some of them reserved to themselves a Power to nominate a Successor, as appears particularly by the History of Rehoboam, who, though a Prince of no great Command, yet took upon him this Authority, and fixed one of his youngest Sons in the Throne after him. This Custom, however, did not long prevail; for the Crown in a short time became hereditary, after the Example of the Eastern Kingdoms. But by whatever means they obtained the Empire, the first Rite of Inauguration, that pass'd upon the Hebrew Kings, was the Ceremony of anointing; a Custom not supported by divine Authority, but very ancient, and what likewise prevail'd in many other Nations. It is a Maxim among the Jews, that a King must be anointed in the open Air, near a Fountain; though they seem to have no Authority for it, but from the Story of Solomon, who was brought to Gibon, which was a Fountain or Brook near Jerusalem, where there appear'd a great Concours of People to attend the Solemnity. There is another Reason given for this Practice in the Talmud, that it might be a Signification and good Omen of the Perpetuity of the Kingdom, which should continue like a Fountain, which runs perpetually.

But
But from the anointing of Solomon we cannot make a general Conclusion that all the Hebrew Kings were anointed at Fountains; for Saul the first King was not; and in the History of David, who was anointed three times, there is no mention of it. This Ceremony (if we believe the Jews) was always perform’d by a Prophet; and there are many Instances in Scripture of this Practice; but it is difficult to prove it of universal Use: It seems rather as if a Priest had Power sufficient to anoint a King, whose Title was clear and undisputed; but when a Person was immediately design’d for Sovereignty by God, the Ceremony was always executed by a Prophet. Nor does it appear that the anointing Oil was always the sacred Oil taken from the Tabernacle, but rather common; for Samuel was no Priest, and therefore had no Authority to use that which was kept there. The Hebrew Doctors believe that the Family of David had the Privilege to be anointed with the same Holy Oil with which the High-Priest was anointed; for though the Law appropriated it unto him, yet there was a Dispensation allow’d, which, they say, was revealed by some Prophet. It is certain that Solomon was anointed with Oil taken from the Tabernacle; only they conceive a Difference in the Form of anointing, the King being anointed in the Form of a Crown encircling his Head, in token that he was the Head of the People, and had the supreme Power committed to him; but the High-Priest in the Form of a Cross, by one Line drawn with the Oil running down his Forehead, and by another drawn by the Oil between his Eyebrows. But whatever was the Form, it is supposed that the Ceremony itself was not of absolute necessity. It was proper to anoint the first of the Family that was advanced to the Kingdom, but not any of his Children that succeeded him, unless upon occasion of a Dispute by a contrary Faction about the Point of Succession; for had it not been for the Pretensions of Adonijah, there had
had been no need of Solomon's Unction. For the same reason was Jehu anointed; because the Succession to the Kingdom of Israel was to be translated out of the right Line of the Family of Abah unto another Family, which had no Right, but only by divine Appointment: This Rite of anointing (as Cunæus observes) added a divine Majesty to the Kings, and made them sacred and ally'd unto God. The Chrismatory, wherein this Oil was kept, was a Viol, or Vessel, made with Horn, or of some richer Metal after that Figure.

After the Ceremony of anointing, it is recorded that Samuel kissed Saul, in token of Submission and Reverence. This the Jews call the Kifs of Greatness, or Majesty; and in our Language is stiled the Kifs of Homage; but whether this Custom prevailed in succeeding Times is not to be proved.

Then was the King proclaimed by a Herald by Sound of Trumpet, and conducted back into the City, amidst the Shouts and Acclamations of the Guards and the People, who clap'd their Hands in token of Joy, and playing upon musical Instruments, cry'd, God save the King. He was, on his Return, put in actual Possession of the Kingdom, by being placed upon a Throne, where no one but the King dared presume to sit, upon pain of Death. But if a King were proclaimed, another being in possession of the Throne, the Guards of the new Monarch, to supply the Want, would place him upon an Eminence, that he might appear higher than the rest of the People. Thus was Jehu acknowledg'd to be Sovereign by his Captains, who made a kind of Throne for him, by spreading their Cloaths under his Feet, and raising him above the Company about him.

The royal Diadem was then placed upon his Head, (which I suppose was kept in the Sanctuary) and the Book of the Law was put into his Hand: Then (as some learned Men imagine) he enter'd into a Covenant with God, to observe and keep his Commands; and into a Contract
with the People, to govern with Justice, and not to violate their Privileges: And on these Conditions the People took an Oath of Allegiance, and promised faithful Submission. This Ceremony was concluded with many Sacrifices, and a splendid Feast, where the Nobles and the principal Officers were entertain'd with great State and Magnificence; and that no Sorrow might appear in a Time of universal Joy, all publick Executions were suspended, and no Malefactor was to be put to Death.

The Hebrew Kings, in Imitation of the Eastern Monarchs, were constantly attended by a select Number of Body Guards, who in Scripture are called Cerethites and Pelethites. These were the constant Defenders of the royal Person, like the Pretorian Bands among the Romans; and called Keepers of the Body by Josephus, who never departed from the Place where the King was. They had a peculiar Commander over them, were Men of comely robust Bodies, and of approved Fidelity. It is probable that they were selected out of a particular Nation or Family; for the Cerethites inhabited a Part of Palestine, and were indeed the same with the Philistines: The Pelethites, it is supposed, were a Family in Israel; for we find two of the Name of Peleth mentioned in Scripture, one of the Tribe of Reuben, another of Judah. Their Arms were Bows and Arrows, and Slings, if we may believe the Chaldee Interpreter, who calls them Archers and Slingers. The Number of them, may be conjectured from the Targets and Shields of Gold that Solomon made, which were five hundred, and were for the Use of his Guard. They were properly the King's Domesticks, and lay in a Guard-Chamber at the Entrance of the Palace, to be ready at the least Notice, and on the most sudden Occasions. Besides these, there was a Horse-Guard to attend the King when he went abroad, consisting of the Flower of the Hebrew Youth, of tall and well proportion'd Bodies, with long Hair waving in the Wind,

Joseph. lib. 8. cap. 2.
Wind, which in the Days of Solomon was powdered every Day with Gold Dust, and sparkled surprizingly when the Sun's Rays shone upon it.

The Distinctions of Majesty were a Robe of State of the most costly Tyrian Purple, that was always worn on publick Solemnities, a Crown of Gold set round with precious Stones, and a Scepter of the same Metal.

The royal Throne, erected by Solomon, was a most noble Ensign of Majesty: The Canopy of it made a half Circle over his Head; it was advanced to a full Height by six Steps, with Rests on either Side to lean the Arms upon, which Stays had two Lions for their Supporters. Upon every Step a Lion stood reared up on each Side, as if he was falling upon his Prey. The Throne was made of Ivory, which was never heard of in Jerusalem till the Time of Solomon, who perhaps brought Elephants out of India, and took care to have abundance of Ivory sent with them. The whole was overlaid with Gold, not entirely so as to cover the Ivory (for then it might as well have been made of Wood) but studded with it at proper Distances; which made the Throne, by such a Mixture, appear more glorious and magnificent. Here the King sat when he gave Audience to Embassadors, and administered publick Justice to his People. There was another kind of Throne erected, of inferior Workmanship, called the Cover for the Sabbath: It was a cover'd Place, where the King sat, in the Porch of the Temple, or at the Entrance of it, upon the Sabbath, or other great Solemnities, which were called by that Name. This was taken away by Ahaz, to express his Hatred and Contempt of the Sabbath, and to promote idolatrous Worship among his Subjects. "The King only, and no Man else (saws Maimonides) might sit in the Court of the Temple in any Place; but this Privilege was confin'd only to a King that was of the Family of David," Chronicles's Comment upon these Words are; "That Court was divided by cer-
tain Spaces, one Part for the Priests, another assigned for the People; yet the Priests could not fit down, though within their own prescribed Bounds: The Senators of the Sanhedrim had Right to sit but only in the midst of that Place where the profane Commonalty were. Never did the more sacred Spaces of the Court behold any Man sitting but the King, this being his Prerogative, as if he were nearer to God than the Priests themselves, and a greater President of Religion."

It was observ'd before, that the Power of the Hebrew Kings was absolute, and unlimited by humane Laws, yet in the general he was obliged to comply with the Mosaic Rites in common with the meanest of his Subjects. This unrestrained Authority was not to degenerate into Tyranny, or to the Oppression of his People; but he was bound to consult their Ease and Safety, and to promote their Happiness; for (as a great Rabbi remarks) as the Scriptures have provided that the King should be regarded with great Honour, obliging all to pay him Reverence; so it commands him to be lowly in Heart, and not to carry himself insolently. Let him be gracious and full of Clemency to Little and Great, so shall he go out and come in with the Love and good Wishes of them all. He had no right to change the Laws on pretence of making better, nor to abrogate them on pretence of Inconvenience; but where the divine Law was not clear, or where nothing was there defined, he might, by his own Authority, make new Constitutions, as well in Sacred Matters as in Civil. The Power of Life and Death was lodg'd in his Hands; he could make Peace, or declare War; though the Jews say, that he could not enter upon a War, unless upon absolute Necessity, without the Consent of the Sanhedrim. He could press Soldiers for the Service, when the publick Good, or his own Grandeur requir'd; and to maintain his royal Expences, he could demand Contributions when
when the State was distress'd, impose Customs, and when the Tithes, and other Oblations, were paid, he could exact the Tenth of what remained of all his Subjects. The publick Revenue was at his Disposal; and when the Treasury was deficient, and could not answer the Exigences of the State, he could alienate the Ornaments of Gold and Silver that belong'd to divine Worship, concluding, that the Safety of the Publick was the supreme Law: But when a Prince was driven by necessity to make use of Things sacred, they were usually restored or made good out of the Spoils of War, or as soon as his Abilities would otherwise permit. But notwithstanding this Extent of Power, he had no Authority over the Lands of his People; he could not give away any Part of Palestine to another Prince, nor seize upon the private Estates of his Subjects; for the Law of Moses prohibited the Alienation of Lands from one Tribe or Family to another, unless a Man was reduc'd to Poverty, in which Case he might sell it till the Jubilee; then it was to return to him; but Ground belonging to the royal Palace was never to be recover'd. Indeed, when a Man was executed for Treason, his Estate fell to the King, against whom the Crime was committed; though some Men of Learning imagine, that the King took Possession only for want of Heirs to inherit, the Children of the Malefactor being condemn'd with him. The Privileges of the Hebrew Kings are thus briefly collected by the learned Reland. "He does not judge, nor is he judg'd; he does not give Testimony, nor is Testimony given concerning him; he does not deliver his Shoe, nor do others do it upon the account of his Wife; he is not bound by the Law that relates to a Brother's Wife, nor is his Wife obliged. No private Person shall marry his Widow. If a Neighbour dies, he does not go out of his Palace; he lies upon his Couch at a Funeral Feast, but the People upon the Ground; he makes War by the Advice of E;"
The Antiquities of the

Book I.

"the Sanhedrim; he opens a Way where he
pleases when he is upon a Journey, and makes
the Road as broad as he will. The Spoils of
War are laid before him; he chuses first, and
may take half if he thinks fit; he may not
have above eighteen Wives; he must not
breed many Horses, nor multiply to himself
Silver or Gold; he is to write the Book of
the Law, and carry it with him to War, and
read it at home, and have it about him in the
Place of Judgment, and at Table. No one
must ride upon his Horse, nor sit upon his
Throne, nor handle his Scepter, nor see him
naked, nor when he is shaw'd, nor when he is
wash'd."

The better to support the regal Dignity, the
Hebrew Princes appointed Officers of State, which
they used as Counsellors, and to ease them of the
Cares of Government. The Principal of these
was a Vice-roy, who was next to the King, and
usually determin'd all Matters that were to be
decided by the Civil Statutes of the Realm. So-
omon appointed three Secretaries of State, who
had each of them their several Employments:
One was concern'd in Matters of Judgment; the
Business of the second was to regulate the Re-
venue; and the third was a publick Register,
whose Office was to write Annals, and to preser-
ve and digest the Records of the Kingdom. He had
a Matter of Requests, to hear all Causes, and to re-
present them to him. There was a Generalissimo
of all the Forces, who sometimes was anointed
with the holy Oil, that he might be inspired
with Courage, by considering that he fought as a
sacred Person; a Lord High-Chamberlain, who
admitted and displac'd Officers in the Family;
and a Minister of State, who was emphatically
call'd the King's Friend, who was a Privy-Counsellor,
and entrusted with the Management of all
secret Affairs. A Person was placed over the
Tribute that was imposed upon the People for
the Support of the Government; and it is sup-
poted
posed that he had the Care of levying Men as well as Money. The Country of Palestine being divided into twelve Parts, there were so many Persons constituted to buy Provisions for the King and his Family at the best hand, and every thing in its proper Season. The Provision was sent to the Place, where the King resided, by every one in his Month. By this means there was great Plenty for all that belong’d to the Court, for the Stable of Horses and Domesticks, and for all Foreigners that came there about Business, who were entertain'd without any Grievance to the People. Over these twelve Officers was one appointed, who was their Overseer, and examin’d their Accounts. There were many other Officers of an inferior Order, that are to be found in the Courts almost of all Princes, and therefore will not be mentioned in this Place.

Nor was the Civil Jurisdiction of the Hebrew Monarchs less supreme and absolute in Matters of Religion; but they had no Right to invade or exercise the spiritual Powers and Offices of the Priesthood. "It was a Statute, says Maimonides, In Halocha Melachim, 55p. that the Chief-Priest should reverence the King, and yield him his Place to sit in, and himself stand when the King came to him. "The King standeth not in the Presence of the Priest, unless when he consults the Urim after the most solemn manner." And such is the Dignity of the King, that even the Prophet himself, as oft as he comes into his Presence, bows himself down to the Earth, as it is written, Nathan the Prophet came before the King, and to honour him fell upon his Face to the Ground.
The Antiquities of the

CHAP. VI.

The Civil Constitutions among the Hebrews. The Institution of the Great Sanhedrin, their Authority and Jurisdiction, with an Account of the Lower Courts of Judicature.

The first Institution of Magistracy in the Hebrew Republic was derived from Moses, who, to relieve himself under the Cares of Government when he was in the Wilderness, appointed a certain Number of select Men, whom he called Rulers, and commissiion'd to hear all Causes; and if any were too difficult for them to determine, they were to be referred to his own absolute Decision. These Judges constituted greater and lesser Judicatories, according to the Division of the several Tribes into Thousands of Families, Hundreds, Fifties, and Tens; and a fixed Number of them were appointed to be Judges in those lesser or greater Courts. The Qualifications for this Office (as Maimonides observes) were Wisdom, Humility, the Fear of God, Contempt of Riches, Love of Truth, a good Fame, and to be beloved of others: And there is Reason to believe that greater Abilities were required in the Rulers over Thousands, than in those over Tens; as in the great Sanhedrin afterwards, the Jews made more Accomplishments necessary to qualify Men for a Place in it, than were requisite for those in lower Courts. As the Quality of their Persons and their Endowments made these Judges considerable, so they were dignified with the honourable Name of Elders; which had been a long time a Title of Honour among the Jews, and other Nations. They had Power to judge not only between one Israelite and another, but between an Israelite and a Proselyte, whether he were received into the Covenant by Circumcision or not; for of this...
Hebrew Republic.

this latter sort there were no doubt a great Number among the mixt Multitude that came out of Egypt; and while they were in the Wilderness, there were no distinct Judicatories for Israelites and Proselytes; but their Causes were heard in the same Courts. There were always attending upon these Judges a sort of Serjeants, or Executioners, (called in Scripture Officers among the Tribes) who according to the Sentence inflicted Penalties upon Malefactors. They carried (says Maimonides) Rods and Whips, and they stood before the Judges; they went about the Streets and Inns to inspect into Measures and Weights, and to punish every Offender they met with. Whatever they did was order'd by the Judges, and whomsoever they saw offending, they brought him to the Judges, and they judg'd him according to his Offence.

But this ruling Magistracy was not by Divine Appointment; it was merely of Humane Institution; nor was it to continue (as our learned Thordike notes) any longer than the Pilgrimage in the Wilderness. For notwithstanding those Judges decided Causes of small Moment, and in some measure eased Moses of the Weight; yet so many Appeals were lodged against their Decisions, and so many difficult Cases arose which they could not determine, that Moses by divine Command erected a College of Seventy, whose Decisions should be final, and whose Abilities were sufficient to determine the hardest Matters: They were to be a standing Court, to judge the last Result of all Causes concerning the Law, and to decide all Matter of Right and Property, that could not be determined by the Letter of it. It is supposed, that this Council (by way of Excellency called the Sanhedrim) were chosen out of the lesser Courts erected in the Wilderness, and consisted of Seventy, besides Moses (who was the President) because this was the Number of Persons that came with Jacob into Egypt, and (says a Rabbi) were a Prototype of this Number
in future Ages. The Qualifications necessary for Admission into this great Judicatory, were Wisdom, Understanding, Integrity, Courage, the Fear of God, Love of Truth, Hatred of Covetousness, and Impartiality in Judgment: The Members were to be devout and religious, to be competently learned both in Arts and Languages, to be versed in Physick, Arithmetick, Astronomy, Astrology, and to understand what belong'd to Magick, Sorcery, and Idolatry, that they might be qualified to know, and to judge of them. They were to be well descended, without Deformity or Blemish of Body; Men of Years, but not of extreme Age, lest they should be peevish and severe in Judgment; they must be Fathers of Children, to inspire them with Sentiments of Humanity, Tenderness and Compassion: And that there might be a sufficient Supply of able Men to succeed in the room of Judges that dy'd, there were young Men of noble Families instructed, whom they called the Scholars of the Wise Men: out of these they made their Election. At the first Institution of this College by Moses, the Seventy were assist'd with Divine Gifts of Wisdom, Judgment and Courage; but when that Generation was expired, their Successors were qualified for that Office by Education only, and acquired Learning.

This Judicatory consisted of Priests of the Tribe of Aaron, of Levites of the Tribe of Levi, and of Israelites that were Laymen, or (as they are called in the New Testament) Priests, Scribes, and Elders; but if Priests and Levites that were fitly qualified were not to be found, the Council might lawfully consist of Men out of other Tribes. The High Priest, if he were a Person of great Abilities, was chosen into the Number; otherwise it was usual to lay him aside. For he was not admitted into the Senate by any Right of his own, but by Suffrages; nor were Strangers and Foreigners received into this Order, unless the Mother at least was of Jewish Descent. These Judges
Hebrew Republic.

Judges were very profoundly learned in the Mosaic Law, and were generally most acute, diligent and curious Searchers of the Scripture; and notwithstanding they assumed to themselves more knowledge than they really had, and thought that the mere outward Study of the Law would save them; yet their Diligence and Inquiries were real and constant to Admiration, and, for their indefatigable Labours, they were called the very Foundations of the Law, and Pillars of Instruction. But the Method made use of by these several Orders to display their Learning, and to communicate their Knowledge, was various. The Elders judged the People in Matters of Debate and Controversy, but never instructed them by preaching; the Priests judged and instructed; but it was more by resolving Questions, than by common preaching or Sermons. The Scribes were Preachers or Lecturers, that taught the People from the Pulpit, as well as determined upon Doubts and Controversies. When these Judges went abroad, they rode upon white Asses by way of Eminence and Distinction; for there were no Horses in Judea, but what were brought out of other Countries; and the Asses that were there were commonly of a red Colour; and therefore white Asses were highly valued, and used by Persons of superior Note and Quality.

It has been before observ'd, that this supreme Court consisted originally of Seventy, besides Moses; and therefore after his Decease they always elected one chief Judge to represent him, whom they call'd the President of the Council, whose peculiar Office was to take care of the Oral Law; for he was the Keeper, and (as the Jews say) the Repository of the Traditions: The next eminent for Abilities they chose to be his Second, and him they called the Father of the Council, or the Vice-President. These Seventy, as some suppose, were chosen at first by six out of every Tribe, except the Tribe of Levi, out of which four only were chosen. Others describe the
Manner of their Choice to be thus: Six of every Tribe had their Names written in little Scrolls of Paper; in seventy of these was written Zaken an Elder, in the two others Chalek a Part. These Schedules were put into an Urn and mixed: Those who drew out the Scroll who had the Name of Elder in it, were admitted into the Number of the Council; but those who drew the two Blanks were rejected. This Bench of Judges sat in the manner of a Half-circle, the President sitting in the midst above the rest; on his right Hand sat the Vice-President, and then the whole Sanhedrim on the one Hand and on the other in a Semicircle. But this Posture of sitting was not always observ'd, particularly when a Case of Blasphemy came before them, which they heard standing upon their Feet; and when the Witness delivers his Testimony of what he heard the Blasphemer say, the Judges rend their Garments, and never sow them up again. On each Hand of the Court before them stood a Clerk of the Council; the one register'd the acquitting Voices, the other the condemning. There was a certain Degree of Doctors, or Scribes, that sat in the Sanhedrim, but were not Members of it; they did not sit on the Bench with the Judges, as not being of their Order, but on Seats below nearer the Ground. These Men were learned in the Laws, and were consulted in difficult Matters, in the manner that our Judges in England are in Debates that arise in the House of Lords. The proper and constant Time of the sitting of this Court was from the end of the Morning Service to the beginning of the Evening, till our three of the Clock in the Afternoon; and so their sitting and Divine Service did not interfere one with the other; yet sometimes, upon particular Occasions, their Sessions were prolong'd till Night; and then they might determine the Matter they had been debating upon by Day; but they might not enter upon a new Cause by Night. During their whole time of sitting, there were not to be fewer in
in number than twenty three. If any has occasion to go out (says Maimonides) let him first look round, whether his Colleagues be three and twenty; if they be, let him go out; but if not, let him wait till another come in. This Senatorian Dignity was conferred by Imposition of Hands; for Moses laid his Hands upon the Seventy Elders, who initiated others after the same way; yet, say the Jews, this solemn Rite could not be used without the Districts of the Holy Land, because the Efficacy of it was confined within the Bounds of Palestine. This Ceremony was at length dispersed, and succeeded by this Form of Words: Behold the Hand is imposed on thee, and Power given thee to judge in criminal Causes.

The Authority of this great Council extended to judge of all Persons, except the King, and of all Matters, tho' inferior Cases were generally referred to the lower Courts. Whatever Causes the other Magistrates in the Towns of Palestine and Jerusalem were not able to decide, belonged to their Jurisdiction. Nor was their Power confined to the Holy Land; but all the Jews in foreign Countries thought themselves obliged by their Decrees. From this supreme Court they received the Rule and Determination concerning intercalating and beginning the Year, and the time for the Celebration of the publick Festivals. Had a Man occasion, says the Talmud, to inquire about a Matter, in Sanhed. Per. he applied first to the Judicatory that was in his own City: If they could resolve it, he had no more to do; if that could not, he went to the next Sanhedrim; if that could not, he went to the Sanhedrim of the three and twenty in the Gate of the Mountain of the House; if that could not, he went to the other Sanhedrim of three and twenty in the Gate of Nicanor; and if that could not, he applied to the great Council that sat in the Room Gazith, and there he received a positive Determination; which if he did not absolutely submit to, he pass'd under the Notion of a rebellious Elder, and was in danger of being tried for
The Antiquities of the

Book I.

Maimon. in
Mamrim. Per.
1.

Levit. 4. 13.

his Life. From this great Sanhedrim Decrees and
Judgments go out for all Israel, and whosoever be-
lieved Moses and his Law was bound to rest up-
on them for Matters of the Law. Their Determina-
tion in Civil or Criminal Matters was not to
be controverted, and all Parties were to rest ab-
solutely in their Decisions. Not the least Alter-
ation was to be allow'd in the Sentence; for tho'
it might possibly be unjust, and the Senate per-
haps did really mistake the Case, and were better
informed afterwards (for which the Law seems
to order an Expiatory Sacrifice) yet it was not
lawful for any Man to act contrary to their pre-
sent Decree, nor to teach the contrary, whatever
he might think of it in his private Opinion: If he
presumed to dispute the Validity of their Deter-
minations, he was to die for his Contumacy and
Contempt, which was done by strangling. The
most received Opinion is, that the Offender was
kept in Custody till the next great Feast (either of
the Passover, or Pentecost, or Tabernacles) and
then executed, when the whole Nation, that is,
all the Males were present; which Example was
design'd to strike a Terror into the People, that
they should not presume to resist the supreme
Authority, but pay an absolute and undisputed
Submission. They had the Power of Life and
Death, and had Authority to judge of Heresy
and Heterodoxy, to appoint Magistrates in infe-
rior Cities, to pronounce whether an Apostate
City should be rased or not, to administer the
bitter Waters to the suspected Wife; and in case
of Murther to measure to the next City, when
the Murtherer is unknown; to pass Sentence up-
on a whole Tribe, a Prophet, the High Priest,
and (if we believe Maimonides) the King himself.
His Words are: If the High Priest did any thing
that deserv'd whipping, they whipped him, and
restored him to his Dignity again; and though
they admitted not a King of the House of David
to be a Member of the Sanhedrim, yet did the
Kings judge the People, and they judged them.
if there was occasion. But this learned Rabbi was strangely prejudiced in favour of this great Council; and notwithstanding Josephus is of the same Opinion, yet to allow such an Extent of Jurisdiction to this Court, so as to inflict corporal Punishment upon the Persons of their Kings, is contrary to the general Notions of Sovereignty, the Judgment of the best Commentators, and particularly, the Holy Scriptures are absolutely silent, and nothing can possibly be inferred from them to countenance such a coercive Authority.

This College of Seventy one had Power to inflict capital Penalties, in which Matters they were particularly conversant, and could punish with four sorts of Death, with Stoning, burning, slaying with the Sword, and strangling; and the Jews are fond of believing, that even after the Temple was destroy'd, and the Sanhedrim ceased, yet these four kinds of Death that were used to be inflicted by the great Council did not cease: He that deserv'd (say they) to be stoned to Death, either fell off from some House, or some wild Beast tore and devour'd him: He that deserv'd burning, either fell into some Fire, or some Serpent bit him: He that deserv'd to be slain with the Sword, was either deliver'd into the Hands of a Heathen King, or was murder'd by Robbers: He that deserv'd strangling, was either drowned in some River, or choak'd by a Squincey. But be that as it will, it is certain, that about forty Years before the Destruction of Jerusalem, the great Sanhedrim lost their Judiciary Power in capital Cases: It was not taken from them by the Romans, as the Jews vainly urge; but it fell out of their Hands of itself, through their own unaccountable Indolence, Cowardice, and Lenity: and this Relaxation of Discipline encourag'd all sorts of Criminals in their Impieties; so that the Sanhedrim durst not call them to an Account, nor inflict Punishments upon them. Their own Records declare that Adulteries, about the time we are speaking of, were grown so common, that the Sanhedrim determined there
there should be no more Tryal of the suspected Wife by the bitter Waters which God had prescrib'd: That Murders were so common and ordinary, that the Sanhedrim determined there should be no more the beheading of a Heifer, which God had prescrib'd for the Expiation of an uncertain Murder; and Murderers so numerous, powerful, and impudent, that the Magistrate could not, durst not judge them, for fear of being themselves murder'd: And therefore the great Sanhedrim resolved, Come let us rise, and sit here no longer; it is better for us to depart hence, than by sitting here to contract a Guilt upon our selves; and the Place of our Session requires that we should do Judgment and Execution, and we cannot do it. And so they rose and went thence, and then ceased and failed the judging of capital Offenders throughout all the Courts of Israel.

When this great Council was first formed by Moses, they sate at the Door of the Tabernacle, that being so near the Divine Presence, they might be influenc'd to execute Judgment and Justice among the People. In the time of the first Temple they kept their Session, sometimes in the Gate Shushan or the Gate of the Mountain of the House, and sometimes in the Gate of Nicanor or the Gate of the Court. They did not sit in the very Gate through which the People pass'd, (for that part of the Gate was within the Court, where no Person might sit but the King only) but in some upper Room over the Gate, which, tho' it stood within the Compass of the Court, they did not esteem so holy as the Place below. Upon Sabbath Days, and publick Festivals, they sate in the Court of the Gentiles. During the Captivity, this national Council was kept up at Babylon, where they met and consulted for the common Interest of the Nation. This Opinion is controverted by learned Men; but it is certain, from the Jewish Writers, that there was a Sanhedrim in Alexandria in Egypt, for the sake only of a Colony of the Jews that was there planted, even while Judea and Jerusalem
H E B R E W R e p u b l i c k.

Salom were fully inhabited; how much more then might there have been one at Babylon, when the whole Nation was removed thither, during their Captivity in that Land? After the second Temple was finished, there was a Building erected called Gashish; so called, because it was nearly framed of hewn Stone: Half of this Fabrick was holy, and half of it common, that is, half of it stood within the Court; and half of it within the Chel; and here it was where the great Council of the Judges sat; for no one was to sit within the Verge of the Court, except the King. This Apartment Gashish was near the Altar of Burnt Offerings; half of it being in that sacred Court where the Altar stood; and this Court of Judicature thought themselves bound, while they sat there, to execute impartial Justice; because of the Nearness of the divine Presence, which they imagined resided always upon the Altar; and look'd upon them when they acted in Judgment. In this place they sat till their Authority was almost lost; for when they found that they could not oppose that Torrent of Wickedness that generally prevailed, they resolv'd not to sit there in Judgment any more. While they continued in the Room Gashish, in the very Court of Israel before the Altar, they thought themselves bound to judge according to the Sacredness of the Place; which when they could not do, by reason of the Insolence and Revolution of the Criminals, they broke up their Session, and removed from that Apartment to a Place that join'd to the Shops and Stalls, where Salt and Oil; and Frankincense, and other Accommodations for the Service of the Altar, were publickly sold. They made many other Removes from Place to Place; but still their Authority diminish'd, till, sitting at last at Tiberias; the Jurisdiction of the great Sanhedrim expired, about the time when Antoninus, called the Philosopher; was Emperor of Rome.

Besides this high Court of Judicature, there was a Consistory of three and twenty appointed in...
most Cities of any Note, who sat in Judgment upon the Lives and Fortunes of the People, and decided all Causes, a few only excepted. There were two of these lesser Courts in Jerusalem, the one in the Gate of Shushan, and the other in the Gate of Nicanor; and through all the Cities of Palestine was a Council of twenty three establish'd, provided that there were a hundred and twenty Men in the City qualified to bear Office. Every Sanhedrim (says Maimonides) of twenty three had three Forms of Probationers, of three and twenty in every Form; and when there was a Vacancy in the Sanhedrim, the highest in the first Form was admitted, and made a Judge; then the highest in the second Form came in, and sat lowest in the first Form; and the highest in the third Form came up, and sat lowest in the second; and some new Man was admitted to sit lowest in the third Form; and by this means the Sanhedrims and the Forms were still kept full. The Advancement of Judges into the supreme Court of seventy one was first by degrees, through the two Courts of twenty three that were in Jerusalem. Whosoever, says the same Rabbi, was found of competent Qualifications, was first made a Judge in his own City, and from thence was promoted into the Judicatory of the Gate of the Mountain of the House, from thence into the Judicatory in the Gate of the Court, and so at last into the great Sanhedrim. These Consistories always sat in the Gates of the Cities; their Session began after morning Prayers, and continued to the end of the sixth Hour, that is, with us, till twelve of the Clock; and their Authority, tho' not in capital Cases, was exerted in many Places after Jerusalem was destroy'd.

There was yet a lower Court, consisting of three Judges, set up in small Villages, that did not contain a hundred and twenty Householders: Their Office was to determine about Matters of Money, Rights of Inheritance, and Division of Lands, Borrowing, Stealing, Damages, Restitu-
tions, the forcing or enticing of a Maid, pulling off the Shoe, and many other Matters of an inferior Concern. They had no Authority in capital Cases: But tho' they could not punish with Death, yet they had the Power of scourging, and inflicting other Penalties, as the Case required.

This sort of Constitories is kept up among the Jews to this Day. All that were Jews were under the Jurisdiction of these Courts, and the Proselytes of Righteousness had the advantage to be judg'd by them. But Proselytes of the Gate were try'd by one Judge, and were put to Death by the Testimony of one Witnes; which was insufficient to convict a Jew; and was against the express Command of the Mosaic Law.

Maimonides makes mention of some particular Cases, that neither belong'd to the seventy Elders, nor to the College of twenty three, nor to the Triumvirate; but they were to be refer'd to a peculiar Senate; in which number he takes notice of Man-slaughter, committed by an uncertain Hand, in the Borders of any Town; five Men, says he, must expiate this by the Sacrifice of a Heifer. Josephus also speaks of a Court of Judicature in every City, consisting of seven Judges, each of whom had two of the Tribe of Levi to assist him; who, with a President and Deputy, made up the number of twenty three; which seems to be the same Court of Justice with the College of twenty three abovementioned.

CHAP. VII.

The Forms of Judgment, and Methods of Tryal in the publick Courts of Justice.

In the Civil Constitories of the Hebrews, there were always present the Judges, Witnesses, Advocates, Notaries and Officers. The Mosaic Law strictly insists upon the Qualities of Upright-
The Antiquities of the

Book I.

Antiqu. lib. 4

cap. 3.

ness, Patience, Impartiality, Deliberation, and
Compassion in those who sit in Judgment. They
ought to judge, says Josephus, with Equity, with-
out respect to Profit or Dignity, and prefer Justice
before all things; for God will take Vengeance
upon unjust Judges: And it was a standing Law,
that if a Judge wilfully pronounc'd an unrighte-
ous Decree, he was bound to make Restitution
to the Person whose Cause he had perverted.

In the supreme Courts there was a President
over the other Judges, whose Leave was first ob-
tained for the Tryal of all Actions; and to avoid
all appearance of Partiality, there was an equal Re-
gard had to the Plaintiff and the Defendant. If
two Parties, says a learned Rabbi, appear in a
Cause, and the one be clothed in rich Apparel,
and the other be ragged, and in a poor Habit, let
it be said to him that is more honourable; Either
do you bestow upon your Adversary as good
Clothes as you have on your self, or else put on
such as he wears, that you may be both alike,
and then appear before the Court of Judgment.
By no means let the one sit, and the other
stand; but let them both be commanded to stand:
Or, if it please the Judges to give them both leave
to sit, let not one of them sit in a high Place, and
the other in a low, but both on the same Bench, one
on the side of the other. And so tender were
these Judicatories to Criminals, especially in
capital Cases, that the Defendant was not only
allow'd to defend himself to the utmost, but
every one had liberty to speak in his Favour;
which was a Privilege not permitted to the Ac-
cusers.

The Party accused, when he was upon his
Tryal, stood in an eminent Place in the Court,
that the People might see him, and hear what
was alledged against him, and the Proofs of it,
and the Defence made by the Criminal: The Ac-
cusers and the Witnesses likewise stood, unless
they were allow'd to sit by the Indulgence of the
Judges. The Advocates or Pleaders attended the

The Antiquities of the

Book I.

Antiq. lib. 4

cap. 3.
Court, and were placed where they might be conveniently heard: The Notaries were two; one stood on the right hand of the Judges to write the Sentence of Absolution, the other stood on the left to write the Sentence of Condemnation. The Officers were in the Nature of Serjeants, who were present to execute what the Judges determined; and they carried their Staves and Whips, as the Roman Consuls had their Lictors, with Rods and Axes carried before them, for the more ready Execution of Justice.

These Tribunals were exceeding strict in the Examination of Witnesses, and would not admit their Testimony, before their Behaviour and Reputation were inquired into. A Woman was not admitted to be a Witness, because of the Levity and Weakness of her Sex; nor a Man Servant, by reason of the servile and abject Nature of his Mind, which might be tempted by Bribes, or terrified by Fear to falsify in his Depositions. If a Witness was convicted of Perjury in a capital Case, he was punish'd with Death: And generally it was the Rule, that whoever gave a false Testimony, was subject to the same Penalty that the Person should have suffer'd, if he had been cast by his false Accusation. But this Practice was not always observ'd; and, as an Instance, it was allow'd, that if any one by false Evidence attempted to deprive another of his Legitimacy, and by consequence to rob him of the Privileges of being legitimate, by saying that he is the Son of a divorced Woman, tho' he were indeed a false Witness, yet he was not punish'd in the same manner, to be made as the Son of a divorced Woman, but he was to be scourged with forty Stripes; and in another Case, if a Witness falsely accused the Daughter of a Priest of playing the Whore, he was not to be burnt, as she should have been, but to be strangled as an Adulterer.

No Man was to be found guilty, but by two Witnesses at least, and those of a competent Age, of good Fame, and not convicted of ever having
given a false Testimony: One Witness was not sufficient to convict of any Offence, whether in Civil or Criminal Matters. For an Inquisition into the Fact one was enough, but not for the Condemnation of the Person accused: Yet in Pecuniary Matters, the Hebrew Doctors say, that the Testimony of one credible Witness was sufficient to put a Man to his Oath for his Purgation, and they fixed a Mark of Infamy upon him, who in such Cases had such a single Witness to appear against him. But tho' one Witness was not sufficient to condemn another; yet if he gave a false Testimony, it was allow'd as Evidence to condemn himself. The Punishment, as was observ'd before, was generally by the Law of Retaliation; yet the Party injured might, if he pleased, forbear to require this Punishment; but the Judge, if it was insisted upon, could not deny to inflict it. It was a Law among the Jews, that no Man was to suffer his Neighbour to perish in Judgment, when he could free him by his Testimony; and the Judges had Power to use solemn Adjurations, either to draw a Confession from the Person accused, or a faithful Testimony from a Witness; and the Party was oblig'd to speak the Truth, as much as if he had taken a strict Oath. Every Man was bound to give Testimony in the Civil Courts, when he was required; but there was a Difference observ'd between Capital and Pecuniary Causes: In the latter, a Man was not obliged to come and testify, unless he was cited by the Plaintiff, or by the Court; but in capital Tryals, and in such things as the Law prohibited, he was bound to appear of his own accord, and give his Evidence without any Summons.

After the Cause had been carefully examin'd, and all Parties impartially heard, Sentence was pronounced in this manner: Thou, Simeon, art just; Thou, Reuben, art guilty; which simple Pronunciation of Sentence either absolv'd, or condemned the Accused. When the Sentence was deliver'd, the Witnesses, if the Case was Capital, put their Hands
Hands upon the Head of the condemn'd Person, and said, Thy Blood be upon thy own Head. Then was the Malefactor led to Execution, and no one was allow'd openly to lament his Misfortune: The Place in the Wilderness, and before the Conquest of Canaan, was without the Camp; and afterwards, without the Gate of the City, though t'oning was often executed in the Temple. He was conducted by two Executioners, that were called Spectators of the Congregation; because while the Court was sitting, they were no more than Spectators, to behold and to attend to the Commands of the Judges. The Business of an Executioner was not of so ill Repute in the Hebrew Republick, as to derive any great Reproach upon the Officer. Nor was it unusual for great Persons to do Execution upon Offenders in ancient Times, when they had no publick Ministers of this Nature. We find that Saul commanded those that attended upon him to kill the Priests; and Doeg, one of his great Officers, did it: Samuel himself hewed Agag to pieces in Gilgal; and Benajah, the General of the Army, fell upon Joab at the Horns of the Altar. The Distance between the Court of Judicature and the Place of Execution contributed often to save the Life of the Criminal; for as he was led to be executed, a publick Cryer went before, saying, with an audible Voice; "Such a one is going to be punisht'd with such a Death, because he has committed such "or such an Offence, at such a Time, and in "such a Place; and these two are Witnesses "thereof: If there be any one therefore, that "knows of any thing that may be offer'd to his "Advantage, let him come forth and give his "Evidence." For this purpose a Person was appointed to stand at the Door of the Confiictory, with an Handkerchief, or linen Cloth in his Hand; and if any one offer'd to speak in his Defence, he who stood at the Door wav'd the Handkerchief in the Air: Upon which, another who was ready at a small Distance, with a fleet Horse,
Horfe, rode with all possible speed, and call'd back the condemned Prisoner. And so tender were these Judges in Cases of Blood, that if the Malefactor could think of any thing further to say for his own Purgation, he was indulg'd the Liberty of returning back four or five times, except he was frivolous and trifling in his Plea, and impos'd upon the Favour of the Court. When the Criminal came within ten Cubits of the Place of Execution, two of the Scholars of the Wise Men, who always attended upon these Occasions, exhort him to confess; because they say, that every one that confesses has a Part in the World to come. Immediately before the Execution began, says the Talmud, they gave the condemn'd a Quantity of Frankincense in a Cup of Wine, to stupefy him, and render him insensible of his Pain; and the compassionate Ladies of Jerusalem generally provided this Draught at their own Cost. The Foundation of this Custom was the Command of Solomon in his Proverbs; Give strong Drink to him that is ready to perish, and Wine to those that be of heavy Hearts. The Malefactor, after Execution, was not bury'd in the Grave of his Fathers, which was esteem'd a Mark of Infamy and Reproach, but generally near the Place of Execution; and a Heap of Stones was rais'd over the Body, as a Monument of his suffering as a Criminal. There were two Burial-places without the City allow'd for capital Offenders, one for those that were slain with the Sword and strang'd, and another for such as were burnt and stoned; and when the Flesh was wast'd, the Bones were sometimes collected with great Care, and laid up in the Sepulchers of their Families: And in the last place, the Tree whereon a Man was hang'd, and the Stone wherewith he was stoned, and the Sword wherewith he was beheaded, and the Napkin wherewith he was strang'd, were all bury'd; that there might be no Memorial remaining, and that it might never be laid in time to come. This is the Tree, this
HEBREW Republic.

is the Sword, this is the Stone, this is the Napkin, whereon, or whereby, such a Person was executed and lost his Life. The time of publick Executions was generally near Sun-set, that the Malefactor might soon be bury'd, which was alway done the same Night; and as the Courts of Justice never try'd two Criminals on the same Day, except they were guilty of the same Crime; so two were never executed together, unless they were condemn'd for the same Offence.

CHAP. VIII.

The Capital Punishments among the Hebrews; Stoning, Burning, Slaying with the Sword or Beheading, and Strangling: Death by the Hand of Heaven, and Death by Cutting off.

THE old Hebrews had in use among them no more than four sorts of Capital Punishments; Stoning, Burning, Slaying with the Sword or Beheading, and Strangling. Of these, Stoning was esteem'd the most grievous, Burning worse than Beheading, Beheading more painful than Strangling, and Strangling was the easiest of all. They had a Rule, that when the Mosaic Law pronounc'd only that a Man should die the Death, it was to be understood of Strangling; for where there was no express Mention of the kind of Death, they thought the most favourable was to be admitted. But this Rule was not generally true; for though the Law says that the Adulterer was to be punish'd with Death, and does not determine the particular kind of it, yet in former Times Adultery was punish'd with Stoning: But when the Law adds, His Blood shall Exek. 16. 33. be upon him, they say that Death by Stoning is intended. The meaning of the Phrase is, he shall perish.
perish by his own Fault; and therefore his Blood, that is, his Death, shall not be vindicated. The Blood of one that was slain, being innocent, was upon the Murderer, and therefore avenged; but he that was put to Death for his Crimes had his Blood upon himself, and no one else was to bear it, the Executioner himself contracting no Guilt upon him.

To be stoned to Death was a most grievous and terrible Infliction. When the Offender came within four Cubits of the Place of Execution, he was strip'd naked, only leaving a Covering before; and his Hands being bound, he was led up to the fatal Place, which was an Eminence twice a Man's height. The first Executioners of the Sentence were the Witnesses, who generally pull'd off their Clothes for that purpose: One of them threw him down with great Violence upon his Loins; if he roll'd upon his Breast, he was turned upon his Loins again; and if he died by the Fall, there was an End; but if not, the other Witness took a great Stone, and dash'd upon his Breast, as he lay upon his Back; and then if he was not dispatch'd, all the People that stood by threw Stones at him till he died. The Offenders who are to die by Stoning are reckon'd to be eighteen: He that lies with his own Mother, or with his Father's Wife, or with his Daughter-in-law, or with a betrothed Maid, or with Mankind, or with a Beast; the Woman that lies down to a Beast; the Blasphemer; he that worships an Idol; he that offers any of his Seed to Moloch; he that has a familiar Spirit; the Wizard; the private Enticer to Idolatry; the publick Solicitor to Idolatry; the Witch; the Profaner of the Sabbath; he that curses his Father or his Mother; and the rebellious Son. All that died by Stoning, if we believe the Jews, were also hang'd. But this is not universally true: It seems rather, that all great and notorious Offenders, who deserv'd to be made publick Examples, were hang'd up after they had suffer'd the Death.
to which they were sentenced; they were absolutely dead before this Suspension; which shews that this Punishment was not the same with the Roman Crucifixion, which was hanging alive upon the Gibbet, whereby they expired before they were taken down. But this Hebrew Custom was no more than hanging up their Bodies after they were dead, and exposing them for some time to open Shame. For this purpose a piece of Timber was fixed in the Ground, out of which came a Beam, whereunto the Hands of the Sufferer were tied; so that his Body hung in such a Posture as crucified Men did. When the Sun set, the Body was taken down; for he that is hang'd, as the Law says, is accursed of God; not that the Criminal was accursed, because he was hang'd; but he was therefore hang'd, because he was accursed. Hanging up was a Sign that the Man had committed a horrid Crime, whereby he had incurred the divine Displeasure; so that every one who saw him might think with themselves, This Man was under the Curse of God, because of his Son; and unless he had suffer'd this Curse, he could not have been buried, and put into the Condition of other Men; but when he had suffer'd for his Son, it had been criminal in the People not to have taken him down, or to have prolong'd his Suspension longer than God imposed this Curse upon him: And the Land likewise had been defiled, if after this Suffering they had not buried him; for the whole Country lay under a legal Pollution as long as an accursed thing hung openly among them. There is an Exception to this Practice upon Record, concerning the taking down the Bodies of Persons that were hang'd the same Evening; for the Bodies of Saul's Sons hung (as the Hebrew Doctors understand it) from the middle of our March to the middle of October: But this, it must be observ'd, was not a legal Punishment, (and therefore David committed it to the Gibeonites, and did not execute it by his own Officers) but an extraordinary one, inflicted by
The Antiquities of the

by those who were not bound to Obedience of
the Mosaic Law.

This Punishment of Stoning extended not only
to the Person offending, but oftentimes to his
Cattle; and, if we believe some of the Jews, to
his Sons and Daughters. The Case of Achan is
particular upon this Occasion: His Children were
punish'd, say some, in such a terrible manner, be-
cause they were privy to their Father's Fraud and
Concealment. Others think this was a necessary
Severity in the Beginning of a new Empire, and
of a plentiful Fortune, upon which the Hebrews
were now enter'd, that they should not wantonly
abuse it; but there are those who think this but
a seeming Difficulty, Achan alone being stoned,
(as the Text expresses that Israel stoned him with
Stones) and his Children brought out to be Spec-
tators of the Execution. And when it is said
afterwards that they stoned them with Stones, it
relates only to his Oxen, and Asses, and Sheep,
that were stoned with him.

The Capital Punishment carrying the next De-
gree of Terror, was Burning. They set the Male-
factor in Dung up to the Knees, and then tied a
Towel about his Neck, which was drawn by the
two Witnesses till they made his Mouth gape, in-
to which they poured hot melted Lead down his
Throat, which consumed his Bowels. This was
called the Burning of the Soul, and is generally de-
scribed by the Jewish Writers. But the Word for
Burning in Scripture being the same that is
used when mention is made of burning with Fire
and Faggot, as we now speak, it is supposed that
such a Method was sometimes practised, which is
called by the Jews the Burning of the Body. Male-
factors adjudg'd to this Death were, the Priest's
Daughter who committed Whoredom; he who
lay with his own Daughter, or with his Daughter's
Daughter, or with his Son's Daughter, or with
his Wife's Daughter, or with her Son's Daughter,
or with her Daughter's Daughter, or with his
Mother-in-law, or with the Mother of his Moth-

To be slain with the Sword was to be beheaded, which was executed in the manner used at this Day. Criminals condemn'd to this Death, were the Murderer, and the Inhabitants of a City converted to Idolatry.

The Punishment of Strangling, as the Jews describe it, was not an Infliction like our hanging Men by the Neck; but the Offender being fixed up to the Loins in Dung, they tied a Napkin about his Neck, which being drawn hard by the Witnesses choked him. The Sufferers by strangling were, he that smote his Father or his Mother, he that stole a Soul of the Israelites, an Elder who contradicted the Consistory, a false Prophet, and he that prophesied in the Name of an Idol, he who lay with another Man's Wife, and he who abused the Body of the Priest's Daughter.

These capital Executions were prescrib'd by the Mosaic Law, and confirm'd by the Sentence of the publick Judicatories: But beside these, there were two more Punishments by Death, very frequently mentioned by the Jewish Writers, that were not inflicted by the Power of Men, but by the immediate Vengeance of God himself. The first of these is called a Death by the Hand of Heaven, which is understood to be a Divine Punishment by some sudden and unexpected Blow, which was not to be resisted. This Death was conceived to be merely personal, and not to affect Children or Posterity. The Words, left they die, which are so often mentioned in the sacred Laws that relate to Aaron and his Sons, and the Affairs of the Sanctuary, are generally interpreted to signify a Death by the Hand of Heaven. A great Number of Offences were liable to this Penalty, which in the general were confined to Persons, who presumed by their Uncleanliness to violate the Sanctity of Divine Worship, and the Place where that Holy Service was performed.
Another Effect of Divine Vengeance was by punishing with Death, called the Cutting off, which was understood to be a deeper Degree of Indignation, and a more avengeful Stroke than Death by the Hand of Heaven; and was thought to signify an immature Death, to die without Children, and to forfeit the Happiness of the other World. The Talmud reckons six and thirty Offences that were expos'd to this Penalty: He that lies with his Mother, or his Father's Wife, or his Daughter-in-law, or with Mankind, or with a Beast, or a Woman lying with a Beast; or a Man lying with a Woman and her Daughter, or with another Man's Wife, or with his own Sister, or his Father's Sister, or his Mother's Sister, or his Wife's Sister, or his Brother's Wife, or his Father's Brother's Wife, or with a Woman in her Separation; or he that blasphemeth, or commiteth Idolatry, or giveth his Seed to Molech, or useth Sorcery, or profaneth the Sabbath, or eateth holy things in his Uncleanness, or that comes into the Sanctuary being unclean, or that eateth Fat, or Blood, or what is left of the Sacrifice, or any sacrificed thing not offer'd in Season, or that killeth or offereth up a Sacrifice out of the Court, or that eateth Leaven at the Passover, or that eateth any thing on the Day of Expiation, or doth any Work in it, or that maketh Oil or Incense like the holy, or that anoints with the holy Oil, or that delays the Passover or Circumcision, for which there are affirmative Precepts: All these, if done willfully, are liable to Cutting off. This Punishment proceeded immediately from the Hand of God; and therefore to understand it, when it is mentioned in Scripture, as if it signified cutting off from the publick Assembly by Ecclesiastical Censure, is a wrong Opinion. There is nothing more common among the Hebrew Canonists, than to adjudge very many Offences to the Penalty of Cutting off, according to the usual Phrase. If he shall do this out of Presumption, he is guilty of Cutting off; but if
Hebrew Republic.

He should do it out of Ignorance, he is bound to a Sacrifice for Sin. When a Person was delivered to this Punishment, there was sometimes a Censure and Infliction added by the Sanhedrim; which if the Criminal suffer'd, he was thought to be absolv'd from the Penalty of Cutting off, he was no longer under a Curse, nor in danger from the impending Vengeance of God.

CHAP. IX.

Punishments not Capital; Imprisonment, Restitution, the Law of Talio or like for like, Scourging, Excommunication, Rebels Beating, &c.

The Punishments before mentioned affected the Life of the Criminal; but there were others that were not Capital, and were inflicted according to the Nature and Degree of the Offence. These were chiefly four, Imprisonment, Restitution, the Law of Talio or like for like, and Scourging. There were two Prisons in Jerusalem: One was called the King's Prison, which had a lofty Tower that over-look'd the royal Palace, and had a spacious Court before it, where State Offenders were confined; the other was for common Malefactors: And in both these the Prisoners were supported by the Publick upon Bread and Water. Sometimes suspected Persons were confin'd in the Custody of State Officers in their own Houses, of the same nature as the King's Messengers among us. The royal Prison was a most dreadful Place; especially if the Prisoner was put into the Dungeon, where he was let down naked. This dismal Pit was in the Court of the King's Prison; and here Jeremiah, who gives us the best Account of the Place, was confin'd. The Words of the Prophet are; "Then Jer. 38. 6. " took they Jeremiah, and cast him into the Dun-
geon that was in the Court of the Prison; and they let him down with Cords; and in the Dungeon there was no Water, but Mire; and his Feet sunk in the Mire." Over these Prisons was a Jyl-keeper; who, if any Prisoner escaped, was liable to suffer the same Punishment as the Criminal was supposed to deserve. Under this Penalty of Imprisonment are included those Instruments of Misery, the Stocks, Pillory, Chains, Fetter, and the like; all which sorts of Punishments, since they differ very little; or nothing at all, from those which are now in common use among us; need no particular Explication.

The Penalty of Restitution will be more fully described hereafter. In this Place it is sufficient to observe, that it was commanded when Goods were unjustly gotten, or wrongfully detained; and was of a three-fold nature; either when the same thing in kind (as we call it) was restored; that was injuriously gotten; or when there was so much for so much in Quantity restored, the Goods unjustly procured being fold or lost; or when Restitution was made according to what a Man had; it being out of his Power to satisfy the whole. We are told that the Jews are so precise in this Matter, that if they had a Beam, or a piece of Timber in their House, which they apprehended was unjustly gotten, they would pull down the House and restore it to the right Owner.

The Punishment of Talio, or like for like, was either according to the Letter of the Law, when the Offender was punish'd with the loss of an Eye (for instance) for putting out the Eye of another; or when the Price of an Eye, or some proportionable Mula, was paid for an Eye put out, or any other Member spoiled. The Hebrew Doctors understand, that the Price of an Eye (for Example) should be paid, not that the Criminal should be punish'd like for like; because a Penalty of this Nature is, in some Cases, impossible; as if a blind Man should put out another's Eye; or
one toothless strike out another's Tooth. And in other Cases, perhaps, it would be unjust; as if a Man who had but one Eye, should strike out the Eye of another who had two; by suffering this Penalty the Offender would become wholly blind. In Cases of bodily Wounds and Blemishes, they say, that the Party offending was bound to a fivefold Satisfaction; to pay for the Hurt received in the Loss of the Member, for the Damage by the Loss of his Labour, for his Pain and Grief arising from the Wound, for the Expense in curing it, and for the Blemish and Deformity occasion'd by it.

The Penalty of Scourging was inflicted by the Sentence of the Judges; who, having first admonish'd the Offender, and produc'd the Witnesses against him, as in capital Cases, order'd him to lie down before a low Pillar, to which his Hands were tied: Then was he stript down to his Waist, the Executioner stood behind him upon a Stone, where he scourg'd him both on the Back and Breast with Thongs made of an Ox's Hide, in open Court, before the Face of the Judges. The Rule was, that the Criminal was scourg'd before the Council of Three, for the Violation of a negative Precept; but for the Breach of an affirmative, the Execution was to be done before the Court of Twenty three. He was condemned to receive more or fewer Stripes, proportionable to his Crime: And all the time the Executioner was scourging him, the principal Judge proclaimed those Words with a loud Voice; If thou observest Deur. 28. 58. not all the Words of this Law, &c. then the Lord shall make thy Plagues wonderful, &c. adding those, Keep Deur. 29. 9. therefore the Words of this Covenant, and do them, &c. Concluding at last with those of the Psalmist; But Psal. 78. 39. he being full of Compassion forgave their Iniquities: Which he was to repeat, if he had finish'd these Verses before the full Number of Stripes were given. It was expressly commanded that no Jew should suffer by more than forty Stripes for any Crime; fewer they might inflict, but not more.
And of this they were so careful, that as one of
the three Judges commanded the Executioner to
strike, another told the Stripes; while the third
pronounced the Sentences out of Scripture be-
fore mentioned, to admonish him, and every one
else, of the Justice of the Punishment. For the
Prevention also of Excess in the Number of
Blows, they were used to give but thirty-nine
Stripes, and no more, though the Offender was
ever so strong or stubborn. For this purpose
the Scourge consisted of three Thongs; so that
at each Blow he received three Stripes; and in
their greatest Correction were given commonly
but thirteen Blows, that is, forty Stripes save
one. Yet it was esteemed so great a Presump-
tion to enter any part of the Temple in Unclean-
ness, that if a Leper came into the Mountain of
the House, he was punish'd with eighty Stripes;
and if any Man deserved this Punishment twice
together, they sometimes exceeded the Number
of forty, and went so far as to sentence such a
Malefactor to receive seventy-nine Stripes. And
on the other side, if a Man was so weak that he
was ready to faint away before he had received
the thirty-nine, the Judges would order the Ex-
ecutioner to stay his Hand. No Person was to
be reproached after he had suffer'd this Punish-
ment, nor upbraided for the Crime for which he
was whipped; he was to be treated with the
same Respect, and restored to the same Office
which he enjoy'd before; except only if he were
the President of the Sanhedrim, who was never to be
restor'd to his Authority, if he had been scourg'd,
not equally honour'd with his inferior Collegues.
Sometimes, in notorious Offences, and to increase
the Pains, they would use Whips with Rowels in
them, or tied sharp Thorns to the end of the
Thongs, called Scorpions in the Scripture, which
afflicted and tore the Flesh in a grievous manner.

These Punishments were, in a great measure,
prescribed by the Mosaic Law, and confirm'd by
common Practice: But when Offences were com-
mitt
mitted, for which no Punishment was appointed, either in the Scriptures; or in the traditional Decrees, the Penalty of Excommunication was devised by the Courts of Justice, and inflicted by publick Sentence upon the Offender. The lowest Degree of Excommunication was called Reproof (the same perhaps with St. Paul's Rebuke) and  

the Person who lay under this Correction was obliged to keep himself within Doors, as one who took Shame to himself. He was not to converse in publick, not to appear before the Person who struck him with this Sentence; but others were not bound to avoid his Company; but had the Liberty to resort to him at home. The Reasons, for which Excommunication was generally inflicted, were two; the first (as the Jews express it) for Money, the other for Epicurism. Excommunication for Money, was not when one owing another Money did not pay it; for in this Case an Action at Law lay against the Debtor; but when he was summoned into Court, and adjudged by the Bench to pay it, and then refused, The Crime of Epicurism commonly intended a Scorn and Contempt of the Words of God, and the Scholars of the Wise Men; and an Epicurean among the Talmudists denotes a presumptuous dissolute Person, govern'd by no Rule, and circumscribed by no Law. The Offender, against whom they were to proceed by Excommunication, was first cited by a Messenger sent to him by the Court; who gave him notice of the Day on which, and of the Persons before whom he was to appear. The Days were generally three; the second Day of the Week (when they sat in the Court, and assembled in the Synagogue) and the fifth Day (when likewise there was an Assembly and a Session) and the second Day of the Week following. If he did not appear upon the Day first appointed, they expected him upon the other two, and defer'd the Sentence; but this was when the Case was about Money. But if it were for Epicurism, and the Person did not appear,
The Antiquities of the

Book I.

There were three Degrees of Excommunication among the Jews: The first is what is called in the New Testament a casting out of the Synagogue, and signifies a Separation from all Commerce or Society, either with Man or Woman, for the Distance (they say) of four Cubits; also from eating or drinking with any; from the Use of the Marriage-bed; from shaving, washing, or the like, according to the Pleasure of the Judge, and the Quality of the Offence. It was of force thirty Days, yet so that they might be shorten'd upon Repentance. He that was thus excommunicated, had liberty to be present at divine Service, to teach, or learn of others; he hired Servants, and was hired himself; but always upon condition of the Separation abovementioned. If he remained impenitent, and persisted in his Obstinacy, after the thirty Days were expired, they excommunicate him again, with the Addition also of a solemn Curse. This is supposed by some to be the same with delivering over to Satan, and is the second Degree of Excommunication. The Offence was publish'd in the Synagogue; and at the time of the Publication of the Curse, Candles were lighted; and when it was ended, they were put out, as a Sign that the Excommunicate was deprived of the Light of Heaven. His Goods were confiscated; his Male Children were not admitted to be circumcised: If he died without Repentance, by the Sentence of the Judge a Stone was cast upon his Coffin, or Bier, to shew that he deserved to be stoned. He was not mourned for with any solemn Lamentation, nor followed to the Grave, nor buried with common Burial. The last degree of Excommunication was Anathematizing; which was inflicted when the Offender had often refused to comply with the Sentence of the Court, and was attended with corporal Punishment, and sometimes with Banishment and Death. Drusius gives a Form of this Excommunication, which

Dr. trib. Sca. 
Lib. 3. cap. 44.
the Jews say was used by Ezra and Nehemiah against the Samaritans, in this manner: They assembled the whole Congregation in the Temple of the Lord, and they brought three hundred Priests, three hundred Trumpets, and three hundred Books of the Law, and as many Boys; and they sounded their Trumpets, and the Levites singing, cursed the Samaritans by all the sorts of Excommunication in the Mystery of the Name Jehovah, and in the Decalogue, and with the Curse of the superior House of Judgment, and likewise with the Curse of the inferior House of Judgment; that no Israelite should eat the Bread of a Samaritan, (hence they say, he who eats a Samaritan's Bread is as he who eats Swines Flesh) and let no Samaritan be a Proselyte in Israel; and that they should have no part in the Resurrection of the Dead.

Besides these Penalties in common use among the Jews, there was another Punishment, called the Rebels Beating; which was often fatal, and inflicted by the Mob (as we call it) with their Fists, or Staves, or Stones, without Mercy, or the Sentence of the Judges. Whoever transgressed against a Prohibition of the Wise Men, or of the Scribes, that had its Foundation in the Law, was deliver'd over to the People, to be used in this manner; and he was called a Son of Rebellion. The frequent taking up of Stones by the People to stone our Saviour, and the Incursion upon him and upon St. Stephen for Blasphemy (as they would have it) and upon St. Paul for defiling the Temple (as they supposed) were of this nature.

There were other Punishments introduced among the Jews in the latter Times of their Government, which were borrow'd from other Nations; and these were principally, the Death upon the Cross, Sawing asunder, Condemnation to fight with wild Beasts, the Wheel, drowning in the Sea, beating to Death with Cudgels, and (as Junius observes, though his Opinion is not gene rally allow'd) Boating. The first and the third were
were properly Roman Punishments; the second was likewise used by the Romans, but whether originally taken from them is doubtful. The fourth and sixth were Grecian Penalties: The fifth was, for the Substance, in use among the Hebrews, Greeks, and Romans; but in the manner of drowning they differ'd; for the Hebrews tied a Millstone about the Neck of the Offender, which was peculiar to them. The last Punishment was derived from the Persians, which, because of the Singularity of it, deserves a particular Description. The condemn'd Person was laid upon his Back in a Boat, and having his Hands tied fast to each side of it, had another Boat put over him, his Head only being left out, through a Place made fit for it. In this Posture they forcibly fed him with Milk and Honey, till the Worms, bred in the Excrements which he voided, did eat out his Bowels as he thus lay, and so killed him. It was usually twenty Days before he expired, the Malefactor lying all this while in exquisite Torments. The other kinds of Punishments above-mentioned being not properly of Jewish Extract, and likewise so obvious to be understood, it would be of no use to have them particularly explain'd.
The Original of the Hebrew Priesthood; the Succession of the High-Priests, from their first Institution to the Birth of Christ.

Herever there has been any sense of religion, there were peculiar persons set apart, whose office it was to direct and govern the affairs of it. Among the Hebrews, in the most early times, the priesthood was vested in the heads of tribes, and in the first-born of every family. To the patriarch, or head of every tribe, it belonged to bless the family, to offer sacrifice, to intercede for them by prayer, and to minister in other solemn acts of religion. And this office hereditarily descended to the first-born, who had power to discharge it during the life of his father; for it was not necessary, that he who was a priest by virtue of his primogeniture, should be also the eldest of the house. Every
The Antiquities of the

First-born had three great Prerogatives, a double Portion of the paternal Inheritance, a Lordship and Principality over his Brethren, and a Right to the Priesthood, to instruct them in the Knowledge of divine things, and to manage the common Offices of holy Worship: So that in those Times there was a particular Priesthood in every Family, the Administration whereof was usually appropriated to the First-born. But though the Sacerdotal Function ordinarily belong'd to the First-born; yet was it not so wholly invested in them, but that, in some Cases, it might be exercised by younger Brothers; especially when they pass'd into other Families, and themselves became Heads of Families and Tribes. We find that Moses was a Priest, or, as the Jews call him, the Priest of Priests, and yet was but the second Son of Amram, and the younger Brother of Aaron.

The Method, in short, seem'd to be this: The Patriarch, or surviving Head of every Tribe, was a kind of High-Priest over all the Families that were descendent from him; the First-born in every Family was the ordinary Priest, who might officiate in the room of his Father, and who, after his Father's Decease, succeeded him: The younger Brothers, leaving their Father's House, and themselves becoming Heads of Families, and their Seats removed too far distant to make use of the ordinary Priesthood, did themselves take the Office upon them, and exercise it over all those that were under them, and descendent from them; though the principal Honour and Dignity were reserv'd for the Priesthood of the First-born.

This was the State of the Priesthood among the Hebrews, in a constant Succession of the Patriarchal Line; and the Church lay thus long dispers'd in private Families, and had been often reduc'd to an inconsiderable Number; till God was at length pleas'd to enter into Covenant with the whole Body of the Nation, and to govern his Church by more certain and fixed Methods.
H E B R E W  R e p u b l i c k.  

thods. For this purpose Moses, by divine Commission, established a regular Priesthood; and as the First-born in the Family of every Tribe was a Priest before the Delivery of the Law; so after its Publication, the First-born in the chief Family of Aaron was High-Priest, lineally descended, and by Succession: And by this necessity of Succession, it happen'd that sometimes the High-Priest was but meagrely qualified for so high a Trust, and became contemptible in his Office; from whence arose the common Proverb, A Scholar, though he be a Bastard, is of more value than an illiterate High-Priest.

The Succession of the High-Priests, from the first Institution of the Order in the Person of Aaron, to the Birth of Christ, may thus be briefly deduced, from the Accounts of Scripture, and other Records of that Nation.

Aaron.
Eleazar.
Phinehas, who is tenaciously held by the Jews to be Elias.
Abishua.
Bukki.
Uzzi.
Zerubiah.
Meraioth. Here the High-Priesthood changed from the Line of Eleazar to the Line of Ithamar.
Eli.
Phinehas.
Abitub.
Abimelech, or Abijah.
Abiathar, who was deposed from the High-Priesthood by Solomon.

In the Time of these High-Priests, of the House of Ithamar, there were three Successions in the Line of Eleazar.
Amariah.
Abitub.
Zadok.
The Antiquities of the Book II.

Now whereas it is said that Zadok, the Son of Abiub, and Abimelech the Son of Abiathar, were Priests, it is to be understood that they were chief among the Priests, and principal Overseers in the constant Service and Matters of the Sanctuary; but Abiathar was High-Priest, who was of the House of Ishamar, who did not so much attend the ordinary and common Service; therefore Zadok, of the Line of Eleazar, and Abimelech, of the Family of Ishamar, had the chief Management of the Service under him.

When Solomon was fixed upon the Throne, he degraded Abiathar from the High-Priesthood, as a turbulent Ecclesiastick, and a Man guilty of Treason in the Conspiracy of Adonijah; and he placed Zadok in his room, in whom the Line of Eleazar was again restored. His Successor was his Son Abimaaz.

Azariah.

Johanan.

Azariah. He it was who executed the Priests Office in the Temple of Solomon; but it is a Question whether it was at the beginning of the Temple Service, or afterwards. The Jews generally conclude, that it was he who withstood Uzziah, when he went into the Temple to burn Incense; for which gallant Stand in Honour of the Priesthood, it is said of him alone, that he executed the Priests Office in the Temple.

Amariah. He was High-Priest in the Reign of Jehosaphat, and is said to be over the Jews in all Matters of the Lord; from whence some conclude, that he was a Member of the Sanhedrim, or the Great Council at Jerusalem.

Abiub, who had likewise the Name of Jehoiada, and was Uncle to King Joash.

Merajoth, called Zechariah. He was stoned in the Court of the Temple, and had the Name of Merajoth in Memory of that horrid Rebellion and Cruelty.

Zadok.

Shallum.
H e b r e w R e p u b l i c k.

Hilkiah, who found the Manucript of Moses in the Reign of Josiah.

Azariah.

Zerubbabel, who was slain by Nebuchadnezzar at the Destruction of Jerusalem.

Josèdek was carried Captive into Babylon, from whence he never return'd.

The Jews themselves not only differ in the Number, but give a very scandalous Account of the High-Priests under the second Temple. The High-Priests under the second Temple (says the Talmud) got into the Office for Money; and some say, they destroy'd one another by Witchcraft; so that according to some there were fourscore High-Priests from the Return out of Captivity till the Destruction of the Temple. Others compute them to be fourscore and one, some fourscore and two, some fourscore and three, some fourscore and four, and some fourscore and five. This may serve as an Apology, if we cannot exactly reckon up the Persons after the Captivity; since the Number, by their own Confession, is so various and uncertain.

Josua, the Son of Josèdek. He was High-Priest all the Reign of Cyrus and Abaferus, and some part of the Time of Darius.

Joakim.

Elíasib.

Jofada.

Jonathan, or Johanan.

Jaddua.

Onias.

Simon, or Simeon the Just, of whom very honourable Mention is made in the Hebrew Writers.

Eleazar, the Brother of Simeon, who (if Aristeas and Josephus may be credited) sent the seventy Elders to Ptolemy Philadelphus, to translate the Law into Greek.

Manasseh.

Onias, the Son of Simeon the Just.

Simon, the Son of Onias.
Onias, the Son of Simon, who left a Son behind him very young, and was succeeded in the High-Priesthood by his Brother Jesus, who was likewise call’d

Jasus, whose Successor was Onias, his Brother, who had also the Name of
Menelaus.

Judas (called Maccabæus) from the four Acrostick Letters he bore in his Ensign, who obtained many great Victories, but was at last slain. In these Times of Confusion one Alcimus had the Name of High-Priest: He was indeed of the right Line, but a Monster of Mischief and Impiety, and accordingly came to a most lamentable End.

Jonathan succeeded his Brother Judas: He was made High Priest by Alexander the Son of Antiochus, and confirm’d in that Office by Antiochus the Son of Alexander; he fought valiantly and with Success, but was at last slain by Trypho. His Successor was

Simon, his Brother, a brave and fortunate General; but he fell by the Treachery of his Son-in-law.

John, called also Hircanus. He sacked Samaria, destroy’d the Temple at Gerizim, slew many of the Wise Men at Jerusalem, and, after an Administration of eighty years, espoused and died in the Principles of the Sadducees.

Aristobulus, his Son, who assumed the Title and Dignity of a King.

Alexander, who continued the regal Title, fought many Battles, and died of a quartane Ague, which afflicted him three Years.

Hircanus, his Son, was made High-Priest; but his Mother Alexandra, supported by the Pharisees, govern’d the Kingdom.

Aristobulus, younger Brother to Hircanus, after the Death of their Mother, made War upon his Brother, whom he overcame, and forced to a private Life, and then usurp’d the High-Priesthood and the Kingdom. They both called in the Romans to their Assistance; and Aristobulus provoking Pom-
by his Misbehaviour, caused the Sacking of Jerusalem, and the Subjection of the Jews to the Roman Yoke, which they never shook off. Pompey restored the High-Priesthood to Hircanus, and carried Aristobulus, and his Son Antigonus, and his two Daughters, Prisoners to Rome.

Alexander, the Son of Aristobulus, escaped the Hands of Pompey, and raising Commotions in Judæa affected the Kingdom; but he was suppress'd by Gabinius the Roman General.

Antigonus, another Son of Aristobulus, made his Escape from Rome, and by the Assistance of the Parthians deposed Hircanus, and took him Prisoner. He afterwards cut off his Ears, designing by that Blemish to make him incapable of the Priesthood; but this Usurper lost his Head at Antioch, by the Command of Marc Anthony, having been first crucified and whipt.

Ananelus, an inferior Priest, sent for from Babylon by Herod, and fixed in the High-Priesthood. This Promotion displeased Mariamne the Wife of Herod, who by her Importunity and Artifice got him deposed in Favour of her Brother.

Aristobulus, a Youth of singular Beauty, about fifteen years old, who, after a short Possession, was drowned by the Policy of Herod as he was swimming, and Ananelus again resumed the Priesthood.

Jesus, the Son of Fabens, removed by Herod. Simon, the Son of Boethus. He was but a Priest before; but Herod marrying his Daughter, made him High-Priest, and afterwards deposed him.

Matthias, the Son of Theophilus. He was deposed, and succeeded by.

Jozarus, the Son of Simon, deposed by Herod.

Eleazar, whom King Archelaus fixed in the High-Priesthood.

Jesus, the Son of Sie, procured the Removal of Eleazar.

Jozarus again obtains the High-Priesthood, in whose time happen'd the taxing of Judæa under Cyrenius, and the Nativity of Christ. There were
The Antiquities of the

were about eighteen Successions more, before the Wars of the Jews began, which ended in the Dissolution of the Civil and Ecclesiastical Government. Upon the Destruction of Jerusalem by the Romans, the High-Priesthood was abolished, after the Respect and Dignity of that Order had for many Years before been utterly extinguisht'd.

CHAP. II.

The Consecration of the High-Priest: The Pontifical Robes describ'd, the Ephod, the Breast-plate, the Robe, the Plate of Gold, the Coat, the Drawers, the Girdle, and the Mitre: The Form of Anointing, and the peculiar Sacrifices that attended the Solemnity.

The High-Priesthood among the Hebrews descended to the First-born, and the Rites of Admission into that Office were exceeding solemn and magnificent. The Ceremony of Consecration consisted in Washing, Robing with the Pontifical Vesture, Anointing, and the High-Priest was at last completed by peculiar Sacrifices. He was first to be wash'd; and for that purpose Water was brought from the Laver to wash him at the Door of the Tabernacle of the Congregation, before he was permitted to enter into it. Whether the whole Body was wash'd is not expressly said; but it may probably be thought it was; for he was now look'd upon as wholly unclean, being unhallow'd; and therefore it is supposed he was wash'd all over, tho' being once cleansed, he had no occasion to do more when he went to minister than to wash his Hands and his Feet. This Ceremony was in common to the High Priest and Priests of a lower Order. He was next to be robed with the sacred Vesture, which the Hebrew Doctors imagine to be.
Hebrew Republick.

be inseparable from the Priest-hood. These Garments were esteemed holy; for they might be worn by none but the High-Priest, and by him only in the time of his Ministration. There were some Garments peculiar to himself, which none of the other Priests might wear; and these were four, the Breast-plate, the Ephod, the Robe, and the Plate of Gold. There were four more which he also wore; but they were common to him with the other Priests; the Coat, the Drawers, the Girdle, and the Bonnet. Their Bonnets indeed, and his Mitre, were of a different Form; yet they are not consider'd by the Jews as distinct Vestments, being both Coverings of the Head; and they say that the High-Priest never wore at one time above eight sorts of Garments, nor the lower above four. These Vestments were rich and magnificent, in order to make the Office the more respected, and to strike Men with an awful Sense of the divine Majesty, whose Ministers they saw appear in such Grandeur, and not only separated from other Men, but clothed in splendid and precious Garments, that they might look like Men of Quality and Honour. This sacred Habit was made by the most excellent Artists, and the Matter of it was either of Woollen or Linen, nothing of Hair or Silk being used in its Contexture. The Gold, and Jewels, that were upon it, were rather for Ornament, than admitted into the Substance of it. But the Garments of the High-Priest, which the Jews call the white Garments, were certainly made of Linen; and his Girdle also was of the same, when he wore those Garments on the great Day of Expiation.

Of the Garments appointed for the High-Priest, the Ephod was a beautiful and splendid Vestment, like that of the Caracalla, only without any Covering for the Head, made of Typhis and Gold-thread interwoven, and adorn'd with the Colours of Blue, Purple and Scarlet. It was a Garment of the Breadth of the Back from Shoulder to Shoulder, and it hung behind from the Arm-holes to the Feet;
The Antiquities of the

Book II. Feet; from it there came two Pieces under the Armpits, and met together and clasped over the Paps; and this was called the Curious Girdle of the Ephod, because both it and the Ephod were elegantly wrought of fine Twist and Gold. It had two Shoulder-pieces also, which went over the Priest's Shoulders, and were fastened to the Ephod behind, and to the Girdle before; and so the Ephod hung low behind like a Woman's Veil, and came but short before like some Workmen's Aprons, hanging over their Shoulders, and coming down but to their Breasts. Upon these Shoulder-pieces were two Beryl-Stones set in Gold, in which the Names of the twelve Tribes were engraven, the six eldest upon that Stone that was upon the right Shoulder, the six younger on the other upon the left. The Letters were so equally divided, that there were twenty five on either Stone, and Joseph's Name was written Jebosoph to make the Equality. Upon these Shoulder-pieces there were two Bosses of Gold near to these Stones, into which two Chains of Gold, which tied the Breast-plate to the Ephod, were so fasten'd, that the Breast-plate and Ephod might not be parted; and whoever wilfully separated them, incurred the Punishment of Whipping. It has been before observ'd, that the Ephod was a Vestment peculiar to the High-Priest; but because it is said, that David called to Abiathar to bring him the Ephod, some learned Men, particularly Cuneus, have imagined that the Kings of Israel might make use of the Ephod, as well as the High-Priest. But this is a wrong Inference, and not to be deduced from that Expression, which intends no more, than that the High-Priest should attend upon him with the Ephod, and inquire of God for him. And whereas it is said that Samuel minister'd unto the Lord, girded with a linen Ephod, it is not to be understood as if he wore an Ephod of the same sort as the High-Priest did; for the Ephod which the Priests, or any other Persons, are said to wear, is (for Distinction sake) always called an Ephod made
made of fine Linen, which was not a sacred, but (as I may call it) an honorary Vestment, being a short Garment hanging upon the Shoulders down to the middle of the Back, but without any Girdle, or curious Work in it; which, because it bore some resemblance to that of the High Priest's, was used by inferior Priests, to procure them Respect in their Ministrations, and by other Persons of peculiar Excellencies, and upon solemn Occasions.

Next after the Ephod Directions are given in Scripture for making the Breast-plate, called the Breast-plate of Judgment; because the High-Priest wore it when he went to consult the divine Majesty about the great Concerns of Religion and Government, and received such Answers as directed them what to determine in dubious Cases, either of War, or Peace. This Vestment was a rich piece of Cloth of Gold, of the Length of two Spans, and its Breadth a Span; but being doubled, it was a Square of a Span both in Length and Breadth; from whence it follows that it was hollow; so that it may be compared to one of our Purse; only it does not appear whether it was sewed together on the Sides, or on one Side, or open on both Sides. Perhaps it was doubled, merely that it might be stronger, to bear the Weight of so many precious Stones, and of the Rings and Chains, not that any thing was to be put between it. This piece of Cloth was set with twelve precious Stones in four Rows, three in a Row; and these are called Urim and Thummim, which are eminently mentioned in Scripture, and famous for the inquiring by Urim and Thummim, and God's answering by them, the manner of which shall be explained in another place. Under the second Temple, there was a Breast-plate made, and Urim and Thummim, that is, there were Stones set in the Breast-plate; but they were never inquired by, because the Spirit of Prophecy was then departed; Upon each Stone was engraven the Name of one of the Sons of Jacob and perhaps in the same
Order wherein they were engraven upon the Stones of the Ephod, which was according to their Birthright. The Breast-plate had four Rings, one at each Corner of the Square: To the two Rings on the upper part of the Breast-plate was fastned a Chain of golden Wire, and above, the Chain was fastned to the two Buttons on the Shoulder-pieces of the Ephod; so that the Breast-plate was supported by these two Chains, which hung upon the Buttons, as the Breast-plate did upon them. Upon the lower Corners of the Breast-plate were likewise two Rings of Gold; but they were not seen, being placed inward, lying as it were between the Ephod and the Breast-plate: Through these two lower Rings of the Breast-plate a blue Lace or Ribbon was put, and then through the Rings of the Ephod that was opposite to them; so that the Breast-plate and the Ephod were inseparable, and tied together a little above the Girdle of the Ephod, and were not to be parted even out of the time of Ministration, but always continued so fast together, that the Ephod could not be put on without the Breast-plate; and whoever attempted to divide them was to be beaten with forty Stripes. Without this splendid Vestment the High Priest was never to enter into the holy Place, except once in a Year, upon a particular Business, to expiate the Sins of the People, when he had not on these Pontifical Garments, but was only clothed in white Linen.

No one was admitted to wear the Robe, but the High Priest. This was a Garment coming down to the Ankles, made of Cloth of a blue or sky Colour, called also the Coat of the Ephod, because the Ephod did gird it to him. The Form of it was in some measure like our Surplices, or Shirts without Sleeves, but with two Holes on the Sides, to let their Arms through; it was put on over their Heads, as appears by the Hole on the top, which was not cut crosswise from Shoulder to Shoulder, but longwise from the Back to the
middle of the Breast. This Hole had a Binding round it, which contributed to its Beauty and Strength, which was not to be sewed to it, but woven with it of one entire Piece. Upon the Skirts of this Vestment towards the Bottom, where it touch’d the Feer, were seventy two little golden Bells with Clappers, and between every Bell was a Pomegranate of Needle-work; and tho’ the Robe itself was of one simple Colour, yet the Pomegranates were made of Yarn died blue, purple, and scarlet, and of fine Linen. The Design of these Bells was to give the People notice to fall to their Prayers, while the High Priest was offering Incense; and if he presumed to minister without this Attire, it was an illegal Act, and unacceptable in the Sight of God.

The Plate of Gold was worn by the High Priest alone. This was a thin piece of Gold two Fingers broad, and so long as to reach from one Ear to the other, being bound to the Forehead with a String, which was tied behind the Head, and thence was called a Crown, as all things are which compassed the Forehead. Upon this Plate was engraven Holiness to the Lord, not by cutting the Letters deep in the Plate, but by making them protuberant, like those that are made by a Seal upon Wax. This Plate hung by a Ribband of Blue, by which it was fastned upon the Mitre; and so it hung in the Fore-front of it; from whence it is evident, that this Plate reach’d from Ear to Ear before, but no part of it behind, that is, it was an half Circle, not a whole, compassing only the Forepart of the Head, not, like other Crowns, encircling it round.

The Vestments worn by the High Priest in common with the Priests of a lower Order, were the Mitre or Bonnet, the Coat, the Girdle, and the Breeches or Drawers. The Mitre, according to the Description of Josephus, was a Bonnet without a Crown, which did not cover the whole Head, but only about the middle of it. It was made of Linen, and was a long kind of Swaddles of a
large Breadth, which he wrapped many times about his Head, and complicated it in and out. The wrapping or warping of it about his Head was after the manner of the Turkish Turbant, only it wanted a Crown, and was open on the top, fitting on his Brows after the manner of a Gar-land. The Mitre was peculiar to the High Priest, though the Bonnets of the lower Priests were almost of the same Form. The Difference was, that they came lower down upon the Forehead than the Mitre, and rose up higher like an Hillock: For the Mitre did not cover the Forehead at all, and was flatter than the Bonnets, but much broader, confining of more Folds round, and did not improperly resemble a half Sphere.

The Coat was made of fine Linen, and therefore it was white. The Form of it was not much unlike one of our Shirts, with Sleeves coming down to the Wrist, but made pretty close to the Body, and so long as to reach down to the Heels. It was the most inward of all the Priestly Gar-ments, being next to the Body: And the Hebrew Doctors say, that if the High Priest happen'd to have a Plaister upon a Sore between his inward Garments and his Skin; or if his Garments had a Rent in them, or were stain'd with Dirt, or any Pollutions, his Ministration was invalid, and of no effect. This Coat, though it be not mentioned in the Description of it, no doubt had a Slit in the Neck, by which it was put over the Head, and then tied about the Neck with Strings. It was woven in the way of chequer or diced Work, like Diaper, and was worn by all the Priests in their Ministration, without any Dif- ference; and such a one did the High Priest wear, whilst he was an ordinary Priest.

The Girdle was a long Swaddle, made of twi-need Linen and Worsted of divers Colours, which went many times about them over their Paps and downward. Such were the Girdles of all the Priests, which they wore all the Year, the High Priest as well as the rest, except upon the Day
of Expiation, when he had on a Girdle of fine Linen only. Josephus afferts (if we may believe him) that these Girdles were two and thirty Ells long, and four Fingers broad, being hollow within like our modern Sashes. When the Priests were not in the Act of Ministration, both Ends of them hung down to their very Feet, for Consternation's sake, as the same Author expresses it; but when they went about any holy Work belonging to their Office, they threw them over the left Shoulder, that they might be no hindrance to them. The Use of this Girdle was partly to keep the Priests warm in their thin Clothing, but principally to strengthen their Backs, in the hard Service they often met with, in tugging with the Beasts that they were to slay, and lifting at them when they were killed.

When it is said, that the chequer'd Coat was next the Skin, it is to be understood from the Loins upward, and thicker clad were not the ordinary Priests, than with that thin Diaper Shirt, for so we may call it; but upon their Thighs they had linen Breeches, or Drawers, to cover their Nakedness, either when they stood upright aloft upon the Altar, or when they flopped down to any Work of the Service, either there, or in any other Place. They were bound about the Loins with Strings, which ran through the Top or Waistband of them, that they might be drawn straiter or looser as they pleased, and came down the Thighs as far as to their Knees, the Design of them being no more than to cover those Parts which ought not to be expos'd: For tho' they had a Coat over their whole Body, yet that being loose and wide below, by some Accident or other those Parts might have been seen, which ought to be secret; and tho' the Linen Breeches are mentioned in the last place, yet they were put on the first of all the Sacerdotal Garments. The High Priest having put on his Breeches, Coat, and Girdle (which were common to all Priests) was clothed with his Robe, and next with
with the Ephod and Bread-plate, which were inseparable, and last of all with his Mitre and golden Crown.

Thus was the High Priest dress'd exceedingly magnificent; for besides those Vestsments that were common to him with all the Priests, which were very costly, he had others far more noble, particularly the Ephod and its Girdle, the Bread-plate set with Stones of great Value, the Robe, and the Crown of Gold. The two Stones also on the Shoulders of the Ephod were not only precious in their kind, but valuable for their Bigness, being so large, that twelve Names were engraved upon them, containing six and thirty Letters. Without the holy Garments, neither the High Priest, nor those of a lower Order, were to appear in their Ministrations; and such Care was taken that the Habit in common to both should be for Glory and Beauty, that when their Vestsments were foul, they were never wash'd; nor were they repair'd, when they had any breach in them; but new ones were bought at the publick Charge, and when they were over-worn, they were return'd to the Publick again, and ravelled to make Yarn for Candles, that were used for Light at the joyful Festivity of drawing Water, on the last and great Day of the Feast of Tabernacles.

It must be observ'd, that neither the High Priest, nor any of a lower Order, wore any thing upon their Hands or their Feet in the time of Service, but stood bare-footed, were it never so cold; and though bare-footed, they might not stand upon any thing to keep their Feet from the cold Pavement, but were obliged to stand barely upon that, were the Service never so long, and the Season never so sharp. The Reason of their Bare-footedness was, because of the Holiness of the Ground; and the Cause why they stood only upon the bare Stones, was to shew their Fervour and Zeal to the Service.
The High Priest being thus array'd in his sacred Habiliments, the next Ceremony was his Anointing, which was peculiar to himself. The Ingredients of this Oil were five hundred Shekels of pure Myrrh, and half so much of sweet Cinnamon, two hundred and fifty Shekels of sweet Calamus, five hundred Shekels of Cassia, after the Shekels of the Sanctuary, and of Oil Olive a Hin. The making up of these Simples into the Compound of the anointing Oil was thus: The Spices (except the Myrrh, which was liquid) were bruised every one apart and by themselves, and then were they mingled, and boiled in clean Water, till all their Strength was come out into that Decoction; which Decoction strained, and having Oil put to it, was again boiled to the height of an Ointment, and so reserv'd. This anointing Oil was only in use in the Times of the Tabernacle and the first Temple; and whilst it continued, the High Priests successively were anointed with it. The Manner was thus: It was poured upon the top of his Head, which was bare, and ran down his Face upon his Beard; and he that anointed him drew with his Finger the Figure of the Greek Letter Chi upon his Forehead. The Reason of the Form of the Letter Chi, was to distinguish the anointing of the High Priest from that of their Kings, who were anointed in the Form of a Circle or Crown. The High Priest (the Jews say) was anointed by the Sanhedrin, and when the Oil failed, he was clothed in the Pontifical Garments. If he were anointed, he was anointed daily seven Days together; and if he were not (when the holy Oil was gone) he was clothed with the eight Vestments of the Priesthood, every Day, for seven Days, and he was called the Infall'd by the Garments.

These Garments the High-Priest was obliged to wear in his sacred Ministrations; but if he went out of the Temple, he was bound to unrobe, and use his ordinary Apparel, which he wore
The Antiquities of the

Book II.

wore in common with other Men; but upon extraordinary Occasions he was permitted to appear abroad in his sacred Vesture. Such was the Case when Simeon the High-Priest went out in his holy Garments to meet Alexander the Great, and by the Solemnity and Splendor of his Appearance mov'd the fierce young Conqueror to Clemency. The High-Priest, to compleat this Part of his Consecration, was clothed seven Days successively in his sacred Habit; the Design of which Repetition was, that he might be introduce'd into his Office with great Solemnity and Deliberation, and might learn to appear in his Dress after a decent, or rather magnificent manner, before he undertook to minister. To preserve these Garments, he had a Chamber, or Vestry, peculiar to himself, where they were laid up when he put them off, as the Robes of Kings are in their Wardrobe. They were afterwards kept by the Asmonæan Princes, in a Strong Fortress call'd Baris, which overlook'd the Temple. Here Herod, when he came to the Crown, found them, and here he continued still to keep them in the same Place; and so did Archelaus, his Successor, and the Romans after him; all upon an Opinion, that their having the Pontifical Robes in their Possession, would be a means to keep the Jews the better in Obedience. The Custom was, to lay them up in a Cabinet made of purpose, under the Seals of the High-Priest and the Treasurer of the Temple; and when they were wanted for the sacred Solemnities, on which Days they were used, they exhibited their Seals to the Captain of the Castle, and then had the Robes deliver'd to them; and when the Solemnities were over, they were then again laid up, under the same Seals, in the same Place. And this was the Practice, till the Temple, this Fortress, and the Robes in it, were all destroy'd, in the Deflagration and total Destruction of the City of Jerusalem, by Titus and the Roman Army. The High-Priest, if he thought fit, might wear these Garments every Day,
Day, even after his Ministration was over, provided he did not go out of the Temple, or without the outward Court; but neither he, nor the inferior Priests, were allow'd to sleep in their sacred Habits. The Vesture peculiar to the High-Priests descended from Father to Son; for they did not decay, as the Tunick and Breeches did; but when they were worn out, they were not ravell'd into Yarn, as the Garments were that belong'd in common to the High-Priest and the Priests of a lower Order; but they were hid in some secret Place, and never seen more.

The last Rite of Consecration, that was used upon Aaron and his Sons, when they were first set apart, consisted in solemn Sacrifices, which were three: The first was an Offering for Sin; for till their Sins were expiated, they were not fit to offer any thing to God, much less to offer for the Sins of others. The next was an Holocaust, or whole Burnt-Offering, as a Gift or Present whereby they were recommended to God. And the third was a Peace-Offering, on which they made a Feast, and by that were initiated into God's Family. And these Sacrifices were repeated seven Days. There was likewise a Meat-Offering to be offer'd, Bread being necessary at a Table where there is Flesh; and this Oblation consisted of three Parts, unleavened Bread, unleavened Cakes temper'd with Oil, and unleavened Wafers (or thin Cakes like to our Pancakes) anointed with Oil, before they were put into the Pan to be fried. All these were to be made of Wheaten Flower, and in all made but one Meat-Offering: They were to be put into one Basket; and brought to the Door of the Tabernacle, to be presented there to God, together with the other Sacrifices. The Victim for a Sin-Offering was a Bullock, which Moses killed, though he was never consecrated after the manner of Aaron; but was made a Priest, for this peculiar purpose, by an extraordinary Commission. Some of the Blood he put upon the Horns of the Altar of Burnt-Offering,
as was expressly requir'd in other Sin-Offerings; the rest he poured at the Bottom of the Altar, where there was a Trench to carry it away. The Fat that covered the Inwards, the greatest Lobe of the Liver, the two Kidneys, and the Fat upon them, he burnt upon the Altar; but the Flesh, and the Skin, and the Dung, were carried without the Camp, where the Ashes were poured out and burnt, as a thing abominable. The Sacrifice for a Burnt-Offering was a Ram, which, after he had sprinkled the Blood round about upon the Altar, he cut in pieces, and wholly burnt. This would not have been received as a Burnt-Offering, if their Sins had not been expiated by the foregoing Sacrifice. A Ram was likewise appointed for a Peace-Offering. This was peculiarly called the Ram of Consecration, and the Blood of it was not put upon the Horns of the Altar (as in the first Sacrifice) nor merely sprinkled round about the Altar (as in the second) but put upon Aaron and his Sons; and first upon the Tip of their right Ears, to signify (as the Jewish Doctors discourse) that they should attend to the divine Prescriptions; and then upon their right Thumbs and great Toes (in which lies the Strength of the Hands and Feet) to denote their ready and strenuous Performance of their Duty: And it being put upon the Tip of their right Ear, and the Thumb of their right Hand, and the great Toe of their right Foot, it may well be thought to signify the most exact and perfect Obedience, the right Hand being everywhere represented as the most excellent, and strongest to do Execution. Some of the Blood of this Victim was likewise sprinkled upon the Altar; and a Quantity of it being mingled with some of the anointing Oil, was sprinkled upon Aaron, and his holy Vesture, and upon his Sons, and their Garments; by which Rite they were consecrated and separated to a holy Use. Then was the Fat, the Rump, the Fat that covered the Intestines, the Caul above the Liver, the two Kidneys, and the
the Fat upon them, the right Shoulder, one Loaf of unleavened Bread, one Cake, and one Wafer of the Meat-Offering abovementioned, put into the Hands of Aaron and of his Sons; and Moses having his Hands under theirs, they were waved by them all up and down all manner of Ways, towards the East, West, North, and South, to signify, that he, to whom the Offering was made, was Lord of the whole World. After they had wav'd them, they were deliver'd again into the Hands of Moses; who, as Priest at this time, laid them upon the Altar and burnt them. The Breast was given to Moses, as the Person officiating and offering the Sacrifice; and the Shoulder, though in this peculiar Case it was burnt, yet did ever afterwards belong to the Priest. The Flesh of the Ram that remained, and the rest of the Bread in the Basket, was to be eaten by Aaron, and his Sons, only, at the Door of the Tabernacle; which shews that this Sacrifice had something peculiar in it from other Peace-Offerings, that might be carried home and eaten, after God and the Priests had had their Parts. What they were not able to eat, was to be immediately burnt; because this Oblation had a more than ordinary Sanctity in it. And thus, after these Sacrifices, and the other Ceremonies of Consecration, had been repeated seven Days, was Aaron and his Sons set apart to minister in holy Things; which Rites of Initiation were always used before a High-Priest could enter upon his Office: But the Sons of Aaron being once consecrated by Moses, by cloathing them with the holy Vestments which they wore, by sprinkling them with the Blood and the holy Oil, and offering for them the abovementioned Sacrifices, their Posterity were never after consecrated; because they succeeded to the Priesthood by hereditary Right; which Necessity of Succession, many learned Men suppose, was not admitted in the High-Priesthood.
The particular Privileges and Immunities of the High-Priest; the Manner of inquiring of God by Urim and Thummim.

The High-Priest, when he was once installed, generally continued in the Office during Life. None, says Josephus, was deposed from this Honour when he had once obtained it, that is, not by any legal Deposition. But towards the Decay of the Republick this Privilege was broken, and High-Priests were frequently thrust in and out by Power and Money. In some Cases there was no Difference made between the High-Priest and the Priests of a lower Order; for besides some of the Rites of Consecration that were common to both, they both burnt Incense and offered Sacrifices; they blew the Trumpets, sometimes to sound an Alarm to War, sometimes to assemble the People and their Rulers; they flew the Sacrifices, they instructed the People, and judged of Leprosy. And in some respects there was no Difference between him and others of the People: He might be a Witness in Causes, and might be witnessed against; he might be a Judge, and might be judged. If he committed an Offence which by the Law deserv'd whipping, the Great Sanhedrim whipt him, and then he was restor'd again to his Dignity. And several other Instances might be mention'd, in which the High-Priest, in point of Law and Practice, was upon a Level with other Men.

But then in other Cases he was guarded with peculiar Privileges and Honours. To heighten the Dignity of his Office, he was obliged to marry a Virgin, one who was not so much as espoused to any other Person; nor was any sort of
of Virgin thought fit to be his Wife, but only one that was newly come out of her Minority, and had not yet attain’d to her full Puberty. This (the Hebrew Doctors say) is to be understood of the High-Priest after he was in his Office; for if he had married a Widow before, (which was permitted to the common Priests) he was to keep her, and not to put her away when he was advanced to the Pontifical Dignity. It was peculiar to the High-Priest, that besides other Women which no Priests might marry, he alone was forbidden to marry a Widow. In this Law is prohibited not only a Woman that had been marry’d; but if she had been merely espoused, it was unlawful for the High-Priest to take her for his Wife. He was not allowed to marry the Wife of his Brother, to which others were obliged; nor a Woman born of a Person whom a High-Priest was forbidden to marry: As, if the High-Priest had taken a Widow, and had a Daughter by her, that Child might not be married, though a Virgin, by a succeeding High-Priest; but he was to marry a Virgin of Israel; and though he was not confined to his own Tribe, yet she was to be nobly born, in order to preserve the Dignity of his Function. It is generally supposed that Polygamy was not allowed to the High-Priest, who was to have but one Wife at a time, though other Men were permitted to have more: If he took another, he was to give a Bill of Divorce to one of them before the great Day of Expiation, otherwise he was incapable to perform the Offices of it; but if his Wife died, it was not unlawful for him to marry again.

The High-Priest was exempt from the common Laws of Mourning: He was not to let his Hair grow neglected, which was a Funeral Ceremony, nor was he to rend his Clothes; though the Talmudists will have it, as Cunneaus observes, that he might rend his Garments at the Bottom about his Feet, but not at the Top down to his Breast. He was forbidden to go into the House where
where the Body of his Father or his Mother lay dead, (which was permitted to the inferior Priests) and consequently he was not to make any external Signs of Mourning for Son or Daughter, Brother or Sister. But before his Anointing and Consecration, and putting on the holy Garments, it was not unlawful for him to attend the Funeral of his Father; and therefore Eleazar was present when Aaron died; being as yet in a lower Ministry, and not compleatly advanced to the High-Priesthood. If the High-Priest was in the Sanctuary when he heard of the Death of his Father or Mother, he was not to stir from thence till he had finish'd his Ministry; for he had a little House, after the Temple was built, within the Precincts of it, where he commonly remained all the Day-time, which was called the Parlour of the High-Priest. At Night he went to his own Dwelling-house, which was at Jerusalem; and no where else. There he might perform all the Offices of a Mourner (except uncovering his Head, rending his Clothes, or going into the House where the dead Body was) and there the People came to comfort him; and sitting on the Ground, while he sat in his Chair, at the Funeral-Feast, they said, Let us be thy Expiation (that is, let all the Grief that is upon thee fall upon us) to which he answer'd, Blessed be ye from Heaven.

There are other Marks of Honour bestowed by the Jews upon their High-Priest. As all the lower Priests were esteemed holy, he was always accounted the most holy. He was, says Maimonides, to excel the rest of his Brethren in five Perfections, in the Comeliness of his Body, in Strength, in Riches, in Wisdom, and in a beautiful Complexion; and if the Heir of the High-Priest had all the other Accomplishments, and was not the most wealthy among his Brethren, it was thought just that so great a Personage should be made most rich by the Contributions of the other Priests. He was only second to the King; and
as no Person of mean Descent or Occupation could be advanced to the regal Dignity, so neither could he into the High-Priesthood: And some among the Jews go so far as to say, that the High-Priest was as valuable as the whole People of Israel. He was never to converse with the Commonalty, or shew himself naked to them; and therefore he was to avoid all publick Births, and be cautious of going to Feasts and Entertainments, the better to secure the Reverence due to the Sanctity of his Character. When he went abroad to those that were in Mourning, he was always attended by other Priests: He was to clip his Hair twice a Week, but not to suffer a Razor to come upon his Head: He was to be every Day in the Sanctuary, and not to go to his House above twice in one Day: He was not oblig'd to give Testimony in any Cases, but what related to the King, and in those he could not be forc'd but by the great Sanhedrins: He was to have but one Wife at one time. When he went into the Temple, he was attended by three Priests. He was not bound to sacrifice by Lot, (as the other Priests were) but might do it as often as he pleased, and take whatever Sacrifice he thought fit.

But the greatest Privilege and Dignity of the High-Priest consisted in his performing the most holy Parts of divine Worship. He was the Mediator, as it were, between God and the People, to appease the Divine Anger, and to make Atonement for the Sins of the whole Nation: He was oblig'd to offer a Meat-Offering every day at his own Charges, half of it in the Morning, and half at Night, which was a distinct Offering from that which attended the daily Burnt-Offerings: He alone was permitted to enter into the Holy of Holies, and that but once in a Year, upon the Day of Expiation; and, upon great Occasions, to enquire of God by Urim and Thummim.

His Office upon the Day of Expiation will be explained hereafter. Concerning the Urim and Thummim many have been the Opinions of learned Men;
The Antiquities of the

Book II.

but it seems safest to hold that the Words *Urim and Thummim* signify only a divine Virtue and Power given to the Breast-plate of the High-Priest in its Consecration, by which an oracular Answer was obtained from God, when he was consulted by the High-Priest with it on, in the manner he directed: And this was called *Urim and Thummim*, to express the *Clearness and Perfection* which these oracular Answers always carried with them; for *Urim* signifies *Light*, and *Thummim* *Perfection*. These Answers were not enigmatical and ambiguous, like the Heathen Oracles, but clear and evident, and never fell short of Perfection, either with regard to Fulness in the Answer, or Certainty in the Event. The use made of the *Urim* and *Thummim*, was to ask Council of God, in difficult and momentous Cases, relating to the whole State of Israel. For this purpose the High-Priest did put on hisRobes, and over them the Breast-plate in which the *Urim* and *Thummim* were, and then presented himself before God to ask Council of him. But he was not to do this for any private Person, but only for the King, for the President of the *Sanhedrim*, for the General of the Army, or for some other great Prince or publick Governor in Israel; and not for any private Affairs, but such only as related to the publick Interest of the Nation, either in Church, or State. The Place where he presented himself before God, was before the Ark of the Covenant, not within the Veil of the Holy of Holies (for there he never enter'd but once a Year, on the great Day of Expiation) but without the Veil in the holy Place; and there standing with his Robes and Breast-plate on, and his Face turned directly towards the Ark, and the Mercy-seat over it, upon which the divine Presence rested, he proposed what he wanted to be resolved about: And directly behind him, at some Distance without the holy Place, perhaps at the Door (for farther no Layman could approach, if he could go so far) stood the Person upon whose account the Council was ask'd, whether
whether it were the King, or any other publick Officer of the Nation; and there, with all Humility and Devotion, expected the Answer that should be given.

But how this Answer was deliver'd has occasion'd great Dispute; though it seems plain from Scripture; that it was given by an audible Voice from the Mercy-seat, which was within, behind the Veil. There it was that Moses went to ask Council of God in all Cases, and from thence he was answer'd by an audible Voice. In the same way did God afterwards communicate his Will to the Governors of Israel, as often as he was consulted by them; only with this Difference, that whereas Moses, through extraordinary Indulgence, had immediate Access to the divine Presence, and God did commune with him, as it were, Face to Face; no other Person was admitted thither to ask Council of God, but through the Mediation of the High-Priest, who, in his stead, asked Council for him by Urim and Thummim; that is, by presenting himself with his Breast-plate on, over all his other Robes, before the Veil, exactly over-against the Mercy-seat, where the divine Presence rested. And when he thus presented himself in due manner, according to the Prescription of the divine Law, God gave him an Answer in the same manner as he did to Moses; that is, by an audible Voice from the Mercy-seat; for in many Instances which we have in Scripture, of God's being consulted this way, the Answer in every one of them, except two, is introduc'd with, the Lord said. And when the Israelites made a Peace with the Gibeonites, they are blamed, because they did not ask Counsel at the Mouth of God; both which Phrases seem plainly to imply a vocal Answer. And for this reason it is, that the Holy of Holies, the Place where the Ark and the Mercy-seat stood, from whence this Answer was given, is so often in Scripture called the Oracle; because from thence the divine Oracles of God were deliver'd to such as asked Council.
It is variously conjectur'd by learned Men when this Urim and Thummim absolutely ceas'd: It is certain there is no Instance of it in Scripture during the first Temple, and it was wholly wanting in the second. And hence came that Saying among the Jews, that the holy Spirit spake to the Israelites, during the Tabernacle, by Urim and Thummim, and under the first Temple by the Prophets, and under the second by Bath-Kol.

CHAP. IV.

The Deputies of the High-Priest, the Anointed for the Wars, and the Sagan, or second Priest.

Though there was to be but one High-Priest at a time, yet he sometimes deputed his Power, and appointed a Substitute; particularly one who went with the Armies of Israel to the Wars, and carried with him the Ephod and Breast-plate, that he might ask Counsel of God by Urim and Thummim in all difficult Emergencies that might happen: And for this purpose there was an Ark, or Coffer made, in which the Ephod and Breast-plate were put, and which was carried by the Levites on their Shoulders, as the Ark of the Covenant was. That this Person might be the better qualified to act in the Place of the High-Priest, and to ask Counsel, he was consecrated to the Office by the holy anointing Oil, as the High-Priest was; and upon that account was call'd The Anointed for the Wars. But how he receiv'd his Answer is not so easy to determine. It is certain there was no Mercy-seat in the Camp to appear before, or from whence to receive the Oracle, as there was in the Tabernacle; and yet that such Oracles were given in the Camp is certain, from several Instances which
we have of it in Scripture; for David, by the Ephod and Breast-plate only, asked Council of God three several times in the Case of Keilah, and twice at Ziklag, once in the Pursuit of those who had burnt that City, and again on his going from thence to Hebron, there to take Possession of the Kingdom of Judah upon the Death of Saul; and at all these times he had an Answer given him, though it is certain that the Ark of the Covenant was not then present with him. It is most reasonable to suppose, that since God allowed that Counsel should be thus asked of him in the Camp without the Ark, as well as in the Tabernacle where the Ark was, that the Answer was deliver'd in the same manner by an audible Voice. The Priest anointed for the Wars, in all probability, had a Tent in the Camp, on purpose there erected for this Use, in which a Part was separated by a Veil, in the same manner as the Holy of Holies was in the Tabernacle; and that when he asked Counsel of God in the Camp, he appeared there before that Veil, in the same manner as the High-Priest, on the like Occasion, did before that in the Tabernacle; and that the Answer was given from behind it, though no Ark or Mercy-seat was there. The Office of this Priest anointed for the Wars, was likewise to blow with the Trumpets, and to make the following Speech at the Head of the Army, when they were preparing to join Battle: *Hear, O Israel, Deut. 28. 2, 3;* you approach this Day unto Battle against your Enemies; let not your Hearts faint, fear not, and do not tremble, neither be ye terrified, because of them; for the Lord your God is he that goeth with you to fight for you against your Enemies to save you. When they first went out, he exhorted all new Builders, Planters, and married Men, to return back; and when they were drawn up in Battalia, he advised all that were faint-hearted to leave the Army and go home. The High-Priest had likewise another Deputy, that was to act for him in divine Offices, and in 12 the
The Antiquities of the

Book II.

Antiqu. lib. 17.
cap. 18.

the sacred Service of the Temple; and this Person was called the Sagan, or second Priest: He was sometimes called High-Priest, and was the same with the Ruler of the Temple. The Word Sagan is rarely to be met with in Scripture; but both the Name and the Dignity is very commonly known and used in the Hebrew Writers. It is certain that he was Vicegerent, and next to the High-Priest; but under what Notion he came into this Deputation is disputed. One Conjecture about this Matter is, that against the Day of Expiation, when the High-Priest was to go into the Holy Place, they appointed another Priest who might supply the solemn Work of that Day, if any Uncleanness befel the High-Priest himself. Josephus gives one Example when the Duty of the Day of Expiation was carried on by such a Substitute. But this Opinion makes the Sagan useful but for one Week in the Year; whereas it appears by the Jewish Records, that he was in continual Office all the Year through. Some therefore imagine that the Sagan was to succeed the High-Priests, and in his Saganship was a Candidate for that Office; and that no one could be High-Priest, unless he had been Sagan first. But there are two Arguments that oppose this Opinion: The first is, that the High-Priests, especially after the Time of Herod, were made by the arbitrary Power of the Governors; and therefore it is to be supposed, that they never considered whether they had been Sagans or not. The other is, because in all the Old Testament, when the Succession to the High-Priesthood was fair and legal, and it was always known who was to be the succeeding High-Priest, yet there is no mention of the Word Sagan, or his Office, but in two Places, where Zephaniah is called the Second Priest, whom the Chaldee Paraphrase calls the Sagan. Now unless he were the Son of Serajah, which was never imagined, it was impossible for him to arrive at the Priesthood, provided the Temple had escaped the Babylonian Fire.
Fire and Destruction. To discover therefore what the Sagan was, and under what Notion he came into his Office, it is to be observed, that he is most commonly called the Sagan of the Priests; from whence it seems, that his Office related as much, if not more, to the Priests below him, as to the High-Priest above him: And the best Conception that can be form'd of him, is, that he was as the High-Priest's Substitute, in his Absence to oversee, and in his Presence to assist in the Care of the Affairs of the Temple, and the Service of the Priests; for though in some Particulars his Attendance respected the Person of the High-Priest, yet his Office also related to the Priests below him. And Maimonides observes, that in Kele Mik. all the Priests were at the Command of the Sagan. Per. 4.

His Duty to the High-Priest was to assist him in the Execution of his Office; especially if the High-Priest was a Man of weak Abilities, or other Defects, that made him incapable to act himself. For this purpose the Sagan was to be a Man of Learning and Experience in the Laws and Rituals; because he was concerned in the Service of the Temple. He (as well as the Priest anointed for the War) stood at the High-Priest's right Hand, and had as much Respect paid him by the inferior Priests, as the High-Priest himself.

CHAP. V.

The Order of the Priests, the Katholikin; the seven Immarcalim, the Gizbarim, Overseers, Presidents, &c.

The next in order to be consider'd are the Priests; but some even of these being of a higher Rank than others, they shall be spoken of according to their several Stations, Degrees, and Employments they had in divine Offices, and the Service of the Temple.
As the Sagan was a Substitute to the High-Priest, so he had two Substitutes under him, called Katholikin, who were Officers of principal Note in the Temple, and had, but two above them, the High-Priest and the Sagan; and where-as there were three common Treasurers of the Temple Stock, (as will soon be observ'd) so these two were Head Treasurers and Overseers over them, in some manner resembling the Constitution of the Presidents in the Persian Empire, where a hundred and twenty Princes were set over a hundred and twenty Provinces, and three Presidents were appointed over all these to take account of them. Maimonides gives this short Character of these Katholikin: "They were to be to the Sagan, as the Sagan was to the High-Priest, Substitutes and Assistants, and next in Place and Honour."

The Business of the Temple more especially consisted in its Service, and the Management of its Revenue. Now, as there were inferior Priests that perform'd the daily Service, and as there were Treasurers of a lower Order that receiv'd the Oblations, and whatever was brought into the common Stock; so these four Persons especially, the High-Priest, the Sagan, and the two Katholikin, were Overseers both of the one and the other, that the Treasury might be properly disposed for the Use of the Temple, and that the sacred Service might be perform'd as it ought to be.

To these we may add the seven Immarchalin (for that was their Number, and they could be no less) Men whose peculiar Office it is difficult to find out; only it is agreed, that they carried the Keys of the seven Gates of the Court, and one could not open them without the rest. Some add, that there were seven Rooms at the seven Gates, where the holy Vessels and Vestments were laid up; and these seven Men kept the Keys, and had the Charge of them. It seems that these seven were perpetual in their Office, as well as were the High-Priest, Sagan, and Katholikin,
Hebrew Republick.

119

Chap. 5.

tholikin, and they had the Custody of the Keys of the Court; but the opening and shutting of the Doors they committed to inferior Officers, to some of the Seniors of every Course, as it came in; and that they had not only the Disposal of these Keys, but also the Keys of the Wardrobes, and of the Rooms of the several Vessels, and were Inspectors over them, and had the Management of them for the Use of the Temple.

It was an established Tradition, that the Gizbarin were not to be less than three, and they were as Substitutes to the Immarcalin. These Men were the first Receivers and Treasurers of all things that belong'd and was dedicated to the Treasury of the Temple; as the Half Shekel Money of every Israelite, the Vessels offer'd to the Service, Things vow'd or devoted, and the Thing vow'd or devoted that was to be redeem'd; they stated the Price of the Redemption, and received the Money. Now these were as Subcollectors and Subtreasurers; for what they received they were to account for to the seven Immarcalin; and both these and the Immarcalin to the Katholikin; and all under the Inspection of the High-Priest and Sagan. These several Officers, we have described, were as a constant and standing Council, for the continual Management of the Service of the Temple, and the Ministers that belong'd to it: They had the Charge of the Revenue, the Vessels, and Vesture, and for this purpose they kept their Sitting in the Chamber of Parbedrin: They were called the Consistory of the Priests, and Counsellors of the Temple; but when they grew corrupt, and embezzel'd the Money and the Stock of the Temple, they had no other Title than Parbedroi, or Sitters. These may well be supposed to be the Elders of the Priesthood, to whom the High-Priest was deliver'd by the Sanhedrim, to prepare him for the right Execution of his Office upon the great Day of Expiation.
The Antiquities of the

The next in order were the Chief-Priest of every Course that served interchangeably its Week. The Chief of every Family that served in that Course.

Besides these, there were fifteen Overseers, or Presidents, over fifteen several Companies, in so many several Employments.

The Overseer concerning the Times, whose Office it was, either himself, or by his Deputies, when it was time to begin divine Service, to publish with a loud Voice, O ye Priests to your Service; O ye Levites to your Desks; and O ye Israelites to your Station. And upon his Proclamation they all obey'd, and repair'd to their several Duties.

The Overseer of shutting the Doors; by whose Order they were opened or shut, and by whose Appointment the Trumpets sounded when they were open'd. He was a Person appointed by the Immaculam for this Office; for those seven Officers had the Charge and Disposal of the Keys of the seven Gates of the Court.

The Overseer of the Guards. This Officer was called the Man of the Mountain of the House. His Business was to go his Rounds every Night among the Guards of the Levites, to see if they kept their Posts; and if he found any one asleep, he cudgel'd him, and set his Coat on fire.

The Overseer of the Singers. He appointed every Day who should sing and blow the Trumpets.

The Overseer of the Cymbal Musick. As the Officer above took care to order the Voices, the Trumpets, and Strung Instruments, so this had the Management of the Musick by the Cymbal, which was of another kind.

The Overseer of the Lots. This Person, every Morning, design'd by Lots what Service the Priests were to perform at the Altar.

The Overseer about Birds. His Care was to provide Turtles and Pidgeons, that those who had occasion for them might purchase them for their Money; and he gave an Account of the Money to the Treasurers.
The Overseer of the Seals. These Seals were such kind of Things as the Tickets that some Clergymen at this time usually give to Persons admitted to the Sacrament. There were four sorts of these Tickets, and they had four several Words written or stamped upon them; upon one was a Calf, on another a Male, on a third a Kid, and on the fourth a Sinner. The use of these Tickets was this: When any one brought a Sacrifice, to which was to be joined a Drink-Offering, he applied to this Overseer of the Tickets: He look'd what his Sacrifice was, and when he was satisfied, consider'd what Drink-Offering was assigned by the Law to such a Sacrifice. Then he gave him a Ticket, whose Inscription was suitable to his Sacrifice: As, suppose it was a Ram, he gave him a Ticket with a Male; was it a Sin-Offering, then he had the Ticket a Sinner; and so of the others. For this Ticket the Overseer received from the Man as much Money as his Drink-Offering would cost; and with this Ticket the Man went to

The Overseer of the Drink-Offerings: Whose Office was to provide them ready, and deliver them out to every Man according to his Ticket; for by that he knew what Nature his Sacrifice was of, and what Drink-Offering it required; and accordingly he deliver'd it out. Every Night this Overseer of the Drink-Offerings, and the Overseer of the Seals, reckoned together, and computed what the one had received, and the other had given out.

The Overseer of the Sick. His Business was to attend upon the Priests that were sick, to administer Medicines, and was Physician to the Temple; for the Priests serving at the Altar bare-footed and thin clothed, and eating abundance of Flesh, which was not so agreeable in that Climate, were very subject to Colds and Cholicks, and other Distempers; and this Officer was appointed to take care of them.

The Overseer of the Waters: Whose Office it was to
The Antiquities of the

Book II.

to provide that Wells, Cisterns, and Conduits
should be digged and made, that there should be
no want of Water at the Temple, especially at
the three great Festivals, when the whole People
of Israel were to appear there.

The Overseer of the making of the Shew-bread.
The Overseer of the making of the Incense.
The Overseer of the Work-men that made the
Veils.
The Overseer who provided Vestments for the
Priests.

CHAP. VI.
The Election and Induction of common
Priests, the Blemishes and Defects that
made them incapable of officiating in the
Priesthood; their Qualifications for mi-
ning in sacred Offices.

The Succession of the Hebrew Priesthood
was establish'd in the Family of Aaron, the
Pontifical Dignity was fixed in the Line of his
First-born; all others of his Posterity were Priests
simply so called, or Priests of the second Order.
The fixed and constant time for the Priests en-
tring into the Service, was at the Age of thirty;
bout at five and twenty they were Probationers,
and might do some Offices, but not all. Their
Installment and Admission into the Service was in
this manner: The great Sanhedrim sat daily in
the Room Gazith, to judge concerning the Priests
that came to Age and were to be admitted; and
if they proved duly qualified, they clothed
them in White, and enrolled them among the
Order, and they went in and minister'd; and
the great Council rejoiced to find them perfect, and
blessed God for it with a solemn Prayer. But if the
Person proved to be of the right Line, and had any

of
of the Blemishes which made him incapable of the Ministry, he was sent into the Wood-room to worm the Wood for the Altar, and had his Portion in the holy Things with the Men of the House of his Father, and did eat with them.

There are several Defects and Blemishes taken notice of by the Jews, which render’d a Person incapable of officiating in the Priesthood, and made his Ministrations useless and invalid. The first in the number (as the learned Dr. Outram gives the Account) was the Sin of Idolatry: If a Priest fell into this Impiety, by worshipping strange Gods, or burnt Incense to the true God in the High Places, which was contrary to the Law, he was degraded from his Sacerdotal Character by the King or the civil Magistrate, and not permitted to offer Sacrifices at God’s Altar; because he had defiled himself with sinful Worship; yet he was not deprived of his Subsistence, but permitted to eat of the Bread of the Priests, and had his share of all other Sacrifices that were the Portion allotted to the Priests.

It was prescribed by the Divine Law, that Aaron and his Sons alone should officiate as Priests, in offering Sacrifice, in setting the Bread upon the Holy Table, looking after the Lights, and burning Incense; which Offices they were obliged to execute in their own Persons, having no Power to depute others to minister in their Places: And therefore if any one (though a Levite) that was not of the Aaronical Line, presumed to take upon himself the Office of a Priest, he was to be punished with Death. For this reason the Council strictly examined the Families of the Candidates, and inquired whether they were descended from the right Line: If they found them not truly and completely born Priests, they were clothed and veiled in Black, and dismiss’d with the greatest Ignominy and Contempt. And to preserve the Dignity of the Sacerdotal Race, they took care (says Josephus) that the Families of the Priests should be preserved pure and unblended. Nothing was ft. lib. 1. cured
The Antiquities of the

Book II.

They took should by no means stain or defile the Priesthood; and from thence came that usual Phrase for an excellent Woman; she deserves to marry with a Priest. It was not against the Law for a Priest to marry with a Levite, or indeed with an Israelite; but it was always most commendable for him to take a Wife of the Daughters of Aaron.

All incestuous Marriages were equally unlawful to Priests as to other Men; but besides there were three sorts of Persons whom it was forbidden for a common Priest to marry, though there was no Relation between them. He was obliged not to marry a Whore, whereby the Hebrew Doctors understand, not only one that was a common Prostitute, but one that was not an Israelite, or an Israelitish Woman that had been deflowered. Under this Notion they included every Woman of suspected Chastity, every Female Servant, a Captive, and a Woman that kept a Tavern, or a publick House of Entertainment: Nor was he to marry a profane Woman, who was either descended from such a Person as is before mentioned, or was born of such a Conjunction as is here forbidden to a Priest. There are learned Men, who suppose that this Prohibition may be understood of a Woman that had been consecrated to a false Deity, whom she served with the use of her Body, which she exposed to those who came to worship; who tho' she afterwards repented and became virtuous, yet a Priest was no more to marry her, than if she had continued a common Whore. But of this Construction the judicious Reader is to judge. Nor was he to take a Woman that had been divorced; because she was of suspected Fame: And for the same reason he was not to marry a Woman, whom her Husband's Brother had refused to marry after his Death: If he did, he was not permitted to minister, till he had given such a Wife a Bill of Divorce. He was oblig'd not to marry a Foreigner. An Example of this
this was Manasses, the Brother of Jaddua the High-
Priest; who marrying, contrary to the Law, the
Daughter of Sanballat the Samaritan, was comman-
ded either to put her away, or not presume to
come to the Altar: And therefore to keep the
Priesthood pure, and to avoid all Suspicion of
Pollution, the Names of the Priests Parents were
carefully preserved in the Genealogical Tables.

This Observation properly introduces a Story
out of Suidas, which, tho' of no great Credit, I am
afraid, may yet deserve to be mentioned in this
Place. One Theodosius, a Jew, in the Reign of Jus-
tinian the Roman Emperor, related to one Philip a
Christian, (who persuaded him to become a
Christian also) as a great Secret among the Jewis-
Nation, and known but to very few, that at the
time when the Temple stood, and while Jesus
Christ lived as a private Person, a certain Priest
died at Jerusalem, and the great Council met to-
gether to choose another in his Place; and one
naming one, and another another, a certain Priest
stood up, and named Jesus the Son of Joseph the
Carpenter, as one of an unexceptionable Charac-
ter, whom they knew to be a Man of singular
Wisdom and Integrity: But when it was objected,
that Joseph was not of the Tribe of Levi, but of
Judah, and therefore his Son Jesus was incapable
of the Priesthood, it was answered, that he was
derived from a Stock that was so blended with
the Tribe of Levi, that he might be admitted;
and upon this he was generally approved of, as
a Person proper to succeed in the Place of the
Priest deceased. Now because it was the Custom
to enroll the Names of those that were received
into the Priesthood, and the Names of their Pa-
rents, they called the Mother of Jesus to give
them an Account of his Descent, (for Joseph was
now dead) and when she had told them, he had no
earthly Father, but was conceived by the Holy-
Ghost, and that she bare him, as many could
witness who were present at her Travail, but
that she still remained a Virgin; and when they
The Antiquities of the

had taken the Evidence of some who attended upon her at her Delivery, and received Testimony from other Women, whom they appointed to examine her, that she was still a Virgin, they enter'd the Name and Parentage of Jesus into their Register in these Words: Such a Day such a Priest died, the Son of such a Man and such a Woman, and by the common Suffrage there was elected in his Place Jesus, the Son of the living God, and of the Virgin Mary. And this Register-Book, says this Relater, after Jerusalem was destroyed, was preserv'd by the Care and Industry of some of the principal Jews, and is now privately laid up at Tiberias: And this Story (says Suidas,) I had from some that heard it from Philip, to whom it was related.

No Person was allowed to minister at the Altar, who would bring any Disparagement by the least Blemish in his Body upon the divine Service: The Blind or Lame were prohibited; and though a Man was not so lame as to halt, yet if his Foot was so broken as to look deformed, he was incapable to officiate; because it render'd him contemptible in the Eyes of the People, at least not so graceful as the Service of the most High required. A flat Nose made a Man unfit for the holy Ministrations, that is, the upper Part of whose Nose was so depres'd, that the two Eyebrows seem'd to meet, and to be but one. If one Member was disproportionate to the rest, that is, when one of a Man's Eyes, or Ears, or Legs, were bigger than the other; or if a Man had a Fracture in his Hand, he was not admitted to act in holy Offices. He was disqualified if he was Bunch-back'd, whether the Bunch proceeded from a Luxation of the Back-bone, or from a Swelling in the Flesh; as he was likewise if he was a Dwarf, who, besides that he was despicable, was not able to reach up to the Altar: If he had a confused Spot in his Eye, he was rejected; but this Spot, as Selden observes, did not make a Priest incapable to minister, unless it was somewhat prominent, which made the Blemish more visible:
ble; Or if he was scurvy or scabbed, or had his Stones broken, (that is, as some understand it, was bursten, or had a Rupture) he was forbidden to officiate. In short, if a Man had any manner of Blemish, besides these particularly mentioned, he was incapable to serve at the Altar; and there being some of them permanent or perpetual, (as they speak) and others that were transient, which remained but for a time, no Man that had a Blemish, though only of the latter sort, was to be concerned in the holy Offices till it was gone.

If any of them with a Blemish upon them did presume to minister, there were different Effects of their Presumption and Contumacy, according to the different kinds of Blemishes which they had. And these the Hebrew Doctors divide into three Classes: The first consisted of such Blemishes as made Beasts unfit to be offer'd, as well as Priests unfit to minister; the second, of such as only made Priests incapable to officiate; the third, were such as only made Men look ill favouredly.

If any Man having a Blemish of the first sort presumed to minister, it profaned the very Sacrifice which he offer'd, and he was to be scourg'd: The second sort did not vitiate the Sacrifice; but the Priest was to suffer the forenamed Punishment: The third sort was so inconsiderable, that neither of these Effects followed upon his ministering, that was blemished by them. But though an unqualified Priest might not presume to offer a Sacrifice; yet he was allowed to eat with his Brethren of the Sacrifices allotted them, which no Man in his Uncleanness was permitted to do; and therefore these natural Infirmities were not legal Impurities, but only Incapacities (as we speak) which disabled them for their Office. An unqualified Priest was not only forbidden to offer Sacrifice, but he was not to go up to the Altar of Burnt-offering, which was in the Court of the Lord's House; nor into the Sanctuary, where the Altar of Incense was; but (as was before observ'd) he was to sit in the Wood-room to pick out
out the Worm-eaten Wood, that it might be laid aside, and not burnt upon the Altar. God commanded his Ministers, says a learned Rabbi, to wear precious Vesture, and that none should be admitted into the Ministry who had any Defect in his Body: Nay, they who were deformed and ill favoured were excluded; because the Vulgar do not judge according to Men's true Worth and Beauty (which lies in the Soul) but according to their outward Appearance, in the Comeliness of their Bodies; and the Richness of their Garments; and therefore the End of these Precepts was, that the House of God might be had in due Reverence and Honour.

A Person uncircumcised was not to approach the Altar to offer Sacrifice; for he was accounted a Stranger, and unworthy of the Ministry. No Stranger (says the Prophet) uncircumcised in Heart, nor uncircumcised in Flesh, shall enter into my Sanctuary, of any Stranger that is among the Children of Israel.

Whoever was defiled with any legal Pollution was expelled the Altar; the Unclean was not permitted to eat of holy Things, much less to officiate in them.

The Priest, that ministers at the Altar in his Uncleanness, is not to be brought before the Sanhedrim; but they bring him out into the Court; and there brain him with pieces of Wood, provided to supply the Fire upon the Altar.

If a Priest executed his Ministry the same Day that he had wash'd himself for a Pollution, his Ministration was illegal; because he was not to be esteem'd clean, till the Evening, or the setting of the Sun.

A Priest that wanted an Expiation, that is, who, though he had continued the stated Time in his Uncleanness, yet if he had not perform'd those Sacrifices that were prescribed for his cleansing, had no right to act in divine Service.

He was excluded the Ministry, who was in his Mourning. The Priests were forbidden to touch
touch a dead body, or (as the Hebrews say) to come within four cubits of it, or to enter into the house where it lay, though it were to take care of the Funeral, or to follow the corps to the grave, or to make any mourning for the dead; because this render'd him legally polluted, and consequently unfit for divine service. But in some exigencies, Maimonides says, a priest might serve, though he were defiled by the dead: His words are; at every offering, either of the congregation, or of a particular person, the time for the offering of which is fixed, they dispense with the sabbath, and with defiling by the dead only. The sacrifice must be offer'd in this uncleanness; and the clean and the unclean may be employ'd about it alike, and they may all go into the court; but those that are unclean with any other uncleanness, may not be employed about the service, nor may they go into the court. A priest was allow'd to mourn for his father, his mother, his son, his daughter, his brother, and his sister that was a virgin: and the jews are so critical as to say, that if a man died in a strange country, where there was no body to take care of his funeral, and see him buried, a priest might do it himself, rather than his body should lie above ground; yet, within the bounds of palestine, he was forbidden to defile himself for the greatest man in the nation, except his near relations above-mentioned. But for these, he was not to follow the superflitious customs of the gentiles; who, in their mourning for the dead, used to shave their heads, and that round about, and throw the hair into the sepulchre with the bodies of their relations and friends, and sometimes lay it upon the face; or the breast of the deceased, as an oblation to the infernal gods, whereby they proposed to appease those deities, and render them kind and propitious to the dead. A priest was forbidden likewise to shave the corners of his beard. Now there were five corners (as they phrase it) of the
their Beards, one on either Cheek, and one on either Lip, and one below on the Chin; none of which he was to shave, much less all, after the manner of the idolatrous Priests, who were used to shave their Beards, and smite their Cheeks, at the Funeral of their Friends. Nor was he to cut his Flesh with his Nails, or with a Knife, or other sharp Instruments, in Imitation of the Heathen, who by these Rites thought to pacify the Anger of the enraged Deities.

Nor was he to rend his Clothes, which was a Ceremony of Mourning in the Eastern Countries. This was thought so unseemly in a Priest when he minister'd, that the Jews say, that they, whose Garments were rent by Accident, were as incapable of officiating, as they who rent them by Design. Besides, it was thought indecent for any, that attended upon the divine Majesty, to come into his House in a torn Habit.

Nor was he to let his Hair grow so long as to cover his Face, which was the Custom of Mourners; that is, he was not to nourish his Hair for thirty Days. But this Law obliged the common Priests only in the time of their Ministration; but the High Priest (whose Presence was always necessary in the Sanctuary) was not to let his Hair grow, but was bound every Week to have it cut, even upon the Eve of the Sabbath.

The Priests were forbidden to drink Wine, or any Liquors in Imitation of Wine, as Mede or Metheglin, in the time of their Ministration; because it was necessary they should be perfectly sober, in order to make an accurate Difference, and to pass a right Judgment in every Act of their Office. At other times they were permitted to drink Wine; and, if we may believe the Jews, they did not offend against this Precept, if they drank no more than the fourth Part of a Log, which contained an Eggshell and a half: If they exceeded this Measure, their Ministry, they say, was profaned, and they were liable to Death by the Hand of Heaven. But if a Priest was intoxicated
Hebrew Republic.

in the time of his Service, Maimonides says, his
Ministration was not accounted invalid, nor was
he obnoxious to Death; but he was to be scourged.
It is supposed, that this Injunction was
founded upon the Miscarriage of Nadab and Abihu,
who perhaps had drunk too much Wine; which
occasion'd them to fall into that foul Rebellion,
and render'd them unable to distinguish between
the Fire that was holy, and that which was not.

The Jerusalem Talmud observes, that the Priests
of the Course, that were in their Attendance, were
permitted to drink Wine in the Night, but not in
the Day; because it might be, that the Service of
their Brethren might be too heavy for the House
of the Father that was to serve, and they might
be obliged to come in and help, which they
could not do, if they had drunk Wine: But the
Men of the House of the Father, that were to
serve, might not drink Wine either by Day or
Night. Whoever knew his Course, and the House
of his Father, was forbidden to drink Wine only
for that Day that his Father's House served:
He that knew his Course, but not his Father's
House (which possibly in process of time might
be forgotten) was prohibited Wine during the
whole Week of his Ministration.

No Priest was to officiate in divine Service, if
he was not clothed in his proper Vestments: If
he presumed to minister without his sacred Ha-
bit, he was to suffer Death. A Priest, says a
learned Rabbi, by being clothed in his proper
Vestment, was invested with the Priesthood; but
being stript of them, he was stript of his Sacer-
dotal Office, and esteem'd a Stranger; and if a
Stranger attempted to officiate, he was punish'd
with Death.

Nor was he to wear any more Garments than
were prescrib'd: The number of them being fixed
by God, he was obliged to pay Obedience, and
not to exceed.
Before a Priest enter'd upon the Service of the Day, he was obliged to wash his Hands and his Feet: If he presumed to minister in his Uncleanliness, such a Profanation was punished by Death by the Hand of Heaven, and the Office performed by such a Person was without effect. This washing was not to be repeated before every Act of Ministration; it was sufficient for the Service of that Day, if the Ceremony was once used before it began.

The Posture of sitting was not to be used by those who minister'd in holy Things, being inconsistent with the Reverence due to the Immortal God. It was a Maxim among the Jews, that there was no Ministr'y perform'd but by a Person standing; whoever officiated sitting, was profane, and his Service in vain. Not only the Priests, but all who worshipp'd in the Sanctuary, were oblig'd to this Posture, according to an Observation among them, No one prays rightly, except he stands.

The Ministration of a Priest was invalid, if he had any thing between his naked Feet and the Pavement: Whoever wore Shoes, was not permitted to come into the Sanctuary, much less to minister there.

There is no Foundation in the Mosaic Law for this Practice, nor for what follows.

If a Priest had any thing between his bare Hands, and a sacred Vessel which he touch'd, he serv'd to no purpose; for he was bound to minister with his Hands wash'd, which would have been to no effect, if he had not used them bare in holy Offices.

It derived a Blemish upon the Service, if the Priest made use of his left Hand for his right; for the right Hand of Aaron, and of his Sons, were consecrated by the sacrificial Blood, when they were admitted to the Priesthood.

These Rules and Precepts were fixed, as Guards and Defences to secure the Dignity of the Priest-
H E B R E W Republick.

Priesthood, and the Reverence due to the divine Service they performed.

No more shall be observed upon this Head, but that there was a Difference made between a learned Priest and an unlearned; for there were some among them who studied and improved themselves in the Universities, where they were supported by Tithes, and others who wanted School Education, and were not esteemed among the learned, nor among such as were devoted to Religion; for since the whole Seed of Aaron was Sacerdotal, and Priests were not so much made as born, it is not to be wonder'd that some ignorant Persons were found among them. It was a Caution therefore, that an Oblation was not to be given to an unlearned Priest; and the Reason alledg'd is, because whoever gives an Oblation to a plebeian, or an unlearned Priest, does all one as he gave it to a Lion, of whom it may be question'd, whether he will tread it under his Feet, and eat it or not. So it may be doubted of a plebeian Priest, whether he will eat in Cleanliness, or in Uncleanliness: Yet the Ministration of such was admitted, and, how illiterate soever, their Courses at the Altar were fixed according to Lot, and they had Instructions given them in what manner they should execute their Office as they ought to do.
The Antiquities of the

C H A P. VII.

The four and twenty Courses of Priests; their manner of drawing Lots after the Babylonish Captivity; the Service and Division of every Course; the Ministry of every Priest decided by Lot; their Sacred Offices, particularly their Form of Blessing the People; the Sacerdotal Garments.

In order that the Service of the Temple might be carried on with the greater Regularity, the Priests were divided into several Courses. These Courses, many of the Hebrew Doctors assert, were first ordained by Moses, and he establisht eight of them in number, four of the Line of Eleazar, and four of the Line of Ithamar; then Samuel added eight more, and made them sixteen; and David added other eight, and made them four and twenty. Others are of opinion, that Moses ordained sixteen, and that David and Samuel consulted, and added eight more. But however this may be, it is certain, that the first time the Scripture speaks of any Courses, it makes mention of four and twenty, and that David was the Founder and Distributer of them, and their Order was appointed by a divine Lot. These Courses served under the first Temple, and continued in their Ministry till the Babylonish Captivity; but it is generally allowed, that no more than four of them returned, namely, Jedajah, Harim, Pashur, Immer. The Babylonish Talmud, instead of Harim, names Jojarib. After the Return, there was some difficulty to make four and twenty Courses out of these four Families; and Tradition says, that they us'd this Method: They made four and twenty Lots, and they wrote the Names of the Heads.
Hebrew Republic.

Heads of the four and twenty Courses upon them, and put them into a Lottery Box. Jedajah took out five, which with himself made six; and so did Harim, Pashur, and Immer, which made four and twenty in the whole; and the Prophets that were among them conditioned, that though Jojarib came out of Captivity, yet he should not drive out the Course that was before him. Now the Meaning of this Tradition is this: By drawing these Lots with the Names of the Heads of the old Courses upon them, they only intended to find out what Courses of the old Names must be made out of every one of these four Families; and they did not intend to alter the Order of the Courses, but to let them run as they did in the ancient Round; only the Course of Jojarib, which of old was the first, is now order'd to give place to Jedajah: And the Reason is, because Jedajah was of the Family of the High Priest, of the House of Josua, the Son of Jozedek; and therefore to him they gave the Preheminence. The Courses being thus divided after the Captivity, but order'd and rank'd as of old, they increas'd in process of time and became numerous; insomuch that every Course had a Station at Jerusalem, consisting of two thousand four hundred Priests, and half a Station resided at Jericho; not but that Jericho also was able to have produced a whole Station; but because it would give the Honour to Jerusalem, it afforded but half. And when any Course was to go up to Jerusalem, half the Course went up to Jerusalem out of the Land of Israel, and half the Course went up out of Jericho, which the Babylonian Gemara expresses thus: There were four and twenty Courses in the Land of Israel, and twelve at Jericho; not that there are six and thirty Courses to be supposed, but that the four and twenty were thus divided, that half or more of every Course constantly resided at Jerusalem, and about it, that they might be always ready to enter upon the Service, when the time of their Course came; and the other part or half of every Course was
dispersed up and down through the whole Country; only at and about Jericho there was constantly a great Number of every Course residing, as the others did at Jerusalem, who, when the Week of their Course came, went up either to help their Brethren of the Course in their Service, or to assist to buy Provision for them while they served. As for the rest of that Course, that were neither at Jerusalem, nor at Jericho, but dispersed up and down the Country, they and the Levites, and the Stationary Men that belong'd to that Course, assembled in their Synagogues as they had Convenience, and fasted, and prayed, and read the Law, and supplicated that the Service of their Brethren, now ministering at Jerusalem, might be accepted in the Sight of God.

As the Courses were every one of them thus divided, in regard to Place and Attendance, so was every one of them also distinguish'd into degrees. There was first the Head of the Course, who was President over them all, and represented that eminent Person from whom the Course received its Name. Most of these Presidents, no doubt, were Members of the great Sanhedrim; and though in the Affairs of the Temple, the Sagan, Karbolikin, Immarcalin, and Gizbarin, were superior to them, yet in this great Council they were all equal; and these are those so frequently mentioned in the Gospel by the name of Chief-Priests. There were likewise the Heads of the Houses of their Fathers. The President of the Course divided the Course so regularly among the Houses of the Fathers, that every House or Family might serve its Day; and those that were in these several Families, under the Head of the House of their Father, were called private or ordinary Priests. Every one of these Courses minister'd their Week, from Sabbath to Sabbath. That Course which went out, did not depart till the Sabbath was over; and that which came in, entered when it began: They served only a Week at a time, and so their Attendance was required twice in the Year. The
Ministry of every Course was divided in this manner: The Course that contained five Houses of Fathers in it, three served three Days, and two served four; that which had six Houses of Fathers in it, five served five Days, and one served two; that which had seven Houses of Fathers in it, they served every one their Day; that which had eight Houses of Fathers in it, six served six Days, and two one Day; that Course which had nine Houses of Fathers in it, five served four Days, and four served two.

This was the Order in which the Service of the Temple was regularly fixed; yet this did not hinder, but that a private Priest might devote himself to the perpetual Service of God in the Sanctuary, which obliged him to attend constantly upon the Service, though it was out of his Course; and the Priests who were in waiting, were bound to allow him the same Portion of the Sacrifices which they had themselves. He was permitted likewise to sell his Estate in the Country (if he had one) and keep the Money to himself, without dividing it with other Priests that minister'd with him; for though the Priests had no share in the Land of Canaan given them at the Division of it, yet they might purchase Houses, and Goods, and Cattle; and sometimes they bought Fields, as Abiathar had an Estate of his own at Anathoth, and the Prophet Jeremiah, who was a Priest also, purchased a Field of his Uncle's Son in his own Town.

As the Courses of the Priests were decided by Lot, so every particular Priest had his Office appointed him by the same Method: The Lot determined who should attend the Altar of Incense, who should feed the Fire, who carry out the Ashes, and all other Parts of the Service. The Place where this was done, was, under the second Temple, in the Building called Gaiath, in that part of it that stood within the Court. Hither the Priests came; they all stood round, and concluded to count a certain Number, as three-score, four-score, a hundred,
dred, or what they agreed upon. Then the President of the Lottery took off one of their Caps, and put it on again; and here, said he, will I begin to Count; now put up your Fingers. Then they put up their Fingers, one, or two, or three, as they pleased; and he began at him whose Cap he had taken off, and told the Fingers that were held up round: He, at whose Fingers the Tale or Sum agreed upon was up, was the Person upon whom the Lot fell; to him the particular Service belon'd for which the Lot was cast; and it was a standing Canon, that if one Priest intruded into the Place of another, he was to die the Death. The first Lot that was cast, was to determine who should cleanse the Altar of Burnt-Offering from its Ashes. They had used to run and scramble for this Service, and the first that came to the Altar did it: But besides the Irreverence and Indecency which this Custom carried with it, there once happen'd an Accident which made them alter this Practice; for one of the Priests rushing and shuffling for this Employment, was thrufi down by his Fellow from the Rise of the Altar, and broke his Leg. This Misfortune occasioned the Sanhedrim to ordain, that the Business should be done with more Calmness and Decency; and therefore they decreed, that the Lot should appoint whose Office it should be, and the Decision was final, and not to be reversed.

The sacred Offices to be perform'd by the Priests, in their several Ministrations, will more fully appear, when we come to treat of the Religion and Sacrifices of the Hebrews. In this Place it will be sufficient to observe, that it was the proper Office of the Priests to blefs the People. The Benediction was to be pronounced by the Priest, standing so that he might be seen, with his Hands lifted up, and spread, and speaking with a loud Voice, with his Face towards the Assembly. This was the Form of the Blessing, as it was establish'd by God himself: The Lord blefs thee and keep thee: The Lord make his Face shine upon thee, and be gracious unto thee: The Lord lift up his Countenance upon
Hebrew Republic.

Upon thee, and give thee Peace. When this Benediction was said in the Sanctuary (if we may believe the Jews) it was but one, and pronounced without any Pause, the People keeping profound Silence; but out of the Sanctuary (in their Synagogues) they made three of it, the Priest pausing at the End of every Verse, and the People saying Amen to each of them. In the Sanctuary also they pronounced the Name Jehovah, which is here thrice repeated; but in their Synagogues they used some other Name instead of it. They think it utterly unlawful to add a fourth Benediction to these three, though they find one in this Form: The Lord God of your Fathers make you a thousand times so many more as you are, and blest you as he hath promised you. The divine Blessing was always supposed to depend upon the Blessing of the Priest; which they thought so necessary, that such Priests as were admitted to no other Service might perform this, left the People should at any time want it: And it was a Maxim, that the Blessing pronounced by a Priest who had some Blemish in his Body, was always to be accounted lawful. There is nothing perform’d among the Jews with such Solemnity, and in which they place so much Sanctity, as in this solemn Benediction: And at this Day, they that are of the Family of Aaron, go up to the Steps which lead to the Place where the Book of the Law is kept, and lifting up their Hands as high as their Heads, pronounce the Blessing in their Synagogues upon the Assembly; and they still observe the old Custom, which, they say, was not only to lift up and spread their Hands, but then to join them together by the Thumbs and the two Fore-fingers, dividing the others from them. When the Blessing is deliver’d, all the People cover their Faces, believing they would be struck blind if they should look up; because the divine Majesty, at that time, sits upon the Hands of the Priest; which shows not only how laborious they have been to maintain an Opinion in the People’s
People's Minds, that God is still as much present with them in their Synagogues, as he was anciently in their Tabernacle and Temple, but also how high a Value they set upon the divine Blessing pronounced regularly by his Ministers.

It was likewise the Employment of the Priests to keep watch within the Temple, as the Levites did without. Theirs was the Business of sacrificing, with all its Rites, in all Offerings upon the Altar of Burnt-Offering, and the whole Service of the holy Place. The Government of the Sanctuary, and of the House of God, lay upon them. They set the new prepared Shew-Bread upon the golden Tables within the Sanctuary every Sabbath, and removed the old. They ordered the Lamps of the golden Candlesticks every Morning. They kindled the daily Incense, to make a sweet Perfume in the Temple at the time of the dressing of the Lamps, that the Stench of that Work might not be offensive. They were the unappealable Judges of Leprosy, and Jealousy between Man and Wife. They blew the Trumpets to the solemn Feasts; and also before the Ark at its solemn Removals. Their Office was to go along with the Captains of the Battle in War, with their silver Trumpets before the Battle, as appears evidently from many Places of Scripture. They were to look to the burning of Wood continually upon the Brazen-Altar, that the Fire once fallen from Heaven might never be extinguish'd. Their Business was to make the Holy Ointment with the appointed Spices, to preside in the publick Schools and Universities, and to instruct the People in the divine Law.

It will be unnecessary to be very particular in speaking of the holy Garments that were worn by the ordinary Priests in the time of their Ministration, since the Vestments of the High-Priest have been describ'd in another Place; who, besides others peculiar to himself, was clothed with the same Garments as were common to Priests of a lower Order. However, it may be useful to observe,
observe, that the Sacerdotal Habit, worn in the
time of divine Service, was peculiar for that
Place and Occasion, and differ'd from the Ap-
parel they ordinarily made use of. Some Jews
are of opinion, that there were such Priestly Gar-
ments before the Delivery of the Law; and they
speak of such bequeathed from Father to Son in
the holy Line, even from Adam to Isaac: And
they think that the Vesture, in which Jacob ob-
tained the Blessing, was of this nature. But these
are Subtilties too nice to inquire after. The
Priests, when they came up in their Courses
to minister, put off their ordinary wearing
Clothes, washed themselves in Water, and put
on the holy Garments. Whilst they were at the
Temple, and attending there upon the Service,
they were not to sleep in the sacred Habit, but
in their own wearing Clothes; and in the Mor-
ning, when they went to their Service, they put
off their own Clothes, bathed themselves in
Water, and then clothed themselves with the
Garments of the Priesthood. These Vesture
were made of white Linen, and were four. Upon
their Thighs and Loins they wore linen Breeches,
to prevent the Discovery of their Nakedness,
either when they stood upright upon the Altar,
or flooped down to any part of the Service there,
or in any other Place. Upon their Bodies they
wore a linen Coat, or Surplice, that was wrought
like Diaper, or some such kind of Work, which
made it look neat and uncommon. This Coat
was girt to them with a long Scarf, which went
many times about, and not only contributed to
keep them warm, but to strengthen their Backs
in the time of their Service. Upon their Heads
they wore a Bonnet, which was likewise a Scarf
made of Linen, and went many times about.
The Jews say, that the Priests might wear all
these Vesture so long as they stay'd in the
Temple, though their Service was over, except
the Scarf that was used about their Waist, which
they were to lay aside when their Ministry ex-
pired.
The Antiquities of the

Book II.

The Antiquities of the

Book II.

pired. These Garments were kept in a proper Apartment, where every Course of Priests had four distinct Conveniences for their several Ventures. They were provided at the publick Charge, and when they were worn out, they returned to the Publick again; they were ravell'd to make Yarn for Lights, to be used at the Solemnity of the Feast of Tabernacles, and, perhaps, for Candles in the Priests Chambers.

C H A P. VIII.

The Revenue of the Hebrew Priesthood; the Payment of First-Fruits; the Redemption of the First-born, and the Firstlings.

THE Revenue which supported the Priests, was suitable to the Dignity of the sacred Offices in which they were concern'd. They had thirteen noble Cities allotted them in the first Distribution of the Holy Land, which were situated near the City of Jerusalem, and, for the most part, within the Borders of the royal Tribe of Judah: And for their Maintenance, the Mosaic Law enjoined, that the First-Fruits, Firstlings, the Tithe, Oblations, and other Advantages, should be regularly paid them; by which means the Levitical Priesthood lived honourably, and preserved their Character above Contempt among the People.

The Use and End of offering the First-Fruits was, that in them the After-Fruits might be consecrated. To this purpose the Hebrews were commanded to offer the First-Fruits of all manner of Trees that contributed to the Support of humane Life; and the Order they observ'd was this: The three first Years after the Tree had been planted, the Fruits were esteemed uncircumcised and unclean; and therefore they pluck'd off the Buds
Buds when they put forth, that they might not grow into Fruit; or if any by chance did, they threw them away as unfit for use. But this Method was observ'd only with regard to such Fruit-trees as they planted after they came to Canaan, not to such as they found there already planted; and it was the same thing whether a Man planted the Trees himself, or bought an Orchard, or a Vineyard, or any Plantation, of another Israelite, or had it left him as an Inheritance, or bestowed upon him as a Gift; the three first Years the Fruit was unholy, and not to be eaten, or fold, or made Advantage of. In the fourth Year it was to be offer'd as the First-Fruit to God, and eaten by the Priests; yet some say it was to be eaten by the Owners, before the Lord, at Jerusalem (when his Dwelling was settled there) as they eat the second Tithe. After the fourth Year the Fruit return'd to the Use of the Owner.

And these may be called simply the First-Fruits. The First-Fruits of every Year's Increase were likewise to be paid yearly. And of these there were many sorts: There were the First-Fruits in Levit. 23. 10, the Sheaf, as they are called, and the First-Fruits in two Wave Loaves: And these two bounded their Harvest. That in the Sheaf was offer'd in the Beginning of Barley-Harvest. When the Passover began, a Sheaf of Barley was brought unto the Priest, who offer'd part of it to God, and the rest he had for his own Use. The manner of offering and gathering this Oblation is thus describ'd by the Jews: Upon the Evening of the first Day of the Passover Week, some Persons were commanded by the Sanhedrim to take Sickles and Baskets, and go out, when it was dark, into the Ashes-Valley of the Brook Kidron, and (having a great Company with them) to cut a Sheaf of Corn, which they brought into the Court of the Temple, and parch'd it; and having ground it, they sifted it often (no less than thirteen times) till it was very fine Flour: After which, they took out a Tenth-deal (an Omer, which
which was the tenth part of an Ephah) and brought it to the Priest, who took out a Handful, and put it upon the Altar with Oil and Frankincense; and what remained he had for himself. The Sheaf was to be waved before the Lord, to procure his Blessing upon the rest of the Harvest; for it was not lawful to reap, nor to eat any of the Fruits of the Earth, till the First-Fruits were offer'd to the Donor of them. This Oblation was attended with a special Offering of a He Lamb without Blemish, besides the daily Burnt-Sacrifice; and there was added a double Meat-Offering, of fine Flour, in Honour of the Day, which was a kind of Festival; and a Drink-Offering follow'd, which consisted of no more than the usual Quantity; because this was a Thanksgiving for their Corn only, and not for their Vintage, which came afterwards.

The First-Fruits in two Wave-Loaves were the First-Fruits of Wheat Harvest, and were offer'd upon the Jewish Pentecost. These Oblations seem to have been offer'd at a common Charge, in the Name of the whole Nation; for to affirm, as some do, that two Loaves were to be brought out of every House, or at least, out of every Town, is absurd. This Offering was made of fine Flour baked with Leaven; and therefore was not burnt upon the Altar, for that was unlawful, but wholly given to the Priests. This Bread of the First-Fruits, with the other Sacrifices that were offer'd upon this Solemnity, was wav'd by the Priest, who reached them out upward and downward, this way and that way, towards the six Quarters of the World, to shew that the Earth is the Lord's, and the Fulness thereof; or, as a learned Rabbi observes, that they might understand the Providence of God is everywhere, above and beneath, in every Corner of the World.

Before any Bread was made of the Corn of the Land, a Cake was first made out of the Dough, consisting of a four and twentieth part, which was heaved; and then (as all Heave-Offerings were)
it was given to the Priests. They were likewise to pay to the Priests the First-Fruits of the Threshing-floor. This Oblation was distinguished by the Rabbis into two sorts: The first of these was the First-Fruits of seven things only, Wheat, Barley, Grapes, Figs, Pomegranates, Olives, and Dates. These the Talmudists call by the Name of Biccurim, which signifies the choicest Part, or what was first ripe. The Owner might bring in what Measure he pleased; but in gathering, he always bound the Portion he design'd for the Priests about with Rushes, and said, let this be for the First-Fruits: And these, they say, are the First-Fruits which the People are so often commanded in the Law to bring up to the Sanctuary at the Feast of Pentecost, at which time their Harvest ended. The second was paid of Corn, Wine, and Oil, and whatever else was for the Support of humane Life. This was called Therumah, which signifies a Heave-Offering. The Hebrews called this second Payment sometimes the Great Heave-Offering, in comparison of that Tithe which the Levites paid to the Priests; for that was called the Heave-Offering of the Tithe; which though it were one of ten, in respect of that Portion which the Levites receiv'd, yet it was but one of a hundred, in respect of the Husbandman's Stock who paid the Levites: And thus it was a great deal less than the Great Heave-Offering, as will presently appear. This, they say, the Owner was not obliged to bring up to Jerusalem: but the Priests were to take it at the Barn and the Wine-press. Under this kind of First-Fruits is included the first of the Fleece; and though the Quantity is not mentioned, yet the Jews have always determined, that less than one Fleece in sixty was not accepted; for so they say of all other First-Fruits, that a sixtieth Part of the whole was the least that any Man gave, and he was accounted a covetous Man if he gave no more. This Proportion is founded upon the Command of the Prophet Ezekiel; which was, that the Oblation should be.
The Antiquities of the Book II.

the sixth Part of an Ephah out of an Homer, that is, the sixtieth Part of the whole; for an Homer contains ten Ephahs. They that were indifferently good gave a fiftieth Part, and liberal Persons the fourtieth. By this means the Priests were provided with Clothes, as by other Offerings with Food: And the Wool also, as they call it, of Goats (which were shorn in those Countries) is included under the Fleece of Sheep.

When the People brought up their First Fruits to Jerusalem, it was done with great Pomp and Ceremony. The manner is thus express'd in their own Words: After what manner did they bring their First Fruits? All the Cities that were of one Station (that is, out of which one Course of Priests proceeded) were gathered together into a Stationary City, and lodged in the Streets: In the Morning, he who was the first among them said, Arise, let us go up to Zion, to the House of the Lord our God. An Ox went before them with gilded Horns, and an Olive Crown upon his Head, for a Peace-Offering, (which was to be eaten by the Males among the Priests in the Court of the Sanctuary) and the Pipe play'd before them, until they approached near to Jerusalem. When they came to Jerusalem, they crowned their First-Fruits, (that is, they expos'd them to Sight in as much Glory as they could) and the chief Men, and the high Officers, and Treasurers of the Temple, came to meet them, to do them the more Honour that were coming; and all the Workmen in Jerusalem rose up to them (as they were in their Shops) and saluted them in this manner; O our Brethren, Inhabitants of the City N, ye are welcome. The Pipe play'd before them till they came to the Mount of the Temple: Every one, even King Agrippa himself, took his Basket upon his Shoulder, and went forward till he came to the Court. The Levites sang, I will exalt thee, O Lord, because thou hast exalted me, and hast not made mine Enemies to rejoice over me. While the Basket is yet upon his Shoulder, he recites that Passage,
I profess this Day to the Lord my God. When he speaks these Words, A Syrian ready to perish was my Father, he casts down the Basket from his Shoulders, and holds his Lips, while the Priest waves it hither and thither. The whole Passage being recited to the tenth Verse, he places the Basket before the Altar, worships, and goes out. They used to hang Turtles or Pidgeons about their Baskets, which were adorned with Flowers; and those they designed as an Offering. The Fruits themselves belong'd to the Priests of the Course that were then in Service, and the Party who brought them was obliged to lodge in Jerusalem all the Night after he had presented them; and the next Morning he was allowed to return home. The First-Fruits were not to be offer'd before the Feast of Pentecost, nor after the Feast of Dedication.

The Redemption of the Firstlings, or First-born, raised a great Revenue for the Support of the Priests. The Law was, that all that open'd the Matrix, both of Man and Beast, being Males, were to be set apart from the rest of that kind of Creatures, and separated for Sacrifice. Now because God had no Pleasure in humane Victims, the First-born of Men were to be redeem'd at the Price of five Shekels: The Money was due at a Month's End, but was seldom paid till the fortieth Day, when the Woman was purified. The Jews observe, that this was done to the First-born, but had no regard to the Children that were born afterwards: Nor was this done to the First-born, unless the First-born (as they speak) was fit for the Priest; for they distinguish between a First-born fit for Inheritance, and a First-born fit for the Priest; that is, if the First-born should be any ways maimed, or defective in any of his Parts, or had any kind of Spot or Blemish in him; this was no Hindrance to his inheriting, but yet it made him incapable of being consecrated to God; and therefore he had no occasion to be redeem'd. The Law of Moses allow'd no unclean
The Antiquities of the

clean Beast to be used in Sacrifice; and therefore the Firstlings of such were to be redeem'd with a Lamb, which was to be sacrificed. If a Man had not a Lamb, he was to give the Price of one; and because all Lambs were not of an equal Value, the Rabbis remark, that a good Eye, that is, a liberal Man, gives a Shekel; an evil Eye, half as much; and a middle sort of Men gave three-quarters. If the Owner thought fit to redeem it, he was to do it within thirty Days; if not, he was to break the Neck of it, or destroy it one way or other, that it should never be used. The Firstlings of clean Beasts were to be sacrificed, their Blood to be sprinkled upon the Altar, their Fat to be burnt for a Burnt-Offering, and their Flesh to return to the Priests.

But before a Firstling was admitted for Sacrifice, it was first examin'd by an Officer appointed by the President of the Sanhedrim, or (as they speak) by a Sanhedrim in the Land of Israel of Men ordained, whose Business it was to determine whether it was fit to be offer'd or not. He received a Power for this Office from the Head of the Court, who said to him, Have thou Authority to loose Firstlings concerning Blemishes; that is, to determine what Blemishes were sufficient to exclude a Firstling from being sacrificed. This Officer was called Mumcheb: Without his Inspection and Order no Firstling was to be killed; upon his Approval it was brought to the Temple, through the Gate called the Gate of the Firstlings, and then slain on the South Side of the Altar.
An Account of the Hebrew Tithe; the first, second, and third Tithe; the Tithing of Cattle.

The Priests had no Share allowed them in the Division of the Land, except a Number of Cities, with their Suburbs, that they might attend wholly upon divine Service, and not have their Thoughts diverted by the Business of Tillage, or feeding Cattle, or any other Secular Employment: And indeed, had they had any Portion of Lands bestowed on them, there had been too great an Inequality between them and the rest of the Tribes of Israel; for the First-Fruits alone, if they had not been less than the sixtieth Part of the Product of the Country, might seem a sufficient Maintenance, especially if the Firstlings be added, the Priests not being the sixtieth Part, nor the hundredth Part, as learned Men have computed. But besides the plentiful Allowance abovementioned, they had the tenth Part of the Tithe given to the Levites. Now to describe particularly the Nature of the Jewish Tithe, it will be proper to inquire first what things in the general were titheable; secondly, how many kind of Tithes there were; and thirdly, the time when each sort of Tithe was to be paid.

Their yearly Increase, out of which Tithe was to be paid, was either of Cattle, Fruits of the Trees, or Fruits of the Land. Of all these they paid Tithes, even to Mint, Anise, and Cumin. The sorts of Tithes paid out of the Fruits, both of the Trees and the Land, by the Husbandman, were two, and paid in this manner: When the Harvest was ended, and all gather'd, the Owner laid aside the First-Fruits of his Threshing-Floor; then out of the Remainder he paid a tenth
tenth Part to the Levites. This was called the
first Tithe, and it is supposed was always paid in
Kind, in the several Cities of Tillage, and not
brought up to Jerusalem. It may be impossible,
perhaps, to give a direct Reason why a tenth
Part precisely was assigned to the Levites: The
Answer among the Jews is generally, because it
was a perfect Number, Ten being, in simple
Numbers, the highest to which we can rise, with-
out repeating the Numbers under it; for it is (as
they speak) the Beginning of the second Combi-
nation, and the End of the first, whereupon all
Numbers do depend, which our learned Mede
has express'd, in my Judgment, far better; who
looks upon it as God's favourable Dealing with
Men, in requiring but the Tenth; which is in
truth the least part of their Goods, according to
the first Division; for when we proceed beyond
ten, we begin to make a new Division, as eleven
is ten and one. But we need not have recourse
to such Niceties; it seems more reasonable to
think, that the Hebrews had a divine Direction for
this Number, as they had for sacrificing. And it
may be further observ'd, that what they gave to
their Kings was the tenth Part, as well as what
they paid to God. Nothing was more common
among the Gentiles than Tenths paid to their Kings,
and that very anciently; for it appears from
1 Sam. 3. 14, 15. Samuel, that it was part of the Jas Regium among
the People of the East. Aristotle himself men-
tions it as an ancient Law in Babylon; and it was
also used in Athens, which was a Republick; and
it was likewise paid among the Romans.

Our of the first Tithe the Levites paid a Tithe
or tenth Portion to the Priests. This Tithe is
thought by some very learned Persons to have
been design'd for the High-Priest alone, the bet-
ter to support the Dignity of his Office, and the
Honour of his Family; especially considering
that the inferior Priests had a noble Maintenance,
without this, from First-Fruits and Offerings of
the People. But Josephus, and the Generality of
the
HEBREW Republic.

the Jewish Writers, directly oppose this Conjecture; not but that the High-Priest had a principal Portion in this second Tithe paid by the Levites; but the Priests had their Share likewise. If it should seem strange that the High-Priest had no direct Provision made for him suitable to his Character, let it be consider'd, that the Revenue of the Priests belong'd to him, so far as to afford him an honourable Maintenance; and he had this Privilege also, that he did not minister by Lot, as the other Priests did in their several Courses, but when he pleas'd: And besides, he had the Liberty to take to himself what Sacrifices he thought fit to offer. This Tenth was called the Tithe of the Tithe, and the Tithe of holy Things; and that the Priests might have their full Due, one of them was appointed to be with the Levites when they took their Tithe, to take care of the Concerns of the whole Order of the Priesthood, and see that they were not injur'd in their Right.

The Levites were likewise oblig'd to offer to the Priests a Portion of the Increase of whatever they possessed of their own, of the Fields, for instance, which were in the Suburbs of their Cities, and that not of the Refuse, but of the choicest Part. When they had paid their Tithe and their Offerings, the Remainder might be eaten by them and their Families in any Place, even out of Jerusalem: And indeed it was but reasonable that the Priests should have this honourable Provision made for them above the Levites, their Vocations being of more Importance, and their Service more noble, in the very Sanctuary itself.

The first Tithe being paid, the Owner paid out of that which remained a second Tithe. This the Husbandman paid in Kind, if he pleased; or if he would, he might by way of Commutation pay the Value of it in Money; but if he did, he was obliged to add a fifth Part; so that what in Kind amounted to ten in the Hundred, when it was changed into Money came to twelve. But this Privilege of

L 4 Exchange
Exchange was allowed to none but such as lived above a Day's Journey from Jerusalem; and that it might be certainly known what a Day's Journey was, the Places at that Distance were fixed from every Quarter of the City. This the Husbandman brought up to Jerusalem, and made a kind of Love-Feast with it, to which he invited the Priests and the Levites; only every third Year he brought it not up, but spent it at home within his own Gates, upon the Levites, the Fatherless, the Widows, and the Poor. They reckoned their third Year from the Sabbatical Year on which the Land rested; so that the first and second Tithe was paid by the Husbandman the first, second, fourth, and fifth Years after the Sabbatical Year; but upon the third and sixth Years only the first Tithe was paid to the Levites, and the second was spent at home: From hence therefore it obtained the Name of the second Tithe; and because it was paid to the Poor every third Year, it is called the poor Man's Tithe, and the third Tithe. Upon those Years on which it was carried up to Jerusalem, it was necessarily to be eaten within the Court of the Temple: And by the third Tithe we are to understand the poor Man's Tithe on the third Year, which Year is called a Year of Tithe. The Jewish Tradition gives this Account of the Manner and Measure of Tithe: Of Bread-Corn that was threshed and winnowed, a fifth Part is taken out for the Priest. This was called the Great Offering. A tenth Part of the Remainder belonged to the Levite. This was called the first Tenth, or Tithe. A tenth Part again was to be taken out of the Remainder, and was to be eaten at Jerusalem, or else redeemed. This was called the second Tithe. The Levite gives a tenth Part out of his to the Priest. This was called the Tithe of the Tithe.

There was a Tithe of Cattle paid yearly, as an Eucharistical Sacrifice, of Calves, Lambs, and Kids, which were the clean Beasts that were allowed in Sacrifice. The manner of this Tithing,
Tithing, if we believe the Jews, was thus: Chap. 9.

They were all brought into a Sheepcoat, or Fold, in which there was but one Gate, or Door, and that so narrow, as to suffer no more than one to come out at once. Their Dams being placed without, and the Gate opened, their young ones were invited, by their Bleatings, to press to get out to them; and as they passed by, one by one, a Man, who stood at the Gate with a Rod colour'd with Oker, told them in order; and when the Tenth came out, whether it was Male or Female, found or not, he mark'd it with his Rod, and said, Let this be holy in the Name of the Tenth. Thus they expound that Part of the Law; Whatsoever passeth under the Rod, the Tenth shall be holy. And so fond are they of this Conceit, that they make Jacob (who vowed the Tithe of all that God should give him) to have decimated his Children in this manner, beginning at Benjamin, and stopping at Levi, who was the tenth according to this Reckoning. But this Opinion is exploded by Expositors of Note, who understand by the Phrase, that all Cattle are tithable which live under the Custody of a Keeper, as if there were Allusion to the Shepherd's Crook, or Keeper's Staff; for the Flock passed under his Rod as often as he number'd them, which a good Shepherd never fail'd to do every Evening. This Tenth was to be sacrificed; the Fat and the Blood was offer'd at the Altar, and the Flesh, according to some, was eaten by the Owner in any part of Jerusalem; though others, with more Reason, conclude that the Priests and Levites had a Share in these Oblations. The Calf, Goat, or Lamb, thus tithed, though never so lean or blemished, was not to be redeemed, or exchanged for a better; and if any one presum'd to sell it, he was to be scourged.

The time of the Year for the Payment of Tithes was different: For Beasts they reckon'd from August to August; for Grain, Pulse, or Herbs,
The Antiquities of the

Book II. from September to September; and for the Fruit of

This Injunction concerning Tithes, by degrees,

2 Chron. 31. 13.

was esteem'd a great Burthen by the People;

insomuch that in the Reign of Hezekiah, Tithes

began to be generally neglected; and notwithstanding Overseers were appointed to look to the

Payment of them, yet either through the Neglect of these Officers, or the Covetousness of the People,

about a hundred and thirty Years before the

Incarnation, Corruption so prevailed, that none, or very few, paid either the first, second, or

poor Man's Tithe; only they paid the Great Heave-

Offering. Justly, for this Reason, says Moses Korenflis, in the Days of John the Priest, who suc-

ceeded Simeon the Just (I suppose he means Johanne Hircanus) the Sanhedrim decreed, that more

faithful Overseers should be appointed over the

Tithes. At this time many things became ques-
tionable whether they were titheable or no; so that the Court ordained, that in things doubtful,

though they paid neither first nor poor Man's Tithe,

yet they should pay a second Tithe, and a Small Heave-Offering; that is, one part of a hundred.

Mint, Anise, and Cumin, seem to have been of

these doubtful things, of which though the

Court required but one in the hundred, yet the

Pharisees would pay a just Tenth; and in this they

exceeded the rest of the People, who in these

Payments took the Liberty granted them by the

Sanhedrim. The present Jews, who pretend to

Religion, though they have neither Country nor

Priesthood, yet distribute, in the room of Tithes,

the Tenth of their Increase to the Poor; being

persuaded that it would derive a Blessing upon

their Estates; for their usual Proverb is, Pay

Tithes that thou may'st be rich. I shall only add

upon this Subject, that Tithes were granted to

the Priests and Levites, not only when they mi-
nister'd at the Altar, or in the Temple, but

when they studied in the Universities, and

preached in the Synagogues; and the Tradition
Hebrew Republic.

is, that if any Money was found in the Streets of Jerusalem, which were swept every Day, it was always reckoned as Tenth, or Tithe, and belonged to the Priests.

As the Priests had assign'd them yearly the First Fruits of the whole Country, and the tenth Part of the Tithe paid to the Levites, and all Free-will Offerings, and all the Firstlings of Cows, Sheep, and Goats, and the Redemption Money for the Firstlings of such Creatures as were unclean; so they had all the Meat-offerings, Offerings for Sin, and Trespass-offerings, together with the Breast and Shoulder of all Peace-offerings, and the Skins of all Burnt-offerings (which alone, as Philo observes, was a great Revenue) and the Loaves made of the first Dough, and the Shew-bread; and, as Josephus relates, a considerable part of every Beast that was killed for private Use. A learned Countryman of our own has, in a narrow Compass, given a good View of the Revenue that was settled by the Mosaic Law upon the Levitical Priesthood. His Account is concise, and therefore shall be transcrib'd in this Place.

They had, says he, besides Tithes (whereof more anon) the First-born of Mankind, and all unclean Beasts, which were redeemed at the Rate of five Shekels a piece, amounting in our Money to twelve Shillings and six Pence; and of the Firstlings of clean Beasts, their Blood being sprinkled on the Altar, and the Fat offer'd for a Burnt-offering, the Flesh remain'd unto the Priests. They had also the First-Fruits of Wine, Oil, and Wool; yea, of all things else which the Earth brought forth for the Use of Man; the First-Fruits of the Dough, the Meat-offerings, the Sin-offerings, the Trespass-offerings, the Shake-offerings, the Heave-offerings, and the Shew-bread; as also of all Eucharistical Sacrifices, the Breast and the Shoulder; of others, the Shoulder and the two Cheeks, and the Maw; and of the whole Burnt-offering they received the Skin.
Then add, that all the Males of the Tribes of Israel were to appear thrice yearly before the Lord, and none of them came empty-handed; and that if any had detained any thing in part, or in whole, which was due by Law, he was to bring a Ram for an Offering, to make good that which was detained, and to add a fifth Part to it in the way of Recompence. Besides, these Duties were brought in to the Priests and Levites without Charge or Trouble: And if any for their own Use desir'd not to pay in Kind, but to redeem the same for a Sum of Money, the Estimation of the Due was made by the Priest, and a fifth Part added, as before, for full Satisfaction. In a word, such and so many Allowances had the Priests and Levites, that setting by the Tithes of their Corn and Cattle, and of all manner of Increase, their Maintenance had far exceeded that of the English Clergy; and adding unto these the Tithes of all Creatures titheable, it doth more than double it; for in the Payment of their Tithes by the Lord's Appointment, there was not only a full Tenth of all kinds of Increase, but such an Imposition laid on all kinds of Grain, that came to more than a sixth Part of the Crop it self; insomuch that of six thousand Bushels, one thousand two hundred twenty one accrued unto the Priests and Levites, four thousand seven hundred seventy nine remaining only to the Husbandman. For, first, out of six thousand Bushels (and so accordingly in all, after that Proportion) a sixtieth Part at least (and that they termed the Therumah of the evil Eye, or the Niggard's First-Fruits) was to be set apart for the First-Fruits of the Threshing Floor, which was one hundred in the Total. Out of the Residue, being five thousand nine hundred Bushels, the first Tithe, payable to the Levites who lived dispersed and intermingled in the rest of the Tribes, came to five hundred and ninety Bushels; and of the Residue, being five thousand three hundred and ten Bushels, five hundred thirty one were paid for the second Tithe.
Hebrew Republic.

Heb the unto the Priests which minister'd before the Lord in his holy Temple: Yet so, that such as would decline the Trouble of carrying it in Kind unto Jerusalem, might pay the Price thereof in Money, according to the Estimate which the Priests made of it; to which a fifth Part being added (as in other Cases). did so improve this Tithe to the Priests Advantage, as that which being paid in Kind was but ten in the hundred, being thus alter'd into Money, made no less than twelve. Now, lay these several Sums together, and of six thousand Bushels, as before was said, there will accrue one thousand one hundred twenty one to the Priest and Levite, and but four thousand seven hundred seventy nine to the Lord or Tenant. By which Account, the Priests and Levites, in the tithing of six thousand Bushels, received twice as much, within a little, as is posses'd or claimed by the English Clergy, even where the Tithes are best paid without any Exemptions, which are so frequent in this Kingdom.

CHAP. X.

Of Things devoted; the Nature and Obligation of Vows.

The judicious Writer abovementioned has, I think, omitted one Branch of Revenue that belong'd to the Priests, and which considerably advance'd their Subsistence; namely, the Money that arose out of Persons and Things devoted to God: In this place, therefore, it may be proper to explain the Nature and Obligation of Vows, as they are defined by the Law of Moses, which is very particular, and treats distinctly of the Persons who oblige themselves by Vows, the Force they lay upon the Votary, and of the Things thus devoted and separated to divine Uses.
All Vows were to be voluntary, and the Offerings made to God to be free and cheerful; but if a Person, who was wholly in his own Power, made a Vow in a Thing lawful and possible, and promised something solemnly to God, either by a simple Vow, or the Addition of a solemn Curse, he was obliged to fulfil his Vow, or was liable to be punish'd by God for the Robbery and Injustice offer'd him: If he appointed no particular time for accomplishing his Vow, he was bound to do it instantly, left by delay he should prove less able, or be unwilling to execute his Promise, or perhaps forget it: If the Thing devoted chanced to be lost during the delay, he was obliged to give the Value of it: Which was one Difference between a Vow and a Free-will Offering.

Maim. de don. Paup. c. 8.

Leo Modena Hist. of the pref. Jews. part 2. cap. 4.

Maimonides observes, if that which he design'd was stolen, or died, he was not bound to make Reparation. The same Author applies this to a Vow a Man made of giving an Alms to a poor Person, suppose a Shekel, which he was to bestow immediately, if a proper Object was at hand; if not, he was to separate it, and lay it by till he met with one. No human Power was able to absolve or acquit from lawful Vows once made, yet there were Persons appointed to judge whether they were lawful or not, and to determine concerning their Obligation: And, as a modern Writer informs us, there is a Traditional Doctrine among them practised at this Day, that if any Man or Woman make a Vow, which afterwards they wish unmade and repent of, and it be not to the Prejudice of any third Person that it should be broken; in this Case they may go to a Rabbi, or to any other three Men, who hearing the Reasons of his Repentance, and approving them, have Power to free him from the Obligation, by saying, Be thou absolved from this Vow; and so he is discharg'd. But this Casuistical Solution is expressly contrary to the Letter of the Law, which insists upon the strict Execution of Vows in things lawful; for which
reason the Jewish Doctors very prudently advise their Scholars not to accustom themselves to Vows, and be content in obeying the Precepts of the Law, without laying any other Bonds upon themselves.

It was intimated before, that all Persons who bound themselves by Vows were supposed to be absolutely at their own Disposal, and were under no Power that had Authority to make them void. All Sons who were in the Family of the Father, and undisposable of in Marriage, and all Servants under the Government of their Masters, had no Power to vow without the express Consent of their Superiors: But the Law is most explicit in directing the Women in the Nature and the Execution of Vows; and it considers them in a threefold State, before they are married, and after Marriage, and in their Widowhood. If a Maiden in the Family, and under the Government of her Father, made a simple Vow, or bound it by an Oath, and acquainting her Father with it, he did not disallow her Promise, she was obliged by her Vow, and it was not in his Power afterwards to disannul it; but if the Father upon notice of her Vow refused his Consent, tho' she had bound it with an Oath, it was entirely void, and she contracted no Guilt by her not performing. Some have imagined, that when her Father was dead, the Obligation of her Vow revived; because then she was at her own Disposal. But this Conjecture is too nice; for the Father wholly disannul'd the Vow, by not approving it; so that it could not recover a Force it never had, being made without his Consent. The same is to be said of a Guardian, who was supposed to be in the place of the Father, when he died and left his Children to his Care. And this Power was fit to be reserv'd to Parents (says the learned Puffendorf) not only left Women in their imprudent Years should undo themselves by vowing more than their Fortunes could bear, but also left the paternal Estate should be burden'd
den'd by such Vows, or the necessary Affairs of
the Family hinder'd: So that this Power did
not flow from positive Laws, but from natural
Reason, no Body, that is subject to another, ha-
ving any Right to dispose of those things which
are under that Power to which they are subject.
When a married Woman, or one espoused to a
Husband, though still in her Father's House,
made a Vow, then her Husband, under whose
Power she now was, was to determine about it;
and the Case was exactly the same as that of
a Daughter under the Authority of her Father.
If the Husband, after he had consented, refused
the Woman the Liberty of fulfilling her Vow,
she was acquitted, and the Guilt lay wholly at
his own Door. A Widow or a divorced Woman,
'tho' she returned to her Father's House, who
by that means might be supposed to recover his
ancient Right over her, yet remained per-
fectly at her own Disposal, and was absolutely
obliged to stand to her Vows. The Matter of
these Vows of Women seldom extended to the
devoting any part of their Goods to the Service
of the Priests, or other sacred Purposes; but con-
fidered generally in abstaining from such and such
Meats, 'tho' in themselves lawful; or in binding
themselves to fast upon other Days, as well as
upon the great Day of Expiation, which was the
only Fast ordained by the Law of Moses: And
this kind of Vow was called a Vow of Prohibition or
Obligation.

There was another sort of Vow called a Vow
of Consecration, when any thing was devoted to the
Service of the Altar, or the Temple, or the Priests:
Only this Distinction was observed, that when a
thing was devoted simply in such Words as these,
Let this thing be a devoted thing, it was always un-
derstood to be set apart wholly for the Priests;
but when there was an Addition that determined
it to a certain use, as in this manner, Let this be a
thing devoted, offer'd by me to holy Uses, the thing de-
veloped was then employ'd about the Reparation of
the Temple, the sacred Vessels, the Garments of the Priesthood; or other holy Purposes. The devoted things that were the Portion of the Priests, differ'd in this from Free-will-Offerings, that every thing that was offer'd as a Cherem, or a thing devoted with a Curse, might be eaten only by the Priests in the holy Place, but other Freewill Offerings by the whole Family, in any Place that was not polluted.

The Vow of Consecration admitted of several Degrees: The highest is what the Law calls a singular or an extraordinary Vow, when a Man vow'd himself, or his Children, wholly to the Service of God in the Tabernacle; it being a singular Instance of Devotion and Piety, when Men are forward to assist the Priests of God in the meanest Ministry, such as bringing in Wood, carrying out Ashes, sweeping away the Dust, and such like Offices. In this Case, the Persons thus devoted were not admitted to do any part of holy Service; but a Value was set upon them by the Priest, and that was employ'd in holy Uses. The reason why God would not accept of the Persons themselves as they desired, but the Value of them for his Service, seems to be, because there was a sufficient number of Persons peculiarly design'd for all the Work of the Tabernacle, which he would not have incumber'd with more Attendance than what was absolutely useful: And that the Priest might not either overvalue or undervalue any Person, the Law has expressly fixed the Rates which he should demand for their Redemption. A Man from twenty Years old to sixty was to be redeemed for fifty Shekels of Silver, after the Shekel of the Sanctuary. This was the highest Value, and not without reason; for from twenty to sixty Men are the most able to do Service. Women under the same Restriction for Age were not able to be so useful as Men; and therefore the Price of their Redemption was less: They could do no more than spin or weave, or make Garments, or wash for the Priests and Levites; and therefore
they were valued at no more than thirty Shekels. A Parent had a Power to devote a Child to the Service of God: If the Child was a Male, between the Age of five Years and twenty, the Price of Redemption was twenty Shekels; if a Female, she was redeemed for ten. A Child was not capable of being devoted before it was a Month old; but then it might; and the Price between that Age and five Years old was five Shekels for the Male, and three for the Female. A Man beyond sixty was redeemed for no more than fifteen Shekels, because his Labour then is almost past, and his Life likely to be short: A Female was redeemed for ten. And here the Hebrews think it observaible, that in their Youth Males were valued almost double to Females; but now, in old Age, they are made almost of equal Value; for old Women continue serviceable in many Cases, when old Men are of no use; and therefore they have a common Proverb among them, *An old Woman in a House is a Treasure.* If a Person was so poor as not to be able to pay the Prices of Redemption abovementioned, the Priest, who was then in Attendance at the Tabernacle, was to examine into his Circumstances and Abilities, and upon the best Information to set such a Rate upon him, as he might be able to pay, without injuring himself or his Family. 

If a Man vowed a clean Beast to divine Use, whether he expressly intended it for a Sacrifice, or to be given to the Priests and Levites, or left it at large to be sold for the Service of the Tabernacle, he had not a Power to alter it for any other Beast or thing, nor to change it for any Beast of the same kind; but that very Beast which was vowed, was to be given to the Uses intended, and no other accepted in its stead, tho' it were really better. If a Man presumed to change what he had vowed, he was to be beaten, and both the one and the other Beast was reputed holy. This Law is thus explained by the Jews, that if he changed the Beast he vowed twice or thrice, or
a thousand times, they all became sacred, and he was also to suffer the Punishment of Stripes for every one of them. A devoted Beast that was unclean, and not fit for Sacrifice, was to be valued by the Priest; and if the Man who vowed was willing, he might redeem it at the Price set upon it; but he was obliged to add a fifth part to the Redemption Money, that he might be sure to give the full Value, which he was supposed to understand better than the Priest; for it was in the Man’s Choice, either to leave the Beast with the Priest, or to pay the Money set upon it. He was not allowed to change it for a clean Beast, not only because it was dedicated to God, but because that Exchange might have been a great Damage to the Priest, many unclean Beasts being of greater Value than some clean; a Horse or a Camel, for Instance, of greater Price than a Sheep or a Goat.

A House sanctified, or devoted to sacred Uses, was to be valued by the Priest, and the Price fixed upon it was not to be altered: If the Man thought fit to redeem it, he was to add the fifth part to the Rate set upon it; if he did not, the House could never return to him again, no not at the Jubilee. A Man might devote part of his Estate which descended to him from his Ancestors; but it was not lawful for him to sanctify the whole; because God would have no Man’s Family undone, and made Beggars, to enrich his Sanctuary. In this Case it was to be valued by the Priest according to the Quantity of Seed required to sow it: So much Land as an Omer of Barley would sow, was to be rated at fifty Shekels; and so, proportionably, so much as would take up two Omers at a hundred, or half an Omer at five and twenty. This was the Law, provided the Vow was made immediately after the Jubilee, or in that Year; but if the Vow was past some Years after, the Priest was to compute how many Years were gone since the last Jubilee, and how many remained till the next, and accordingly to deduct...
from the Rate of fifty Shekels beforementioned, either more or less, as the Years yet to come were more or fewer. The Man, if he paid the Redemption-Money, was to add a fifth part; but if he refused, he was for ever excluded the Benefit of Redemption: Nor, if the Priest upon his Refusal had sold the Land to another, did it in the Jubilee return to the first Owner who vowed it, but to the Priests, it being solemnly consecrated to divine Service. Some are of opinion, that devoted Lands, thus forfeited for want of Redemption, were to be sold by the Priests to some of the Kindred of the Person who vowed, or to some of his Tribe; for otherwise Lands would go out of the Tribe to which they belonged: Besides, they say, the Priests were to have no Inheritance in the Country. But these seem not to be solid Reasons why the Priests should not enjoy this Land themselves; for tho’ they were to have no Inheritance in the Division of the Land of Canaan, yet if any fell to them by the Means now mentioned, (which was but seldom, since Men were very strict in preserving their Inheritances) God thought fit to bestow such Land upon his Priests, who might possess it if they pleased, because they had it in his Right, or else sell it, and keep the Money to their own Use. No Lay-man could enjoy an Estate that he purchased, longer than till the Year of Jubilee, when it was to return to the Family of whom it was bought: Now if such purchased Lands were devoted, the Priest was to value them according to his Judgment, with respect to the number of Years between the Time of the Vow and the Year of Jubilee, and the Price was to be immediately paid, but without the Addition of a fifth part, which he who redeemed his paternal Inheritance was bound to pay over and above the Price set by the Priest; for this was not so valuable as that, being but for a Term of Years, and to be deliver’d up at the Jubilee to the hereditary Owner.

It was strictly forbidden to vow a Firstling of a clean
clean Beast for a Sacrifice, either as a whole Burnt-Offering, or a Peace-Offering; because that was holy already by a prior Right: Yet the Jews devised a way to give such a Firstling to God by a new Obligation, and not offend, as they imagine, against this Law; for they interpret the Prohibition concerning Firstlings already brought forth: No Man might devote such; but while they were in the Womb they might; saying, I vow that Lamb (supposing) which my Ewe goes with, to be a whole Burnt-Offering to God if it proves a Male. But they could not vow it, they say, for a Peace-Offering, because no one could make an Alteration in a Law, when his own Advantage is concern'd. If a Man had redeemed the Firstling of an unclean Beast, and by that means made it his own, he might devote it if he pleased; then the Priest was to value it, and it might be redeemed at the Price by the Person that vowed, by adding a fifth part: But if he refused, any other Man might buy it at the Rate fixed, and the Money was applied to holy Uses. It must be observed, that nothing vowed had the Benefit of Redemption, but what was separated by a simple Vow; but what was devoted with a Chernem, or a Curse upon him that vowed, if he did not fulfill his Engagement, remained irreversibly and unalterably to the Use unto which it was sanctified; the Person was accursed who applied it to any other purpose. Such things devoted were called most Holy, so that none might touch them but the Priests; and they were so strictly applied to divine Service, that they could not be alienated either by Sale, or Redemption, or Commutation, or Donation, or any other way. The Sanhedrim (called in Scripture the whole Congregation) had a Power to devote their Enemies to Death, before they went to War with them, and such of their own People who refused to obey the military Laws. In this case there was no Redemption to be allowed, but the Persons so devoted were to be put to Death.
CHAP. XI.

The Levitical Order; the Age of Admission of the Levites; the time of Discharge from Duty; their Consecration; and their several Offices under the Tabernacle.

The Levites, distinctly so called, were not Priests, but consisted of the whole Tribe of Levi, the Posterity of Aaron only excepted. The Priesthood was established in this Tribe by divine Appointment. Levi had three Sons, Cohath, Gershon, and Merari. Of these the Line of Cohath had the Preference. From him descended four Families, Amram, Izhar, Hebron, and Uzziel. Of these the Stock of Amram was principal. He had two Sons, Aaron and Moses. Aaron was ordained High-Priest, which Office generally descended by Succession in the eldest Branch of his Family; the rest of his Posterity were Priests. The Descendants of Cohath, Gershon, and Merari, were Levites; and accordingly they were distinguished into three Degrees, Cohathites, Gershonites, and Merarites.

The Institution of the Levitical Order was designed by God as an Exchange for all the First-born of the Israelites, to whom he had a just Title by that great Miracle, when he destroy'd all the First-born of the Egyptians, and spared the Children of the Hebrews: By which Mercy he acquire'd a just Right to them, and commanded a solemn Dedication of them to his own Use. But God abhor'd humane Sacrifices; and therefore, though the First-born were separated to himself, yet they were not to be offer'd as Victims, as the Male Firstlings of clean Beasts were, but to be redeemed. Now this Redemption was effect by God's exchanging the First-born,
born, whom before he challeng'd as his own, and accepting the Levites in their Place. The Number of the Levites was taken by Moses, and a Computation was made of the First-born of the Males of the Children of Israel from a Month old and upward. Upon casting up, the First-born exceeded the Levites by two hundred three-score and thirteen, with whom they were exchange'd as far as the Number of the Levites would go: The First-born that were above the Number were to be redeem'd at the Price of five Shekels by the Pole, which Sum they who were born after that time always paid to the Priest. But there seems to be a Difficulty in this Case, to determine which of the First-born was to be redeemed, and which should be exchanged for the Levites; for every one of the Israelites, no doubt, was desirous rather to have his First-born redeem'd by a Levite, than by paying five Shekels; and yet some of them must be put to this Ex pense, there not being Levites enough to answer for them all. The Jews imagine that there was no way to remove this Difficulty, but by drawing of Lots. For this purpose Moses took two and twenty thousand Scrolls of Parchment, (which was the Number of the Levites) and wrote in them these Words, A Son of Levi; and two hundred and seventy and three more, wherein he wrote Five Shekels: And then putting them all together in an Urn, and shaking it to mingle them, he commanded every one of the First-born to come and put in his Hand, and draw out a Schedule; and to him that drew out one of the former sort, he said, a Levite has redeem'd thee; but to him that drew out one of the latter, he said, pay thy Price. This Method seems probable enough, unless we suppose that the Congregation redeem'd the two hundred seventy three First-born out of a common Stock, which was a shorter way, but not so divine as the other. The Parents were not obliged to redeem their First-born till they were a Month old; yet the Jews
The Antiquities of the

Book II.

1^8

distinguish between the time when the Redemption Money was due, and when it was offer'd. This latter was deferr'd till the Mother was abroad again; but it was due, and the Father oblig'd to pay it, as soon as the Child was a Month old.

The Ages of the Levites when they enter'd into the Service were various, according to the different Offices they were to execute. At five and twenty they were Probationers, and admitted to attend upon the Priests, and wait upon the Tabernacle; then they might be Door-keepers, to keep out Strangers, and such as were unclean; but they were excused the more laborious Work, such as bearing the Ark, and loading the Wagons, till they were thirty. When the Ark was settled in the Temple, and was no more to be carried up and down, David, by divine Warrant, changed the time of their Admission, and received them into the Service at twenty Years. The Attendance of Samuel at the Tabernacle at Shiloh, from a very Child, was a Case extraordinary; he was there but as a Candidate, to be instructed in the manner of the Song and of the Service. At the Age of fifty they were to be discharged from their Function, so far as to be exempted from any hard and laborious Work; and no Ministr y was required of them, but what they might easily execute without Pains or Labour. The Rabbins deliver their Opinion thus upon this Subject: There is something lawful in the Priests which is unlawful in the Levites, and there is something lawful in the Levites that is unlawful in the Priests. The Priests upon any Blemish are incapable to serve, they are never past their Office by their Years. The Levites by reason of their Years may be unfit for their Function, but upon the account of a Blemish they are not. By the Precept which says, that at the Age of Fifty they are freed from waiting, it is easy to observe that Years will render the Levites unfit. Perhaps also the Priests may be unfit through Years. And, indeed,
Hebrew Republick. 169

Deed, does it not seem reasonable, that if the Levites, whom a Blemish renders not incapable, should yet be disabled by Superannuation, should not the Priests much rather be pronounced unfit by Superannuation, when even a Spot or Blemish makes them unqualified? But the Text says, this is the Law of the Levites, not, this is the Law of the Priests. A Priest, from the time he comes to Maturity, till he grows old, is allow'd to minister; and yet a Spot or Blemish makes him unfit. A Levite, from his thirtieth to his fiftieth Year, is fit for Service; but being superannuated he becomes unfit. How must this be understood concerning the Levites? for the time wherein the Ark was in the Wilderness; but at Shiloh and in the Temple they were never esteem'd unfit, unless through the Defect of their Voice. When the Levites were discharged by Age from the laborious Part of the Service, they had time to apply themselves to Learning and Study; by which means they became expert in Medicine and Policy, and other polite Arts; so that they were able to govern Schools for the Education of Youth, and qualified for the highest Posts in the Government; and many of them were deservedly advanced to the principal Offices in the Commonwealth.

Before the Levites were permitted to minister, they were set apart by a solemn Rite of Consecration; they were purified and dedicated to divine Use, by being sprinkled with the Water of Puri-

fication; then they were to shave all their Flesh, that (as a Rabbi comments) all the Hairs being taken off, they might separate themselves from worldly Cares as much as might be, and wholly give themselves up to their sacred Ministry. Their Bodies being clean, they were to wash their Clothes, that they should not be defiled by sordid Apparel. Then they were presented to God at the Altar, and the Rulers and Governors of the People laid their Hands upon their Heads, as Men used to do upon their Sacrifices. This Cere-
Ceremony signified the devoting of the Beast to God by him who laid his Hand on it at the Altar, for such Purposes as he brought it: And therefore the Levites were here consider'd under the Notion of a Sin-Offering, and being given to God instead of the First-born (by the Sanctification of which First-born the whole Family was sanctified, and their Sin in a manner expiated) the Offering of the Levites to God, by Imposition of Hands, was to have the same Effect as the Offering of the First-born had; that is, to procure the Sanctification and Atonement of the whole People, the Levites being consider'd as an expiatory Sacrifice; and yet, not being to be devoted to Death, two Bullocks were order'd to be sacrificed as Substitutes in their stead; the one for a Sin, the other for a Burnt-Offering. Upon these Victims the Levites were to lay their Hands, that the Sin, which the whole Nation laid upon them, might be transfer'd to these Beasts, that were actually sacrificed to God, and their Blood shed. These were the initiatory Rites by which the Levites were at first consecrated, before they were allowed to enter upon their Ministry.

It must be observ'd, that there were two Sorts of Levitical Service; the first instituted by Moses for the Uses of the Tabernacle, the second establish'd by David upon account of the Temple. In the first the Levites were appointed to take down the Tabernacle, to set it up, to carry it about as the Host removed, and to take care of all the Instruments belonging to it; and for the more regular Management of their Office, the whole Business was divided between the Cohathites, the Gershonites, and the Merarites, in this manner: The Employment of the Cohathites was principally concern'd about the Sanctuary, or Holy of all, under the Conduct of Eleazar the Priest, to bear the Ark of the Testimony, and all the Instruments of the Sanctuary; they carried the covering Veil that divided the Sanctuary and the Holy of all, the Table of Shew-bread, the Dishes, the
the Incense, the Incense Cups, the Goblets, and the continual Bread, the Candlestick, with the Lamps, Snuffers, Snuff-dishes, and the Oil Vessels, the Golden Altar for Incense, and the ministering Instruments, the Altar of Burnt-Offering, the Censers, the Flesh-hooks and the Basins, and all the Utensils that belong'd to it. But these being the holieft Things, were to be taken down and packed up by the Priests, some of them in blue Silk, some in Scarlet, some in purple Cloth, all in Badgers Skins, and the Bars and Carriages to be put to them by the Priests; and then the Cohathites came and carried them away, but dared not presume to touch them, nor look upon them when folded up; left they should be cut off by a divine Stroke; and Aaron was to appoint every Man his particular Office.

The Gershonites were under the Command of Ithamar the Son of Aaron: Their Office was to bear the Curtains of the Tabernacle, and the Tabernacle of the Congregation, its Covering, and the Covering of Badgers Skins, and the Veil of the Door of the Tabernacle, the Curtain of the Court that was near the Tabernacle, and the Altar round about, with all the Cords and Utensils belonging to them.

The Merarites were likewise under the Direction of Ithamar: They had in charge the Boards of the Tabernacle, with the Bars, Pillars, and Sockets; and the Pillars round about the Court, with their Sockets, and their Pins, and their Cords, with all the Utensils and Instruments for Service. Ithamar was to give them an Inventory of the Particulars, expressing by Name every Pin, for instance, and to what Use, and in what Place it served; because without such Care some of these small things might have been lost, and the Tabernacle when it rested could not have been erected for want of them.
The Antiquities of the

C H A P. XII.

The Office of the Templar Levites; Porters, Singers, Musicians, Treasurers; the Provincial Levites.

In the preceding Chapter it is defined what was the Office and Charge of the Levites, as they were simply Levites, and minister'd about the Tabernacle; but when Solomon had built the Temple, and there settled the Ark, the Altars, and the holy Implements, this Employment of theirs was at an end; for these things were now no more to be carried up and down. David therefore, foreseeing this, transposed the Levites to new Offices. Before they were Levites of the Tabernacle, now he makes some of them Levites of the Temple, and others lived abroad in the Country, and may properly be called Provincial Levites. This may be collected from the Command given them by King Josiah; Put the holy Ark in the House which Solomon the Son of David King of Israel did build; it shall not be a Burden upon your Shoulders: Serve now the Lord your God, and his People Israel. The Levites of the Temple therefore were instituted by David, but inducted by Solomon. There was an Officer in chief over each of the Levitical Families; and over all these commanding Officers was one set supreme, who had a Jurisdiction over them, as each of them severally govern'd the Family that was under him.

The Templar Levites were divided into Porters and Singers, which were fixed Offices, that they were not allowed to change: They were not to intrude into another's Office; and neither of them, except upon extraordinary Occasions, into the Priests. The Distribution of Porters into four and twenty Courses is not so clearly evident in Scripture, as that of the Priests and Singers is; for
for the Courses of both those are both number'd and nam'd; but these are not: Yet the Courses of the Porters may be reasonably concluded from what is said of Solomon; (where the Division of the Porters into Courses is mentioned in the same manner with the Priests and Singers) He appointed the Courses of the Priests, according to the Order of 1 Chron. 26. David his Father, and the Levites to their Charges, to praise and minister before the Lord, as the Duty of every Day requir'd; the Porters also by their Courses at every Gate. Amongst all the Porters (says a Jewish Rabbi) there were four and twenty, according to the rest of the Courses, six on the East Side, four on the North, four on the South, at Joppim two and two, four in all, four on the West, and two at Parbar; behold four and twenty, and our Rabbins have distributed them into four and twenty Places. As the Priests shared the Service among them by Lot, so the Levites likewise, as well those that were Singers as those that were Porters, decided by Lot what Order of Course should be observed in their musical and ministerial Employment by the one, and what Gates of the Temple should be attended upon by the other. The Office of the Porters was, first, to open and shut the Doors of the Mountain of the House, and of the Court of the Women, (for the Priests were the appointed Guards to open and shut the Gates of the other Court) and to attend in those Gates all the Day, to prevent any Inconvenience that might happen, in prejudice of the Purity, Safety, or Peace, of the Place or Service. Beside this Care of the Porters at the Gates by Day, there were four and twenty appointed to watch the Temple by Night. To guard the Sanctuary (says Maimonides) was an affirmative Precept, though there was no Fear either of Enemies or Thieves; and the Command concerning this Guarding was, that it should be by Night: They that warded were the Priests and the Levites. Now whether the Levites, that were of these Guards, were the Porters only, and
and not the Singers also of every Course as it came in, is difficult to judge: However, the Guards were in Number four and twenty, and were kept every one in four and twenty Places every Night; three of Priests, and one and twenty of Levites. There was a Guard at every one of these Gates of the Mountain of the House, one at the East Gate Shusha, one at the North Gate Tedi, two at the two South Gates Huldah, and one at the West Gate Coponius; and there was a Guard within every one of the four Corners of that great Square, so that there were nine in that boundary Wall that encompassed the holy Ground. The three other Gates on the West Quarter, namely, one of Parbar, and two of Asippim, were not guarded by Night as the others were, though they had Porters by Day, either because the Descent was so steep that they were in no danger, or they were secured some other way. About the Wall that inclosed the Courts there were two Guards at the two East Corners, and two at the West, and both of them without the Wall of the Court; and there were five at five of the seven Gates. The two Gates that were not guarded by the Levites, were the Water-gate, over which there was a Guard of Priests in the Chamber of Absines, and the upper Gate of Corban, by which there was a Guard of Priests in the Room Beth Mokadb. There was one Guard of Levites more on the North-side, in the Chamber of Corban, over against the holy Place; and another on the South side over against the Veil, and another just behind the most holy Place. The Gate Nitsets had a Guard of Priests and Levites both at it, very near together. There was a Person who walked the Round through all these Guards every Night, who was called the Man of the Mountain of the House. If he found the Watch standing, he passed them, saying, Peace be unto you; if he found any one asleep, he struck him, and had liberty to set his Clothes on fire. Whether this Officer were the Sagan, (as some imagine) or one of the
the Course that was then in waiting, is not so easy to determine. Thus were the Guards disposed under the second Temple.

Another part of the Levitical Ministry consisted in singing; and the Singers, as the Priests, were divided into twenty four Courses. It is disputed whether any were employ'd in the Temple Mufick but the Levites only. If any were, it was necessary they should be as near the Priesthood as possible, both for Alliance, and Accomplishments; but when they were thoroughly qualified, they were not admitted to join Voices with the Vocal Music, which was the proper Song, and the proper Service, but only with the Instrumental; that is, if a Person of singular Worth and Piety, or was nearly allied to the Priesthood, had apply'd himself to Musical Devotion, and offer'd his Service in the Choir, he was allowed to join his Instrument among the others; but he was not admitted among the Voices; for that Service was peculiar to the Levites. The number of Voices were never to be under twelve, for so was the number of every Course, but as many above as might be: And whereas the Children of the Levites were never allowed to come within the Court upon any other occasion, or at any other time; yet when the Levites were singing, they were admitted to sing with them, not to go up into the Desks and to look over, as the Levites did, but to stand upon the Ground between their Fathers Legs.

The Instruments in use were either Wind Instruments, or Instruments with Strings. The chief of the Wind Instruments were the Trumpets: The number of them was to be not under two, nor above a hundred and twenty. They were blown by the Priests, for so was the original Institution, who, when they were ministring in this Service, did not stand with the Levites, nor near them; but upon the other Side of the Altar, looking down the Court when they blew, as the Levites stood looking up the Court when they sang and play'd;
The Antiquities of the

Book II.

play'd; but both looking upon the Altar. The manner of their blowing with Trumpets, was first a long plain Blast, then a Blast with Breathing and Quaverings, then a long plain Blast again; and they never blew, but these three Blasts went together.

Another Wind Instrument that they used, was a Pipe, or Haut-boy, or Cornet, or some such loud Wind Musick. This Instrument was not constantly used at the Altar every Day, as the Trumpets were; and the other Instruments we are to speak of, but it was blown only twelve days in the Year, namely, upon the killing of the first Passover, at the killing of the second Passover, on the first Holy-day of the Passover Week, on the Holy-day of Pentecost; and on the eight Days of the Feast of Tabernacles.

Those other Instruments that were the constant Musick, and never failed from Attendance, were the Nebhel, Kinnor; and Tselsel; and these were distributed severally to the Sons of the three Master Musicians Asaph, Heman, and Jeduthun. The two first are constantly translated Harps; and Psalteries; and though they were both Instruments with Strings; yet there was this Difference between them: The one was struck with a Quill or Bow, as our Citterns and Violins are; and the other with the Fingers, as the Lute; the Notes of the one was made and differenced by Frets and Stops, and of the other by the several Strings. The Nebhel had twelve Strings, which made twelve several Notes; the Kinnor had but ten Strings, and the Notes were made with Stops and Frets: The Nebhel therefore, according to this Description, might be translated a Harp, for the several Strings made the several Notes, and it was struck with the Fingers; and the Kinnor was like our Violins, stop't on the Frets, and play'd upon with a Bow. The Tselsel we translate Cymbal, which seems to have been neither an Instrument by Wind, nor Strings, but some broad Instrument of Brass, that was beat upon to make Musick; as a Taber. There was
was but one Cymbal allowed to be in Choir at once, which seems to have been the Base: There might not be less than two Harps, nor above six; and of Violins not under nine, but as many above as possible; so that the least Choir that could be admitted, consisted of nine Violins, two Harps, and one Cymbal.

Every Morning, at the opening of the Court Gates, the Trumpets sounded their Taratantara, as we may call it, particularly at the opening of the East Gate, the Gate of Nicanor. This Practice had no express Command for it in the Mosaic Law; yet it was justified by Necessity and Reason; because by this Blast the Levites and Stationary Men had notice to come to attend their Desks and Service, and the People of Jerusalem might know the time to come to worship at the Temple; so that this Sounding was like Bells to ring them into the Service; and after this the Trumpets sounded not till the very time of the Morning Sacrifice. The Song and Musick began not to sound till the pouring out of the Drink-Offering; because till that was poured out, the Offering was not complete, and then they began. The constant and ordinary Psalms that were sung were these: Upon the first Day of the Week, the four and twentieth, beginning, The Earth is the Lord's, and the Fulness thereof; because upon the first Day of the Week of the Creation, God possessed the World, and gave it in Possession, and govern'd it: Upon the second Day they sung the forty eighth, Great is the Lord, and greatly to be praised; for on that Day the Lord divided his Works, the Waters, and reigned over them: Upon the third Day they sung the eighty second, God standeth in the Congregation of the mighty; because on that Day the Earth appeared, upon which there must be judging, and Judges; and by his Wisdom he discovered the Earth, and establish'd the World by his Understanding: Upon the fourth Day they sung the ninety fourth, O Lord God, to whom Vengeance belongeth; because upon the fourth Day he made
The Antiquities of the Sun, Moon, and Stars, and will be avenged on them who worship them: Upon the fifth Day they sung the eighty first, Sing aloud unto God our Strength, make a joyful Noise unto the God of Jacob; because of the Variety of Creatures that were made that Day to praise his Name: Upon the sixth Day they sung the ninety third, The Lord reigneth, he is clothed with Majesty; because on the sixth Day God finish'd his Works of the Creation, made Man, who understands the Glory of the Creator, and the Lord ruled over all his Works: Upon the Sabbath Day they sung the ninety second Psalm, which bears the Title of A Psalm or Song for the Sabbath Day.

When these Psalms were sung, they were divided by the Singers into three Parts, and they made a long Rest, by ceasing from Musick and Singing between every Part. At these three Intermissions the Trumpets sounded, and the People worship'd. The Sounding (as was observed before) was a Tarantantara, that is, three Strains, a Plain, a Quavering, and a Plain again; and thus they sounded one and twenty Blasts every Day, three at the opening of the Court Gate, nine at the Morning Sacrifice, and nine at the Evening Sacrifice; that is, three Soundings at the three Intermissions of the Musick, and the three Strains abovementioned at every Sounding; so that the Trumpets never joined with the Choir in Consort, but sounded only when the Choir was silent.

Thus was the Song, and these were the Psalms that were commonly sung throughout the Year; but upon some certain Days there were other Psalms and Songs used; and the Trumpets also founded extraordinary Soundings, besides those abovementioned. Upon the Eve of the Sabbath the Trumpets sounded two Soundings more than they used to do upon other Days; one to give notice to the People to leave off Work, and another to distinguish between the common Day and the Holy Day that was now begun. Upon the Sabbaths there was an additional Sacrifice, besides
Hebrew Republic.

Hebrbw Republic.
Cries the daily Sacrifice. At the time of this additional Sacrifice the Levites sung the Song of Moses, Hear O Heavens, and I will speak; but they did not sing the whole Song, but divided it into six Parts; one part of it was sung every Sabbath; and so they finish'd it in six Days, and then they began again. This was the Service at the additional Morning Sacrifice; and at the Evening Sacrifice they sung the Song of Moses, I will sing unto the Lord, for he hath triumphed gloriously. At the additional Sacrifice and Sabbatical Song the Priests sounded their Trumpets three times more than they did at the ordinary Songs, the Singers making their Pauses and Rests in those Songs, as well as in the other. At the additional Sacrifices appointed for the first Day of the Year (called the Feast of Trumpets) the Levites sung the eighty first Psalm, Sing aloud unto the God our Strength: And if the first Day of the Year happen'd to fall upon the fifth Day of the Week, (for which Day this Psalm was sung in the ordinary Course) then it was sung twice, once at the daily Sacrifice, and once at the additional Sacrifice; only at one of the times they began at the sixth Verse, I removed his Shoulder from the Burden. At the Evening Sacrifice of the first Day of the Year the nine and twentieth Psalm was sung, The Voice of the Lord shaketh the Wilderness: And if the first Day of the Year fell upon the Sabbath, the Psalms for the Day took place of the Sabbatical Psalms, and were sung in the Service.

The Office of the Levites was not confined to singing, and keeping Guard at the Temple; they were likewise appointed to be Treasurers, and intrusted with the Care and Management of the Revenue that belong'd to the Ministry. There were three of these Officers: One was the principal and high Treasurer; the next to him had the Care of the Maintenance appointed for the Support of the Temple Service, and was called the Ruler of the Treasures; to the other were committed the Treasures of things Dedicated, the...
Gifts and Freewill-Offerings of the Princes, Captains, Priests, or any other of the People, that were presented voluntarily out of Spoils taken in War, or arising any other way, and applied for the Uses of the Temple, and the Officers that belong'd to it. In short, the Business of the Templar Levites was to provide the Shew-Bread for the holy Table, fine Flower for Meat-Offerings, and the unleavened Cakes; to assist the Priests in their Ministrations upon Sabbaths and publick Festivals, but not to come near the Vessels of the Sanctuary, nor of the Altar, to officiate as Priests; though in Cases of Necessity, when the number of Priests was insufficient, they were sometimes called in to kill and to slay the Sacrifices.

The Provincial Levites were such as were dispersed through the whole Country of Palestine, and employ'd in the Service of the State as well as of the Church; for the Levitical Tribe in the time of David was so numerous, that there were thirty eight thousand Levites, besides the Priests; so great a number, says Gratioius, that it is impossible but some of them were more for Ornament than Use; many of them therefore were employ'd in Civil Affairs, and were publick Officers in the Commonwealth. They presided in the Courts of Justice in the several Cities, when the Courses of their Ministry were over; for they came in and went out by set Numbers every Week, in twenty four Courses, and appeared at the Temple but once in four and twenty Weeks, unless at the three grand Solemnities. This Recital gave them Opportunity to instruct the People in the Mosaic Law; to expound the Moral, the Ceremonial and Judicial Parts of it; and to judge in Matters of Controversy that were brought before them. Josephus reckons the number of the Levites of this kind, with their Scribes, as he calls them, to be six thousand; from whence it appears, that the Sect of the Scribes belonged to the Judges. The publick Records and Genealogies were preserved by these Levites; they were the Lawyers and Recorders;
ders; to them belong'd the Administration of Justice, the Exposition of the Laws, the writing out of Copies of the Holy Books for the Use of the Synagogues in the Country, the Preservation of the Lineage of their Tribes, the laying the Rolls of the Records in relation to Things sacred and civil, (that concern'd either the King or the People) so that Persons of the greatest Rank and Quality were of the Levitical Tribe. We find them to be chief Judges of the Land, Generals of the Army, and Counsellors of State to the King. They were the principal Advancers of Learning and Knowledge: They excell'd in all the Arts and Sciences of those Ages, the Schools of the Prophets, and the Universities of the Land; being under their Government and Institution.

There were no peculiar Vestments prescrib'd by the Law of Moses for the Levites to wear in the time of their Ministry. It is certain, they were different from the Sacerdotal Habit; for Josephus speaks of two hundred thousand filken Stoles that Solomon provided for the Levites who chant'd the holy Hymns; and the Levites, as the same Author observes, petition'd King Agrippa, that they might be allow'd to wear the Robe belonging to the Priests, and go no more in their ordinary Clothes. However, their outward Garment was a Tunick of fine Linen. When they were out of their Office, and travell'd in the Country, they were generally provided, as the Jews say, with a Staff, a Purse, and a Copy of the Law.
The Antiquities of the

C H A P. XIII.

The Number of the Levitical Cities, with the Use and Extent of their Suburbs, The Cities of Refuge, and their Privileges.

Besides the Revenue and Subsistence which the Levites receiv’d from the Tithe, they had forty eight Cities assign’d them in several Parts of the Country, whereby they were dispers’d among the Tribes, and by that means the better able to instruct the People in the divine Law: Not that it was unlawful for them to hire or purchase Houses in any other City, particularly at Jerusalem, or the Place where the Tabernacle was settled. And likewise other Persons, with their Permission, might dwell with them in the Levitical Cities, without any Violation of the Law of Moses. These Cities they enjoy’d by as full a Right as their Brethren of the other Tribes had in their Lands which fell to them by Lot; and therefore they had no Power to alienate either the Houses or Fields that belong’d to them. But if they sold a House, it was to revert at the Jubilee; and the Fields they could not so much as fell till that Time: For these Fields were not inclosed, that every Family might have its several Allotment; but they were common to the whole Body of the Levites, who would have been undone if they had wanted Pasture for their Flocks, which were all their Substance. Each of these Cities had a Suburb without the Walls, extending every way for the Space of a thousand Cubits. This was made use of to build Barns, Stables, Outhouses, Conveniences for Hay and Straw, and other Accommodations, and perhaps for Gardens of Herbs and Flowers. The Jews say, that under the second Temple the Levites had no Suburbs,
urbs, which were not restored to them after the Captivity of Babylon; but there being care taken that the People should strictly pay their Tithes, it is unreasonable to suppose that there was no Provision made for Places to lay them up in. From the Outside of this Suburb there was a Territory of two thousand Cubits more, which was to be applied for Pasture for their Cattle. It was held unlawful to build Houses, or plant Vineyards, or sow Corn in these Fields. They were given them only to make their Dwellings more sweet, and that they might have the Convenience of Cattle about them for Provisions and other Uses. So that the whole Circuit of Ground round every City, which stood exactly in the midst, was in the whole three thousand Cubits; a thousand for the Suburbs, properly so called, and two thousand more for their Pasture, call'd properly the Fields Lev. 25. 34. of the Suburbs. The learned Dr. Heylin, who allow'd no more than two thousand Cubits for the whole Extent of the Suburbs round the Levitical Cities, remarks, that these Possessions in so small a Country as Palestine, was a greater Proportion than the Rents received by the Clergy of all the Bishoprick and Chapter Lands in the Realm of England. These forty eight Cities of the Levites were so many Universities, where the ministerial Tribe, distributed into Companies, studied the Law, being supported by the Tithes, and from thence were dispersed throughout the Nation, to educate Youth, and improve the People in Religion in the publick Synagogues. The Place of Burial to every one of these Cities was appoint-ed without the Bounds of the utmost Suburbs, for within it was unlawful to bury the Dead, not so much to avoid Pollution, which might be contrasted from a Sepulchre, but upon the account of the nice Construction forc'd by the Scribes up-on the Law, which says, the Suburban Land of these Cities was given to the Levites for their Cat-tle and Oxen, and for all their living Creatures;
Six of these Cities were invested with peculiar Privileges, and were appointed for Cities of Refuge, whither the Manflayer, who killed a Person by chance, and without design, might fly, and find Security, till he was to be try'd by proper Judges. The Rabbins descant thus upon this Subject: Mo-

ses separated three Cities of Refuge beyond Jordan, and against them Joshua separated three Cities in the Land of Canaan, and these were placed by one another just as two Ranks of Vines are in a Vineyard; Hebron, in Judea, against Bezer in the Wilderness; Shechem, in Mount Ephraim, against Ramoth in Gilead; Cadesb, in Mount Neph-

bali, against Golan in Bashan: And these three were so equally disposed, that there was so much Space from the South Coast of the Land of Israel to Hebron, as there was from Hebron to Shechem; and as much from Hebron to Shechem, as from She-

chem to Cadesb; and as much from Shechem to Ca-

desb, as from Cadesb to the North Coast of the Land. All the Levitical Cities, say the Hebrew Doctors, were Cities of Refuge, but not equally with the six properly so called; for the six afforded Refuge to every Person who dwelt in them, whether he resorted thither for that Pur-

pose or not; but the other Cities had not that Privilege. In the six the Manflayer was to have a House to live in for nothing; but in the other forty two he was to pay for it: And the Levites could not refuse to admit him into the six; but as for the rest, it was in their Choice whether they would receive him or no. The Benefit of this Protection was common to Strangers and So-

journers (for those so called had renounced Idola-

try) as well as to native Israelites; but such as were mere Gentiles, and not so much as Proselytes of the Gate, if they killed another, tho' a Gen-

tile, had not the Advantage of this Law; be-

cause they were not suffer'd to dwell in the Land of Palestine, tho' they traded in the Country. And
if a Profelyte of the Gate killed an Israelite, or one that was circumcised, he also, if we may believe the Jewish Doctors, was denied Protection in these Cities; but if he killed a Profelyte of the Gate like himself, he was allowed the same Privilege as the Hebrews had.

If a Person was killed wilfully, it was Murder, and the Guilty was to suffer Death. The Heir of him that was slain stood bound to avenge his Blood: He was not obliged to stay for the Sentence of the Court, but might kill the Murderer with his own Hand wherever he met him. But if he refus’d, or was not able, or no such Avenger was to be found (that is, if the Murderer himself prov’d to be the next Heir, or the Man slain was a Profelyte of Justice without Issue) he was to be prosecuted and put to death by the Court of Judgment, and that by the Sword. But if the Matter proved to be accidental, and the Slaughter was casual, the Manslayer had the Privilege to fly instantly to one of these sacred Asylums, to secure himself from the violent Prosecution of the Avenger. And to give him all possible Advantage in his Flight, it was the Business of the Sanhedrim to make the Roads that led to those Cities convenient, by enlarging them, and removing every Obstruction that might hurt his Foot, or hinder his Speed. No Hillock or River was allowed, over which there was not a Bridge, and the Road was at least two and thirty Cubits broad. At every Turning there were Posts erected with this Inscription, Refuge, Refuge, to guide him in the Road; and two Students in the Law were appointed to accompany him, that if the Avenger (who was always the next Heir to him that was slain) should overtake him before he reach’d the City, they might endeavour to pacify him, and suspend his Revenge, till the Slayer was either condemned, or acquitted in a Court of Justice. A certain Day was set out, which was the fifteenth of February, for the repairing of the Highways and Bridges that had been broken down
down by the Winter, Rains, or Floods. When the Slayer came to the City Gates, he was examin'd by proper Persons before his Admittance into the Place; but they were not Judges, nor could they examine Witnesses. If the Avenger pursued him so closely, that they had not time to examine the Matter at the Gate of the City, they were not to let him stand there, but to receive him in, and enquire into the Merits of his Case afterwards: Not that they were to pronounce a final Sentence, but to determine whether he deserved Protection till he was delivered up to the Senate or Court of Judgment in the City where the Fact was committed, who were to enquire and decide whether he were guilty of wilful Murder or not. If the Court found the Man was casually killed, as the Person accused pretended, the Avenger was charg'd to prosecute him no further, and he was sent back from the Place where he was tried, to the City where he had taken Refuge, there to remain till the Death of the High Priest. Here he had a convenient Habitation assign'd him; and the Citizens, as the Jews say, were obliged to teach him some Trade, whereby he might support himself. And to render his Confinement more easy, the Mothers of the High Priests used to feed and clothe these unfortunate Fugitives, that they might not be impatient, and pray for the Death of their Sons, upon whose Deceafe they were all restored to Liberty. If the Slayer died in the City of Refuge before he was released, his Bones were to be deliver'd to his Relations after the Death of the High Priest, to be buried in the Sepulcher of his Fathers. If a Man killed the High Priest, or the High Priest himself happen'd to slay a Man involuntarily, they were to remain in the City of Refuge as long as they lived: Yet the Hebrew Doctors admit of this Temperament, that if one who had been High Priest, but removed from his Office, was alive when the Slaughter was committed, after his Death both the Person who killed the High Priest, and the High Priest himself
Hebrew Republic.

self thus under Protection, were set free from Confinement, and obtained their Liberty.

No Person had the Benefit of Refuge but the ignorant and involuntary Manlayer: Nor was such a one obliged to fly, unless the Person died presently, and did not lie and languish of his Wound; for then his Death might possibly be imputed to some other Cause: In such a Case, the Man who wounded him had no occasion to fly, and the Avenger had no Commission to pursue him. The same was the Case of him whose Office it was to arrest Men by publick Authority, and bring them before the Judges, if he struck a Man that refused to obey his Writ, and accidentally killed him. The Benefit of this Protection was confined within the Limits of the City, and the surrounding Suburbs of three thousand Cubits. If the Manlayer was found beyond these Bounds, tho' he was free from the Punishment of the Law, and no Court of Justice could reach him; yet the Avenger, if he met him, might kill him without lying under the Guilt of a Murderer; because he did not act as a private Person, but executed a Sentence against him who was condemned by publick Authority, and had no Protection allowed him, if he went beyond the Bounds prescribed. But if the Avenger should kill him after the Decease of the High Priest, he was esteem'd a Murderer, and to be punished with Death. No Money or Interest could purchase the Liberty of the Manlayer before the time appointed. This Punishment of Man slaughter was as indispensible as Death for Murder; and therefore if any Man happened to kill another in the City of Refuge to which he was confined, he was obliged to fly to another City of Refuge, and there to continue till the High Priest died, and he was released by Law.
The Antiquities of the

Book II.

C H A P. XIV.

The Office of the Nethinims, and the Stationary Men.

As the Levites were to assist the Priests in the Execution of their Office, so the Nethinims were Servants under them to hew Wood and to draw Water for the Altar, and the Use of the Sacrifices, and were a sort of Subdeacons in the Jewish Church. They were not originally of Hebrew Descent, but are supposed by learned Men to have been the Posterity of the Gibeonites, who, for their fraudulent Stratagem in imposing upon Joshua and the Hebrew Princes, were condemned to this Employment, which was a sort of honourable Servitude. They were addicted (says Gratius) to certain personal Servitude, whereas had they dealt plainly and openly with the Israelites, they might have been admitted only as Tributaries: Yet in this Service they discharg'd themselves with great Care and Fidelity to the Times of Nehemiah, who records, that great numbers of the Nethinims returned from Babylon to rebuild Jerusalem and the Temple. They were allowed to use no Trade or Occupation; nor could they, being Foreigners, have any Possession among the Israelites; nor were they allowed to marry a Woman of Israel. It is probable, that they were dispersed through the whole Country of Palestine, where the Priests and Levites were settled, and came and served with them in their Courses, and it is supposed were maintain'd out of the publick Stock, and the Profits of the Altar. When they were in waiting at the Temple, they lodged in the Tower of Ophel, or in a Street adjacent, because they might be near the East Gate of the Temple, which was the common and the magnificent Entrance into it. They could not
not lodge within the Courts, because they were not of the Levitical Tribe; but they lived close by; and when their Week of Ministration was over, they returned to their Cities and Villages (of which they had many) in the Country, as the Priests and the Levites did. They obtained the Name of Nethinims from Natan, which signifies to give; and it is supposed they were first called so by David, because they were appointed or given by him for the Service of the Temple.

As there were four and twenty Courses of the Priests, and as many of the Porters and Singers, so likewise were there four and twenty Courses of Israelites of the Station. This is a Title indeed unknown to the Scripture; yet the Office of these Stationary Men will appear evident, and necessary upon these two Considerations: First, it must be observed, that no Man's Sacrifice could be offer'd up, unless he himself were present at it, and stood by it. And hence it was, that tho' Women were at all other times forbidden to come into the Courts of Israel, yet when a Woman had a Sacrifice to be offer'd up, she was admitted into the Court; and there was a Necessity that she should be there; because whoever had a Burnt-Sacrifice to offer up, he was to bring it to the Sanctuary himself, and if it was a Bullock, or Lamb, he was to put his Hand upon the Head of it. The second Consideration is, that there were some Sacrifices, particularly the continual daily Sacrifice was the Offering of all Israel, or of the whole Congregation; and accordingly the Lambs for the daily Sacrifice, and other Sacrifices that were offered for the whole Nation, were provided at the publick Expence, out of the Treasury of the Temple: Now it was impossible that all the People of the Jews should be present at all the Sacrifices that were to be offer'd up for the whole Congregation; and therefore it was necessary that some Representatives should be elected, who, in the place of the People, should attend at all national Sacrifices. And because this Attendance
The Antiquities of the

Book II.

tendance would be continual, in regard to the daily Sacrifice, which was a Sacrifice of this nature; and consequently it would be a Hardship for any one Company of Men to be continually in waiting; therefore four and twenty Courses of these Stationary Men were appointed, that their Attendance in their several Changes might be the more easy. These Men of the Station were elected out of all Israel, and in the Choice great regard was had to their Honesty and good Life. Over every Course there was a President, who was distinguish'd by the Title of President of the Station.

These Men of the Station in every Course followed the same Method as the Priests and Levites did in their Courses. Those who lived in Jerusalem, and in the adjacent Places, when their Week of Duty came, attended in their Station: But such as lived remote, at an inconvenient Distance, assembled in their several Synagogues; and there they fasted and pray'd, and read a part of the Law; and by that means may be said to join in Service with, and for their Brethren of the Course that were attending at Jerusalem. They fasted upon the second, third, fourth, and fifth Days of that Week, and read over the History of the Creation in the Beginning of the Book of Genesis. They did not fast upon the first Day of the Week, because it was improper that the Austerity of a Fast should succeed the Joy of a Sabbath; and the last Day they thought equally unseasonable, because they would not preface the Delight of the Sabbath with a Fast neither. But the four Days between they used for that solemn Duty, to intercede for the Prosperity of their Stationary Brethren that were at Jerusalem, and of the Service they were concern'd in. The Attendance of these Stationary Men at the Temple was appointed for two Ends: The first was, that there should be always a representative Congregation of all the People present at the offering up of the daily Sacrifice, and at the Admi-
The Institution of Prophets, their Schools and Seminaries, and Methods of Education. Revelation by Dreams, Visions, and immediate Inspirations. Of Bath Kol, or the Daughter of a Voice.

The Priests and Levites were the standing Ministry in the Jewish Church: But besides these God was pleased to raise up extraordinary Persons, to whom he revealed himself in a signal manner, and who were indue with many excellent Accomplishments, particularly with a prophetical Spirit, that they might be the better qualified to inform the People of their Duties, to reprove them for their Sins, to prepare them for the Coming of the Messiah, and to foretell Events to come. The Necessity of this prophetical Office among the Jews is very pertinently set forth by Origen, in his Book against Celsus. Contra Celsum. When the Nations round about them had their Oracles, and several ways of Divination, all which were strictly prohibited among the Jews; if the Jews had no way of foreknowing things.
things to come, it had been almost impossible considering the great Curiosity of humane Nature, to have kept them from despising the Law of Moses, or apostatizing to the Heathen Oracles, or setting up something like them among themselves. From whence he argues, that there was a constant Succession of Prophets, who succeeded Moses, whom though they resembled in Birth, Calling, and Doctrine, yet they fell short of him in working Miracles and Wonders among the People; not but that there were Prophets in the Church from Adam to the Time of Moses; yet the Jews observe they did not follow in a regular Succession.

About the Time of Samuel there were Schools of the Prophets erected; and many think that he was the Author of them. They were Places of Education, where young Persons, the most hopeful of the Levites, and the Nazarites out of other Tribes, were instructed in Religion and Piety, the better to prepare themselves to receive the prophetical Spirit; not but that God sometimes bestowed a Spirit of Prophecy upon Persons who had not been educated in these Schools. The Occasion of the Institution arose from the Restort which the People had to the High-Places for sacrificing, during the Captivity, or uncertain Abode of the Ark of God, after the Desolation of Shiloh. Now the People assembling at these Places to perform their Sacrifices, it was so order’d, that a Company of Prophets should be there resident to blest the Sacrifices, and to instruct the People. Over these little Universities, or Colleges of Students, there was some venerable Prophet as a President, who was inspired by the holy Spirit, and partook of divine Revelations. But the Scholars were not inspired with the same prophetical Spirit, but received Prophecies from the Mouth of their Master. They were called Sons of the Prophets, to whom they minister’d, as the Evangelists did to the Apostles; they publish’d the Prophecies they
Hebrew Republic.

Chap. 19.

193

they receiv'd to the People, when their Masters (whom they called Fathers) were otherwise em-
ploy'd. By them they were instructed in the Mosaic Law. In the Schools they cate below at
their Master's Feet; and the Master above over
their Heads when he taught them.

The principal of these Academies in the King-
dom of Israel were at Bethel, Jericho, and Gilgal; and by the Prophets in these Schools was the
Purity of Religion preserv'd among the ten
Tribes, after the Defection, in the Time of Jer-
boam; for the People resorted to them upon the
solemn Festivals, when they were instructed, and
had Lectures upon the Law read to them.

In Judah likewise there were some of these
Schools; particularly at Jerusalem there was a
College within the second Wall of the City: And so great Regard was paid to the prophetical
Character, that none were suffer'd to be buried
within Jerusalem, but Kings of the Family of
David, and Prophets. Out of these Seminaries
it was God's ordinary Method to call Students,
whom he design'd to employ in the prophetical
Office; and though their Educations in those
Schools could not concur, by way of Efficiency;
to produce in them a Spirit of Prophecy, yet
their Institution in these Nurseries tended to im-
prove their natural Faculties, and to subdue all
irregular Motions in their Souls; for nothing
could be a greater Objection against divine Ins-
piration, than if the Person who pretended to it
were of very weak and shallow Intellectuals, or
known to be of an irregular Conversation. In
these Schools, therefore, their Understanding and
natural Abilities were advance'd, they were
brought up in Spiritual Exercises, and instructed
in the Sense of the Law; and in the solemn Cele-
bration of divine Praises. And that the Minds of
the Prophets might be the better disposed to
receive the divine Impulse, they used the Assis-
tance of Instrumental Musick in their Devotions;
for Musick admirably allays the Passions, and fits

O
the Soul for the better Entertainment of the divine Spirit. And at some of these Musick-meetings there have been Persons who have had their Spirits so elated by the Force of Musick, that they have composed Hymns upon the Place, by a divine Energy inwardly moving their Minds, and transporting them beyond the ordinary Power of Imagination and Fancy. The composing and singing of these divine Hymns is called Prophe\textit{\texty{y}}ing; but in what manner this Office was perform'd is not so easy to define or specify (says Mr. Mede) who supposes that there was a \textit{Precentor} to usher in the Verse or Ditty, and the rest answer'd the Extremes, or last Words of the Verse.

It is not certain what Right of Initiation was used when a Prophet first enter'd upon his Office. Some suppose that he was anointed with holy Oil, in the same manner with Kings and Priests. But this Opinion is exploded by others, who say that there were Prophets among the Hebrews before the Holy Oil was made, and likewise after it ceased; and therefore they allow no other Ceremony of Inauguration but clothing with a \textit{prophetical Mantle}, which was an upper Garment made of Lambs Skin, thrown over the Shoulders, and, some think, coming down to the Heels. They likewise wore \textit{Hair-clotb} next their Skin, tied about with a leathern Girdle.

The frequent and standing Method, whereby God was pleased to transact with the Prophets, and in extraordinary Cases with other Men, was either by \textit{Dreams, Visions}, or immediate \textit{Inspirations}. The way by \textit{Dreams} was, when the Person being overtaken with a deep Sleep, and all the outward Senses locked up, God presented the Species and Images of things to their Understanding, and in such a manner that they might be able to apprehend the divine Will, which they presently did upon their awaking. These divine Dreams the Jews distinguish into two Sorts: \textit{Monitory}, such as were sent only by way of In\textit{struction} or \textit{Admonition},
nition, to give Men notice what they were to do, or warning what they were to avoid: Or they were Prophetical, when God by such a powerful Energy acted upon the Mind and Imagination of the Prophet, as carried the Strength and Force of a divine Evidence along with it. This was sometimes done by a clear and distinct Impression of the thing upon the Mind, without any dark or enigmatical Representation of it, and sometimes by Apparition, yet so as the Man, though asleep, was able to discern an Angel conversing with him.

When God communicated himself by Vision, it was usually done two ways: First, when something really appeared to the Sight. Thus Moses beheld the Bush burning, and stood there while God conversed with him. Or, secondly, by powerful Impressions upon the Imagination, usually done while the Prophet was awake, and had the free and uninterrupted Exercise of his Reason, tho' the Vision often overpower'd and cast him into a Trance, that the Soul, being more retired from sensible Objects, might the closer attend those divine Notices that were represented to it. Thus all the Prophets had the Ideas of those things that they were to deliver to the People the more strongly impress'd upon their Fancies, and this commonly when they were in the greatest Solitude and Privacy, and their Powers most call'd in, that the prophetical Influx might have the greater Force upon them.

God was pleas'd sometimes to communicate his Mind to the Prophets by immediate Inspirations, whereby he immediately transacted with the Understandings, without any relation to their Fancy or their Senses. It was the most pacate and serene way of Prophecy, God imparting his Mind not by Dreams or Visions, but while they were awake, their Powers active, and their Minds undisturb'd. This the Jews call the Holy Spirit, or that kind of Revelation which was directly convey'd into the Mind by the most effi-

O 2 cacious
cacious Irradiation and Inspiration of the Holy Spirit, God by these divine Illapses enabling the Prophet clearly and immediately to apprehend the Matters deliver'd to him. The highest Pitch of this prophetical Revelation was what the Jews call the Mosaick Degree, or that way of Prophecy which God used towards Moses, who was honour'd with a mighty Preheminence above all other Prophets; which the Jewish Writers make to consist in four things: The first, that in all God's Communications to Moses he immediately spake to his Understanding, without any Impressions upon Fancy, any visible Appearances, any Dreams or Visions of the Night. The second, that Moses had the Prophecies convey'd to him without any Fears or Consternations, whereas the other Prophets were astonish'd and weaken'd at the Sight of God. The third, that Moses had no previous Dispositions to make him capable of divine Revelations, but could directly go to God and consult him, as a Man speaks with his Friend; other Prophets being forc'd, many times, by some preparatory Arts, to invite the propheticck Spirit to come upon them. The fourth, that Moses had a Freedom and Liberty of Spirit to prophecy at all times, and could when he pleased have recourse to the sacred Oracle. But as to this the Scripture intimates no such thing, the Spirit of Prophecy retiring from him at some times, as well as from the rest of the Prophets: And indeed the prophetical Spirit did not reside in the holy Men by way of Habit, but occasionally, as God saw it proper to confer it upon them. It was not in them as Light is in the Sun, but as Light in the Air; and consequently depended upon the immediate Irradiations of the Spirit of God.

These divine Communications were so convey'd to the Minds of the Prophets, that they always knew them to be divine Revelations; so mighty and perspicuous was the Evidence that came along with them, that there could be no doubt
doubt but they were the Birth of Heaven. It is true, when the prophetick Spirit seiz'd upon wicked Men, they understood not its Effect upon them, nor were in the least improv'd by it: The Revelation passed thro' them as a Sound through a Trunk, or Water through a leaden Pipe, without any particular and distinct Apprehension of the Thing, or useful Impression made upon their Minds. This was the Case of Caiaphas and Balaam; of which last the Jews say expressly, that he prophesied according to the Will of God, but understood not what he prophesied. The Prophets of God, when they were inspired, were not carried out into furious Transport of Rage and Madness, though the Impulse might oftentimes be very strong and violent: They were often in a bodily Ecstasy, but never in an Ecstasy of Mind; their Reason and Understanding never being render'd useless and unserviceable to them. Indeed it was absolutely necessary that the Prophet should have a full Satisfaction of Mind concerning the Truth and Divinity of his Message; and therefore even in those Methods that were most liable to Doubts and Questions, such as Communications by Dreams, we cannot think but that the same Spirit that moved and impressed the Thing upon them, did also, by some secret and inward Operation, settle the Mind in the firmest Belief and Persuasion of what was revealed and suggested to it. All these Ways of immediate Revelation ceased some hundreds of Years before the final Period of the Jewish Church, after it had continued among Men, and sometimes Women, from the Beginning of the World. The Jews allow that there was no Prophet in the second Temple. But this is not true; for the Prophets Haggai, Zechariah, and Malachi, lived after the second Temple, and prophesied under it. However, at the Death of Malachi, the last of that Order, the Spirit of Prophecy ceased: After him there arose no Prophet in Israel, who is therefore called by the Jews the Seal of the Prophets.

Hebrew Republic. 197

Chap. 15.
To supply this want of Revelation by Prophecy, the Jews made use of a vile Refuge, and invented what they called Bath Kol, which they say was a Voice from Heaven. They gave it the Name of Bath Kol, that is, the Daughter Voice, or the Daughter of a Voice (for it may be interpreted both ways) because it succeeded, they say, in the Place of the Oracular Voice deliver'd from the Mercy-Seat, when God was there consulted by Urim and Thummim. That was the grand and primary Voice of Revelation, this of a secondary Dignity, and inferior to it as the Daughter is to the Mother; and therefore in respect to it, and as coming in its stead, it is called the Daughter Voice, the other being to it as the Mother, in Precedence both of Time and Dignity. There is also another Reason given for this Name, which is, that it came out of Thunder; that the Thunder-Clap always went first, and then the Bath Kol issued out: and therefore the Thunder was as the Mother Voice, and Bath Kol as the Daughter coming out of it. But this cannot be true; for most of the Instances which the Jews Writers give us of this Bath Kol, are without any Thunder preceding. That it may be understood what kind of Oracle this was, I shall give one Instance of it out of the Talmud. In Shabbath, fol. 8. col. 3. Ch. 25. ver. 1. Rabbi Jochanan and Rabbi Simeon ben Lachiṣ, desiring to see the Face of R. Samuel, a Babylonish Doctor, Let us follow, said they, the hearing of Bath Kol: Travelling therefore near a School, they heard the Voice of a Boy reading these Words out of the first Book of Samuel, And Samuel died. They observ'd this, and infer'd from hence that their Friend Samuel was dead; and so they found it happen'd, for Samuel of Babylon was then dead. Many more Instances of this sort might be produc'd out of the Jewish Writings; but from this it may be argued, that their Bath Kol was no such Voice from Heaven as they pretend, but only a phantastical way of Divination of their own Invention, like the Sortes Virgiliane among the Heathens: For as with them the Words
Words first dipt at in the Book of the Poet, was the Oracle whereby they prognosticated those future Events which they desired to be informed of; so with the Jews, when they appeal'd to Bath Kol, the next Words which they should hear from any one's Mouth were the same. And this they call'd a *Voice from Heaven*; because thereby they thought the Judgment of Heaven to be declared as to any dubious Point they desired to know, and the Decrees of Heaven to be reveal'd concerning the future Success of any Matter which they would be pre-informed of, whatsoever in either of these two Cases they this way consulted it. The *Sortes Virgilianae,* on the failing of Oracles, were made use of by the Heathens in the place of them, as long as Paganism remain'd among the Romans; and the Christians, when Christianity first began to be corrupted, learnt from them the like way of Divination, and much practis'd it, without any other Change, than by putting the Book of the Holy Scriptures in the place of the Book of the Hea-

then Poet.

### CHAP. XVI.

**The Tryal and Punishment of False Prophets.**

The prophetick Spirit being so common among the Hebrews, it was necessary there should be a Method of Tryal established, to prevent Impostors, and to discern the false Prophet from the true: For it could not be expected, but in a Nation where there was such a number of Prophets, many Pretenders would arise, who would endanger the Faith of the People, unless there were some certain way to find them out. The more effectually therefore to de-
ter Men either from counterfeiting a Prophetick Spirit, or to hearken to them that did, God ap-pointed
pointed a severe Punishment for every such Pretender, who, upon legal Conviction, was to be punished with Death. The Jews generally understand this of Strangling; as they do always in the Law, when the particular Manner of Death is not expressed. And in that a false Prophet and a Seducer were distinguished from each other, that a Seducer was to be stoned to Death, under sufficient Testimony; but the false Prophet is condemned only to be put to Death. The principal Difference between the Seducer and false Prophet was, that the Seducer attempted by cunning Persuasions, and plausible Arguments, to draw the People off from the Worship of the true God; but the false Prophet always pretended Divine Revelation for what he persuaded them to, whether he gave out that he had the Revelation from the true God, or from Idols and false Gods: So that the mere Pretence to Divine Revelation was that which God would have punished with so great Severity. The Jews tell us of three sorts of false Prophets who were to be punished with Death by Men, and three other sorts who were reserved to divine Punishment. Of the first Rank were these: First, He that prophesied that which he had not heard; and for this they instance in Zedekiah the Son of Chezaanah, who made him Horns of Iron, and said, Thus saith the Lord: This was the Lying Prophet. The second, He that speaks that which was revealed not to him, but to another; and for this they produce Hananiab the Son of Azur (but how truly I shall not determine:) This was the Plagiary Prophet. The third, He that prophesied in the Name of an Idol, as the Prophets of Baal did: This was the Idol Prophet. These three, when once fully convicted, were to be put to Death by the Hand of Men. The other Class of those that were to be punished by the Hand of Heaven, consisted of these: The first, He that stilles and smothers his own Prophecy, as Jonah did: By which it seems that when the Divine Spirit overshadow’d the Understandings of the Prophets, it offer’d no Violence
Hebrew Republic.

Violence to their Faculties, but left them to the free Determination of their own Wills in the Execution of their Office. But this must be understood of a lower Degree of Prophecy; for at some times their Prophecies were as *Fire in their* Jerem. 20:9.

Bones; they were never at any Rest till they had discharged their Commission. By this Example of *Jonah*, it is observ'd, that tho' the Spirit of Prophecy, like the Fire on the Altar, could only be kindled from Heaven; yet it might be destroy'd when it was not maintained with something to feed upon: Or when it met not with suitable Entertainment from the Spirits of those it fell upon, it might retreat back again to Heaven, or at least lie hid in the Embers, till a new Blast from the Spirit of God retrieved it into its former Heat and Activity. The second, He that despised the Words of a true Prophet, was likewise to be destroy'd from among his People by the Hand of Heaven. The last that was liable to be cut off, was the Prophet who hearkened not to the Words of his own Prophecy; which was the Case of the Prophet sent to Bethel, whom God slew in an usual manner, for not observing the Command which he had given him.

It is the receiv'd Opinion among the *Jewish* Doctors, that the Cognizance and Tryal of false Prophets peculiarly belonged to the great *Sanhedrim*, and that this was one End of its Institution. So *Maimonides*, after he had largely discoursed upon the Punishment of a Seducer, and speaking of that of a false Prophet, he lays this down as a standing Rule among them: No false Prophet was to be judg'd but in the Court of Seventy one. The manner of Tryal (if we believe some of their Writers) was thus: They observ'd the Judgments threatened by a Prophet, and likewise the good Things he predicted. If the Judgments took not effect, this did not prove him to be a false Prophet, because God was merciful, as in the Case of *Hezekiah*; and the People might repent, as the Ninevites did; but if he prophesied Good, and that
The Antiquities of the

Book II.

Ch. 23. 9.

Jerem. 13. 7, 8, 9.

came not to pass, he was condemned as a Deceiver and a false Prophet. The Reason of this Probation they found upon the Words of Jeremiah: The Prophet which prophesied of Peace, when the Word of the Prophet shall come to pass, then shall the Prophet be known that truly the Lord hath sent him. But this does not give us the true Difference for the Promises, as well as the Threatnings of God, are many times conditional; so that the good Things a Prophet foretold might not come to pass, and yet he might be a true Prophet, because the People proved unworthy of them, and God did not absolutely intend them. Therefore the Text in the Business of Prophecy seems rather to be this; that if a Prophet foretold such a thing which the Power of Nature could not produce, and gave it as a Sign that God sent him, who would justify his Mission by doing that Wonder, and the Thing did not come to pass, he was to be look'd upon as not a Man of God, or a true Prophet: As Moses, who threw his Rod upon the Ground, and said it should become a Serpent, if it had not, would justly have been convicted of Falsity. If the Words of a Prophet were fulfilled in one or more Particulars, he was not to be judged a true Prophet, unless every thing he spake in the Name of God came to pass. And when once he was convicted of Imposture, and of pretending a divine Commission, when God had not sent him, no Character or Interest was powerful enough to secure him from Punishment; for to be afraid of such a Person, and those who encouraged him, was esteem'd a Distrust of God, who is always a Defender of those who defend the Cause of Religion.

To the Rule before-mention'd the Jews make this Addition, that a Prophet, who had the Testimony of another undoubted Prophet, was to be esteem'd a true Prophet: And if he was a Man of eminent Virtue and upright Life, he had a Power to dispense with the Observation of some Precepts that were positively enjoined by the Mo-
faick Law. Such a one was Elijah, who commanded an Altar to be built upon Mount Carmel, when Sacrifices upon High Places were forbidden. But there was a Necessity for it (says R. Solomon) that he might restore the true Worship of God in Israel. There is one Observation of the Rabbins not to be forgotten upon this Subject: That every Prophet, whose Name and his Father's Name is set down in his Prophecy, was a Prophet, and the Son of a Prophet: He whose Name, and not his Father's Name, is express'd, it is certain was a Prophet, but not the Son of a Prophet: He whose Name, and the Name of his City, is mentioned, was certainly of that City: He whose Name is set down, and not the Name of his City, was a Prophet of Jerusalem: And he whose Father's, and Father's Father's Name is express'd in his Prophecy, was a Person of higher Rank and Descent, than he whose Father's Name only is set down.

CHAP. XVII.

Impostors among the Hebrews; Offerers of Children to Moloch.

The Tryal of Prophets prescrib'd by the Mosaic Law, was design'd to prevent all Occasions of consulting Impostors, who might pretend to a prophetick Spirit, and seduce the People into Idolatry. There were many sorts of these unlawful Practitioners in the Times of Moses, who used Diabolick Arts among the Heathens, and are distinguish'd in Scripture by these Names: one that makes his Son or his Daughter to pass through the Fire to Moloch, a Diviner, an Observer of Times, an Inchanter, a Witch, a Charmer, a Consulter with Familiar Spirits, a Wizard, and a Necromancer.
The Oblation of Children to Moloch being frequently mentioned, together with other diabolical and divinatory Arts, there is great reason to believe that there was something magical in this superstitious Right; and thereby they consulted with Demons about things future or secret. Moloch, it is certain, was the principal Idol of the Ammonites; but yet not so appropriated to them, but that other neighbouring Nations took the same for their God; for it appears from the Pagan Records, that they were very friendly in that Point, and frequently lent their Gods to one another. This Deity seems to have been the same with Baal, both of them signifying Dominion; but more especially it signifies the Sun, the Prince of the heavenly Bodies. It is plain from several Passages in Scripture, that the old Heathens (whom the Israelites were prone to imitate) not only made their Children pass through the Fire, but also offer’d them in Sacrifice unto this Idol. Both these impious Rights were forbidden by the Mosaick Law; the first without any Penalty annex’d, the last was to be punish’d with Death. The Ceremony of passing through the Fire was used by way of Lustration and Purification, as they called it; and by this Ceremony the Children were dedicated to the Service of this Pagan God. And therefore, it being a Right of Initiation, we never find it mentioned in Scripture, but only with relation to Children, whom the Hebrews were forbidden to devote in this manner, which was in effect to alienate them from the Service of the true God. The Hebrews, from whom we might expect some Certainty about this savage Right of passing through the Fire, do not agree in their Opinions concerning it. Some imagine that the Parents carried their Children through the Fires upon their Shoulders; others that they were led between them by their Priests. The Father (as a Jewish Doctor observes) deliver’d the Child to the Priest in the Name of the Idol, just as it is said concerning legal Sacrifices, he
he shall give them to the Priest. Others think that the Priest, or some body else, wav’d the Child about in the very Flame, while Men and Women dance’d round the Fire, or leaped through the Flame. And others again suppose, that the Children dedicated to the Idol did not walk, but dance through the Fire; which being an Emblem and Representation of the Sun, plainly signified that such Children were consecrated to that Deity. And this comes nearer the Hebrew Phrase as we translate it, that they did not pass between Fires, but through the Fire. But which way soever this Ceremony was perform’d, whether they wav’d the Child through the very Fire, and presented it to Moloch, before whom the Fire was kindled, or led it between two Fires, or made it pass through by itself, when they had so done, the Priest restor’d the Child to the Father again. And in some such way Abaz (who perhaps introduced this Idolatry among the Hebrews) made his Son to pass through the Fire, which cannot be meant of his burning him; for Hezekiah his Son outlived him, and succeeded in his Throne.

But besides the Idolatry of making their Children pass through the Fire, it was a cruel Superstition in the Days of Moses to offer humane Victims, especially Children, as Sacrifices to the Idol Moloch, and probably to divine by inspecting the Intrails. Certain it is that Children were really burnt upon the Gentile Altars, especially in times of publick Calamity and Distress, when they hoped to appease the Anger of their enraged Deities, by offering to them the dearest Things they had. The Phœnicians offer’d their Children to Saturn, who is said by the Poets to have devour’d his own Children, and by many is thought to be the same with Moloch. And this horrid Usage of sacrificing may be derived by wicked Imitation from Abraham’s offering up his Son. To this purpose there is a Passage out of Philo Euch. Propr. concerning the History of the Phœnicians: Saturn, Evang. lib. 4. cap. 13. whom the Phœnicians call Israel, having govern’d that
The Antiquities of the

Book II.

that Country after his Death, was made the Star called *Saturn*: Of his Wife Anobret he had one only begotten Son, whom therefore they called *Jeoud*, that being the Term for an only begotten Son amongst the *Phoenicians* to this Day. Upon the breaking in of a very destructive War upon the Country, he takes his Son, and having decently adorn’d him, and prepar’d an Altar for him, sacrificed him upon it. The Image of *Saturn* bore a near Resemblance to that of *Moloch*. *Saturn*, the Idol of Carthage, is thus described: It was made of Brass, wonderful for its Greatness, whose Hands, extending towards the Earth, were so hollow (ready to grasp) that the Child that was put into them fell, as it were, into a mighty Gulph of Fire. The same Description, in a manner, agrees with the Idol *Moloch*, and the Idolatry of his Votaries. Our Rabbins (says a *Jewish Commentator*) of happy Memory, say, although all Houses of Idolatry were in Jerusalem, *Moloch* was without, and the Image was made hollow, placed within seven Chappels (according to the Number, I suppose, of the seven Planets.) Now whosoever offer’d Flower, they open’d to him the first of them; whoso offer’d Turtles or Pidgeons, they opened to him the second; whoso offer’d a Lamb, they open’d to him the third; whoso offer’d a Ram, they open’d to him the fourth; whoso offer’d a Calf, they open’d to him the fifth; whoso offer’d an Ox, they open’d to him the sixth; but whoso offer’d his Son, they open’d to him the seventh. Now his Face was like a Calf, and his Hands were stretch’d out as a Man’s that reacheth out to receive something from his Neighbour; and they set him over the Fire, and the Priest took the Child and put him between the Arms of the Idol, and there the Child gave up the Ghost. He was made of Brass (says another Writer) and was heated with Fire under, till he was glowing hot; and then the Priests put the Child into his Arms, and there he was burnt: And the Priests made a Noise in the mean time with
with Drums, that the Father might not hear the
Child’s Cry; and therefore the Place was called
Tophet, from Toph, a Drum, or Taber, from the Cry
of the Children. The Place was likewise called
Gehenna, which signifies the Valley of Crying.
Occumenius is of opinion, that the Star of Remphan,
mentioned in the Acts of the Apostles, was a cer-
tain Star painted in the Forehead of the Idol
Moloch.

There is no Punishment threatened by the Law
of Moses to those who made their Children pass
through the Fire; but it was capital to sacrifice
any of humane Seed to Moloch, and to be punish’d
with Death by Stoning. If there was not suffi-
cient Proof against the Votary to convict him,
God resolv’d that he would himself take care to
punish him by an utter Excision both of Soul and
Body: And as the Idolater was liable to be
punish’d in this manner, so they who favour’d
him, and would not testify against him when
they knew him guilty, fell under God’s high
Displeasure, who threatened to cut them off and
their Posterity.

Another sort of Worship was exhibited to this
Idol, called the Taking up of the Tabernacle of
Moloch; which was done by carrying the Image,
up and down in Tabernacles and Pageants, after a
solemn manner of Procession. This kind of Idol-
latry, perhaps, had its Original from an unwar-
rantable Imitation of Moses’s Tabernacle, which
was nothing but a portable Tent, to be carry’d
from Place to Place as Occasion requir’d. There
were Chariots and Horses likewise consecrated to
this Idol; but it is uncertain whether these Cre-
tures were kept to be sacrificed, or to be led in
Pomp (as some of the Jews speak) every Mor-
ning to meet the rising Sun. Or, as others take it,
the Worshipers of the Sun got upon these Horses
early in the Morning, and rode out to salute the
Sun at its first appearing. Some Authors ima-
gine that these Chariots and Horses were only

Some Authors imagine that these Chariots and Horses were only

Statues
The Antiquities of the

Book II. Statues made of some Metal, and that the Beasts were represented in the Shape of Griffins.

C H A P. XVIII.

A Diviner, an Observer of Times, an Inchanter, a Witch, a Charmer, a Consulter with Familiar Spirits, a Wizard, and a Necromancer.

A Diviner may be supposed to denote not only the Person who exercised the divinatory Art, but those who consulted him and applied to him; for, after the Pagan Mode, they used to repair to such on urgent Occasions, to know what should befall them, or how they should act in particular Emergencies. This is always represented in the Holy Writ as a very scandalous and detestable Employment; and not without reason, for it was corresponding with the Devil. There were various Methods of Divination made use of among the Eastern Nations, and it is difficult to find out what kinds were in use and forbidden by Moses; but the best Commentators agree, that he had regard to some of these following Customs.

It is probable, that in the Days of Joseph there was a Divination by Cups (Is not this the Cup whereby indeed he divineth?) though we know not now what it was. It is certain there was such a Practice among the Greeks, who borrow'd much of their Religion from the Egyptians; particularly their observing the sparkling of the Wine in their Libations. It was usual for the Heathens to divine by raking into the Bowels of their Sacrifices, particularly of humane Victims; and they often offer'd young Children, on purpose that thereby they might make their Auguries, and predict things to come. Another Practice was to divine by casting or drawing of Lots;
which sort of Divination was much in use among the Greeks and Romans, and had been so, it is likely, in more ancient Times among the Eastern Nations. Some of the Heathens, particularly the ancient Arabians, divined by Arrows. Whether this Art was used in the Time of Moses is uncertain; but such kind of Divination was in use among the Eastern People in the Days of Ezekiel, and, as many Christian Fathers observe, was practised by the Jews. The Words of the Prophet to this purpose are these: The King of Babylon stood at the parting of the Way, at the Head of the two Ways; to use Divination: He made his Arrows bright. The Meaning seems to be this, that Nebuchadnezzar came to a Place where two Ways met; one led to the City Rabbath, and the other to Jerusalem. Now to determine which City he should first assault, he had recourse to this Method: He wrote the Names of the two Cities upon several Arrows, which were mixed together promiscuously in a Quiver; and a Boy, who was unacquainted with the Matter, drew out one, and the Name of Jerusalem being upon it, the King was determin'd to lead his Army towards that City. Others deliver the manner of this Consultation to have been thus: The Consulter measured his Staff by Spans, or by the Length of his Finger; saying, as he measured, I will go, I will not go; I will do such a thing, I will not do it; and as the last Span fell out, so he determined. This Custom seems to be refer'd to by the Prophet Hosea, where he says, My People ask counsel of their Stocks, and their Staff declareth unto them. The Prophet Ezekiel, in the same Verse, mentions two other kinds of Divination, which he calls to consult with Images, or with Teraphim, as it is in the Hebrew, and to look on the Liver. The Teraphim, it is generally believed, were a kind of Penates, as the Romans called them, or Household Gods. But it is disputed among the Hebrew Doctors, whether in ancient Times they were worship'd as Gods, or used only as Instruments.
The Antiquities of the

Book II.

ments of Divination; though most of them take
them to have been Figures in humane Shape,
made by Astrologers under certain Constellations,
and made capable of the heavenly Influences; and
that they were the same with the Arabian Talis-
mans in after Times. But the most probable Con-
jecture is, that they were the Representations of
some Angelical Powers, (Teraphim and Seraphim
being the same, only by the Change of a Letter)
who, they imagined, declar'd the Mind of God
by them: For in those Countries, where the
Shechinah, or Presence of the divine Majesty, did
not appear, they had at least some Tradition of it,
and of the Angels that were its Attendants, the
Resemblance of which they made, in hope that
by that means they might have a Communica-
tion with them, and procure Intelligence from
Heaven. Of this the evil Spirits made their Ad-
vantage, and abused Mankind by the lying An-
wers they gave to their Inquiries; for there is no
reason to believe that God allowed, much less
appointed the making of these Teraphim. This
had been to lead Men into Idolatry by Image
Worship, to which they were too prone of them-
selves. The manner how these Images were
made is fondly conceived thus among the Rabbis:
They killed a Man that was a first-born Son,
and wrung off his Head, and seasoned it with
Salt and Spices, and wrote upon a Plate of Gold
the Name of an unclean Spirit, and put it under
the Head upon a Wall, and lighted Candles be-
fore it, and worshiped it. The use of them was
to consult with them, as with Oracles, concerning
things for the present unknown, or for the future
to come.

To divine by the Intrails of Beasts was
a Practice generally received among the Hea-
thens; and because the Liver was the principal
Member inspected, it was called Consultation with
the Liver. In this kind of Divination there was
chiefly observed the Colour of the Intrails; their
Place, whether none were displaced; and the
Number, whether none were wanting; and the
want of the Liver was always understood to pre-
face the greatest Misfortunes.

An Observer of Times was one that used the Art of magical Prognosticators and Soothsayers, who lay a mighty Stress on some certain Seasons and critical Minutes, which they fancy depend on a particular Position of the heavenly Bodies; for the Gentile Idolaters had a Custom to predict future Events, not only by viewing the Skies and Clouds, but chiefly by making the Position and Aspect of the Luminaries of Heaven; and upon consulting of these, it was their frequent Practice to enter upon some magical Operations. It was the Opinion of a learned Rabbi, that most of such kind of Feats of old were effected by Virtue of the Stars, both fixed and planetary; and that those celestial Bodies were thought to recompence their Votaries with Success in their magical Undertakings: And, in way of Return, these Operators shew'd great Reverence to the Stars, and constantly implor'd their Aid and Assistance: And therefore this he calls the worshipping of the Stars. These Persons pretended to read the Fates of Men and Nations in the Lights above: More especially, by virtue of their Skill in that kind, they were able to observe Times, to judge of Days, whether they were good or ill, lucky or unlucky (as they thought fit to term them) for they made the World believe that certain Days and Times were more than ordinarily subject to the Influence of such and such Stars. It seems the Philistines were noted for this sort of Imposture, and are therefore stiled Observers of Times; for that is the proper Import of the Word; but Soothsayers (which our Translators use) is too general a Term. The same Hebrew Writer takes notice, that Jugglers, who delude the Sight in playing their Tricks, and seem to perform wonderful things, as vomiting Fire, and transforming Straws into Birds, whether they do it by Slight of Hand, or by other means, are comprehended under the Name of an Observer of Times. And there are others
others also who think it includes such as pretended to tell Fortunes.

An *Inchanter* made Omens, and guessed what should happen by some superstitious Observation. But what that was is not so easy to determine: Those who follow the Seventy, and the vulgar Latin, take him for a Diviner, by the flying, feeding, chirping, and other Actions and Postures of Birds, and from thence prefaging and foretelling things to come. But the Word in the Original signifying a *Serpent*, and having no relation at all to Birds, it seems rather to relate to the ancient Divination by *Serpents*. This Practice was much in use among the old Gentiles, as appears by Homer, who introduces *Chalcas* seeing a *Serpent* devouring eight Sparrows with their *Dun*, and from thence divining how long the Trojan War would last: Not but that sometimes the Term is used in a larger Sense, and signifies one that fondly pretends to guess at Futurities by other Accidents: as from the falling of a Crumb of Bread out of one’s Mouth, or a Staff out of one’s Hand, from Men’s sneezing, or the breaking of a Shoe-latcher. And the excellent Maimo-nides interprets it of ominous Accidents, (as they were by the Superstitious reputed) such as the Chattering of a Crow, the Fall of Salt, the being cross’d on the way by a Hare, or some other Animal. Other judicious Expositors understand it of Lots, and thereby enquiring when it is safe to take a Journey, to marry a Wife, or to undertake any other Business of Importance. It being hard to judge among such Variety of Opinions, the Learned are left to determine for themselves.

A *Witch* was a Person (and generally a Woman) addicted to Magick and evil Arts, by which she had Power to do Mischief to Men or Beasts, and to change the Form of things, by making them appear otherwise than they are. This sort of magical Operation was very usual among the Pagans; whence there was a Law among the old Romans.
mans, and inserted into their twelve Tables, Chap. 18.
against this hurtful and malicious Fascination; and particularly that whereby the Fruits of the
Ground were endamaged. Among other Practices, these Witches used their wicked Skill to allure
fily Maids to consent to Mens Sollicitations; and therefore the Law about Witches immediate-
ly follows the other about Virgins. Epiphanius Hæres. 32. n.
reports, from one that saw it, such a magical Ope-
ration used by a Jew, to procure the Love of a
Christian Woman, who was preserv'd from the
Power of his Witchcraft by the Seal of Christ (as
he calls the Sign of the Cross) wherewith she for-
tified herself at the first Attempt made upon her.
And indeed the Jewish Nation have been always
extreamly addicted to Witchcraft; and some of
their famous Rabbins have been suspected of it.
A Witch by the Law of Moses was to be stoned.
A Charmer, as we render it in our English
Bibles, or, more exactly according to the Original, one that charmeth a Charm, the Jews say, was
a Person that practised Magick by the Use of
certain Words and Voices, as well as Signs
and Ceremonies, instituted by the Devil to effect
something above the Power of Man; to charm
a Serpent, for instance, that it shall not sting,
or to preserve from any other Harm. This
sort of Inchanters are called Mutterers; because
they generally use a low and imperfect kind of
Pronunciation, that their Words may not be
heard by the Vulgar, and that their Spells (as
they call them) may be the more effectual. But Deut. 18. 11.
especially they used Words composed into Num-
ber and Verse; and thence a Charmer is transla-
ted by the Septuagint, one that sings his Song. And
to this sort of Superstition the World was so ad-
dicted, that the Law of Moses could not bring the
Jews quite off from it; but when they threw
away their other Charms, they used the Words of
Scripture instead of them; pretending, for in-
stance, to cure Wounds by reading that Verse in
the Law, I will put none of these Diseases upon thee.
But there is another Notion of the Word, which in the Original imports Conjoining, or Associating, as if it had respect to a diabolick Compact. This is he that by a Correspondence and Agreement with some evil Spirit, causes such and such things to be done, or hinders the doing of them. This is not an improper Exposition of a Charmer, which distinguishes him from all the other Retainers to Demoniacal Magick here specified. Ludolphus, in his Comment upon the Ethiopick History, gives a judicious Account of the Words that we render Charmer, by translating them gathering together a Company. It seems, it was an ancient way of Inchantment to bring, by the Power of magical Arts, various kinds of Beasts together into one Place; which the Rabbins distinguishes into the Great Congregation, and the Little Congregation: The Great was, when they assembled a great Company of the larger sort of Beasts; and the Less, when they gathered as great a Company of the smaller, such as Serpents, Scorpions, and the like. And this Practice is in use among the Eastern Nations at this Day.

A Consulter with familiar Spirits, or, as it is render'd by the Seventy, one that speaks out of his Belly, was a Person who dealt directly and immediately with or by the Devil, and had such a way of pronouncing his Words, that he was thought to speak out of some hollow Vessel. Accordingly the Word used in the Original signifies a Bottle, or hollow Vessel; and it became the Name of such who counterfeited Voices, as if they were strange, and more than humane. Sorcerers and Wizards used to do this, to cheat and delude the People who came to inquire of them. They deliver'd their Answers as if they spoke out of a Bottle, or some other concavous Vessel. So the Woman of Ender is call'd the Mistress of the Bottle, from which she spoke to them who came to consult her. In one Place, indeed, the Seventy translate the Word by speaking out of the Earth; because the Voice coming from the lower Parts of
of the Person possess'd, seem'd to proceed out of the Earth. The manner of it was thus: After certain Fumes and other Ceremonies, a Voice seemed to come from under the Arm-holes of the Person that had the familiar Spirit, which answer'd to the Questions that were ask'd: But if it came from under the Arm-holes, still it was so low and hollow, as if it proceeded from the Bottom of the Belly, or the Cavities of the Ground. Others imagine, such Persons were swelled with the Spirit, as a Bladder is when it is blown. But however it was, this Practice continued till the Times of the Gospel, as appears by the Woman who had the Spirit of Python, recorded in the Acts of the Apostles.

A Wizard was the same with a cunning Man, or a Fortune-teller, as we vulgarly speak; one, who by the Flight of Fowls, or shrieking of Birds, or Entrails of Beasts, than which nothing was more usual among the Gentiles, profess'd to foretel future Events. To this purpose there is a Prepar. Evan. Story in Eusebius, taken out of the Jewish History of Hecataeus, that when Xerxes had order'd his Army to halt, while his Wizards observ'd the Flight of a Fowl, a Jew who was in the Troop understanding it, shot the Bird dead; and by that means exposed the Folly of consulting a Creature who had no Foreight of its own Misfortune. Maimonides will have it, that these Deceivers (who were always Men, as the Consulters above were mostly Women) obtained the Knowledge they pretended to, by putting the Bone of a certain Bird call'd Jaddua into their Mouths, with certain Fumes and Adjurations, which made them fall into an Exstasy, and foretel things to come. But by what Practice soever they acquired their Skill, it is certain that this sort of Magicians were very knowing and expert in the choicest Mysteries of this hellish Art: They pretended to be the sagacious Interpreters of all the great Occurrences of the World; and especially undertook to amuse People with portentous Accidents.
that happen; and thence the Hebrew Word is render'd by the Seventy an Inspector, or Observer of Prodigies, which are made use of by him to devilish Purposes. Manasseh, who was a thorough-paced Magician, was not defective as to this; and this was the general Practice of the Pagan World, (from whence Manasseh, and other Jews, borrowed it) and particularly of the Egyptians. These Wizards were the most skilful sort of Diviners, and dealt in Prodigies, Wonders, and Events of the highest nature, which distinguish'd them, as I apprehend, from the rest of their Fraternity in this Place. They who consulted with these Impostors, or with those who had familiar Spirits, if they committed this Sin knowingly, and there were Witnesses of it, were to be stoned. If no Evidence could be produced, they were left to be cut off by the Hand of Heaven. The Deceivers, if they were discover'd and convicted, were likewise to be stoned to Death.

The last in the Catalogue is a Necromancer; or, exactly according to the Hebrew, one that seeks unto the Dead, who understands that particular Branch of the magick Art which consists in consulting the Dead, in order to be acquainted with the future State of the Living. It is not easy to discover wherein this Impostor differ'd from one that had a familiar Spirit, as we translate it; for the Woman whom Saul consulted, who had a Spirit, inquired also after this manner; their Spirit, it seems, instructing such Persons to call for the Dead to appear to them. But some perhaps had not such a Spirit, who notwithstanding consulted the Dead, by going to their Graves in the Night, and there lying down, and muttering certain Words with a low Voice, that they might have Communion with them by Dreams, or by their appearing to them. A Necromancer is thus described by Maimonides: He is one, who having afflicted himself with Fasting, goes to the Burying-place, and there lies down and falls asleep, and then the Dead appear to him and tell him what
He desires. Such are they also who put on a certain kind of garment, speak some uncouth words, and make a fume, and then lie down alone, that the dead whom they desire may come to them, and discourse with them in their sleep. To this impious practice the Gentiles were very prone; and it was thought so high an attainment to come to this knowledge, that Julian the apostate, who was ambitious to be admitted into all the Pagan mysteries, secretly practised necromancy in the most retired part of his palace, cutting up the bodies of virgins and boys, to bring up the dead to him: Which was far more impious than what the Talmudists relate of such persons, that they used to burn the secondine of a black cat when she had first kitlings, and beating it very small, put some of the powder upon their eye, which made the daemons appear to them. To conclude this subject, it is worth observation, especially by some who are addicted to scepticism in our days, that the writings of Moses, the antientest and most authentick records in the world, bear witness that there is such a thing as diabolick magic or witchcraft, and that there are persons that employ themselves in the study and practice of the several parts of it. This is manifest from the particular names and titles given by Moses to the students and practitioners in this art. And though perhaps one of them singly speaks not so much, yet it is certain, that all of them put together do prove evidently that there are those who hold alliance with the damned ghosts, and by their assistance perform many wonderful operations.
The Antiquities of the

CHAP. XIX.

Of Nazarites, Votaries among the Hebrews; and Rechabites.

There are two sorts of Votaries mentioned in the old Law, Nazarites and Rechabites. A Nazarite was a Person who by a Vow of his own separated himself from others by a Profession of some Special Acts of Religion, and beyond the common Prescription of the Law dedicated himself to God in a peculiar kind of Sanctimony. And from hence this Vow was called the Great Vow, and Separation unto the Lord; and those who observed it, practised a higher Measure of Purity than other Men, and, with respect to Holiness, were rank'd in the same Class with the High Priest, being forbidden to pollute themselves by the Death either of Father or Mother. This Vow was either perpetual, and for Life, or for a time, which the Jews lay was at least for thirty Days: But it appears by St. Paul, that it might be for a Week only, and every one might vow for what time he pleased. Women, if they thought fit, might make a Vow of Nazarism as well as Men, if they were absolutely at their own Disposal, and not under the Power of their Parents or Husbands, by whose Authority this Vow might be cancell'd. And tho' it be expressly said in the Law, that a Person was to separate himself by a voluntary Dedication; yet sometimes the Parent would set apart the Child: As Hannah vow'd Samuel to be a Nazarite before he was born. And sometimes God himself, by immediate Appointment, would separate a Nazarite; of which kind there were no more than two, Samson and John the Baptist. When a Woman carried a Nazarite in her Womb, she was bound to observe the same Restrictions in her Diet as the Nazarites did, and perhaps all the time she nurs'd him: And left she should defile herself by going up and down, and
and by that means contract a Pollution upon the Child unborn, she usually bid herself, lived retired from Company, and sequester'd herself from common Conversation.

One part of the special Sanctity of a Nazarite consisted in a total Abstinence from Wine, or anything that was intoxicating, that he might the better attend to the Study of the Law, and other Exercises of Religion; which justifies in part what Maimonides says, that Nazarites were advanced to the Dignity of Priests, who were not allowed to drink Wine or strong Drink in the time of their Ministration. This Interdiction relating to Sobriety was so severe, that they were obliged to avoid the drinking of any Liquor made of other Fruit, as Dates; to taste no Vinegar made of Wine, nor Wine made by macerating the Grapes in Water, after the Juice had been pressed out; nor to eat moist or dried Grapes, nor Paste or Sauce that had any Infusion or Juice of the Grapes in it, nor Pulp or Stone, or so much as the Bark of the Vine.

A second part of Nazarite ship consisted in letting the Hair grow: No Razor or Scissors, or any other Instrument, was to come upon the Head, till the time of the Vow or Separation was expired; for long Hair made Persons look venerably, and a Neglect of it was proper for those who renounced for the present all manner of Pleasure, and betook themselves to a severer sort of Life. Besides, this was a Sign that the Votary had kept himself pure from all legal Defilements, otherwise his Head must have been shav'd. This Law some fancy to have been translated from the Egyptians into the Religion of the Hebrews. St. Cyril of Alexandria is of opinion, that Moses, knowing how hard it would be to bring the Israelites from the ill Customs they had learnt in Egypt, most wisely instituted the like Rites with those that were in use there, that they might not perform such Worship any longer to Demons, but to the true God. But this Notion is not to be allowed; because there is no Proof that
that this Ceremony of consecrating the Hair to 

demons was so old among the Egyptians as the 
time of Moses. It is therefore far more probable, 
that the Original of this Custom among the Gen-
tiles flowed from the Jews Nazarites; and the 
Heathens were so fond of this Superstition, that 
they consecrated their Hair, not only in Honour 
of their Gods, but also to Rivers, in which they 
thought there was some Divinity.

It is to be observ'd here, that the Jews distin-
guish between what they call a Samson Nazarite, 
and an Everlasting Nazarite; not but that Samson was 
a Nazarite always; but they use this Distinction in 
reference to the manner of making the Vow: He 
that took on him to be a Nazarite like Samson, as 
saying, Behold I will be a Nazarite like Samson, 
or like the Son of Manoah, or like him that car-
ried away the Gates of Azzah, or like him whose 
Eyes the Philistines put out, such a one might 
ever cut his Hair, but it must ever grow upon 
him; And such a Nazarite did Absalom (at least by 
a feigned Vow) take upon himself to be; but he 
was forced to cut his Hair once every Year, be-
cause the Weight of it was so burdensome to his 
Head. But a Person that was a Nazarite Everlasting, 
who took upon him Nazarism upon other Terms, 
as he that said, I will be a Nazarite according to 
the Number of the Hairs of my Head, or the Dust 
of the Earth, or the Sand upon the Sea-shore, 
was allowed to poll his Head once in thirty 
Days; but his Hair was not to be burnt, because 
his Vow was not expired.

The last Branch of the Religion of a Nazarite 
was to avoid the Touch of a dead Body, nor be 
in the House where a Corps was, or to follow it 
to the Grave; for such Defilements occasioned a 
Pollution for seven Days, and kept Men from the 
Sanctuary; and therefore this Injunction was laid 
upon the Nazarites, that they might be always fit 
to attend upon Divine Service. They were bound 
to avoid this Uncleanliness for Father or Mother; 
because the Hair upon their Head, which was un-
shorn,
Hebrew Republic.

Chapter 19.

The horn, shewed them to be separated by a peculiar Vow (as the Word is in the Hebrew) to God and to Religious Uses. So strict was this Law of the Nazarite, that if he chanced to light upon a dead Body unawares, (as, if a Person should die near him by an Apoplexy, or by Violence) though he could not help being surprized, yet he was defiled; the Hair of his Head, which was consecrated, was polluted; and therefore could not be offer'd to God, nor burnt in his Honour. His Nazariteship was interrupted by this Defilement, so that he could not proceed farther till he was purified: He was unclean seven Days, and on the seventh he was to begin his Purification by shaving his Head. All other legal Uncleannesses polluted a Nazarite so, as to require him to be purified as other Men used to be in those Cases; but to be defiled by the Dead, derived such a Stain upon him, as absolutely to put him out of the State of Nazarism, and oblige him to begin again. But this is not to be understood of perpetual Nazarites, who were consecrated for their Life; for they were never shaven, whatever Defilement they contracted. Upon the eighth Day he was to bring two Turtles or young Pigeons to the Priest, the one for a Sin- Offering, and the other for a Burnt-Offering; he was likewise to offer a Lamb for a Trespass-Offering: And thus he was to atone for his Defilement, which was a kind of Sin, as it was a Breach of a Ceremonial Law. From this eighth Day he was to begin to compute the time of his Nazariteship for the time he at first vowed, tho' his Vow was upon the point of being accomplished: And thus he was to behave as often as such an Accident happen'd; for no humane Power could absolve him from this Vow, till it was fulfilled in the Exactness that is here required. If a Nazarite died in the time of his Separation, Maimonides says, any of his Sons might go on where he left, and at the end of the Days which his Father had vowed, he might offer the appointed Sacrifices, and be shav'd in his place. But this Indulgence, he confesses, is not
The Antiquities of the

Book II.

not founded in Scripture, but depends wholly on Tradition.

A Nazarite, when his Vow was expired, was obliged to offer the following Sacrifices: A He Lamb of the first Year without Blemish for a Burnt-Offering, as an Acknowledgment of God's supreme Dominion; a Ewe Lamb of the first Year without Blemish for a Sin-Offering, implo-ring Pardon for Omissions he might be guilty of, during this Vow; and a Ram without Blemish for a Peace-Offering, in Gratitude to God for assisting him to fulfill it. These Sacrifices, that is, the Burnt-Offering and the Peace-Offering, were to be accompanied with the ordinary Meat-Offering and Drink-Offering; and had added to them over and above a Basket of unleavened Bread, Cakes of fine Flour mingled with Oil, and Wafers of unleavened Bread anointed with Oil. These Victims and Oblations the Nazarite was to deliver to the Priest at the Door of the Tabernacle, who received them, and offer'd them upon the Altar of Burnt-Offering. And now was the Votary allowed to shave his Head, and was obliged to bring his Hair (which was holy after the Accomplishment of his Vow) into the Room of the Nazarites, (which stood, under the second Temple, in the North East Corner of the Court of the Women) and to burn it under the Caldron where his Peace-Offering was boiling. This was done as a Testimony that his Nazarism was at an end, and that he was no longer obliged to let his Hair grow; and this every Nazarite was oblig'd to do, tho' he polled his Head in the Country; which was the Cafe of St. Paul, who shaved his Head in Cenebrea. Then was the Priest to take the left Shoulder of the Peace-Offering as it boiled, and a Cake, and a Wafer of unleavened Bread, and to put all into the Hands of the Nazarite, and wave them; and then was the Vow completed, the Votary was restored to his former Freedom, had Liberty to drink Wine, and to be defiled by the Dead; and the Priest had upon this occasion the Wave Shoulder given
given him, as a Token of the Nazarites Gratitude for his cleansing. These Sacrifices he was obliged to offer, though never so poor; but his Friends were allowed to assist him in the Expence; and if he was rich, he and his Friends might join to provide voluntary Offerings, besides those prescribed by the Law. We read that St. Paul, by the Advice of St. James and the Elders at Jerusalem, was at Charges with certain Men that had this Vow upon them, and purified himself with them; which was agreeable to the Custom among the Jews, for others to help the Nazarites to fulfil their Vow, and partake with them in it, by abstaining from Wine, from shaving their Hair, and Pollution by the Dead, for some time, in the same manner as they did. I have no more to add upon this Head, but that the Habit of a Nazarite, during his Separation, was a Garment of Hair, called by the Hebrews Adarath. Such a one was worn by John Baptist, as Elijah did before him, whose Mantle is called by this Name; from whence Gratius concludes, that either he was a Nazarite, or that the Habit of a Prophet and a Nazarite was the same.

The Rechabites were a sort of Votaries among the Hebrews, descended from Jethro the Father-in-law of Moses, and his Son Hobab, from whom came Rechab, who was called The Just. It is uncertain when they first formed themselves into a Society; but they always had Orders and Regulations peculiar to themselves: They were remarkable for their strict Piety and Integrity of Life, and were originally called Kenites. They likewise had the Name of Scribes; because they studied the Law, and were very ready in the expounding of it. Jonadab, the Son of Rechab, seems to have refined their old Discipline, and gave them a Set of Statutes and Laws, which the Sect ever held in the greatest Reverence; and they always appealed to his Injunctions, as the Founder of the Fraternity. Their Vow consisted of these Obligations: They were bound to drink no Wine, nor to build Houses, but to dwell in Tents; nor to sow Seed, nor to plant Vineyards,
yards, nor to have any, but to give themselves up to a contemplative Life, and avoid all Occasions of Luxury and Avarice, that so they might be prepared to leave the World upon a sudden Summons, and without Reluctance. For which reason they lived in desert and solitary Retirements, and never but in Cases of War, and extreme Necessity, resorted to Cities and populous Places; which shews that their Vow was not so strictly obliging, but it might upon urgent Occasions be dispensed with. This Religious Society was highly approved of by God, who, because of their perpetual and solemn Observance of the Rites of their Fathers, promised that Jonadab, the Son of Rechab, should never want a Man to stand before him for ever.

CHAP. XX.

The Sects among the Hebrews, the Principles and Practices of the Pharisees.

When Prophecy ceased in the Jewish Church, a rigid Superstition and a Spirit of Faction succeeded, and produced a Number of Parties and Heresies, by which the State was miserably afflicted, the Divine Law corrupted and depraved, the Majesty and Purity of it debased by the Teachers of those Times, and made subservient to Lust, Avarice, and Ambition, and the vilest Purposes of a wicked Life. These Divisions related either to the Church or the State, and were partly religious, partly political, and partly distinct; and though they spread into many Branches, yet they may with Propriety enough be comprehended under these Denominations, Pharisees, Scribes, Sad-duces, Karraites, Essenes, Publicans, and Galileans.

The Pharisees were so called from the Word Parash, importing Exposition, or rather Parash, implying Separation; because they were separated from all others in their extraordinary Pretences to Piety, and
and in a Singularity of Holiness and Devotion. It is uncertain when this Sect began to appear in the World, tho' it is most commonly believed to be about three hundred Years before our Saviour's Birth. However, in a short time it became a bold and daring Sect, not fearing to affront Princes and Persons of the greatest Quality: They were crafty and insinuating, and by a Shew of mighty Zeal, and infinite Strictness in Religion, above the ordinary Rate of Mankind, had procured themselves a strange Veneration from the People; they gave themselves up to infinite Niceties and superstitious Practices, which they pretended to fetch out of their Traditions, such as to eat separately, frequent Washings and Purifications, in which, and innumerable other Trifles, they were so exceedingly scrupulous, that they made the Neglect of them of equal Guilt with the greatest Immorality, not fearing to assert, that he who eats Bread with unwashed Hands is as if he lay with an Harlot; and if any came to a House where there was not Water enough to wash and to drink, the Pharisee would choose to wash, tho' he died with Thirst. Yet notwithstanding their specious Pretences to an extraordinary Sanctity and Severity, they were but religious Villains, and the most insolent and implacable Generation that ever any Age produced, disdaining and trampling upon all but their own Party, and accounting the rest as Slaves and Sons of the Earth. They were spiteful and malicious, griping and voracious, merciless Dealers, and most superlatively cenforious and uncharitable; and it is hard to say which was most predominant, their insatiable Avarice, their insupportable Pride, or their unfathomable Hypocrisy. They would fast often to obtain fortunate Dreams, and to avert threatening Evils, particularly upon Mondays and Thursdays; because Moses, they say, went up into the Mount upon a Thursday, and came down upon a Monday. They were no less exact in the Payment of their Tithes, even to things of the least Value and smallest Concernment, and were as careful in pay-
ing the best of their Increase, as the top of the Heap, the Flower of the Wheat, and the first running of the Wine.

They discriminated themselves from the Herd and Community, not only by their four and sanctified Countenances, but also by some peculiar Notes and Badges of Distinction: They wore particular Habits, such as a Robe longer than ordinary, to distinguish them from the Vulgar; from whence came the Maxim, that the Garments of the People of the Land were to them as the Shoes of him that had an Issue. The Fringes which the Jews were obliged to wear at the Bottom of the four Skirts of their Garments, and by which they were distinguish'd from the People of other Nations, the Pharisees enlarged and extended to a greater Length, so that they swept the Ground, and became the more observable. The Design of these Fringes was to put them in mind of their Duty to God; and therefore they used to fix sharp Thorns in them, that by the often pricking of the Thorns, whether they walk'd or sat still, they might be the more mindful of the divine Commands. Their Phylacteries likewise they wore broader than the common fort, as an Evidence of their strict Sanctity. These Phylacteries were four Paragraphs of the Mosaic Law, written upon two Parchments, which they wore about them continually, as Memorandums of their Observance of the Law, and Testimonies of their Devotion; and therefore they are called in the Greek Tongue Phylacteries, or Observatories.

St. Chrysostom was of opinion, that the whole Decalogue was written upon these Parchments. But this is a Mistake; for in their publick Prayers they always rehearsed the ten Commandments, and then they said their Phylacteries. It is therefore upon better Grounds supposed, that four Portions of the Law were written upon these Parchment Labels; which were these: The first began, Sanctify unto me all the First-born, taken out of the thirteenth of Exodus, to the end of the tenth Verse: The second began, And it shall be when the Lord shall bring the,
Hebrew Republic.

Chap. 20.

Thee, taken out of the same Chapter, from the eleventh Verse to the seventeenth: The third began. Hear O Israel, taken out of the sixth Chapter of Deuteronomy, beginning with the fourth, and ending with the ninth Verse: The last began, And it shall come to pass, if you shall hearken diligently, beginning at the thirteenth Verse of the eleventh Chapter of the same Book, and ending with the one and twentieth.

The Manner and Curiosity of writing these Sentences in their several Columns, and on what Parchment, and with what Ink, is largely described by Maimonides, but not of Importance sufficient to concern us at this time. I shall only observe the reason why these were used rather than any other Sentences of the Law; which was, because in every one of the Sections there is Mention either of those Words, being Frontlets between their Eyes, or a Memorial between their Eyes, or that they should bind them upon their Hands; and accordingly the Place where they wore those two Parchments was, the one upon their Foreheads downwards towards between their Eyebrows, and the other upon their left Arm. It is disputed, whether the whole Nation used these Phylacteries indifferently, or only those who were called the Scholars of the Wise, who pretended to more Knowledge, Devotion, and Study of the Law, than the common People. It seems certain that the Sadduces, though they could not comply with the Traditions of the Pharisees, yet that they used Phylacteries as well as they, but only differ'd in opinion about the Place where they should wear them: And that Husbandmen, Tradesmen, and the rest of the common People, wore these Parchments, may be reasonably collected from a Passage in Maimonides, where speaking of those things, for which a Man might be allowed to pass by a Synagogue whilst the Service was performing, he says; were his Phylacteries seen upon him, then that was a Sign that he did not neglect the Law; and so, though he had occasion to pass the Synagogue at that time, yet his Phylacteries appearing spake for him, that it was not for want
want of Devotion, but that he was called away by some necessary Occasion, and so could not attend. And it is generally believed, that the Jewish Children were brought up from their Infancy in rehearsing the Phylacteries, that is, as soon as they were capable of being catechised. However the Commonalty did not wear these Phylactery Parchments as the Learned did, yet both were equally obliged to say over the Phylactery Sentences every Day in the Morning, from the opening of the Day, till Sun rising; and in the Evening (as the Jews distinguish) from the time that the Priests go in to eat their Offerings, until the end of the first Watch. This Rehearsal is commonly called by the Hebrews the saying over of Shema, because one of the Sections began with Shema Israel, Hear O Israel; which tho' it be not the first of the four as they stand written in the Book of the Law, yet was it ever said first; and the Reason is given, because it contains the first and the Foundation of all other Duties, and that is, To love the Lord. Now besides the daily Rehearsal of these Sentences Morning and Evening, to which they were all bound by their Traditions, they esteem'd it a great Piece of Piety to say them over at the Hour of Death. They used them likewise as Preservatives; and superstitiously conceited, that as by Amulets, Spells, and Charms hanged about their Neck, they should be preserved by them from Dangers, and secure from the Power of evil Spirits. This is sufficient to shew the Nature and Use of these Phylacteries, which the Pharisees, for Oftentation, made very broad and visible, that they might procure a proportionate Fame among the Vulgar; for these were always looked upon as Arguments of Meditation upon the Divine Law, and certain Evidences of singular Holiness and Devotion.

As to the religious Principles of the Pharisees, they believed a Resurrection of the Dead, and that there are Angels and Spirits: But, according to Josephus, this Resurrection of theirs was no more
more than a Pythagorean Resurrection; that is, of the Soul only by its Transmigration into another Body, and being born anew with it. From this Resurrection they excluded all that were notoriously wicked; for of such their Notion was, that their Souls, as soon as separated from their Bodies, were transmitted into a Place of never ending Pain, there to suffer the Punishment of their Sins to all Eternity. But as to lesser Crimes, their Opinion was, that they were punish'd in the Bodies which the Souls of those who committed them were next sent into. What this Sect believed concerning Predestination, and Free-will, is difficult to determine; for, according to Josephus, they held absolute Predestination with the Essenes, and Free-will with the Sadducees, jumbled both together: For they ascrib'd to God and Fate all that is done, and yet left to Man the Freedom of his Will. But how they made these two apparent Incompatibles consist together, is no where sufficiently explain'd. Perhaps they intended no more, than that every Man freely chuses what he is unalterably predestinated to. But if he be predestinated to that Choice, how freely soever he may seem to chuse, he has certainly no Free-will; because, according to this Scheme, he is unalterably necessitated to all that he does, and cannot possibly chuse otherwise.

But the principal distinguishing Character of this Sect, was their Zeal for the Tradition of the Elders, which they derived from the same Fountain with the written Word itself, pretending both to have been deliver'd to Moses from Mount Sinai; the latter only committed to Writing, the other deliver'd from Generation to Generation by Tradition; and therefore they ascrib'd equally to both the same Authority, and thought themselves bound to observe the Oral Law with the same Strictness as the Written, or rather with much more: For the Written Law, they say, is in many Places obscure, scanty, and defective, and could be no perfect Rule without the Oral; which...
containing, according to them, a full, compleat, and perfect Interpretation of all that is written in the other, supplies all the Defects, and solves all the Difficulties of it. Hence have the Jews in all Ages magnified and extoll’d this Traditionary Law above the Written with the most extravagant and blasphemous Commendations. They tell us, that this is the Foundation of the Law, for whose sake it was that God enter’d into Covenant with the Israelites; that, without this, the whole Law would lie in the dark, be mere Obscurity and Darkness itself, as being contrary and repugnant to it self, and defective in Things necessary to be known; that it is Joy to the Heart, and Health to the Bones; that the Words of it are more lovely and desirable than the Words of the Law, and it is a greater Sin to violate the one than the other; that it’s little or no Commendation for a Man to read the Bible, but to study the Misfona is that for which a Man shall receive the Reward of another World; and that no Man can have a peaceable and quiet Conscience, who leaves the Study of the Talmud to go to that of the Bible; that the Bible is like Water, but the Misfona and Talmud (in which are contain’d their Traditions) are as Wine and Hippocras; that the Written Law is only as Salt, but the Misfona and Talmud as sweet Spices. By these, and many other Sayings very common among them, do they express the high Veneration they bear towards the Oral or Traditionary Law, and the little Regard they shew to the Written Word in comparison of it; making nothing of the latter, but as expounded by the former; as if the Written Word were no more than the dead Letter, and the Traditionary Law alone the Soul that gives the whole Life and Essence to it. This being the Opinion of the Pharisees, and the Body of the Jewish Nation, concerning Traditions, which they call their Oral Law, it may not be improper to inquire into its Original. And this
for the present will serve for a short Account of it.

They tell us, that when *Moses* waited upon God forty Days in the Mount, he gave him a double Law, one in Writing, the other Traditional, containing the Sense and Explication of the former. Being come into his Tent, he repeated it first to *Aaron*, then to *Ithamar* and *Eleazar* his Sons, then to the seventy Elders, and lastly to all the People, the same Persons being all this while present. *Aaron*, who had heard it now four times recited, *Moses* being gone out, again repeated it before them. After his Departure out of the Tent, his two Sons, who by this time had heard it as often as their Father, made another Repetition of it; by which means the seventy Elders came to hear it four times; and then they also repeated it to the Congregation, who now also had heard it repeated four times together, once from *Moses*, then from *Aaron*, then from his Sons, and lastly from the seventy Elders. After which the Congregation broke up, and every one went home, and taught it his Neighbour. This Oral Law *Moses*, upon his Death-bed repeated to *Joshua*, he deliver'd it to the Elders, they to the Prophets, the Prophets to the Wisemen of the great Synagogue, the last of whom was *Simeon* the Just, who deliver'd it to *Antigonus Socheus*, and he to his Successors the Wisemen, whose Business it was to recite it; and so it was handed through several Generations. After several Ages, it came at last to *Rabbi Jehuda*, commonly styled by the Jews Our holy Master, the Son of *Rabban Symeon*, (who flourished a short time before *Antoninus* govern'd the Roman Empire) who, considering the unsettled and tottering Condition of his own Nation, and how apt these Traditional Precepts would be to be forgotten, or mistaken, by the Weakness of Mens Memories, or the Perverseness of their Wits, or the Dispersion of the Jews in other Countries, collected all these Laws and Expositions, and committed them to Writing, styling
The Antiquities of the

his Book Mifnonah, or the Repetition. This was afterwards illustrated and explained by the Rabbins dwelling about Babylon, with infinite Cases and Controversies concerning their Law; whose Resolutions were at last compiled into another Volume, which they called Gemara, or Doctrine; and both together constitute the entire Body of the Babylonish Talmud, the one being the Text, and the other the Comment. The Folly and Vanity of this Account are sufficiently evident, and need no Confutation. Yet this is the Foundation of the Traditionary Law, in such Esteem with the Sect of the Pharisees, that they valued its Authority even beyond the Testimony of Miracles. And tho’ many of their Traditions are burdensome and almost insupportable, yet this Sect has almost devour’d all the rest; having had for many Ages none to oppose them, except a few of the Karraites: For, excepting them only, the whole Nation of the Jews, from the Destruction of the Temple to this present Time, have gone wholly into the Pharisaical Opinions, and received all their Traditions for divine Dictates, and to this Day observe them with much greater Regard and Devotion than the Written Word itself. So that they have in a manner, for the sake of their Traditions, annul’d all the Holy Scriptures of the Old Testament, and set up the Talmud to be their Bible in the Place of them.

The Pharisees were distinguish’d into several Branches; the most remarkable of which were called by the Name of Zealots, by some accounted a distinct Sect. These were a most outrageous and ungovernable People, fierce and savage, who being zealous Asserters of the Honour of God’s Laws, and the Strictness and Purity of Religion, assum’d to themselves a Liberty of questioning notorious Offenders, without staying for the ordinary Formalities of Law: Nay, when they thought fit, and as the Case required, they executed capital Punishments upon them with their own Hands. Thus when a Blasphemer cursed God by the Name
Hebrew Republick.

Name of any Idol, the Zealots that next met him might immediately kill him, without ever bringing him before the Sanhedrim. They looked upon themselves as the true Successors of Phinebas, who, in a mighty Passion for the Honour of God, did immediate Execution upon Zimri and Cozbi; which Action was so pleasing to God, that he made with him, and his Seed after him, the Covenant of an everlasting Priesthood; because he was zealous for his God, and made an Atonement for Israel. In imitation of him, these Men took upon them to execute Judgment in extraordinary Cases; and that not only by the Connivance, but with the Permission both of the Rulers and the People; till in After-times, under a Pretence of this, their Zeal degenerated into all manner of Licentiousness and wild Extravagance. And they not only became the Pests of the Commonwealth at home, but open'd the Door for the Romans to break in upon them, to their fatal and irrecoverable Ruin. They were continually encouraging the People to throw off the Roman Yoke, and vindicate themselves into their native Liberty, and when they had turn'd all things into Hurry and Confusion, themselves in the mean while fish'd in these troubled Waters. Josephus gives a large Account of them, and everywhere speaks of them as the publick Plague of the Nation. He tells us, that they made no scruple of robbing and plundering, and to kill the principal of the Nobility, under pretence of holding Correspondence with the Romans, and betraying the Liberty of their Country: And upon the Merit of this, they assum'd to themselves the Titles of Benefactors and Saviours of the People. They abrogated the Succession of antient Families, thrusting ignoble and obscure Persons into the Office of the High Priest, that so they might oblige the most infamous Villains to their Party. And not contented to affront Men, they injur'd the Majesty of Heaven, and proclaimed Defiance to the Divinity itself, breaking into, and profaning the most Holy Place.

De Bell. Jud. lib. 4.
They styled themselves Zealots (says our Author) as if their Undertakings had been good and honourable, while they were forward to promote the greatest Wickedness, and outdid the worst of Men. Many Attempts were made, especially by Anias the High Priest, to reduce them to Order and Sobriety; but neither Force of Arms, nor fair and gentle Methods, could prevail upon them. They persisted and held on in their violent Proceedings, and joining with the Idumeans, committed all manner of Outrage, and slew many of the High Priests themselves: So that when Jerusalem was straitly besieged by the Roman Army, they never left off to promote Tumults and Distractions within, till their intestine Quarrels ended at last in the taking of the City.

There are seven other sorts of Pharisees mention'd in both the Talmuds, which will be worth describing, if it be only to shew to what Madness this Sect arrived, as well as to what a Degree of Hypocrisy. A Shechemite Pharisee, who was circumcised, not for the Honour of God, but for the sake of Profit and Self-Interest. A Daubing Pharisee, who walks in Humility, and withdraws himself from the Crowd in the Streets: He moves slowly, the Heel of one Foot touching the great Toe of the other; nor does he lift up his Feet from the Earth, so that his Toes were dashed against the Stones. A Pharisee that lets out his Blood: He would shut his Eyes when he walk'd abroad, to avoid the Sight of Women, and press himself so close against the Walls, that he might not touch those that passed by; by which means he hurt his Feet, and made them bleed. A Pharisee of the Mortar, who wore a loose Coat in the Shape of a Mortar, with the Mouth turned downwards; for his Garment was straiter above, and narrower below: Or, as others say, he wore a Hat resembling a deep Mortar, so that he could not look upward, nor of either side, but only downward, or straight forward. The Pharisee who says, Let me know what my Duty is, and I will do it: As
As if he should say, there is no Man can shew me wherein I have transgress'd. A Pharisee for Love, who obey'd the Law for the Love of Virtue. A Pharisee for Fear, who follow'd the Law for fear of Punishment. He that conform'd for Fear, had regard chiefly to the negative Commands; and he who obey'd for Love, respected more particularly the Affirmative. It might be added, that there were Women who voluntarily profess'd themselves of this Sect of the Pharisees, as well as Men. They were generally Widows or pretended Maids, who under the Veil of Sanity and Devotion conceal'd and practis'd all manner of Debauchery and Wickedness.

CHAP. XXI.

The Scribes.

In Conjunction with the Pharisees the Scribes are often mentioned in the Scriptures of the New Testament; which Word more properly signifies the Name of some Office or Function, than of any Sect, they being more antient than any Sect among the Jews. These were Persons of great Repute, being called in the New Testament Scribes of the Law, Teachers of the People, Doctors of the Law, and sometimes Lawyers: And as such this Office began immediately after the Babylonian Captivity, above five hundred Years before the Nativity of Christ, Ezra himself being one of the first. They were a Body of the most learned Men of the Nation, and generally of the Tribe of Levi, who were distinguished by the Title of Scribes of the Clergy: those who were not derived from the Levitical Stock, but, as the Jews say, from the Tribe of Simeon only, being called Scribes of the People. The Business of the Lay Scribes was to undertake to copy the Bible for any who had occasion for it: For so various is the Accuracy and Exactness of the Scripture-Text in the
the mystical Signification of Letters, Vowels, and Accents, that it was not proper for every one to attempt to transcribe the Original, or that every vulgar Pen should copy Things of so sublime Speculation. Therefore there was a peculiar Order of learned Men among the Jews, whose Office it was to take care to preserve the Purity of the Text in all Bibles that should be copied out, that no Corruption should creep into the Original of Sacred Writ: And these were called Scribes of the People. Those who were Men of Learning, and scholastick Education, were likewise employ'd as publick Notaries in the Sanhedrims and Courts of Justice, and as Registrers in the Synagogues. And they not only transcrib'd the Book of the Law, but they wrote out Phylacteries, short Sentences to be fixed upon the Door-posts, Bills of Contracts or Divorce, and other Matters of civil or religious Concern. Out of these it is probable that some of the best Accomplishments among them were made choice of to attend upon the King as his Secretaries, called the King's Scribes. And to qualify them for these Offices, they were enter'd Students in some publick Academy (of which there were eight and forty belonging to the Levitical Tribe) where they studied with great Application, till they were capable of these Employments.

The Office of the Scribes of the Clergy was to preach in publick, and to instruct the People; for they were more constant Teachers than any other of the Clergy; taking upon them to be the most certain and regular Interpreters and Expounders of the Law in Sermons: In which respect they may be compared to Canonists in the Church of Rome, or the Divinity-Lecturers in some publick Universities. And they grew into such Repute in the Jewish State, that it was hard to say whether the Pharisees or they were held in the greater Veneration; for what the Pharisees gain'd in the common People, by their Pretensions to an extraordinary Sanctity, these obtained more justifi-
HEBREW Republic.

Rably by their Zeal for the Written Word, which they preserved from the common Dangers of Corruption and Contempt. And tho' these Scribes were more properly an Order than a Sect, yet since they were so closely link'd with the Pharisees, and concur'd with them in most of their Corruptions and Superstitions, we may look upon them as a strong and powerful Faction, of great Authority and Influence in Affairs of the greatest Importance. They both are represented to sit in Moses's Seat upon the Legislative Bench, and presided in the Courts of Justice, being called The Fathers of the Sanhedrim. But there was a Degree of Scribes who sat in this Court, not in the Capacity of Legislators or Judges, but as Men learned in the Law, whose Office it was to explain Cases of Difficulty, and with whom the Fathers consulted when any Debates arose about the Execution of Justice.

CHAP. XXII.

Titulary Distinctions among the Pharisees and Scribes, Rab, Rabbi, Rabban, &c.

The Scribes and Pharisees are likewise join'd in Scripture, and cenured for their Pride, and vain Affectation of swelling Titles and Names of Distinction, and loved to be called Rabbi, Rabbi. This and other Titles of their Doctors, as Rab and Rabban, began to be in use but a small time before the Birth of Christ. The Prophets, and the Men of the great Synagogue, and all the Generations from the times of Hillel, were satisfied to be call'd by their bare Names only; but Simon, the Son of Hillel, (who is supposed to have taken our Saviour in his Arms) was the first Doctor with a Title, and he was called Rabban. From his times, and forward, Titles came exceedingly into request, and none more common than the Title Rabbi, as appears frequently
frequently in the Gospel, and infinitely in their own Writers. This honourable Distinction they admired, notwithstanding the dissembled Axiom among them, *Love the Work, but hate the Title.* Now the Reason why this Titularity was in use in these times, and not before, may be supposed to be one or both of these: Either because of the Controversy fomented continually between the Schools of *Shammai* and *Hillel,* which commonly differ’d in Judgment in every thing almost that came before them, and assumed Epithets of Honour in opposition to one another; or, because the Jewish Learning about that time was vainly supposed to have arrived at its utmost Height: And therefore it’s no wonder that the Men who pretended to Learning, grew fond of titulary Distinctions; especially considering what the Talmud observes of the Scholars of *Hillel,* who were eighty in all; and thirty of them, they say, were worthy that the Divine Glory should rest upon them, as it did upon *Moses.* It was with the Jews at this time, as it prov’d afterwards among the Christian Doctors, who, when Piety, Truth, and Humility prevailed, were content with their bare Names; but when Pride and Error succeeded, then the Epithets of *Seraphick* and *Angelic,* and other ostentatious Names, came into Fashion and Entertainment. These distinguishing Titles imported *Mastership,* *Doctorship,* or *Principality,* and were higher in Regard and Dignity one than the other. *Rabbi* was a more excellent Name than *Rab,* *Rabban* was more excellent than *Rabbi,* and the simple Name without any Title, as *Haggai,* *Zachary,* *Malachi,* was more excellent than *Rabban.* *Rab* was the more proper Title of the Babylonian Doctors, *Rabbi* of the Judean, and *Rabban* was ascrib’d to seven Men only.

The Discipline used in the Jewish Schools in conferring Titles was in this manner: The Scholar was called a *Disciple* in respect of his Learning, a *Junior* in respect of his Minority, and one chosen, or *elected,* in regard to his Election or
or Co-optation into the Number of Disciples. After he had prov'd a good Proficient, and was thought worthy of a Degree, he was, by Imposition of Hands, made a Graduate, or Companion to a Rabbi. This Ceremony was observ'd in imitation of Moses towards Joshua, and was follow'd with this Form of Words; I associate thee, and be thou associated. When he was thought capable of teaching others, he was called Rabbi. And whereas in his Minority, his own Name being suppress'd, he was called only by his Father's Name, the Son of N. when he was made a Graduate by Imposition of Hands, then was he called by his own Name, N. the Son of N. and afterward, when he was judge'd able to teach, then was the Title of Rabbi prefixed after this manner; Rabbi N. the Son of N. For instance, Maimonides was at first called Ben Maimon, the Son of Maimon; after his Degree he was called by his own Name, Moses Ben Maimon, Moses the Son of Maimon; at last, being licensed to teach, then was he called Rambam; which Abbreviation consisting of Capital Letters, signifies, Rabbi Moses Ben Maimon, Rabbi Moses the Son of Maimon. This Distinction of Scholars, Companions, and Rabbis, appears by what was said by one of their Teachers: I learned much of my Rabbis or Masters, more of my Companions, most of all my Scholars. When any publick Disputations were held in their Schools or Synagogues, the Rabbis sat in reserved Chairs, which are the chief Seats which the Scribes and Pharisees so much affected; their Companions sat upon Benches, or lower Forms; the Scholars upon the Ground at the Feet of their Teachers.

The Pharisees, who taught and propagated the Traditionary Doctrines, have been distinguish'd by several other Appellations, according to the different Ages wherein they lived. From the time of the Men of the Great Synagogue, to the publishing of the Misna, they were called Tannaim, or Traditones; and they are the Mableical Doctors, out of whose Doctrines and Traditions the Misnab was compos'd:
compos'd: And from the time of publishing the Mifeonab, to the Publication of the Babylonish Talmud, they were called Amoraim, or Dictators, because they dictated those Explications upon the Mifeonah which are contained in the Gemara; and they are the Gemarical Doctors, out of whose Doctrines and Traditions the Gemara was drawn up. For about a hundred Years after the Publication of the Talmud they were called Sehrain, or Opinionists; for they did not deliver any Doctrines, but only infer'd Opinions by Disputation, and probable Arguments from what had been before dictated and receiv'd in the Mifeonah and Gemara. After that they had the Appellation of Geonim, or sublime and excellent Doctors, so called from the Excellency and Sublimity of their Learning. But for these latter Times the general Name of Rabbi is that whereby their learned Men are distinguished, there being no other Title among them for near seven hundred Years past: For, about the Year one thousand and forty, all their Schools in Mesopotamia, where only they enjoy'd these high Titles, being destroy'd, and all their learned Men expelled thence by the Mahometan Princes who governed in that Country, they have since, with the greatest number of their People, flocked into these Western Parts, especially into Spain, France, and England; and from that time all these pompous Titles which they affect'd in the East being dropt, their Men of Learning retain no other Names from that time but Rabbi; excepting only that those among them who minister in their Synagogues are called Chacacamim, or Wisemen. This Title, tho' in itself general and common to all Teachers and Doctors of the Law, yet for many Years before our Saviour's Incarnation was arrogated by the Pharisees, and appropriated to them by the Vulgar, from an Opinion of their extraordinary Wisdom in teaching Traditions; from whence they were called the Masters of the Traditions. A Wiseman was a Title of the greatest Dignity in the Jewish State,
and took place of the highest Officers among Chap. 23. them, according to this Account of Precedency: -

A Wiseman is to take place of a King, a King of Israel.

Chap. 23.

an high Priest, a High Priest of a Prophet, a Prophet of one anointed for the War, the Anointed for the War of a President of the Courses, a President of the Courses of the Head of a Family, a Head of a Family of a Counsellor, a Counsellor of a Treasurer, a Treasurer of a private Priest, a private Priest of a Levite, a Levite of an Israelite, an Israelite of a Baftard, a Baftard of a Netbinim, a Netbinim of a Proselyte, a Proselyte of a freed Slave. But when is this to be? when they are equal as to other things. But indeed if a Baftard be a Disciple, or a Wiseman, and the High Priest be unlearned, the Baftard is to take place before him. A Wiseman is to be prefer'd before a King; for if a Wiseman dies, he has not left his Equal; but if a King dies, any Israelite is fit for a Kingdom.

C H A P. XXIII.

The Sadducees.

The next principal Sect among the Jews were the Sadducees, opposite to the Pharisees both in Temper and Principles; so called either from Sadoc, who lived near three hundred Years before our Saviour's Birth, and is supposed to be the Founder of the Sect; or from Sedeck, which signifies Justice, as tho' they were the only exact Distributers of Justice, and able to justify themselves before the Tribunal of God. These pass under a very ill Character, even among the Writers of their own Nation, being styled wicked Men, of very loose and profligate Lives; which is no more than the natural Consequence of their Principles, this being one of their established Opinions.
Opinions, That the Soul is not immortal, and that there is no future State after this Life. They denied the Resurrection of the Dead, the Being of Angels, and all Existences of the Spirits or Souls of Men departed. Their Notion was, That there is no spiritual Being but God only; That as to Man, the present World is his All; That at his Death Body and Soul die together, never to live more; and that therefore there is no future Reward or Punishment. They confessed that God made this World by his Power, and governs it by his Providence, and, for the carrying on of this Government, has ordained Rewards and Punishments, but that they are in this World only; and for this reason alone was it that they worshipp'd him, and paid Obedience to his Laws. In short, they were Epicurean Deists (as the Pharisees in many Points followed the Stoicks, and the Essenes imitated Pythagoras) in all other Respects, excepting only that they allowed that God made the World by his Power, and governs it by his Providence. The Occasion of this dangerous Heresy is said to have been a Mistake of the Doctrine of Antigonus of Socho, who was President of the Sanhedrim at Jerusalem, and the great Teacher of the Jewish Laws. This eminent Doctor was used to press his Scholars not to be like mercenary Servants, who in an abject manner served their Masters purely for Advantage; but to serve God from a Principle of filial Love, and for his own sake, without Expectation of future Rewards. Which being misunderstood, two of his Scholars, Sadoc and Baithme, absolutely concluded that their Master had denied any State of Rewards in another Life; and therefore separating themselves from his School, they began that Sect among the Jews, which from the Name of Sadoc, the first Founder, were called Sadducees. But this Talmudical Story is disputed by learned Men, who assert that there were some who denied the Resurrection of the Dead in the Days of Ezra. At the Conclusion of all Prayers in the Temple they said.
said for ever; but when the Hereticks brake in, and said that there was no Age but this, Ezra and his Consistory ordain'd, that it should be said for ever and ever, to imply that there was another World beside the present, and to root out of the Heart the Opinion of those that deny the Resurrection of the Dead. After the Time of Ezra and his great Synagogue, (which continued many Years after his Decease) Simeon the Just executed the Office of High-Priest for forty Years; and Antigonus of Socho, the Master of Sadoc, succeeded him in the Chair of the Sanhedrim: So that though the Sadducees were with good Reason charged with denying the Resurrection of the Dead, yet that Herefy appears to have been in being when there were no Hereticks called by the Name of Sadducees. It is not to be denied that the Sadducean Hereticks received their Name from Sadoc; but there is good reason to believe that the Herefy of the Sadducees concerning the Resurrection was older than that Name, and had infected the Jewish Church before Sadoc was born; and therefore it follows, that this wicked Doctrine did not arise from the Words of Antigonus, misunderstood by Sadoc and Baithus, but was of a more ancient Original, when as yet the Prophets Zacharias, Malachi, and Ezra himself were living, if Ezra were not the same with Malachi, as the Jews suppose. The Words of the Prophet last mentioned, Ye have said it is in vain to serve God, Mal. 3. 14. and what Profit is it that we have kept his Ordinances? &c. sufficiently point at such a Herefy. It is not therefore improbable but this Herefy might arise from misunderstanding the Words of Ezekiel in the former Part of the thirty-seventh Chapter: The Prophet speaks of a Resurrection of dry Bones, which some understanding according to the Letter, and observing no Resurrection immediately to follow, imagin'd that there would never be any afterwards. And this Doctrine increased and grew into a Sect, till at length Sadoc and Baithus took upon them to assert that it was confirm'd
These Hereticks were strenuous Opposers of the Pharisees, and utterly rejected their Traditions, for which they were so zealous, teaching that Men were to keep to the Letter of the Law, and that nothing was to be imposed upon their Belief or Practice, but what was expressly contained in the Pentateuch: And if it be true what the Talmudical Story abovementioned relates, that Sadoc, on the first publishing of his Doctrine, was forced, for the Impiety of it, to fly to the Samaritans for Refuge, it is possible that he might learn this part of his Heresy from them; for they admitted only the five Books of Moses, rejecting all other Parts of the Holy Scripture, as well the Prophets as the Hagiographa. But it seems most probable, that the Sadducees rejected these Books, because they found them inconsistent with their Doctrine; for many Places of the Prophets and the holy Writings confirm evidently the Being of a future State and a Resurrection from the Dead. Some learned Men are of opinion that they did not reject the other Scriptures, but only gave a Preference to the five Books of Moses above them: But the Account which is given in the Gospels of the Disputes between Christ and these Hereticks, proves the contrary; for no other Reason can be given why He never produced any Arguments against them out of the Prophets and Hagiographa, where there were many not to be opposed, but drew all his Proofs from the Law only, but because they had rejected the Authority of those Scriptures, and believed wholly in the Books of Moses. The Harmony of this Sect with the Samaritans, in rejecting all Traditions, and receiving no Scriptures but the Pentateuch, has given occasion to the Jews to load the Samaritans with the Imputation of agreeing with them in denying the Resurrection from the Dead; whereas in this Article they are more found than
than the Jews themselves, and so continue to this Day.

Another Branch of the Sadducean Heresy related to Free-will and Predestination; for whereas the Essenes held all things to be predetermined, and fixed in an unalterable Concatenation of Causes never to be varied from, and the Pharisees allowed a Free-will in conjunction with Predestination, the Sadducees differing from both, denied all manner of Predestination whatever; their Doctrine being, that God had made Man absolute Master of all his Actions, with a full Freedom to do either Good or Evil, as he thought fit to choose, without any Assistance to him for the one, or any Restraint upon him as to the other: So that whether a Man does Good or Evil, it is wholly from himself; because he has it absolutely in his own Power to do the one, and avoid the other. It is their acting upon this Principle that has occasion'd the Remark upon them, that whenever they fate in Judgment upon Criminals, they always pronounced the severest Sentence against them. And indeed their general Character was, that they were a very ill-natur'd sort of Men, churlish and morose in their Behaviour to one another, but cruel and savage to all besides. Their Number was the fewest of all the Sects of the Jews; but they were usually Men of the better Rank and Quality, who having the greatest Opportunities of following a loose and debauch'd Life, were ready to take Sanctuary in those Opinions which most extinguish'd the Apprehension of an After-reckoning. For this Reason the Sadducees ever appeared most vigorous in preserving the Peace, being the most implacable in their Punishment of all Tumults and Seditions, lest they should interrupt their soft and easy Course of Life, the only Happiness their Principles allowed them to expect. This Sect seems to have perish'd in the Destruction of Jerusalem by the Romans; for we find no mention of them.
The Antiquities of the
Book II.

The Antiquities of the Book II. for many Ages after, till their Name was reviv'd again in the Karaites, whose Principles and Opinions this is a proper Occasion to describe.

CHAP. XXIV.

The Karaites.

The Karaites, though by way of reproach they were called Sadæuces by the other Jews, yet they agree with them in nothing else but in rejecting Traditions, and abiding only by the written Word; not that they absolutely reject all Traditions, but only deny them the same Authority with the written Scriptures: They admit them as humane Helps, of use to interpret the written Word, and regard them as the Opinions of former Doctors, but refuse to put them upon the same Level with the written Word, as the other Jews do. The voluminous Book of the Talmud contain'd a Collection of all their Traditions, to which they required the same Deference and Veneration to be paid as to the Scriptures themselves, founding all their Articles of Faith upon its Dictates, and regulating their Practice by its Directions and Precepts. This Book was publish'd about the Beginning of the sixth Century after Christ; but the Nonsense and fabulous Relations contained in it were at last detected by Men of Learning, who could not believe that such gross and incredible Stuff could be inspired by God; and therefore they could not give up their Faith to it. Their Belief they reserv'd wholly for the written Word, the Law, the Prophets, and the Hagiographa, and admitted the other as a Work of humane Composition, proper to explain and interpret the Scriptures in such Passages where it should be found conducive to that purpose. This Dissent went on for some time, without making any Division among them, till, about the Year of Christ seven
Hebrew Republic.

Seven hundred and fifty, one Anan, a Babylonish Jew, of the Stock of David, and Saul his Son, both Men of Learning in their way, declared openly for the written Word, and publickly disclaimed all manner of Traditions, except such as manifestly agreed with it. This Opposition produc'd a Schism, one Party standing up for the Talmud and its Traditions, the other rejecting both as the Inventions of Men. The Rabbis, and their Scholars and Followers, were chief Advocates for Traditions; from whence that Party obtained the Name of Rabinists; and the other contending for Scripture only, had the Name of Karaites; for the Scripture in the Babylonish Language is call'd Kara. Under these two Names the Controversy was carried on, and so continues to this Day. The Jews tell us that this Schism was wholly owing to the Ambition and Disgust of Anan; who being denied the Degree of Gaon (a Title to which their highest Doctors were promoted at that time) and being afterwards refused the Presidentship of the Captivity at Babylon, which he claim'd as a Descendant from the Seed of David, in Revenge promoted this Division among the People. This Sect is still in being, and are esteem'd to be Men of the best Learning and strictest Probity of all the Jewish Nation. There are very few of them, if any at all, in these Western Parts; Most of them are to be found in Poland, Russia, and the Eastern Countries; and, upon a Computation in the middle of the last Century, their Number appear'd to be between four and five thousand, which make but a small Number in respect of those of the other side.
The Antiquities of the

C H A P. XXV.

The Effenes.

The Effenes were a Sect originally of Pha-
risaick Extraction; but they reform'd upon
them, and set up for a more severe and
unblameable Rule of Life than the Pharisees did.
They are supposed to begin in the Times of the
Maccabees, above a hundred and fifty Years before
the Nativity of Christ, after the violent Persecu-
tions of Antiochus had fore'd great Numbers of the
Jews to retire to the Woods and Mountains;
though others derive them from the Kenites,
whom they succeeded in dwelling in the Wilder-
ness, and in Strictness and Austerity of Life.
There is no very certain Account of the Original
of their Name; but it seems to flow from the
Syriack Word Ἀσα, which signifies to heal or to cure
Diseases; from whence they are so often called
Therapeutes.

As to Fate and Free-will, their Opin-
ion was for an absolute Predestination, without
allowing to Man a Liberty of Choice in any of
his Actions: And as to the Principles concerning
a future State and Resurrection from the Dead,
they affirmed that the Souls of Men were immor-
tal, and to live eternally in Happiness or Pain,
as their Actions deserved; but they should no
more return to their own or any other Bodies for
ever.

We find no mention of this Sect in the
New Testament; because, it is likely, they were
an honest and sincere sort of People, and never
concern'd themselves with Christ or his Apostles;
yet it is the Opinion of many judicious Men,
that our Saviour and St. Paul did sometimes al-
lude to their Customs and Discipline. Their
way of Life was very peculiar and remarkable;
and to give a perfect View of it, it will be pro-
per to take notice of what Josephus, Philo, and
Pliny, relate of their Opinions and Practices.

These
These are the most ancient Authors who speak of this Sect, and are the Original of what all other have said concerning it. The Character given by Josephus is as follows:

The Essenes are by Nation Jews, the most united and friendly People one with another under the Sun. They have the same Aversion to Pleasure that they have to Vice, and reckon upon Continence and the Command of the Passions as a Virtue of the first rate. They have no great Reverence for Marriage; but for other People's Children that they take under their Care while they are young and tender, they value them as their own Flesh and Blood, and train them up accordingly. They are not yet against Marriage, as Enemies to the Race and Succession of Man; but they have an Opinion that the fair Sex is frail and intemperate, and hardly to be kept within the Compass of Fidelity to one single Man. As to the Matter of Wealth, and the Goods of this World, they have it all in contempt, and do not so much as know what it is to be rich or poor; for it lies all in common, as a Condition of the Society. By this means no Man shall be contemptible for being poor, nor honourable for being rich; but the whole Party shall live like Brethren, being all equal Sharers in one common Patrimony. They will not suffer any Oil to come upon their Bodies; or if such a thing should happen, they are never quiet till they get it out again. They value themselves upon the plain Simplicity of their Appearance, though never so coarse, provided only that their Garments be white and clean. They chuse their Stewards for the Receipt and Management of their Revenues out of the best Men they have, and leave it to their Discretion to make a Distribution of them to every Man in proportion, according to his Wants. They have no one certain Place of Abode, but disperse themselves up and down into several Cities, where they are ever ready and open to entertain all Comers of their own
own Sect, and as free as if they were at home, though they never saw one another in their Lives before. They carry nothing about them when they travel, but Arms for their Security against Thieves. In every City there is a principal Person appointed as Procurator, to take care of Strangers of that Sect, that they want neither Lodging, Food, Garments, nor other Necessaries. The Dress they wear resembles that of Children when they are under the Charge of Masters and Governors. They never change either their Garments, or their Shoes, but when the one is torn, and the other worn out. They neither buy nor sell among themselves, but help one another with what they want; and what one wants the other supplies, not by the way of exchange; but the one is obliged to give, and the other at liberty to receive.

They are the strictest People towards God of all Men living: They make a Conscience of speaking one Word of common Business before the Sun rises; but they have certain traditional Forms of Prayer for that Occasion, imploring particularly from God, that the Sun might shine upon them. After this Act of Devotion they are all dismissed to their several Tasks and Employments; and when they have studied and wrought hard till eleven at Noon, they meet again with linen Clothes thrown over them, and so wash themselves all over with cold Water. Upon this Purification they retire to their Cells, where no Mortal of any other Profession is allowed so much as to breath upon them; from thence they enter into the Refectory, or Dining-room, which they account little less holy than the Temple itself. When they have stayed there awhile without a Word speaking, the Baker brings up every Man his Loaf, and the Cook every Man his Plate or Mess of Soup of the same sort, and sets it before him. The Priest then blesses the Meat, and not a Creature dares so much as touch it till the Grace be over: And so after Dinner another Grace
Grace again; for they never fail to give God Thanks both before and after Meat, as the Author of the Blessing. This Duty being over, they quit their Habits, as in some measure sacred, and to to their ordinary Work till Evening. They go next to Supper, as before, where they sit together, Guests and all, if they have any, at the same Table. There is no manner of Noise or Disorder in those Houses: They speak by Turns; and this way of Gravity and Silence gives Strangers a great Veneration for them. This is the Effect of a constant Course of Sobriety, in their Moderation of eating and drinking only to suffice Nature.

They are not allowed to do any thing without the Advice of their Superiors, saving only in Offices of Assistance and Compassion, and there they are left at liberty; for every Man is free to help the Virtuous, and to relieve good Men in want: 'Tis true they are not allowed to give any thing to their Relations without Leave of their Governors. They are great Masters of their Passions, Men of good Faith, Lovers of Peace, and their Word is at least as sacred as their Oath; for they do effectually look upon the taking of an Oath to be worse than Perjury, and account of him for a Lyar, and a Man of no Credit, that cannot be believ'd without bringing in God for a Witness. They have a mighty Reverence for the Works and Writings of Antiquity, especially in what concerns either the Good of Soul or Body; as in the Case of Remedies for Diseases, the Virtues of Plants, Metals, Stones, Minerals, and the like.

When a Man has a mind to come into the Society, he is not immediately admitted, but they keep him out of the Pale for one whole Year, admitting all of the same Class of Novices into the same Order of Diet, giving every Man also a Pick-ax, a Girdle, and a white Garment, as aforesaid. When a Man has been long enough among them to give some competent Proofs of
his Continence and Virtue, they change his Course of Diet, and allow him the Benefit of purifying Waters to wash himself. But he is not yet admitted to the Table in the Refectory, till he has stood a two Years Probation for his Integrity and good Manners; and upon that Trial he is taken into the Society. But before he is admitted as an establish'd Member of the Community, he is first to bind himself by solemn Examinations and Professions to love and worship God, to do Justice towards Men, to wrong no Creature willingly, no, nor to do it, though commanded; to declare himself an Enemy to all wicked Men, to join with all the Lovers of Right and Equity, to keep Faith with all Men, but with Princes especially, as they are of God's Appointment, and his Ministers. He is likewise to declare, that if ever he comes to be advanced above his Companions, he will never abuse that Power to the Injury of his Subjects, nor distinguish himself from his Inferiors by any Ornament of Dress or Apparel; but that he will love and embrace the Truth, and bring false Speakers to Justice. He binds himself likewise to keep his Hands clear from Theft and fraudulent Dealing, and his Soul as unainted with the Desire of unjust Gain; that he will not conceal from his fellow Professors any of the Mysteries of his Religion, nor communicate any of them to the Profane, though it should be to save his Life. And then for the Matter of his Doctrine, that he shall deliver nothing but what he hath received; that he will endeavour to preserve the Doctrine itself that he professes, the Books that are written of it, and the Names of those from whom he had it. These Protestations are made use of as a Test for new Comers, and as a Security to keep them fast to their Duty.

Upon the taking of any Man in a notorious Wickedness, he is excluded the Congregation; and whoever incurs that Sentence comes probably to a miserable End; for he that is tied up by these
these Rites and Sacraments, is not allowed so much as to receive a Bit of Bread from the Hand of a Stranger, though his Life itself were in hazard: So that Men are driven to graze like Beasts, till the Flesh rots from the Bone. In this Distress the Society hath sometimes had the Charity and Compassion to receive some of them again, when they were at the very Point of Death, computing that the Punishment they suffer'd might in some degree atone for the Offence.

In the Administration of Justice they are the most regular and exact People alive; they determine nothing but what is carry'd by a hundred Voices at least; and when the Judgment is once past, there is no recalling it. Next to the supreme Authority of God himself they reckon that of their Legislators, making it Death to speak ill of them, or to blaspheme them. They ascribe great Honour to their Elders, and to the Majority of the People, and think it very reasonable to obey the one and hearken to the other. When there are ten together in Council, no particular Person is to speak, if the other nine be against it. They make it a Matter of Immorality to spit toward the middle of the Company, or upon the right Hand.

They are the strictest Observers of the Sabbath of all sorts of Jews; for they do not only make ready their Sabbath-Day's Meal the Night before, to avoid kindling a Fire upon that Day; but they dare not so much as remove a Pot or a Dish from one Place to another, or ease themselves of the Necessities of Nature. Upon other Days, when they are pressed at any time to step aside, they take a Pick-ax, as I said before, and open the Ground a matter of a Foot deep: When they have discharged themselves, they fill up the Hole again, out of a superstitious Scruple not to pollute the Beams of the Sun with such an Object; and though there be no more in it than a natural Pur-
Purgation, it is yet followed with the Solemnity of a formal Purification.

The People that make Profession of this manner of Life are divided into four sorts, according to their respective Obligations; and the younger are reputed so much inferior to their Elders, that if they do but touch one another, they are obliged to purify, as if it were upon the Contact of a Stranger. They live to a great Age, a hundred Years and upwards many of them; which I ascribe in a great measure to the Simplicity of their way of feeding, and to the Temperance of their Manners. They are firm and hardy against all Dangers, and resolute to the Contempt of Torments; insomuch that they account an honourable Death much more desirable than Life itself. We need go no farther for the Proof of this Assertion than to the War between the Jews and the Romans. And upon several Occasions what Torments did the Jews endure! as burning, breaking of Bones, and all manner of Pains, rather than let fall one irreverent Word of their Legislator, or touch one Morsel of forbidden Meat; but with a Cheerfulness of Countenance, in the very August of their Pains, defying and triumphing over their very Tormentors, and delivering up their Souls with a serene Constancy of Courage, in the Assurance of exchanging a present Life for a better to come. They firmly believe the Mortality of the Body; and that the Soul being of the same Substance with the subtilest Air, is incorruptible and immortal, and by a kind of natural Inclination or Attraction shut up in the Flesh as in a Prison; but when it shall be freed from these corporeal Bonds, as out of a long Slavery, it shall then cheerfully mount up to the Regions of endless Bliss. This Opinion suits well enough with some Concoets of the Greeks, who fancy a Place beyond the Ocean, where there is neither Rain, nor Snow, nor raging Heat, but only gentle refreshing Gales: And this do they make to be the Seat of the
the blessed Souls. As for the wicked Souls on the other hand, they stand condemned to impetuous Tempefts, killing Frofts, and everlasting Pains and Groans, World without end.

This is much after the Grecian Story of the Fortunate Islands, which are the Places set apart for the Entertainment of those glorious Spirits they call Heroes and Demigods. And then they have their Hell too, in the Description of an infernal Pit, with Plagues and Punishments for such as Sisypbus, Tantalus, Ixion, Tityus, and the like, computing all this while the Soul to be immortal, from the natural Disposition it hath to the Love of Virtue, and to the Detestation of Vice; for good Men are made better even in this World, by the hope of better things yet to come in another; beside the Check that it puts to Impiety and Lewdness, when Men shall come to consider, that though they may escape the Eye and the Stroke of humane Justice in this World, divine Vengeance will yet find them out in that to come, and punish them with Pains everlasting. This is the Philosophy of the EJfenes upon the Subject of the Soul; and we find very few, when they have once imbib'd this Doctrine, that ever depart from it. There are among the EJfenes also that take upon themselves to foretell things to come, building their Confidence upon ancient Prophecies and holy Writ, and not without preparatory Sanctions to fit them for the Work. But be it as it will, they seldom fail in their Predictions.

There is now another sort of EJfenes, agreeing with the former in the same Meats, Manners and Laws; but they are yet divided upon the point of Wedlock; for they look upon those, that are directly against Marriage, as the profeft Enemies of Mankind, that is to say, in cutting off the Succession, and extinguishing the Race. Now if all People were of the same Mind, the World would quickly be at an End. But they proceed with this Caution yet; that the Woman must be sub-
The Antiquities of the

The same Author in his Book of Antiquities, which he wrote some Years after, adds to the former Account in this manner. The Essenes ascribe the Government of the World to God's Providence, without any Exception: They hold the Immortality of the Soul, and celebrate Justice, both in Practice and Doctrine, as the sovereign Virtue. They send their Gifts to the Temple, without going thither themselves; for they offer their Sacrifices apart in a peculiar way of Worship, and with more Religious Ceremonies. As to their Conversation, they are Men of excellent Morals, and their whole Business in the World is Husbandry: They are eminent for their Justice beyond either Greeks or Barbarians, as a Virtue that hath been a long time their Application and Study. Their Goods are all in common, without any distinction of Rich and Poor among them: They have neither Wives nor Servants; for they look upon the one as an Encroachment upon the natural Liberty of Mankind, and the other as a Circumstance that carries Trouble and Uneasiness along with it; so that they chuse rather by a mutual Exchange of good Offices to help one another. This is their way of Life, and they reckon themselves to be upward of four thousand Souls in this Society. Their Treasurers and Commissaries are Men of Integrity, chosen from among their Priests; and it is their Care to make Provision out of the Fruits of the Earth for the feeding and maintaining the whole Body. They live upon the main much at the rate of the Pluvi among the Dacians.

In libro cui titulus, omnis probus liber.

Philo the Jew is the next, or indeed the first that speaks of this Sect; for he wrote before Josephus, being by much the older of the two. But
Hebrew Republic.

But Josephus was the better qualified to describe the Principles and Manners of the Essenes; because he convers'd among them in Judea, and lived under their Discipline; and therefore his Account I chose to insert first; for Philo being a Jew of Alexandria, knew nothing of the Essenes of Judea but by Report only: But with the Essenes of Egypt he was indeed better acquainted; for tho' the principal Seat of them was in Judea, yet there were many of them in Egypt, and in other Places where the Jews were dispers'd; and therefore Philo distinguished this Sect into the Essenes of Judea and Syria, and the Essenes of Egypt and other Parts: The first he called Practical Essenes, and the other he calls Therapeutic or Contemplative; and of each he gives the Account that follows.

Among the Jews who live in Palestine and Syria, there are some whom they call Essenes, about the Number as I think of four thousand. Their Name is derived, upon the account of their Piety, from the Greek Word Ὅσιος, which signifies Holy, tho' the Derivation be not according to the exact Rule of Grammar; and as they are most Religious Worshippers of God, they sacrifice no living Creature to him; but rather aim to form their Minds into a State of Holiness, as a more proper Oration to him. They chiefly live in Country Villages, and avoid Cities, by reason of the Vices that are familiar among Citizens; being sensible, that as it breeds in a corrupt Air, so to converse with bad Company often makes an incurable Impression upon the Souls of Men. Some of them labour in Husbandry, others follow Trades and Manufacture, confining themselves to the making only of Utensils of Peace, endeavouring by that means to benefit themselves and their Neighbours. They do not scrape together Silver or Gold; nor do they affect to possess large Tracts of Land, out of a Desire of plentiful Revenues, but labour only to supply the Necessaries of Life. They are in a manner the only Persons living who are without Money,
and without Possessions, (and this by their own Choice, rather than by the want of good Fortune) and yet think themselves rich, judging their Occasions little, and that Contentment with any thing keeps them always in Possession of Abundance. You shall not find among their Mechanics who attempt to make Arrows, or Darts, or Swords, or Headpieces, or Corselets, or Shields, or any Armour, or Engines, or any other Instruments whatsoever that are used in War; nor will they make such Utensils of Peace, as are apt to be employed in doing Mischief.

Merchandizing, Trafficking, and Navigation, they never so much as dream of, rejecting them utterly as Motives to Covetousness. There is no such thing as a Servant among them; but they are all mutual Helps to one another: They condemn the Authority of Masters over Servants, not only as unlawful and prejudicial to Piety, but also as impious and contrary to the Law of Nature; which, they say, brings forth and nourishes all Men alike, and as a common Mother has made them all Brothers; but that wicked Covetousness destroying all Kindred, has produced Strangeness instead of Familiarity, and Enmity instead of Friendship.

As to Philosophy, Logick they leave utterly to such as quarrel about Words, esteeming it useless for the Aattainment of Virtue. Natural Philosophy in all its Branches (except what concerns the Being of God, and the original Production of all things) they give up to those who have time upon their Hands to treat of such Matters; because they think it above the Abilities of Man to arrive at a perfect Knowledge of them. But they consult much with Ethicks or Moral Philosophy; from whence they extract the Laws, which are such as could never proceed from the Mind of Man, without the Assistance of divine Inspiration. In this Study they read Lectures, but especially upon the seventh Day; for this Day they esteem holy, and desist from all other Work upon it; and
and upon this Day they resort to their sacred Places called Synagogues, where they sit in Order according to their Seniority of Standing in the Society, the Juniors being placed below their Seniors, and all composed with Decency to hear the Word. One takes the Bible and reads out of it, and then another of a superior Skill expounds what has been read, and what is above his Knowledge he passes by. Their manner of expounding consists chiefly in Parables, after the Method that has been anciently in use among them. They are informed in the Principles of Religion and Holiness, of Justice, Economy, Politicks, in the Knowledge of what is morally Good and Evil, and what is indifferent, what is proper to choose, and what to avoid; and they judge of every thing, as it agrees with the Love of God, with the Love of Virtue, and with the Love of their Neighbour. They give many Demonstrations of their Love to God; for instance, their constant and unalterable Chastity as long as they live, their abstaining from swearing and lying, ascribing to God the Cause of all Good, and never making him the Author of Evil: Of their Love to Virtue, they give Instances in their Hatred to Covetousness, Ambition and bodily Pleasure; in their Continence, their Patience, their Plainness, their wanting little, their Contentment with any thing, their Modesty, their Obedience to the Laws, their Stability of Mind, and other such Virtues: And of their Love to their Neighbour, they give Evidences in their Benevolence, in their Evenness of Behaviour, which is greater than can be well expressed, their having all in common, of which it will be proper in this Place to give a particular Account.

No Man's House is properly his own; but every Member of the Society that shall come to it has an equal Interest in it; for as they live together in Sodalities, eating and drinking at the same common Table, so all the Fraternity that come from any other Place are certain to be received there. There is one common Treasury that

that belongs to them all, from whence the Charge of Clothes and Provisions is furnish'd in common for all the Community, according to their several Sodalities into which they are distributed. Their way of living together under the same Roof, of eating of the same Meats, and sitting at the same Table, is such as is established in no other Place, or any thing like it. What they acquire by their daily Labour they have no Right to themselves, but deliver it all into the common Stock, from whence Provision is made for the Use and Benefit of the whole Society: And if any among them fall sick, he is not neglected as a Person unable to work; but they take all possible Care to recover his Health out of the common Stock, which they have Liberty to use as freely as they please. The Juniors pay great Reverence to the Elders of the Society, and regard them in such a manner as legitimate Children respect their Parents, assisting them with their Hands, and their Councils, and providing whatever may contribute to the Comfort and Support of their old Age.

Thus far is the Account of *Philo* relating to those he calls *Practical Essenes*; the Contemplative he describes in this manner.

Having spoken of the *Essians* who lead a Practical Life, I come now to treat of those who embrace the Contemplative. The Men among them have the Title of *Therapeuta*, and the Women *Therapeutides*, agreeable to their Profession, either as they profess the Art of Physick, (not that commonly practisèd, by which the Bodies of Men are cured, but a much more valuable Physick, which heals Diseases in the Souls of Men, much more obstinate and difficult to be removed, the Effects of wilful Voluptuousness, Concupiscence, Grief, Fears, Covetousness, Follies, Injustice, and an innumerable Train of other Passions and Vices) or else they have this Name, by learning from the Law of Nature, and the sacred Precepts of the holy Scriptures, to worship and serve that Being, who is better than Good, more uncom-
Hebrew Republic.

pounded then the number of One, and more ancient than Unity itself.

They who enter upon this Therapeutic Profession, are not induced to it by a prevailing Custom or the Persuasion of others; but being incited wholly by an heavenly Love, are under an Enthusiastic Impulse, resembling the Bacchanals, and Corybantes, in the Celebration of their Festivals, till they arrive at their desired State of Contemplation; and then, as if they had bid adieu to this mortal Life, and thirsted after Immortality and eternal Happiness, they leave all their worldly Goods and Possessions to their Sons and Daughters, or other Relations, and voluntarily put them into Possession of their Estates. If they have no Relations, they resign what they have to their Friends and Acquaintances; and when they have thus divested themselves of their worldly Substance, being wholly free from the Allurements of the present Life, they fly from their Homes, without ever looking back, leaving their Brothers, their Children, their Wives, their Parents, and all their Kindred, how numerous soever, and quit the Society of their Friends and Countrymen, among whom they were born and bred; because, should they continue with them, their Conversation would be a strong and powerful Motive to seduce them from their Purpose and Resolution.

They never leave one City to go to another, like profligate Servants, who, having prevailed with those that own them to be sold to some other Person, obtain only by that means the Change of their Masters, and not the Recovery of their Liberty. For all Cities, even such as are governed by the best Laws, are full of Disorder and Tumult, which these speculative Philosophers are not able to bear; and therefore they choose rather to abide without the Walls of Cities, in Gardens, and Villages, and solitary rural Habitations, admiring Retirement, not from an affected Hatred to Mankind, but to avoid conversing with Men.
Men of different Manners, as a thing pernicious and unprofitable.

This Sect of Men are dispersed through many Parts of the World, (for Greeks and Barbarians should enjoy so excellent a Benefit) but they abound in Egypt and all its Provinces, and especially about Alexandria. But from all Places the principal of them retire, as into their own Country, into a Place near the Lake Maria, situated upon a gentle rising Hill, very commodious for affording them a safe Habitation, and also for the Wholesomness of the Air. Their Houses are built in a very frugal and mean manner, and are covered only for two necessary Reasons, to defend them from the Heat of the Sun in Summer, and from the Inclemency of the Air in Winter; neither are they built contiguous, as in Cities; for this would be troublesome and disagreeable to Men who affect Solitude: Nor are their Houses at a great distance; for at certain times they love to converse with one another, and by this means they are more ready to unite for their mutual Defence, when they should happen to be invaded by Thieves.

Each of them has in his Cottage a little Chapel, which they call Semneum or Monasterium, in which he performs alone all the Mysteries of a holy Life, never bringing with them either Drink or Meat, or any other Necessaries for the Support of the Body; but only the Law and the Divine Oracles of the Prophets, and Hymns, and Conveniences of the same Nature, by which Knowledge and Piety are increas’d and perfected. They have God in perpetual Remembrance; so that in their Dreams nothing but the Beauties and Excellencies of divine Powers dwell upon their Fancies, so that many of them in their Sleep and Dreams deliver excellent Sayings of divine Philosophy. Their constant Practice is to pray twice every Day, in the Morning, and in the Evening. When the Sun rises, they pray that God would give his Blessing upon the Day, that true Blessing which fills the Mind with heavenly Light: At the-set-
ting of the Sun, they pray that their Minds, no way influenced by their Senses or sensible things, might by Reflection arrive at the Knowledge of the Truth. The Interval of time between Morning and Evening they spend in the Study and Contemplation of divine things; they exercise themselves in the most holy Scriptures, and philosophize upon them after their Country manner, and expound them allegorically; for they suppose that the Words are only Notes and Marks of some things of mystical Nature, which are to be figuratively explained.

They have among them the Writings of some Ancients, who were principal Leaders of their Sect, and have left them many Monuments of that Learning, which consist in dark and secret Expressions, by which, as original Patterns, they direct their Study. They not only spend their time in Contemplation, but also in Praise of God; they compose Songs and Hymns of all sorts of Metre, and Musical Verses, which they write in grave and agreeable Rhymes.

Six Days in the Week they continue apart by themselves in the little Chappel abovementioned, and there give themselves up wholly to the Contemplation of divine Philosophy, and they do not step out of Doors, or so much as look abroad all that time. Upon the seventh Day they meet together in a publick solemn Assembly, and there they sit according to Seniority in a decent manner, with both their Hands under their Garments, the right laid upon the part between the Chin and the Breast, and the left let down by their side: Then one of the most eminent among them stands up, and discourses with a grave composed Countenance and serious Voice; he studies to speak with Reason and Prudence, but avoids all Offentation of Eloquence, as the Rhetoricians and Sophists now do. His Inquiries and Expositions are made with that Exactness of Thought, as not only for the present captivates the Ears, but enters into the very Soul, and makes lasting Impressions upon it. While this
this Person speaks, all the Company attend with Silence, and express their Approbation only with Motions of the Eyes and Head.

The Place of Assembly, where they meet every seventh Day, has two distinct Inclosures and Apartments in it, the one assigned for the Men, and the other for the Women; for it is a Custom with them, that the Women who are of the same Sect and Institution should also be Auditors in these Assemblies. The Partition Wall which separates these two Inclosures, is the height of three or four Cubits from the Ground, after the manner of a Parapet; the rest lies open to the top of the Room: And this Contrivance serves for two Conveniencies, the one to protect that decent Modesty which naturally belongs to the Female Sex, the other, that there might be nothing intervening between them and the Speaker, to hinder the Voice from coming to them.

Temperance is the Foundation upon which they build all other Virtues: They neither eat nor drink before the Sun is set; for the Day they think proper to employ in the Study of Philosophy, and the Night in providing Necessaries for the Body. The whole Day is spent in the first; but a small part of the Night serves for the latter. Some of them, who more than ordinarily thirst after Knowledge, forget to take Sustenance for three Days together, and are so delighted and fed with feasting upon Wisdom, which richly and plentifully flows in upon them, that sometimes they hold out double the time, and scarce taste of any necesary Food for six Days together, being supported (as they say a sort of Grasshopper are) by the Air in which they live; the Melody of their Hymns, as I suppose, rendering the want of Food easy and supportable to them. They regard the seventh Day as all holy and Festival, and therefore think it worthy of extraordinary Honour. Upon that Day, after they have taken proper care of their Souls, they refresh their Bodies, easing themselves of their daily Labour, and allowing their
their Cattle the same Indulgence. They use no luxurious Diet, but only coarse Bread; their Sauce is only Salt, and they who are of a nicer Stomach mingle some Hyslop with it: Their Drink is only Water from the River. Thus they appease the two domineering Mistresses which Nature has placed over all Mankind, that is, Hunger and Thirst, offering nothing to gratify them, but what is necessary to support Life; for they eat only to assuage Hunger, and drink only to extinguish Thirst, avoiding a Fulness of Stomach, as pernicious to Soul and Body.

And whereas the Body requires two sorts of Coverings, that is, a House and Clothes, it has been observ’d before, that their Houses were mean and built without Art, made only to answer the present necessary Uses: And as to their Clothes, they are contrived purposely to keep out Cold and Heat, and consist of a coarse thick Garment, instead of Furs, in the Winter, and a short Coat without Sleeves, or a linen Vestment, in Summer. They universally exercise themselves in Modesty, and looking upon Falsity as the Mother of Arrogance, and Truth the Mother of Modesty, they conceive each of them to be of the Nature of a Fountain: There flow, say they, from Falsity many various sorts of Evils, and from Truth abundance of Good both humane and divine.

So far Philo, who is likewise very prolix in describing the Behaviour of the Essenes at their great Festivals; but being already so long upon this Subject, no more shall be transcrib’d from this Author in this place.

What Pliny relates of this Sect is to this purpose: On the Western side of the Lake Asphaltites dwell the Essenes, feating themselves inwardly from it, to avoid the Shore as prejudicial to them. They are the only sort of Men, and in this above all the World to be admired, that live without Women, without the Use of Copulation, without Money, feeding upon the Fruit of the Palm-tree. They are daily supplied by the Resort of new Comers
Comers to them in a number equal to those they lose, many flocking to them whom ill Fortune has made weary of the World, and forced to take shelter in their Institution and manner of Life. And thus for several thousands of Years (it’s incredible to be said) this People is perpetually propagated, without any being born among them; so fruitful and prolific to them is the Repentance of others, as to their Lives past.

C H A P. XXVI.

Herodians, Publicans, and Galileans.

There was another Sect among the Jews called the Herodians, so called from Herod the Great, King of Judea; but for what reason they received their Name is not so easy to find. Many of the Antients suppose it was because they held Herod to have been the Messiah. But it is improbable that any Jews should in the time of our Saviour’s Ministry, above thirty Years after the Death of Herod, imagine him to have been the Messiah, who, instead of fulfilling, directly opposed the Predictions which the Messiah was to accomplish. Others speak of the Herodians as if they constituted a Sodality in the Honour of that Prince, in the same manner as such Societies were set up in Rome, called Augustales, Adrianales, Antonini, in the Honour of Augustus, Adrian, and Antoninus, and the like of other Roman Emperors after their Death. But none of these Sodalities being instituted at Rome till long after the Death of Herod, none such could have been form’d in Honour of him, in Imitation of them. What is mention’d of these Herodians in the Gospels, plainly intimates that they were a Sect among the Jews differing from the rest in some Points of their Law and Religion. They had a peculiar Leaven, as the Pharisees had; which being
being call'd the Leaven of Herod, argues that he was the Author of those Doctrines which constituted this Sect; and that his Followers, who were chiefly his Courtiers and Officers of his Palace, and fell in with him in the Tenets he embraced, were therefore called Herodians. Now Herod being a Stranger, and having by the Roman Power usurp'd the Kingdom, and afterwards govern'd it tyrannically, became generally hateful to his People; so that, besides the Assistance of a foreign Power, he wanted some to join in his Interest who were Natives. These were peculiarly active in preffing the People to pay Tribute to Cæsar, Herod being oblig'd by the Charter of his Sovereignty to be careful of the Tribute due to the Romans. And they could not do him a more acceptable Service, than by this means endearing him to his great Patrons at Rome. This was the political Principle of the Herodians, in opposition to the Pharisees and other Jews, who held it unlawful to submit to the Power of the Romans, or to pay Taxes to them. In Matters of Religion they appear to have been Sadducees; for what St. Matthew calls the Leaven of the Sadducees, St. Mark styles the Leaven of Herod. They asserted in Favour of this Joseph, Antiq. Prince, that it was lawful, when overpower'd by Superiors, to comply with them in idolatrous and wrong Practices of Religion; for Herod, to ingratiate himself with Augustus, acted in many things contrary to the Law of the Jews, and urged in his Defence, that he was forced to it by the Powers above him. Upon this account he was called a half Jew; and of such a Character were the Herodians his Followers: They were a sort of Occasional Conformists, who profess'd the Jewish Religion, and at the same time, upon Occasions, they complied with the Idolatry of the Heathens. This Sect vanished after the time of our Saviour, and was no more heard of.

This seems to be a proper Place to say something of the Publicans, who were Persons of no particular Sect, nor of any religious Function, but
but were certain publick Officers employ'd by the Romans to collect their Tributes, Tolls, and Imports; which Office was formerly of great Account and Reputation among the Romans, and confer'd upon none less than the Equestrian Order; but afterwards falling into the Hands of inferior Farmers, and the worst of the Natives, it became base and infamous. But two things especially concur'd to render this Office odious to the Jews: First, The Persons who manag'd it were usually covetous, and great Exactors; for having themselves farmed the Customs of the Romans, they generally used all manner of Oppression and Extortion to enable them both to pay their Rents, and to raise Advantage to themselves. And upon this Account they became infamous even among the Gentiles themselves, who frequently speak of them as Cheats, and Thieves, and publick Robbers, and worse Members of a Community, more voracious and destructive in a City than wild Beasts in a Forest. Secondly, These Tributes were not only a Grievance to the Purse of the Jews, but also an Affront to the Liberty and Freedom of their Nation; for they look'd upon themselves as a free-born People, and that they had been immediately inviolate in this Privilege by God himself, and accordingly beheld this as a daily and standing Instance of their Slavery, which of all other things they could least endure. To which we may add, that these Publicans were not only oblig'd by the Necessity of their Employment to have frequent Dealings and Converse with the Gentiles, which the Jews held unlawful and abominable; but also being generally Jews themselves, they rigorously exacted these things of their own Brethren, and thereby seemed to conspire with the Romans to entail perpetual Slavery upon their own Nation. Upon all which Accounts Publicans became so universally abhor'd by the Jewish Nation, that it was unlawful to do them any Office of common Goodness or Courtey; nay, they held it no Sin to cozen or over-reach
reach a Publican, and that with the Solemnity of an Oath. They might not eat or drink, walk or travel with them. They were looked upon as common Thieves and Robbers, and Money received of them might not be put to the rest of a Man’s Estate, it being presumed to have been gained by Rapine and Violence. Nor were they admitted as Persons fit to give Evidence in any Cause. They were so infamous, as not only to be banished all Communion in the Matters of divine Worship, but to be avoided in all Affairs of Civil Society and Commerce, as the Pests of their Country, Persons of an infectious Converse, and of as vile a Class as Heathens and Sinners, with whom they were generally ranked.

The Galileans were a particular Faction directly opposite to the Herodians, and were also called by the Name of Gaulonites. When Quirinius (called Cyrenius by St. Luke, according to the Greek way of writing) was President of Syria, and the Country reduce’d in the Form of a Roman Province, there was a Tax raised and levy’d, which occasion’d great Disturbances among the Jews: And in opposition to this Tribute a Faction was headed by one Judas of Galilee, a turbulent and seditious Fellow, under a Notion of an universal Liberty, and that it was against the Law to acknowledge any King but God. But this Enthusiast, with his Galilean Followers, was soon cut off and suppress’d.
BOOK III.

CHAP. I.

High Places, used by the Hebrews for Divine Worship.

O dedicate peculiar Places for the Exercise of religious Rites, has been common to all Nations, and may be traced perhaps to the very Infancy of Mankind; and therefore, when the divine Writ speaks of Cain and Abel, that they brought their Oblations, the Expositions of learned Men generally add, to the Place set apart for Divine Worship. This probably was the reason why Cain did not immediately fall upon his Brother when his Offering was refused, because the Solemnity and Religion of the Place, and the sensible Appearance of the Divine Majesty, struck him with that reverential Awe, that he defer'd his villanous Design till he came into the Field, and there slew him. For the offering of their Sacrifices, no doubt, they had Altars erected, though we read not of them till af-
After the Flood, when Noah built an Altar to the Lord, and offered Burnt-offerings upon it. Abraham, when he was called to the Worship of the true God, and Isaac and Jacob, erected Places for Divine Worship (that is, Altars with their Septs and Enclosures) wherever they pitch'd their Tents, and that without any special Warrant from divine Appointment: Jacob in particular (says the learned Mr. Mede) vowed a Place for Divine Worship, by the Name of God's House, where he would pay the Tithes of all that God should give him. Lo here a Church endow'd!

In the Patriarchal Times these Altars were generally built near some adjacent Grove of Trees, which, if Nature denied, were usually planted by the Religious in those Ages. When Abraham dwelt at Beer-sheba, in the Plains of Mamre, he planted a Grove there, and called upon the Name of the everlasting God. This, no doubt, was the common Chapel and Oratory whither himself and his Family were used to retire for publick Worship, as a Place infinitely convenient for such religious Purposes. And indeed the antient Devotion of the World much delighted in Groves, in Woods, and Mountains, as well because those high Places are naturally fitted for Contemplation, as that the Silence and the Retiredness there raise a sacred kind of Dread and Horror in the Mind of the Worshipper. It is certain, that nothing was more antient in the East than Altars with Groves of Trees about them, which made the Place very shady and delightful in those hot Countries. They are so often joined in Scripture, that it would be tedious to recite particular Instances. This Custom is supposed to have been brought into Greece by Cadmus out of the East. And they planted the Trees so thick, and they were so large and shady, as to make the Place very dark and solemn; which affected the Devotionists with religious Fear and Reverence. By this means these Groves became the fitter for the Exercise of diabolical Rites, and for the Practice of
of those obscene and horrid Ceremonies that were used in them: For the Gentile Custom had made these Places proper to the infernal Gods, and antiently consecrated them as Sepulchres or Temples for their Heroes. That the Israelites therefore might be preserved from sacrificing to the Dead, and from abominable Lust and Lewdness, they were expressly forbidden to plant a Grove near to God's Altar; when his Worship came to be fix'd, nor so much as any Tree: For the Heathen thought there was a Sacredness in Trees themselves, which they dedicated to their Gods, and honoured with many particular Solemnities; and therefore the Jews say, that they were not allowed to plant Trees in the Court of the Temple, or in the Mountain of the House (as they call it) either for Ornament or Beauty: And they give this reason, because it was an idolatrous Rite to plant Trees near their Altars, and it might possibly corrupt the Minds of the People.

But this Custom, tho' perverted to idolatrous Purposes, was innocent, and allowed at first, before God had fixed a Place for his publick Worship; for the most learned Jews are of opinion that it was lawful to offer Sacrifices in the Groves and High Places, till the Tabernacle was built. Before the Tabernacle was first set up (says the Talmud) High Places were permitted, and the Service was done by the First-born; but after the Tabernacle was erected, High Places were prohibited, and the Service was perform'd by the Priesthood. And Maimonides afferts, that, during the time wherein the Land of Canaan was subdued, it was allowed to sacrifice in the High Places, and elsewhere than at the Tabernacle; because in that time they were abroad in the Wars, and their Condition was unsettled. And some imagine that the High Places might be lawfully used till the building of the Temple: But when that was built, and the Ark of God's Presence no longer remov'd, it was criminal, they say, to sacrifice any longer in Groves.
or High Places, or use them any way in religious Worship. But this Indulgence (if there were any such, which may be justly question'd) must be understood of Hills and Mountains that were not profaned by the Idolatry of the Gentiles; for thofe the Israelites were obliged to destroy wherever they met with them, and no Relick or Memorial of them was to be left: Their Altars and Pillars were to be broken in pieces, their Groves burnt, and their graven Images, the supposed Habitation of their Demons, to be hewn down, that all Opinion of the Sanctity of fuch Things might be utterly erased, and the Memory of them extinguih'd. But this Precept, tho' the Expression be general, is restrained by some of the Hebrews to the Land of Canaan only, and they fancied that in other Countries which they conquer'd, they were not bound to extirpate the false Worship of the Inhabitants; yet afterwards they found it necessary to extend this Injunction to all idolatrous Countries, where they destroy'd their Idols as they had done in Canaan, left, as Josephus observes, by Imitation their Polity should have been quite subverted.

As the Israelites were commanded to abolish the Pagan Religion of the Countries they subdued; so they were forbidden to serve God upon Mountains, or in Groves, or under green Trees, after he had fet apart a Place where he resolv'd to be worhipp'd. He often declared, that when they were fixed in the Possession of the Holy Land, he would make choice of a Place where he would more immediately cause his Name to dwell; yet the particular Place he left undetermin'd. And the Reason is supposed to be, left every Tribe should desire to have it in their Lot, and Contentions should arise among them about it. This Place at first seems to have been Mizpeh, and afterwards Shiloh; and when that was destroy'd, the Ark removed to several Places, till at laft it settled at Jerusalem. And when God had once made known where he would particularly take up his Residence,
The Antiquities of the

Book III.

dence, thither the People were obliged to bring their Sacrifices and Oblations, and there to perform divine Worship; then the Groves and High Places were no more to be frequented for sacred Purposes: And if by chance they should find a Place whose Situation appear'd exceeding beautiful and solemn, they were not to be captivated with the Sight of it, but expressly forbidden to sacrifice or use any religious Rites there. So that if the High Places were used after their Settlement in the Land of Canaan, it was a Practice directly contrary to the Law; but perhaps it might be indulg'd. If it was, it is certain that this Convenience proved in time a great Mischief; for on these Mountains and Hills they first began to worship strange Gods, the Israelites being very prone to set up their Images in high and shady Places, as the Eastern People about them did. But tho' when the Ark was settled it became unlawful to offer Sacrifices in High Places; yet some learned Men are of Opinion that it was no Offence to resort thither for publick Prayer and Praise, and for Instruction in the Law: And particularly Mr. Thordike conceives that these High Places were the Foundation of Synagogues and publick Schools among the Hebrews.

It appears, that the Places originally used by the Hebrews for divine Worship were generally Groves growing upon Hills and Mountains, where they built Altars, and sacrificed to the true God, and perform'd other Acts of Solemnity and Devotion; but when the Tabernacle was erected, there was no great occasion to have recourse to these Places for religious Purposes. And it is thought, that during the Stay of the Israelites in the Wilderness all Sacrifices were offer'd at the Door of the Tabernacle, which was not far from them; tho' perhaps when they came into Canaan, and were remote from the Tabernacle, they might take up with the old Custom of worshipping in High Places, where they had Priests who officiated regularly, and according to the Precepts of the Law.

CHAP.
The Tabernacle erected by Moses, its Form and Dimensions.

Before the great and glorious Tabernacle was erected, Moses made a Tabernacle; called by the Seventy his own Tent, and pitch’d it without the Camp. In this publick Tent he gave Audience, heard Causes, and inquired of God. Here all great Affairs were transacted, and in all probability Sacrifices were offer’d, and all religious Offices perform’d. This was called the Tabernacle of the Congregation, which was the Name appropriated to the Tabernacle that was afterwards built only for divine Service. Here God conversed with Moses, and communicated his Mind to him; and the Shechinah, as a Token of the Divine Presence, stood before the Door of it.

The Shape and Dimensions of this Tabernacle are nowhere express’d; nor was it of much Importance, since it was to be of no long Duration, and to be supplied by another, whose Form and Fabrick was design’d by the divine Artificer himself. God was pleased to descend upon Mount Sinai in a Cloud, and there he admitted Moses into his Presence, and gave him the two Tables of Stone, and (as it is supposed) the Gift of Prophecy, with Directions for making this magnificent Tabernacle, and for performing the Divine Service belonging to it. For this purpose he shew’d him a Model (as we now speak) of the House he was to make, and of every thing that was to be used about it: And this Scheme or Draught was represented so lively and distinctly, and in its just Proportion, that it was impossible for him to fail in the copying of it. This Sanctuary,
The Antiquities of the

Book III. In the "Antiquities of the Temple, or Holy Place," was not shown to Moses merely in a Picture; much less was the Idea of it only impressed upon his Mind, but a visible Structure was set before him as a Pattern for him to imitate. And therefore it is a ridiculous Fancy to suppose that Moses projected this Tabernacle and its Utensils after the Fashion of what he had observed in Egypt, and was in use among other Nations, to whose Religion he proposed to conform, as far as might be safely allowed; and, particularly, as if he built this Structure to be carried upon the Shoulders of the Priests, as the Tabernacle of Moloch was. Nothing seems to be more remote from the Intention of Moses, or rather from the Directions which the great Architect gave him, than this wild Conceit. He had a more divine Guide than the Egyptians, and raised his Fabrick by a heavenly Pattern, and not by the Modes of the idolatrous Gentiles. And the Jews were so possessed of this Opinion, that when the Temple came to be built instead of the Tabernacle, they say it was done by consulting the Oracle, and by the solemn Decree of the King, and of the great Sanhedrim, and of the Prophets.

The Plan of this Structure being designed by God, the Materials were provided by the People. Everyone brought his Oblation according to his Ability: Those of the first Quality offered Gold; those of a middle Condition brought Silver, and Brass, and Shittim Wood; and the Offerings of the meaner Sort consisted of Yarn and fine Linen, Goats Hair, and Skins. Nor were the Women backward in contributing to this Work; for they willingly brought in their Bracelets, and Ear-rings, and other Ornaments; and such of them who were skilful in spinning, made Yarn and Thread.

The Dimensions of this Tabernacle are thus stated. It was in Length thirty Cubits, that is, fifteen Yards; for the Cubit by which this Fabrick and the Temple are measured was but half a Yard, or the common Cubit, and not the Cubit of the Sanctuary,
uary, or holy Cubit, which was a full Yard. Twenty Planks of a Cubit and a half Breadth made one Side, or the Length of it; and it was ten Cubits broad. These Planks were certainly of a considerable Thickness, perhaps of nine Inches each; for it is said, that in the fastening of the Sides of the Tabernacle, a Bar of Shittim Wood ran through the Thickness of the Boards as they stood edging one to another. Now this Bar was no small one, for it was the principal Strength of the Side, and therefore must have a large Hole bored to run through; and consequently it must be a thick Plank that would bear such a Hole, and not an Inch or two Inch Board. Let us conceive therefore an unequal Square, or a Plot of Ground of thirty Cubits, or fifteen Yards, long, and of ten Cubits, or five Yards, broad; such was the Compass of the Tabernacle between Wall and Wall. The Foundation consisted of mafly Pieces of Silver, towards which every Israelite from twenty Years old, and upward, was obliged to contribute half a Shekel. As to other things, they were not bound to any particular Sum, but to offer what they pleased. This was an Act of Homage to God, and an Atonement by which they preserved their Lives; which made every Man, tho' never so poor, endeavour to raise it, tho' he sold his Clothes to get it: And he that fail'd to pay this Tribute (whether Priest or Levite, Israelite or Stranger) was separated from the Congregation, and not included in the Expiation, that is, received no Benefit from the expiatory Sacrifices. This half Shekel was a Tax that was continued in After-times for the Reparation of the Tabernacle, and afterwards of the Temple, and was raised for the Support of the daily, weekly, monthly, and annual Sacrifices; and for providing Salt, and Wood, and Shew-bread, and other Necessaries for divine Service. The priestly Garments also were provided out of this Money. And if any thing remained at the end of the Year, after all these Charges were defray'd, it
The Antiquities of the

Book III.

it was spent in extraordinary Burnt-Offerings, which were called the second Sacrifices of the Altar. The number of the Israelites upon this occasion, and above such an Age, were six hundred thousand, and three thousand five hundred and fifty Men. Now let us consider that the Talent of the Sanctuary contain'd one hundred and twenty Pound, the Pound twenty five Shekels, or fifty half Shekels; so that every Talent contained three thousand Shekels, or six thousand Halfs; So that six hundred thousand half Shekels, given by six hundred thousand Men, do amount to a hundred Talents. There were three thousand five hundred and fifty Men besides, who gave so many half Shekels, or a thousand seven hundred seventy five whole ones, which were laid out upon Hooks, and Chapter, and Fillets about the Pillars. The hundred Talents were used in this manner: Each of them was cast into a solid Piece of thirteen Inches and a half long, and nine Inches square. In the Side that laid upward was a Mortise-hole near to the End: now two and two were laid close together, End to End, and the Morteises were not in the Ends that joined, but in the utmost Ends. Every Plank of which the Sides were made was in Height five Yards, but in Breadth three Quarters, just as broad as two of these Pieces of Silver were long. At the Foot of the Plank, at either Corner, was a Tenon made, the Plank being cut down, or abating so much between the Tenons as the Tenons themselves were in Length; so that when the Tenons were shrunk in the Morteises, the middle of the Plank settled upon the Pieces or Bases.

These Silver Bases then were placed thus; forty at the South Side, forty at the North Side, and sixteen at the West End, laid as close together as was possible; so that tho' there were so many Pieces, yet was it but one entire Foundation. Here are fourscore and fifteen of the hundred Talents disposed of in the two Sides and the West End; What
What became of the five Talents remaining, and of the East End, will be hereafter observed. These Bases thus laid, the Planks that were overlaid with thin Plates of Gold were set in them, one Plank taking up two Bases, twenty Planks making the South Side, and twenty the North, and eight the West End. These were five Yards long a-piece; and so when they were set up, they made the Tabernacle five Yards and a little more high upon the Walls. Now to make these Planks stand firm and sure, the two Corner Planks were great Helps, of which first you remember the Length of the Sides, namely, fifteen Yards, or twenty Planks, each of three Quarters Breadth. The West End had six Planks entire, besides a Plank at either Corner joining End and Sides together. These Corner Planks were of the same Breadth that all the other were, and thus set: The middle of the Breadth of the one Plank was laid close to the End of the South Side, or to that Plank that was furthest West; so that a Quarter of a Yard of the Breadth of the Corner Plank was inward. To make up the Breadth of the Tabernacle, a Quarter was taken up with the Thickness of the Side-plank to which it joined, and a Quarter lay outward. Thus at the South-West, and so it was at the North West Corner, the two Corner-planks were inward a Quarter of a Yard a-piece, and the six Planks that stood between them of three Quarters each, which make five Yards, the exact Breadth of the House between Wall and Wall. These Corners joined End and Side together, and were the Strength of the Building. Besides these Corners strengthening the Fabrick, there were seven Bands to make all sure. First, Planks to Planks were close jointed at the Foot. Secondly, Each Plank was linked to the next at the Top with a golden Link. Thirdly, On the Side Staples of Gold were fasten'd in every Plank; so that four Bars of Shittim Wood overlaid with Gold were carried in the Staples from one end of the Tabernacle to the other.
Of what Length they were it is not said; but Joseph afferts they were each five Cubits. Besides these, there was also another Bar of the same Wood that ran from End to End through the Body or Thickness of the Planks, a Hole being bored through each Plank for that purpose. Now the Body of the Tabernacle, as it was only planked with Shittim Wood, without any more Addition, stood thus. The Length from End to End was fifteen Yards; the Breadth was five Yards from Side to Side. The Sides and West End were plank'd up five Yards high, and somewhat more; and the Foundation of those Planks was maffly Pieces of Silver. The East End was left open; the Top, and Sides, and West End were cover'd.

The Tabernacle was bounded with Curtains, being lightest for Carriage, which cover'd the Top and Sides. These Curtains were Tapestry-work; the Ground was of fine Yarn dyed Blue, Purple, and Scarlet woven together: The Embroidery was of Pictures of Cherubims. These Curtains were in number ten; each being twenty eight Cubits, or fourteen Yards, long, and four Cubits, or two Yards, broad. They sewed together five Curtains in one Piece, and five in another; so that they made two large Pieces of Tapestry of fourteen Yards long, and ten Yards broad. These two Pieces were called Couplings, and were thus joined together: In the Edge of either were made fifty Loops of blue Tape, one answerable to another, or one over against another; and with fifty Hooks or Clasps of Gold the Loops were linked together, so that the two main Pieces were made one Covering. Now if it should be asked why the ten Curtains were not sewed together into one Piece, but five and five, to make two Pieces, which yet were joined together by Clasps, it must be observ'd, that the Tabernacle consisted of two Parts, the Holy Place, and the Most Holy; which two were divided one from another by a Veil. Now according to this Division
Hebrew Republic.

Division of the Structure was also the Division of the Curtains; for it is certain that the Veil which parted the Holy from the Most Holy was hung exactly under these golden Clasps that joined the five and five Curtains together; so that five Curtains lay over the Holy Place, and the other five over the Most Holy: But with this Difference, the Holy Place was ten Yards long, and the five Curtains sewed together were just so broad, and so they cover'd only the Top and Sides, but hung not down at the End, which was Eastward; but the Most Holy was but five Yards long, so that the five Curtains did not only cover the Top, but also hung down at the West End to the Silver Bases. Now let us measure the Curtains again, and imagine them thrown length-way over the Tabernacle. They were fourteen Yards long, and twenty Yards broad, when they were all sewed and looped together. This Breadth cover'd the Length of the Building, which was fifteen Yards, and it hung down behind the West End, even to the Foundation. The East End was still left open. Of the Length of them, five Yards were taken up in covering the flat Top of the Fabrick, which was five Yards broad between Wall and Wall; a Quarter of a Yard was taken up on either Side with covering the Thickness of the Planks: so that on either Side they hung down four Yards and one Quarter, which was three Quarters of a Yard short of the Silver Foundation, or little less.

To remedy this Defect, and likewise to preserve the rich Curtains from the Weather, were made Curtains of Goats Hair, eleven in number. This requir'd a great deal of Skill; for tho' Goats were shorn in those Countries, as Sheep are here, yet it was very difficult to work it into a Thread, and to make Stuff of it. Each of these Curtains was two Yards in Breadth, as was the Breadth of the other; but being one Curtain more than the other, they were two Yards broader when they were coupled together. Each Curtain was thirty
ty Cubits, or fifteen Yards long, and consequently a Yard longer than those spoken of before. These were sewed six together in one Piece, and five in another; and these two main Pieces were linked together with fifty Clasps of Brass, as the other were with fifty of Gold. But when these Curtains were laid upon the other over the Tabernacle, they were not placed so as if these brassen Loops lay just upon the Golden ones over the Veil, but three Quarters of a Yard more Westward: So that the five Curtains that went West did reach to the Ground, and half a Curtain to spare. The other six that lay East reach’d to the Ground, and cover’d the Pillars upon which the Veil at the East End hung, and descended half the Breadth of a Curtain, or a Yard over the Entrance. Their Length of fifteen Yards reach’d half a Yard lower on either Side than the other Curtains did; and yet they came not to the Ground by a Quarter of a Yard: so that the Silver Foundations were always plain to be seen everywhere but at the West End.

Thus had the Tabernacle two Coverings of Curtains, yet for more Security there was a third added, to be laid over the other two; and this was made of Rams Skins dyed red, or, as some fancy, of red Rams Skins, for such there were in the Eastern Countries that were naturally of that Colour. It is not said of what Dimensions this Covering was, and therefore some have imagin’d that it cover’d only the Roof; but it is more reasonable to think it was as large as the Curtains of Goats Hair, which might have been spoiled with Rain and Dust, if the Sides had not been defended with as much Care as the Roof was. Above this there was yet a fourth Covering for the greater Security of the two inmost Curtains, which required all this Defence, especially on the Roof, which was flat, and consequently the Rain was more likely to soak into it. This was made (according to our Interpretation) of Badgers Skins; but the antient Interpreters take the Word in the Original
Hebrew Republick.

Original to signify rather a Colour than a Badger, or any other Animal; and therefore this Covering is supposed to be made likewise of Rams Skins dyed of a kind of Violet or Purple Colour.

Whenever this Tabernacle was set down, it was always pitched East and West, as our Churches stand; but with this Difference, that the chiefest Place in it, which was the holiest of all, answering to our Chancels, stood Westward; and the People worshipp'd with their Faces that way, because they would not imitate the Heathen, who worshipp'd toward the Sun-rising. The Entrance therefore into this Tabernacle was at the East End of it, before which there hung a Curtain of blue Silk, and purple and scarlet, and fine twined Linen wrought with Needle-work. Besides this, Josephus says there was another Veil of Linen, to defend it from the Injury of the Weather, which was usually drawn aside upon publick Festivals, that the People might see the Beauty of this first Veil. And indeed it is very probable that some Curtain or other was, in bad Weather at least, hung before it to secure it, as the Covering of Skins was over the Hangings of the Tabernacle. This Curtain hung by Golden Hooks upon the Outsides of five Pillars of Shittim-Wood, which seem to have been disposed in this manner: Two of them were placed at each Corner, which, if they took up a Cubit, then the other three, being placed at an equal Distance, made four Spaces, each of two Cubits, that is, a Yard wide, through which the Priests enter'd when they went to minister in the Sanctuary. Upon each of these Pillars stood a Chapiter, which was gilt. The Pillars themselves had Fillets or Hoops of Gold about them in several Parts of them, and they stood upon Bases of Brals.
The Holy Place with its Furniture described; the Table of Shew-Bread; the Golden Candlestick; the Altar of Incense.

Such was the Form on the Outside of this Tabernacle: Within it was divided into two unequal Parts, that were separated from each other by a Veil; the one was called the Holy Place, which was next the Entrance, and was ten Yards in length. The other was called the Most Holy Place, and was in Length five Yards. The Furniture of the Holy Place was the Shewbread Table, the Golden Candlestick, and the gilded Altar, or the Altar of Incense.

Upon the right Hand of the Priest, as he walked up the Holy Place, was the Table of Shewbread, or Bread of the Presence (for it was set before the Ark in the Presence of God) of this Form and Matter, and for this End. A Table-Frame was made two Cubits long, and a Cubit broad, and a Cubit and a half high; the Matter of it was Shittim-wood. This was a Tree which grew in the Desert of Arabia only, out of which Boards might be cut of a great Breadth, exceeding strong, and of incredible Firmness, Smoothness, and Beauty. It was overlaid with pure Gold, the lower Parts as well as the upper, and the Feet also were placed with Gold. Equal with the Top of the Frame was a Border of Gold, curiously wrought, of a Hand-breadth, the higher Edge equal with the Top of the Frame, and the Border so broad below. Upon the higher Edge of this Border was set a golden Crown, which went quite about the Frame, and within the Crown was the Cover laid. At each Corner, or Foot, was fastned a Staple, or Ring of Gold, close
close by the lower Edge of the golden Border. As the Feet, so these Rings were four, wherein were put Staves of Shittim-wood gilt with Gold, to bear the Table.

Upon this Table were twelve Loaves, or Cakes, called the Shew-Bread, or the Bread of the Presence; because it was set before the Ark of the Covenant where God was present. These Loaves were prepared by the Levites, and were twelve in Number, to represent the twelve Tribes of Israel as continually under the Care of divine Providence. Nor was this Number diminish'd after the Apostacy of ten Tribes from the Worship of God at the Tabernacle; but still twelve Cakes were set before the Lord; because there was a Remnant of true Israelites among them. And this was a constant Testimony against these Apostates, and served as an Evidence that they ought to return to the proper Place for divine Worship, where alone they were assured their Sacrifices would be accepted. Each Cake had in it two Omers of fine Flower, which Measure is thought to be significative; for so much Manna did every Israelite gather against the Sabbath in the Wilderness. These Loaves were placed in two Rows one upon another, as the Hebrew Writers expound it; who say also that they were placed lengthwise cross over the Breadth of the Table. Under the lowest Cake was a golden Dish, wherein that Cake lay; and between every Cake was a golden Dish. Upon the Top of each Row lay a golden Dish whelmed down, and upon that stood a Dish of Gold with Frankincense in it. There were likewise Spoons, and Covers, and Bowls, belonging to this Table all of Gold; but it is not easy to determine their several Uses: Yet it is commonly thought that the Spoons were design'd to fill the Dishes with Frankincense; and to take it out; the Covers were set over the Loaves and the Frankincense; and the Bowls served as proper Furniture for a Table: But here being no Drink they were not used. The Shew-Bread
was prepared the Evening before; and then on the Sabbath the old Loaves and Frankincense, that had stood all the Week before, were fetched away, and new put in their room: The Frankincense was burnt as an Oblation, and the Bread was given to the Priests, who, as God's Servants, had a Right to eat of the Bread which came from his Table, and which they were obliged to eat in the Holy Place, and no where else.

Over-against this Table on the South Side, or on the left Hand, stood the Golden Candlestick, of one massy Piece. This was another necessary Piece of Furniture for a House, especially when there were no Windows in it: The main Body or Trunk of it was of solid Gold, which went up straight, and ended in the middle Light; near the Foot was a golden Dish wrought Almondwise; and a little above that a golden Knop; and above that a golden Flower. There is no mention in Scripture of the Foot of this Candlestick; but without question it was proportionable to the rest: Nor is there any thing said of the Length of the Shaft, or Trunk; but it is supposed it was near double the Height of the Table, and of the Altar of Incense, which made it look majestically, and yet did not raise it so much as to endanger the Roof of the Tabernacle. Out of the Trunk there issued two Branches, on either Side one, which were carried from the Body with such an equal Bending so as to be brought straight, and raised as high as the middle Shaft out of which they proceeded. Upon each of these Branches were wrought three golden Cups in the Figure of an Almond, into which perhaps the Snuff was to fall; and between every one of them was there a Knop and a Flower; and upon the Top there was a Socket, in which the Light was to be set. This was the manner of the two lowest Branches. Above these, in the middle Shaft, was a golden Boss, and then out came two Branches more, in Form resembling the other. Above these in the Shaft was another Knop,
Knop, or Bos, and out came two other Branches like the former; from thence the Shaft upward was adorn'd with three golden Scollop Cups, or Dishes, a Knop, or Bos, and a Flower: And thus the Head of all the Branches stood in an equal Height and Distance.

Upon the Top of these six Branches and the Shaft was a Lamp fixed; but the Form is not prescribed. These Lamps were fed with pure Oil Olive, not squeeze'd out by a Press or by a Mill, (for such was full of Sediment and Dregs) but which ran freely from the Olives being bruised with a Pestle; and they were to be supplied with a sufficient Quantity to keep them always burning. Some indeed imagine that these Lamps did not perpetually burn, but being lighted every Evening went out in the Morning; and there are Places in Scripture which seem to favour this Opinion, particularly in the first Book of Samuel; Sam. 3. 3: where mention is made of the Lamps going out in the Morning. And in the second Book of Chronicles we read of setting the Lamps to burn every Evening; which seems to signify that they did not burn in the Day. But Josephus, who was a Priest, and could not be ignorant in this Matter, says expressly that they burnt Day and Night: And indeed it seems necessary that they should; for otherwise the Priests must have minister'd in the Dark at the Altar of Incense, before the Majesty of God, who kept a Table in the Sanctuary which required Light; for no Body loves to feast in Darkness. And therefore, says a learned Rabbi, Levi Barcelo. God commanded that a Lamp should always burn in the Sanctuary for the Honour and Majesty of it, there being no Light convey'd to it any other way. But yet it appears highly probable that there were not so many of the Lamps burning in the Day as in the Night, when all the seven Lamps were lighted, some of which were put out in the Morning, and lighted again in the Evening; for so Josephus says expressly, three burnt all Day before the Lord, and the rest were lighted.
lighted in the Evening. The Care of these Lamps was committed to the Priests: At the rising of the Sun they went into the Holy Place to look after those which they had lighted the Evening before. The dressing of them, as the Hebrews describe it, consisted in cleansing the Snuff-dishes, and snuffling those Lamps they found burning, and supplying them with new Oil, and in putting new Cotton (as we now speak) and Oil into those that were gone out, and lighting them at some of the Lamps which still continued burning. This Candelstick had Tongs or Snuff-dishes belonging to it all of pure Gold. The Tongs are supposed to bear no resemblance to our Snuffers, though their Use was the same; but were probably like little Tongs, or Scissors, with which the Lamps were clipt to make them shine the brighter. The Snuffers, and the Snuffings of the Lamps, were put into the Snuff-dishes; and for the latter Use it is thought they had Water put in them, that they might extinguish the better, and prevent a Stink.

Between the Candelstick and the Table stood the Altar of Incense; it was made of Shittim-wood, and overlaid with Gold: It was a Cubit long, as much broad, and two Cubits high, that the Priest might minister there without stooping. At each Corner it had a Horn, or Spire, rising out of the same Piece with the Corner Post; the Top, and the Frame on all Sides, were covered with Plates of Gold. Upon the Edge of the Frame upward was fixed a Crown, or Border, of massy Gold, at the Foot of which were struck two golden Rings, or Staples, in which were put two Staves of Shittim-wood overlaid with Gold, to bear this Altar withal. This Altar was placed near the Veil, just in the midst of the Breadth of the Room, (before the Middle of the Ark which was within the Veil) distant from either Wall two Yards and a quarter. On the North Side of it stood the Table, which being set lengthways to the Wall, took up half a Yard of the Breadth of the
the House; so between it and the Altar was a Passage, a Yard and quarter broad. The Candlestick was of the same Breadth, with his Branches spread, that the Table was of Length, and so was set over-against it, shewing five Inches between every Socket, wanting one Inch at the whole. This being set as far from the Wall as the utmost Edge of the Table, that stood on the other Side of the House, afforded the same Space between the Altar and it that the Table did. There was no Grate upon this Altar, as some have imagin'd; but a golden Pan, or Dish, was set upon the Top of it, which had Coals in it when Incense was to be burnt, and taken away with the Coals when that was done. Nor are we to suppose that this Altar stood in the Most Holy Place, as St. Austin and some others have conceiv'd.

The Use of this Altar was for the burning of Incense, which Aaron himself did at first; but afterwards his Sons in their Courses perform'd this Service. This was done every Morning when the Lamps were dressed, and every Evening when they were lighted; and therefore it was called a Perpetual Incense; because it was never intermitted twice a Day: And one Reason why it was thus continually burnt was, because of the vast Number of Beasts that were slain, and cut to pieces, and washt and burnt every Day at the Sanctuary, which would have made it smell like a Shambles, if this sweet Odour had not perfum'd it, and the Garments of the Priests who there minister'd. The Odour of this Incense, the Rabbis say, might be smelt as far as Jericho; and by this means the Reverence due to the House of God was preserv'd; which would have been contemptible, if any ill Smell had been constantly about it. No Incense was to be burnt upon this Altar but what was prescribed by God himself. No Burnt-Sacrifice, nor Meat-Offering, nor Drink-Offering, was to come upon it; only once a Year, upon the great Day of Expiation, the High-Priest...
was to go with the Blood of the Sin-Offering into the Most Holy Place, and sprinkle it before the Mercy-seat; and then come out into the Sanctuary, and there put the Blood upon the Horns of this Altar, and sprinkle it upon it also with his Finger seven times.

The Ingredients order'd for the making of this sacred Perfume, are called by our Translators Sassafras, Ochre, Galbanum, and pure Frankincense; and there was to be a like Weight of each. Sassafras is supposed to be the liquid Part of Myrrh, not which flows of itself, but which drops from it when it is pressed out by Art, and is the most unctuous Part of it. Ochre is taken for the Shell of a Fish in the Fens of India, that are full of Spikenard, upon which this Fish feeding, it makes the very Shell odoriferous. Galbanum is different from what is sold in our Shops, which is of an offensive Smell; but there was another kind in Syria, in the Mount Amanus, which had an excellent Scent. Pure Frankincense is what was gather'd in Autumn, which was much the finest, and of the whitest Colour. These Ingredients were pounded severally, and being mingled with great Care, were made ready for the divine Service, and a Quantity of it was burnt every Day upon the Altar of Incense that was placed before the Ark. It was entirely separated to divine Worship, and not to be applied to any private Use, nor to be touched by any but the Priests, and that when they minister'd in the Sanctuary before the Mercy-seat. If any Man presum'd to make this Composition with the same Spices, and the same Weight, with a Design to burn it as a Perfume, he was to be cut off; and it is not improbable but this Excision extended not only to the Transgressor, but to his whole Race, that none of them should remain to keep up his Name among his People.

Thus was the Furniture of this Place called the Holy. The Priests who minister'd went in at the East End, and directly before them stood the
the Veil and the golden Altar; upon the right hand, nigh the Veil, were placed twelve Loaves upon a golden Table; on the left were seven Lamps burning in seven golden Candlesticks made of one Piece, by which lay the golden Snuffers and Dishes for cleansing the Lamps Morning and Night. Upon the Walls on either side was nothing to be seen but Gold. On the Top were Pictures of Cherubims curiously wrought in rich Curtains. At the East End hung a Veil of Needle-work, upon five Pillars of Shittim-wood, overlaid with Gold; each Pillar was fastned in a Base of Brass, and at the Top had a golden Hook, on which the Covering hung.

CHAP. IV.

The Most Holy Place; the Ark of the Covenant.

It was before observ'd that the Tabernacle was divided: Ten Yards towards the East was called the Holy Place, and the five towards the West was called the Most Holy; and this Division was made by a Veil. This Veil of Partition seems to have been of the same Work with the rest of the inward Hangings of the Tabernacle, and was of that Thickness that none could look through it into the Holy of Holies. It was supported by four Pillars of Shittim-wood plated with Gold, and hung by golden Hooks fixed in the Top of the Pillars, exactly under the Clasps that joined the two inward Curtains abovementioned. Within this Veil was the Holy of Holies, which was a perfect Square, five Yards long, five Yards high, and five Yards broad.

In the inmost and most secret Part of this Place, at the West End, stood the Ark, called the Ark of God and the Ark of the Lord; because upon it God was pleased more especially to reside. It was
The Antiquities of the

was likewise styled the Ark of the Testimony, and the
Ark of the Covenant; because the Tables of Stone,
called the Tables of the Testimony, which were Wit-
tnesses of the Covenant between God and the
Israelites, were placed in it. This Ark was made,
like a little Chest, or Coffer, hollow, three Foot
nine Inches in Length, two Foot three Inches in
Breadth, and two Foot three Inches in Height, of
Shittim-wood; and, for the Conveniency of Car-
riage, laid over on the Inside and the Outside with
very thin Plates of Gold. It had no Feet, but the
Bottom stood upon the Ground; though the
Jewish Doctors say it was set upon a Stone rising
three Fingers Breadth above the Floor, which was
as a Pedestal for it. A Border, or Lift of Gold,
going round at the Top of it, which was called a
Crown, because it compassed every Part of it,
but was of another Figure, not round, but square,
as the Ark was. It was of great Use as well as
Ornament; for into this, as into a Socket, was
the Covering, which was the Mercy-seat, fixed:
And it might the more properly be called a Crown,
because it was of some Height, for the Surer sup-
porting of the Propitiatory. While the Ark was am-
bulatory with the Tabernacle, it was carried by
Staves upon the Shoulders of the Levites. These
Staves the Hebrews say were ten Cubits long, at
least of such a Length as to keep a decent Dis-
tance between the Ark and those who bore it:
They were overlaid with Gold, and put through
golden Rings made for them, not on the Sides
of the Ark, as has been hitherto supposed, but
on the two Ends of it. And this appears evident-
ly, because that when it was carried into the
Temple of Solomon, and there fixed in the Most
Holy Place prepared for it, the Scripture says,
that the Staves being drawn out reached down-
ward towards the Holy Place, which was without
the Most Holy Place, or Holy of Holies: For had
they been upon the Sides of the Ark lengthway,
they would, when they were drawn out, have
reached towards the Side-Wall, and not down-
ward.
ward; unless we suppose that the Ark was placed Sideway, with one of its Ends downward, and the other upward, which was never asserted. And as another Argument, let it be considér’d, that the High-Priest, when he appear’d before the Ark upon the great Day of Expiation, is generally allow’d by the Rabbins to have gone up to it between the Staves. But if these Staves had been drawn out from the Sides, there would then have been but two Foot three Inches between them; which would not have been room sufficient for the High-Priest, in his Pontifical Robes, to have passed between them towards the Ark for the Performance of his Duty. Nor could the Bearers, in so near a Position of the Staves, carry it with any Convenience upon their Shoulders, but must necessarily have incommoded one another, before and behind, by being so near together. These Staves being once put into the Rings, were never to be taken out, that there might be no danger of letting them fall (which would have been a great Irreverence) and that every thing might be ready for the Levites when they were to remove the Ark upon short Notice, who were by this means kept from touching it, or coming nearer to it than the Ends of the Staves.

When Order was given for the making of this Ark, the Direction was, that before it was cover’d, the Testimony (that is, the two Tables of Stone containing the ten Commandments) should be put into it; for it had no Door, and therefore the Testimony was put in at the Top: And the Rabbins affirm, that the Tables broken by Moses were preserve’d there as well as the whole. These Tables (two Foot in Length (say the Jews) so much in Breadth, and a Foot thick) are supposed to have been prepared ready for Moses when he came to the Mount: They were made and planed by God himself, and the Letters were written with his own Fingers; so that no Creature was any way employ’d in this Work. Some are of opinion, that the Writing was on the fore Part
and the back Part of them, that so the ten Commandments might be read by those who stood either before or behind, when they were set up, being written (according to this Conceit) twice over. But they were not design'd to be set up, they were to be reposited in the Ark; and therefore they were written on both the Leaves (as I may call them) which were folded and shut like a Book when they were laid in; but how many Commandments were written on one Side, and how many on the other, is variously disputed, but cannot certainly be determined.

It is expressly said that there was nothing in the Ark but the two Tables of Stone; and therefore when it is said that Moses wrote the whole Book of his Laws, and commanded the Priests to put it in the Side of the Ark, it is to be understood of the Outside, where it was placed in a Case or Coffin made of purpose, and laid by the Side of the Ark, which was on the right Hand; for in the Text the very same Phrase is made use of, where it is said, that the Philistines put the Jewels of Gold, which they return'd for a Sin-Offering, in a Coffin by the Side of the Ark: And therefore those Priests who received the Book of the Law from Moses, deliver'd it to Eleazar to be there placed. Besides, the Ark was not of Capacity sufficient to contain the whole Volume of the Mosaical Laws, together with the Tables of Stone that were preserv'd in it. And further let it be consider'd, that the Design of laying up this Code of Laws was, that it might be preserv'd as an authentick Copy, and a publick Record, by which all others were to be corrected and set right; and therefore, to answer this End, it must have been placed so, that Access might be had to it upon proper Occasions; which had been impossible if it had been placed within the Ark, and shut up there by the Cover of the Mercy-seat over it, which was not to be removed. And (which is the last Reason) when Hilkiah the Priest found a Copy of the Law, in the Time of King Josiah, there
there is no mention made of the Ark, nor is it said
that it was taken from thence; but it was casually
found rather upon the Roof of the House, or among
the Rafters, where the Priests had hid it, as some
of the Jews think, when Manasseh endeavour'd to de-
stroy this authentick Copy of the Law, as he had
done all others that he could find; and when they
came to uncover the House, there it appear'd.
For these Reasons put together it seems plain
that the Volume of the Law was not laid with-
in the Ark, but had a particular Coffer or Repo-
sitory of its own, in which it was placed upon the
Side of it. And therefore the Chaldee Paraphrase,
which goes under the Name of Jonathan Ben Uz-
ziel, in commenting upon the Words of Deuter-
onomy, Take this Book of the Law, and put it in the
Side of the Ark of the Covenant, renders it thus:
Take the Book of the Law, and place it in a Cofier on
the right Side of the Ark of the Covenant of
the Lord your God.
If nothing was placed in the Ark but the
Tables of Stone, it is certain that Aaron's Rod
and the Pot of Manna, which are said to be laid
up before the Testimony, must be preserv'd in some
other place. It is generally agreed, that by the
Testimony are meant the two Tables of Stone;
and therefore those who understand the Words,
before the Testimony, in the strictest Sense, contend
that the Rod and the Pot of Manna were laid up
immediately before the Tables within the Ark;
otherwise, say they, they would not have been
laid up before the Testimony, but before the Ark.
But others, who do not understand the Words in
so strict a Sense, conceive they were laid up in
the Holy of Holies without the Ark, in a place
just before it; thinking, that in this Position with-
out the Ark, they may be as properly said to be
laid up before the Testimony or Tables of the Law,
as if they had been placed immediately before
them within the Ark itself.
The Testimony being put into the Ark, it was
then covered. The Covering was made of pure
Gold,
Gold, beaten or founded to the just Length and Breadth of the Ark, that when it was laid on, it touch'd the Golden Crown round about. This Cover is called by the Old and New Testament the Mercy Seat, or properly the Propitiatory; because here God shew'd himself Propitious, and appealed by the Blood of the Sacrifices that were sprinkled before this Place. At either End was made a Cherub all of Gold, beaten out of the same Piece that the Cover of the Ark was of. Of what Shape these Cherubs were is hard to determine; but perhaps they were either of the same Form that the Angelical Ministers appear'd in, who attended upon the divine Majesty in the Mount; or they were not the Figures of Angels, but rather Emblems whereby the Angelical Nature was in some manner express'd; and were therefore order'd to be made, as Maimonides conjectures, that the Jews might be confirmed in the Belief of the Existence of Angels, which is the second Article of their Faith, next to the Belief of God. And he commanded (says the same Rabbi) Two to be made; because if there had been but one, it might have led them into a dangerous Error, that it was the Figure of God, whereby they might have been inclined to worship it; but there being two of them order'd, with this Declaration, the Lord our God is one God, it led them into right Thoughts, that God had many of these Angelical Ministers attending upon him. It is certain that they were made like flying Creatures; for they had Wings, but bore no Resemblance to any Fowl that we know of: They were flying Animals, says Josephus, like to none of those which are seen by Men, but such as Moses saw figured in the Throne of God, when he beheld, he means, his Majesty in the Mount, attended by the heavenly Host: And in another place he afferts, As for the Cherubims, no body can tell or conceive what they were like. Some indeed have supposed, from what Ezekiel says of them, that they had the Face of Oxen; for that Face, which is called by the Prophet in one place the
Face of an Ox, is afterward called the Face of a Cherub. But it is to be considered, that there is no Proof that the Cherubims of Moses had the same Face with those mentioned by Ezekiel, but were rather a quite different Representation; for in the Tabernacle God was represented as dwelling, sitting, and abiding among the Israelites; but in the Prophet as removing, and departing quite away from his Dwelling-place; and consequently I conceive his Ministers and Attendants appeared then in different Shapes from what they did in the present Case. The Faces of these Cherubims look'd one to another, to signify, say the Jews, their mutual Consent and Concord; and both toward the Cover of the Ark, to shew, say they, that they were Keepers of the Law, that was laid under the Mercy Seat. Their Wings were stretch'd on high, as being upon the Wing (to use our Language) ready to fly to execute the divine Commands: Their Wings did not lie close to their Bodies, but were rais'd up, and reach'd over the Ark; so that meeting together, they made as it were a Seat over the Ark, called the Throne of God.

Here it was where the Glory of the Lord resided: Here the Shechinah, or the Speciality of the divine Presence resided, both in the Tabernacle, and the Temple, and was visibly seen in the Appearance of a Cloud over it. God sat here between the Cherubims, whose Wings were the Seat of the divine Majesty, as the Cover of the Ark beforemention'd was his Foot-stool: From hence the divine Oracles were given out by an audible Voice, as often as God was consulted in the behalf of his People; and therefore the Tabernacle is often called the Tabernacle of Meeting, not because this was the Place where the People met together for divine Worship, as is commonly supposed, when we translate it the Tabernacle of the Congregation; but because there God met with Men, and revealed his Will to them. For this reason the High-Priest appeared before this Mercy Seat once every Year, upon
The Antiquities of the

Book III.

upon the great Day of Expiation, when he was to make the nearest Approach to the divine Presence, to mediate and make Atonement for the whole Seed of Israel; And all else of that Nation, that served God according to the Levitical Law, made this Place the Center of their Worship; and not only in the Temple, when they came up thither to worship; but everywhere else in their Dispersion through the whole World, the Jews, whenever they prayed, turned their Faces toward the Place where the Ark stood, and directed all their Devotions that way; and therefore the Author of the Book Cozri justly says, that the Ark, with the Mercy Seat and the Cherubims, were the Foundation, the Root, the Heart and Marrow of the whole Temple, and of all the Levitical Worship performed in it. This Shechinah, or the divine Presence, manifested by a visible Cloud, appeared first when the Tabernacle was consecrated by Moses, and was afterwards, upon the Consecration of the Temple of Solomon, translated thither, and there it continued in the same visible manner till that Temple was destroyed; but after that it never appeared more. Its constant Place was directly over the Mercy Seat; but it rested there only when the Ark was in its proper Place, in the Tabernacle first, and afterwards in the Temple, and not while it was in a State of Motion from Place to Place, as it often was before the first Temple was built.

What became of this Ark upon the Destruction of the Temple by Nebuchadnezzar, is variously disputed by the Jewish Writers. Had it been carried to Babylon with the other Vessels of the Temple, it would possibly have been brought back with them at the end of the Captivity: But that it was not so is universally agreed; and therefore it must follow that it was destroyed with the Temple, as were also the Altar of Incense, the Shew-Bread Table, and the Golden Candlestick; for all these in the second Temple were made anew after the rebuilding of it. However, the
Jews contend, that it was hid and preserved by Jeremiah, say some, out of the second Book of Maccabees: But most of them will have it that King Josiah being foretold by Huldah the Prophetess, that the Temple would be destroyed soon after his Death, caused the Ark to be put into a Vault under Ground, which Solomon, foreseeing this Destruction, had order'd to be built on purpose for the preserving of it. And to prove this, they produce the Text, where Josiah commands the Levites to put the holy Ark in the House which Solomon the Son of David King of Israel did build, which they interpret of his putting the Ark into the Vault abovementioned, where they say it has lain ever since to this Day; but it shall be discovered, and brought out again in the Days of the Messiah. But they strangely pervert the Words, which import no more, than that Manasseh, or Ammon, having removed the Ark from the Place where it ought to have stood, Josiah commanded that it should be restored to its proper Place. Other Doctrines of the Rabbins concerning this Ark I forbear troubling the Reader with.

C H A P. V.

The Court of the Tabernacle; the Altar of Burnt-Offering; the Laver of Brass.

Such was the Form, and the Furniture, and the Covering of this sacred Tent, which was still inclosed with a sort of Court-yard made with Pillars and Hangings, in which this Tabernacle was placed. Upon the South side of the Fabrick, twenty Cubits distant from the House, were set a row of Pillars of Shittim-wood twenty in Number: Each Pillar was set in a Base of Brass, distant from each other five Cubits, counting from the middle of one Pillar to another; so that the twenty made a Length of an hundred Cubits.
In each Pillar was struck a Hook of Silver, and each Pillar had a Border of Silver wrought about it: Thus were they on the South side, just so were they on the North. At the West End, thirty five Cubits from the House, were set ten Pillars in the same manner and distance, making the Breadth of the Court fifty Cubits at either End; for just in the Middle the House took up ten Cubits Breadth. Just so were the Pillars set at the East End, at the same distance from the House, and from one another. On the Sides, upon the Hooks of the Pillars, were Hangings fastened, made of Linen well twifted, of an hundred Cubits in Length, and five in Height. At the West End were the like, just half so long, and just so high. At the East End there was some difference; for that had three Pieces to make it up. On either side of the Entrance was a Piece hung of fifteen Cubits long, and of the same Height. Just in the Middle was a Piece of twenty Cubits long of the same Height with the other Hangings, but of more rich Stuff; for whereas the other were made only of Linen, this was of the same Stuff that the rich Curtains were, curiously wrought with the Needle. To fasten these Hangings, that they might not fly up in the lower End, there were Cords fastned to them, and these Cords tied to brazen Pins, which Pins were fastned in the Ground, and so made all sure. Thus were also the Curtains that cover'd the Tabernacle served, with Pins of the same Metal, with Cords fastned to them after the same manner, to prevent the same Inconvenience.

In this Court stood the Altar of Burnt-Sacrifice up toward the Tabernacle, that the People might stand and see the Sacrifice offer'd with their Faces toward the Holy Place. This Altar was made of Shittim Wood, five Cubits, or two Yards and a half, long, and as much broad, and one Yard and a half high. The Frame was strong, like the Frame of a Table of these Dimensions. The open Places in the Frame were made up with Boards.
Boards. All this Bulk was overlaid with Brass. At each Corner there was a Horn or Spire wrought out of the same Piece of Wood with the Corners of the Altar. These Spires were either for Ornament, or were useful to tie the Sacrifices to the Altar; and therefore some imagine that they were of the Fashion of Oxen or Rams Horns; tho' if they were freight, they were more convenient for putting the Blood of the Sacrifices round about them. Thus the Altar stood hollow, and within the Hollow, just in the Middle between Bottom and Top, hung a brazen Grate, made in the manner of a Net, that the Ashes might fall through to the Bottom of the Altar, where there was a Door on the East Side to open and take them out. This Grate seems to have been made like a Furnace, full of Holes round about, as well as below. At each Corner of this Grate was a brazen Ring, which (as some imagine) at each Corner came through the Frame of the Altar, and hung out on the Sides of it; so that the Frame and the Grate were carried together. But beside other Objections against this Opinion, from the different Form of the Grate and the Altar, it may be doubted whether they were carried together, and not separate from one another; especially if we conceive the Grate to have been carry'd with the Fire still burning on it, which would have immediately consumed the Purple Cloth which was to cover the Altar when they removed it. But the Fire-pans hereafter mention'd, it is probable, received the Fire out of the Grate; and then it being cleansed from the Ashes, was carried together with the Altar, to the Horns of which it hung by Chains in the Rings before-mention'd, a Purple Cloth being spread over both. It follows then, that besides the Rings for the Grate, there were others in the Corners of the Altar itself, into which were put two Staves of Shittim Wood, of such a length that they might be laid upon the Shoulders of the Priests;
To this Altar belong'd divers necessary Utensils made of Brass. There were Pans to carry out the Ashes which fell from the Altar upon the Earth into a clean Place, as the Law directs. The Ashes were scraped together on a Heap with Shovels, and then thrown into these Pans. There were brazen Basins, whose Use principally was to receive the Blood of the Sacrifices which was to be sprinkled; but it is supposed likewise that they served for the Mixture of the Oil with fine Flower and Frankincense, which were to be burnt on the Altar. For when any Man offer'd a Meat-Offering, the Priest was to take a Handful of the Flower and of the Oil, with all the Frankincense, as God's Part, to be consumed on the Altar; and therefore we must suppose some Vessel wherein these were brought to the Priest, as the Law requires. Flesh-Boards were provided, or Forks, as the Word may be translated, which are conceived to be in the Form of a Trident. With these they stirred up the Fire, and also order'd the Pieces of the Sacrifices, if any chanced to lie out of it, and put them into it, so that every Part might be surely consumed. Fire-Pans were another Appurtenance belonging to this Altar. These are commonly taken for Dishes or Censers, in which the Priest carried burning Coals from this Altar into the Sanctuary, to offer Incense upon the golden Altar. But others imagine that they did not minister in the holy Place with brazen Censers; and therefore these Fire-Pans, they think, were a larger sort of Vessel, wherein the sacred Fire that came down from Heaven was kept burning, whilst they cleansed the Altar and the Grate from the Coals and Ashes, and when this Altar was to be carried from one Place to another, as in the Wilderness it often was.

In this Court also stood a Vessel of Brass upon a Foot of Brass, in which Vessel Water was kept for the Priests to wash their Hands and their Feet. There
Hebrew Republic.

There is no mention of the Form or Dimensions of this Laver; but we may probably think, that though Solomon made a Sea of Brasses much bigger than this Vessel (which was carried about in their Travels in the Wilderness) yet he made it of the same Form, and that was circular. There were certain Spouts in this Vessel through which the Water ran, and the Basis was so contriv'd as to receive it below. The Water (at least while the Tabernacle was in the Wilderness) was brought thither every Day in other Vessels, and poured into it. At those Spouts the Priests washed their Hands and their Feet before they enter'd upon their Ministration; for if they had put their Hands and their Feet into the Laver, the Water would have been defiled by the first Man who washed in it: And it is supposed, by reason of its Height, they could not with any Convenience put their Feet into it. That the Priests might wash with less Difficulty, the Talmudists tells us, there were twelve Spouts or Cocks in the Form of a Woman's Breast (whence they call them Paps or Dugs) to let the Water out of the Laver; so that twelve Priests who attended upon the daily Sacrifice might wash there all together. There was no occasion to wash any more than their Hands and their Feet, being washed once all over before they were consecrated; but this they were to do upon Pain of Death, as long as the Tabernacle or the Temple was in being. This Washing was not to be repeated before every Act of their Ministration; but it was sufficient for the Service of that Day, if they washed once before their Entrance upon it: Only upon the great Day of Expiation, before five of the various Duties then to be performed, the Washing was to be renewed. The Omission of this Ceremony was punished with Death by the Hand of Heaven, whether the Priests were to minister at the Altar of Incense in the Tabernacle, or to offer Sacrifices at the brazen Altar in the outward Court. This Vessel, according to the Talmudists,
fount at the Entrance of the Tabernacle, but a little on the South Side, and not just before the Altar; so that the Priests coming into the Court, went immediately to the Laver, and there washed, and then ascended to the Altar. It was made of the finest Brass, freely offer’d by the religious Women among the Israelites, who in those Times made use of polished Brass to behold the Beauty of their Faces, instead of Looking-Glasses. These they brought voluntarily to Moses, who made of them this Laver for the Service of the Priests. Out of this was the Water taken when a suspected Woman was to be tried; and the Water was likewise used to wash some Part of the Sacrifices.

CHAP. VI.

The Consecration of the Tabernacle, and all its Vessels and Utensils. The Descent of the Holy Fire upon the Altar of Burnt-Offerings.

Such was the Tabernacle, its Utensils, and the outward Court that surrounded it; but there was no peculiar Sanctity in this Tent, and its Appurtenances, before it was set apart by a solemn Rite of Consecration. For this purpose there was an Ointment made, which has been already describ’d in speaking of the High Priest. Let it be observ’d only in this Place, that no Person was to be anointed with this Oil except such as were appointed by God; Nor was any Ointment to be made of the same Ingredients for private or common Use, under the Penalty of being cut off. It was made for the anointing and consecrating the King, the High Priest, and all the sacred Vessels made use of in the House of God; and for this use it was commanded to be kept by the Israelites throughout their Generations; and therefore it was laid up before the Lord in the most
most Holy Place. And as the original Copy of the Law was placed there on the right Side of the Ark of the Covenant; so perhaps the Vessel containing this Oil was placed on the other Side of it, and there kept, till the first Temple being destroy'd, that also was destroy'd with it. The Vessels and Utensils that were anointed were the Ark of the Covenant, the Altar of Incense, the Shewbread Table, the Golden Candlestick, the Altar of Burnt Offerings, the Laver, and all other Vessels and Utensils belonging to them. This it is supposed was done, not by pouring or sprinkling, but by dipping his Finger in the Oil, and putting it upon them. And as by this anointing they were first consecrated at the erecting of the Tabernacle, so if any of them were afterwards decay'd, destroy'd or lost, they could during the first Temple, as long as this anointing Oil remain'd, be again restored by making and consecrating new ones in their Place of the same Virtue and Holiness: But this Oil being wanting in the second Temple, it caused a Want of Sanctity in all things else belonging to it. For tho' upon the Return of the Jews from the Babylonish Captivity, and the rebuilding of their Temple, they made anew an Ark, an Altar of Incense, a Shewbread Table, a golden Candlestick, an Altar of Burnt Offerings, and a Laver, with the other Vessels and Utensils belonging to them, and fixed them all in their former Places, and applied them to their former Uses; yet, thro' want of the holy anointing Oil to consecrate them, these all wanted that Holiness under the second Temple which they had under the first. How they came to fancy it unlawful to make a Composition of this kind does not appear. It is certain that the making of it was repeated before the first Temple was destroy'd; for so many things were to be anointed with it about the Tabernacle, and especially in future Times (all the High Priests being anointed not with a Drop or two, but with such a plentiful Effusion of it, that it ran down their Beards and
the Skirts of their Garments; the Priests also who went in their stead to the Wars, and their Kings likewise, when there was any doubt of their Title) that this Oil could not last so long, much less retain its Scent for so many Generations, without a Miracle, for which there was no occasion. For tho' there was near half a hundred Weight of the Spices, yet there was but five or six Quarts of Oil; and therefore the Ointment could not be much more, the Odours of these Spices being only extracted by Infusion, and the Substance left behind. And such a Quantity as this may well be supposed to be near spent in anointing so many Things and Persons; and therefore it was upon occasion to be made again, as the Perfume for Incense certainly was.

By this Unction were the Vessels and Utensils of the Tabernacle set apart for holy Uses; but the Altar of Burnt Offering was sanctified by a peculiar Rite, that was not used to any other Part of the Furniture: For, besides its being anointed in common with the rest, it was sprinkled seven times with the Oil, in order to derive a greater Sanctity upon it; and it received an additional Holiness by an expiatory Sacrifice, by which it became a most sacred Place. It was impossible that any Sacrifices that were offer'd upon the Altar should be accepted by God, unless the Altar itself was expiated and made holy. This Expiation was performed by Moses, by sacrificing a Bullock, and putting some of the Blood upon the Horns of it with his Finger: Not that the Altar, properly speaking, was capable of any Guilt; but yet it required to be purified from that Defilement it must be supposed to have contracted by the Hands of the Workmen that made it; for all Vessels in the Sense of the Law were looked upon as made unclean by the Touch of any unclean Person. Nothing was acceptable to God, unless it was offer'd upon this Altar; and when it was completely consecrated, it sanctified every thing that was laid upon it.
This expiatory Rite was continued for seven Days, till the End of which no Sacrifice whatsoever was offer’d upon this Altar (because it was not perfectly sanctified, to make them holy and acceptable;) but upon the eighth Day Fire came down either out of the Sanctuary from the Holy of Holies, or from that Glory which then appear’d to the Israelites, and consum’d the Sacrifice, which was a Burnt Offering, and is supposed to be the Evening Sacrifice, which concluding the Work of the Day, God gave a special Token of his Acceptance of all the other Sacrifices by consuming this. From this time the Priests were bound to take care that this Fire never went out, that so their Sacrifices might be constantly offer’d by celestial Fire; because it was a Continuation of that Fire which came from Heaven by a continual Addition of Fewel, whereby it was preserved. And so great Care was taken about this Fire, that no Wood was to be used upon this Altar but what was reputed clean; and for this reason it was all barked and examin’d before it was laid on. And they were so nice, that it was never blown by Bellows, or by human Breath, in order to kindle it. This celestial Fire was so famous, that it was imitated among the Gentiles, who thought it ominous to have their sacred Fire go out, and therefore appointed Persons on purpose to watch it and keep it perpetually burning; as appears by the Vestal Virgins at Rome, whose great Business it was to look after the Eternal Fire, as they called it; imagining the Extinction of it portended no less than the Destruction of the City. The Greeks also preserved an inextinguishable Fire; and so did the Persians, and many other Nations. This Fire descended anew upon the Altar in the Temple of Solomon, at the Consecration of that sacred Place; and there it was constantly fed and maintain’d by the Priests Day and Night, without suffering it ever to go out, in the same manner as it had been before in the Tabernacle. And with this all the Offerings were offer’d.
fer'd that were made by Fire; and for using other Fire were Nadab and Abihu consumed by Fire from the Lord. This, say some of the Jewish Writers, was extinguish'd in the Days of Manasseh: But the more general Opinion among them is, that it continued till the Destruction of the Temple by the Chaldeans. After that it was never more restored; but instead of it they had only common Fire in the second Temple; for what is said of its being hid in a Pit by the Care of some religious Priests, and again brought thence and revived upon the Altar in the second Temple, is a Fable that deserves no Regard; for it is a common Tradition among the more sensible Jews, that there was no sacred Fire in the second Temple.

Upon the Consecration of the Tabernacle, and its Appurtenances, the several Apartments of it were not equally holy; but there were different Degrees of Sanctity belonging to it. The outward Court was not so holy as the holy Place within the Tabernacle; nor was that so sacred as the holiest of all. It is not certain whether the People were admitted into the Court of the Tabernacle, or not. If they were, it could contain no great Number; and they stood at a great distance from the Priests in the lower Part of the Court, and were separated by some Bounds or other, as they were in After-times when they came into Canaan. When they were settled there, and the Tabernacle fixed in Shiloh, the Hebrews say it was inclosed with a Wall, as well as with Hangings; and then it is likely a distinct Court was made for the People; at least it was so in the time of David, who speaks of more Courts than one. In the Temple of Solomon we read plainly of the Court of the Priests, and the Court of the People; unto which, in the Temple of Herod, after the Captivity, was added a third, the Court of the Women. Whoever enter'd this Court of the Tabernacle went upon the right Side, except Mourners, who for Distinction sake went upon the left,
left. They retired backwards, that they might not turn their backs upon the holy place. None but the high priest and the priests were permitted to go into the holy place; and into the most holy none was to enter but the high priest once a year upon the great day of expiation. Yet it is supposed that Moses had the privilege to consult the divine majesty in the most holy place, where the divine glory shined; for (as Cyræus de Rep. Hebr. argues) since he was admitted into the mount to speak with God face to face for many days together, it is not unreasonable to think that he was admitted to speak with him upon occasion in the most holy place.

When this tabernacle was pitched in the wilderness, it stood in the midst of the camp. Moses, Aaron and his two sons Eleazar and Ithamar, pitched at the east end at the entrance. The tent of Moses was toward the south, and Aaron was towards the north. The Levites were thus situated: The Kohathites pitched on the side of the tabernacle southward, the Gershonites lay behind westward, and the Merarites were ordered upon the side towards the north. The tribes of the people were thus disposed: Judah, Issachar and Zebulon pitched upon the east; Reuben, Simeon and Gad lay upon the south; Ephraim, Manasseh and Benjamin were appointed upon the west; and Dan, Asher and Naphtali were commanded upon the north. The Levites first encamp’d about the tabernacle as a nearer enclosure and guard about it; and they pitched in the same form with the camp of Israel, which was quadrangular. The tribes were obliged to pitch at such a distance as might shew their regard and reverence to this sacred place; and the distance from the camp of Israel and the tabernacle is reasonably judged to have been two thousand cubits, that is, a mile.
The Antiquities of the

C H A P. VII.

The Israelites guided in their Marches by the Pillar of a Cloud, or of Fire. The Office of the Levites in taking down and setting up the Tabernacle.

When the Camp of Israel moved in the Wilderness, the Tabernacle was carried along with it. The three Tribes that were pitched upon the East marched first under the Banner of Judah. This was the greatest Body of all, which had the Honour to be placed just before the Oracle, as the strongest Guard to it; the Tribe of Judah lying in the midst, and the Tribes of Issachar and Zebulun on each side of his Standard. Then followed the three Tribes that lay on the South under the Banner of Reuben; the Tribes of Simeon and Gad lying on either Side of him under his Standard. After these two Camps (as they are called) the Tabernacle was to follow, between those two that went before, and the Camp of Ephraim and the Camp of Dan that came after, with the Tribes under their several Banners: So that they did not march as they lay pitched; for then there was a Camp upon each side of the Tabernacle; whereas when they marched there was none on the Sides; but two Camps went before it, and two followed it.

The Cloud or the Fire that appeared visibly over the Tabernacle was the Direction the Israelites were to follow in pitching or removing their Camps. The Cloud and the Fire were not different Things; but the same Pillar which was dark by Day, when there was no need of Light, shone like Fire by Night, when the dark Part of it could not be seen: It appeared therefore like
H e b r e w  R e p u b l i c k.

Like a Cloud by Day, and turned the light Side to them (which was bright as Fire) by Night. When the Cloud went up from the Tabernacle, which before it cover’d, and appear’d higher in the Air, then they took down the Tabernacle, and follow’d it; for it went before, and led them to the Place where they were to rest. Where it stopp’d its Motion they stood still, and set up the Tabernacle, and encamped round about it; and when the sacred Tent was fixed, the Cloud descended, and rested upon it in its usual Place. If the Cloud settled in the Evening upon the Tabernacle, and was taken up again next Morning, yet they followed its Motion: And tho’ they were at rest in their Beds, yet if notice was given that the Cloud moved, they immediately rose, and went after it; for they were sensible that their Safety and Protection depended upon the Guidance of it. Moses is very particular in describing the Nature of this Cloud, and the Obedience of the Israelites to its several Motions. And his Design was (as Maimonides remarks) to confute the Conceit of profane Persons, who imagin’d the Reason of the Israelites staying so long in the Wilderness, was because they lost their way. For the Arabians, he says, in his Days still called the Wilderness, in which they travell’d, the wandring Desart; fancying that the Israelites were bewildered (as we speak) and could not find their way out. The Scripture therefore punctually shews that all their Removals (which were irregular) and the Time they rested in any Place (which was very unequal, being sometimes for eighteen Years, sometimes only for one Day and one Night) were all order’d by divine Direction. I might add, that the holy Penman by his Relation fully obviates the Opinion of a mischievous Writer Tolland’s Hownow dead, who imagin’d that the Cloud here spoken of was no more than a Beacon of Fire, of human Preparation, carried upon Poles, or other Engines: For had it not been the divine Will that the Israelites should wander so many Years in
in the Wildernes, they might easily have found their way out; for the Way from Horeb to Kadesh-Bornea (which was upon the Borders of the Land of Canaan) was a plain, known, and beaten Road, of about eleven Days Journey, which was almost impossible for them to miss. And therefore the Guide, which led them for so many Years about in that desert Place, was a miraculous and supernatural Direction: And the Israelites understood it to be such, or else they would never have submitted to so many Hardships and Difficulties in following of it.

When the Cloud removed, the Tabernacle (as was observed before) was to follow. And for this purpose Aaron and his Sons the Priests went into the holy Place, and took down the inward Veil that hung between that and the most holy, and then enter'd the holiest of all, and advanced up to the Ark it self. While the Cloud rested upon the Tabernacle, and the Glory of the Lord filled the House, none but Aaron (and Moses upon special Occasions) might come into the most holy Place, where the Ark was, and that but upon one Day in the Year, and then after he had filled it with Incense, which made a Cloud before the Mercy-Seat (which was the Covering of the Ark) over which the Shechinah, or Speciality of the divine Presence, was pleased to rest: But that being removed in the Cloud when it was taken up from the Tabernacle, not only Aaron, but his Sons also, might go into the most holy Place without any Irreverence; that which made it so holy (that is, the divine Glory) being for the present gone out of it; so that there was no danger in approaching the Ark upon which that Glory was used to rest. This inward Veil was laid over the Ark, and over that was thrown a Covering of Badgers Skins (not any of those wherewith the Tabernacle was cover'd, but made on purpose for this Use) to defend the Ark from the Injuries of the Weather when it was carried upon their Shoulders. There was yet another Covering of
of a Cloth perfectly blue, and till that was laid upon the Ark, the Levites durst not approach it. And since the Tabernacle was the Image of Things in the Heavens (as not only the Apostle, but the Jews themselves say) the Ark in particular being a Figure of the celestial Throne of God, it is not an unreasonable Conceit of a Rabbi, that this blue coloured Cloth was spread over it as an Emblem of the Skies, which are spread like a Curtain between us and the Majesty on high. Then were the Staves, that were never taken out of the Rings, so disposed under these Coverings, that they might be readily laid upon the Shoulders of the Levites that were to bear them; and likewise that they might fall into the two Notches that were made in them to keep the Ark steady, and to prevent its sliding up and down as it was carried.

The Table of Shew-bread was next made ready for Carriage. And to secure it from Injuries, it was cover'd with a Cloth of Blue; but, it is thought, not so deep a Blue as the former. The Shew-bread, and the Utensils belonging to the Table, were carried upon it under this Covering; upon which was laid a scarlet Cloth, and over all a Covering of Badgers Skins. The Staves were then set in their Places, and the Table was ready to be removed.

The Candlestick and its Appurtenances had but two Coverings, a Cloth of Blue and a Case of Badgers Skins; it being of lesser Value than the Table of Shew-bread, and what belong'd to it. Our Translation says, this Candlestick was carried upon a Bar; but that could hardly be, for it had no Rings about it; and therefore it might more properly be render'd a Bier; for it was certainly something that was broad, and perhaps resembling a Bier upon which Corps are at this time carried to their Graves.

The Golden Altar was cover'd in the same manner with a Cloth of Blue and Badgers Skins, and the Staves were put into the Rings ready for Carriage.
The Antiquities of the

The Antiquities of the

and the holy Garments (called Instru-
ments of the Ministry) used by Aaron and his Sons in the Time of their Ministration, had the same Coverings, and were carried upon a Bier. And thus was every thing within the Sanctuary pack'd up, and made ready to be removed.

In the next Place Directions are given for removing the Altar of Burnt Offering that stood in the Court; and for this Purpose it was to be cleans'd from its Ashes. What became of the Fire that was to burn perpetually upon it, is not said; but we may suppose it was carried upon the Grate, which had Rings on purpose that it might be removed separate. The Altar, when all its Vessels and Instruments were put upon it, was cover'd with a purple Cloth, and then with a Covering of Badgers Skins. The Staves were put to it, and then it was ready.

The Levites of the Family of Kohath had the Charge of the most holy Things, and their Office it was to carry them when they were to be removed, even the Ark itself: Not but that the Priests might sometimes bear the Ark, being more in number than the Levites. And accordingly we find that upon extraordinary Occasions they did; as when they pass'd over Jordan, and besieged Jericho: but ordinarily it was the Business of the Levites, and they usually discharged it. But tho' it was the Duty of the Levites to bear the holy Things above-mention'd; yet, as some imagine, they were not to touch any of them till they were cover'd by the Priests: But it is more probable that even then they were not to touch them, but only the Staves or the Bier upon which they were carried; especially the Ark, whose Staves only they touched, and lifted it up, by putting them upon their Shoulders. When the Glory of the Lord was remov'd, and every thing was cover'd, the Levites might go into the most holy Place; but they were not allowed to see the Priests cover them, which was to be done before they approached, upon pain of Death.
Hebrew Republick.

Death. And to prevent this Penalty falling upon these Kohathites, Eleazar was commissioned to inspect into their several Duties, and to see that they behaved with Reverence; and Aaron and his Son allotted to every one his Share in the Work, and order'd them to the particular Service they thought most proper for them.

The Family of the Gersomites were to carry the ten fine Curtains which were the inward Hangings of the Tabernacle, and which, I suppose, they took down likewise. They had the Charge of the eleven Curtains of Goats Hair, of the outward Covering of all, which was of Rams Skins dyed red, and Badgers Skins; of the Hangings of the Court, and the Hanging of the Court-Gate, and the Cords used in fastening the Hangings, and the brazen Pins, and of all the Utensils belonging to the Outside of the Tabernacle and the Court about it. And that they might neither forget nor mistake their Duty, the Priests gave them the Particulars of what they were to do in their several Employments. This Family was under the Conduct and Direction of Ithamar.

The most laborious Service lay upon the Merarites. It was their Duty to carry, and to take down, I suppose, the Boards of the Tabernacle, and the Bars, and Pillars, and Sockets belonging to it; the Pillars of the Court, the Sockets, Pins, Cords, and other Utensils. And for the greater Security, the Priests gave them an Inventory of the Particulars, expressing by Name every Pin, for instance, to what Use and in what Place it served. This Family was likewise under the Care of Ithamar: For tho' the three Levitical Families had a Commander over them, yet there was an Officer in chief set over them all; and this was Eleazar, who was more than a Levite, being the eldest Son of Aaron the High Priest. His Business was particularly to supervise those who had the Sanctuary under their Care; as it was the Duty of Ithamar to take care of the Levitical
The Antiquities of the

Levitical Families of Gersom and Merari. The heaviest Burden lay upon these two Families; and therefore they were not to carry upon their Shoulders, but were allow'd Wagons, that such Parts of the Tabernacle that were most cumbersome might be more decently carried, and be secure'd from Dust, Rain, and other Inconveniences. These Wagons were not ordinary Carriages, but were cover'd, and such as were used by Persons of the first Quality. The Gersomites, who had the least burdensome Things to carry, had two Wagons and four Oxen allowed them. The Merarites, who had the greatest Burden, had four Wagons and eight Oxen. But the Kohathites were to bear upon their Shoulders: And this, as a learned Rabbi observes, was for the greater Honour and Dignity of the Ark, and of the Law contained in it; and that the Form and Structure of the Ark might not be discompos'd, nor the Ephod and the Breast-plate ruffled, as they might have been by the shaking of the Carriage.

C H A P. VIII.

The various Motions and Stations of the Tabernacle and the Ark, till they were placed in the Temple of Solomon.

NOTHING, I think, remains upon this Subject, but to take a short Survey of the several Motions and Stations of the Tabernacle and the Ark, from their first erection, till they were remov'd and fix'd in the Temple of Solomon. The Tabernacle was brought into the Land of Canaan by Joshua, after it had been sitting in the Wilderness about thirty nine Years. It was first pitched and set up at Gilgal, the famous Place of the first incamping of the Israelites; but the Ark was parted from it immediately after it.
it was fixed, and carried into the Field before the Army in the Wars of Canaan. While the Tabernacle remained at Gilgal, the Sanhedrim sat near it, with a strong Camp as a Guard for the Defence of both. The time of the Tabernacle's resting in this Place was till the Land was conquer'd, and Judah and the Sons of Joseph were seated, which was seven Years, tho' some of the Jews allow it fourteen, during which time they assert it was lawful to sacrifice upon High Places. When the Land was conquer'd, and their Affairs were settled in Peace, they removed the Tabernacle from Gilgal to a Town of Ephraim, called Shiloh, or Peaceable, because they had Rest from their Wars and from their Enemies round about. Here it stood from the seventh Year of the Government of Joshua to the Death of Eli, about three hundred forty and nine Years. And in this Place the Jews suppose that the House of Stone was built for the Tabernacle, having no solid Roof, but was still cover'd with the Curtains it had when it was first made. And this they ground upon a Passage in the first Book of Samuel, where the Tabernacle is called a Temple; and upon another Place in the same Book, where it is said to have Doors. At Shiloh, says the Talmud, there was no Roof, but a House of Stone below, and Curtains above; and it was a Place of Rest. The most holy Things were eaten within the Curtains, and the less holy and second Tithe without. But there can be no Certainty of this; for it is an usual thing to call the Tabernacle by the Name of a Temple, as the Temple when it was built is called a Tabernacle. Besides, it is expressly said, that there was no House built unto the Name of the Lord till the Days of Solomon. And God himself declares positively, I have not dwelt in an House since I came out of Egypt.

From Shiloh the Tabernacle was removed to Nob, a City of Priests in the Tribe of Benjamin. And this, it is supposed, was done by some prophetical Direction, though it be not expressed. Its
Its next Station was at Gibea, where David appointed Priests and Levites in their Attendance upon it; and here it continued, till it was removed, with all the holy Vessels, by Solomon into the Temple which he had built. What became of them there is variously conjectur'd; some supposing that they were still used, others that they were laid up: But the latter Opinion seems the more probable, that this sacred Fabrick, and its Utensils made by Moses, did, upon the rising of a greater and more eminent Glory, decay, and were laid aside, as all his Ceremonies were to do upon the rising of the Gospel. And thus are settled the different Stations of the Tabernacle.

During the Abode of the Israelites in the Wilderness, the Ark and the Tabernacle were not separated, and they were both together set up at Gilgal; but they were parted immediately after they were fixed, and the Ark was carried before them in the Wars. It was born by the Priests when the Army passed over Jordan; and whereas usually it was order'd to be carry'd in the Middle of their Camps, it was now carry'd in the Front of them. It was the Business of the Levites of the Family of Kohath (says Kimchi) to bear the Ark; but now the Priests are appointed to that Office, for the greater Sanctification or Honour of it, and because of the Miracle that was to be wrought before it. Our Rabbins say that the Priests carry'd it three times, now in this Place, and when they compassed Jericho, and when Zadok and Abiabar brought it back to Jerusalem, upon David's Flight from Absalom; unto which may be added a fourth, when it was brought into the Temple of Solomon; for the Levites were not permitted to go into the Sanctuary, much less into the Most Holy Place, into which it was carried by the Priests. The Ark being carried in the Front was a Guide to the whole Army; for the Pillar of the Cloud, which hitherto conducted them, had now left them, and was supplied by the Ark, which went before them as that was used to do: And to secu-
cure to it a just Awe and Reverence, there was a Space to be observed between it and the foremost Rank of about two thousand Cubits. This Distance, it is supposed, was measured by a Line, at which the People were at first set, and then walking in equal Paces with the Priests, kept the same Distance, though perhaps not precisely, for they might chance to move a Pace or two faster, or take larger Paces; and therefore the Command says, about two thousand Cubits. When the Army had passed over Jordan, and advanced in order to encompass the Walls of Jericho, the Ark was removed from the Front; the Men of War marched first, then came seven Priests blowing with seven Trumpets, and were followed by the Ark, and the People made up the Rear. From Jericho the Ark removed to Mount Ebal, and then was carried to Shiloh, and placed in the Tabernacle: But upon that fatal Defeat given the Israelites by the Philistines, it was captivated, and carried by the Conquerors to Asbdod, one of the Cities where some of the Anakims were left unsubdued by Josua. Here they placed it in the Temple of Dagon, the Deity of the Country, who by this Victory and Spoil seemed to triumph over the God of Israel; though there are some who imagine that their setting the Ark by Dagon, on the Side of him, signified that they intended to do some Honour to it, as having the Presence of God in it. This Idol fell down before the Ark, from the Pedestal on which it stood, and was so broken with the Fall, that his Head and Hands were thrown out of the Door with the greatest Contempt, being cut off upon the Threshold of the Temple. It was not only a Plague to their Gods, but to the People and to their Country; for the Men of Asbdod, and the adjacent Coasts, were afflicted with a dreadful Distemper, which Interpreters differ much about. Some take this Disease for a Dysentery, which was so violent that it rotted the Guts, and made them fall down and come out. Others think it was
was that which we call *Procidentia Ani*, the falling of the Fundament. But most Interpreters, ancient and modern, take it, as we do, for the *Emerods*, and that sort of them which do not swell outwardly, but lie hidden within, and are the most grievous and incurable. Upon this Affliction a General Council of the *Philistines* was called, whether to keep the Ark, or how to dispose of it; and it was resolv’d by the Lords in Council, that it should be carried to *Gath*, which was the next City Northward; for they seem’d to be possess’d of a superstitious Conceit, that there was something in the Place which was offensive to the God of *Israel*, and that he might be better pleased with another. But the Men of *Gath* were sorely visited with the same Disease, and therefore they sent the Ark to *Ekron*, another City; but the Governor growing wise by Experience, summon’d a Council of the Lords, who agreed to detain it no longer, and to send it quite out of the Country; but the Citizens smarted under the divine Stroke as soon as the Ark came thither, and were struck with the Pestilence, which carried off Multitudes of them; and those who were alive were plagued with *Emerods*, and linger’d under intolerable Pains, which made them cry out in an inexpressible manner.

The Ark, after its Captivity at the Battle of *Aphek*, was detained by the *Philistines* seven Months; and when they resolved to remove it, they determined to send it home with Presents, called a *Trespass-Offering*, as an Acknowledgment that they had offended the God of *Israel* for bringing the Ark out of its proper Place, for which they begged his Pardon by this Offering. This Oblation consisted of the Images of five golden *Emerods* and five golden *Mice*, which was the Number of the Lords of the *Philistines*; for as the People were afflicted with *Emerods*, so was the Country with *Mice*, which had eaten their Corn in the Field, and other Fruits of the Earth; and it was a Custom among the ancient Heathens, to
consecrate unto their Gods such Monuments of their Deliverances as represented the Evils from which they were freed. The five Cities belonging to those Lords, and the adjacent Villages, were at the Charge of these Offerings; for their Fields being principally afflicted by the Mice, as the Cities were by the Emorods, it was reasonable that they should all join in this Trespass-Offering, which was an Offering of the whole Nation as far as their Coast extended. For the Carriage of the Ark they provided a new Cart, and two Milch Kine that had never been yoked; for this would be a Testimony that the God of Israel was the Inflictor of their Plagues, if the Cows, notwithstanding their natural Affection to their Calves, which were kept at home, drew towards the Land of Israel. The Ark was laid upon the Cart, and the golden Presents were put into little Bags which hung upon either Side of it; for probably the Philistines had either heard, or by their Sufferings were made to fear, that it was dangerous to look into the Ark; and therefore they did not open it, but placed their Offering on the Outside.

The Kine, without a Driver, but guided by Providence, took the strait way to Bethshemesh, which was a City of the Priests, and stood still in a Field where there was a great Stone, which perhaps was the Boundary of the two Countries. The Levites took down the Ark out of the Cart, which was not properly their Business; the Cows were sacrificed for a Burnt-Offering upon the Stone, which served instead of an Altar; and the Fire was made of the Wood of the Cart. The Return of the Ark was soon published over all the Country, which drew together a great Concourse of People; but their Curiosity was the Destruction of many of them; for they presumed to look into the Ark, to see perhaps whether the Philistines had taken out the Tables of the Covenant, or to view a Monument so sacred written by
by God himself; which occasion'd the Death of fifty thousand threescore and ten Men.

The Priests of Bethphereb that escaped, sent to the Men of Kiriathjearim to fetch up the Ark to them, and so they do. This was a principal City in the Tribe of Judah, which stood upon a Hill, and was well fortified; and being a strong Place, there they thought the Ark would be secure in case of any new Incursions of their Enemies. The reason why they did not carry it to Shiloh, its ancient Seat, was, because the Philistines had destroy'd that Place. During its Stay in this City, it was under the Curb of a Philistine Garrison, which was kept there, which hinder'd the People from resorting thither, especially in that utter Coldness of Religion that was among them: But at the end of twenty Years they began to enquire after the Ark, and to put away their strange Gods, which procured them a wonderful Victory over their Enemies. While the Ark was in this Place, Saul sent for it to Gibeah, to inquire of God what was become of Jonathan and his Armor-bearer; but it was restor'd from thence to Kiriathjearim, which was the Place appointed for it as yet by divine Direction; for otherwise it might as easily have been set up in Nob, where the Tabernacle was now standing.

David, about the second Year of his Reign in Jerusalem, resolv'd to fetch the Ark from Kiriathjearim, where it had been a long time in the House of Abinadab, whose Son Eleazar, being a Levite, was sanctified to attend upon it. For this Purpose a new Cart was prepared, which was expressly against the Law, that commanded it to be carried upon the Shoulders of the Kobathites; for which reason no Waggons were allowed them, as the rest of the Levites had. How they came to forget themselves now, so as to put it upon a Cart, is hard to determine: Perhaps they imitated the Custom of other Nations, who were used to carry their Mysteries in great Pomp in a Chest upon a Cart drawn by Oxen, or Kine, as the Philistines did
did the Ark itself. Uzza and Abio, two other Sons of Ahinaph, attended. And, perhaps, guided the Oxen, and Uzza went behind the Cart to take care of the Ark; the King and the People went before in solemn Procession, dancing and playing upon musical Instruments. But the Oxen coming into a dirty Place stuck in the Mire; and could not get out their Feet; which Uzza perceiving, and fearing the King and the People by this Accident might be stopp’d too long in their Procession, took hold of the Ark, intending perhaps to carry it; with the Assistance of his Brothers, to Mount Zion, which was not far off. But this should have been done before, and because he did it not, he was struck dead. Besides, a Levite was not allowed so much as to see the Ark, much less to touch it; but it being cover’d by the Priests, was to be carried by the Levites upon their Shoulders at the Staves End. The manner of the Death of this unfortunate Levite is variously conjectur’d; Some think he was suddenly choke’d; others, that his Arm and his Shoulder, upon which he should have carried the Ark, were dried up; others, that he was blasted with Lightning. But all these and the like Surmises are equally uncertain; it is enough to know that he died suddenly, not from any natural Cause, but struck avengefully by the Hand of Heaven. The learned Bochart observes truly, that though his Intention was perhaps was good, yet that would not excuse an Offence against an express Law divinely revealed. Abarbinel also adds this as a Cause of his Punishment, that he wanted Faith in God, who would not have suffer’d his Ark to fall into the Dirt, but have supported it himself without Uzza’s Help.

This sudden Disturb’d the solemnity of the Procession, that David began to apprehend himself to be in danger; and therefore durst not at this time bring the Ark into his City, but for the present laid it up in the House of Obed Edom, where he knew it would be reverentially treated. Here it continued for three Months.
The Antiquities of the

from whence it was brought in great Pomp to

Sol, where he hung some Curtains round about

it, after the Fashion of the Tabernacle. Here he

erected an Altar for the Offerings that were made

upon the account of the Ark's being brought up,

but not for the Use of continual Sacrificing; and

there he appointed a constant Musick to attend;

but the Priests waited at Gibeon, where the Ta-

bernacle was, and the daily Sacrifice. When

David fled from Absalom, the Levites carried the

Ark after him; but he did not think it decent

that the Ark should wander about with him in

the uncertain Condition he was; and therefore

he ordered them to carry it back again. And in

Sol it continued in the Tabernacle erected for it,

till Solomon brought it in great Splendor and

placed it in the Temple he had built. It was

carried by the Levites to the Temple, and then

the Priests took it up and carried it into the Most

Holy Place; for before the Glory of the Lord

filled the House, the Priests were permitted to

enter the Oracle; but afterward none but the

High-Priest might approach so near to the di-

vine Presence, which dwelt there. They set it un-
der the Cherubims made by Solomon, which co-

ver'd both the Ark and the Staves; and then they

drew out the Staves so that the Ends of them

might be seen, which directed the High-Priest

in the Way he should go, just before the Mercy-

seat, upon the great Day of Expiation. When

the Priests came out of the Oracle, the Cloud,
in which was the Glory of the Lord, descend-

ed and filled the Temple, as it had anciently
done the Tabernacle when it was first erected:

Only there the Cloud cover'd the Tabernacle
without, and the Glory of the Lord shined with-
in; but here the House itself was filled with the

Cloud, out of which the Glory of the Lord
broke; and, after it had filled the whole House,
settled in the Most Holy Place. In this Posture
the Ark remained till it perish'd in the Destru-
tion of the Temple by the Chaldeans.

C H A P.
The Profeucha's of the ancient Hebrews.

DURING the Abode of the Tabernacle at Shiloh, there is mention made of a Sanctuary at Shechem; for it is said that Jotham took a great Stone and set it up there (in Shechem) under the Oak which was in (or, as others, by) the Sanctuary of the Lord. Various are the Disputes of Commentators concerning this Sanctuary, and in what Sense it is to be understood. But the principal Opinions that carry most Evidence are these two: The first, that by the Sanctuary is meant no more than the House where the Ark was lodged for that present Occasion; for all the Tribes meeting at Shechem, and being to make a Covenant with God, Jotham commanded that the Ark of the Covenant should be removed thither, that the Presence and Dread of the Lord might be more visible among them; and the Place where the Ark was set for that time was called the Sanctuary, as the Tent of Moses was called the Tabernacle of the Congregation, because the Glory of the Lord rested upon it before the Tabernacle of the Congregation itself was built. And further, it is urg'd, that the Kings and the chief Rulers of Israel had a Power to carry the Ark from the Place of its constant Residence, when there was a great Occasion for it. And now, at this great Assembly of the whole Nation, by their Representatives, there was a just Reason for its being brought to Shechem (since Jotham, for his Age, could not conveniently go to Shiloh) that it might be a more solemn Meeting, being held in the Presence of God. The Case of the Oak's being in or by the Sanctuary, it is said, is not contrary to the Precept which forbids any Trees or Tree to be planted near the Altar of the Lord; for though they were prohibited to plant Trees near God's Altar,
The Antiquities of the

Book III, after the manner of the Gentiles, this did not make it unlawful to set up the Sanctuary under a Tree that had been planted before, especially when it was done only for a short time, and not to make it the settled Place for its constant Abode.

But the learned Mr. Mede is of another Opinion, which he defends by Reasons, which to me are unanswerable, though the Reader is left to judge for himself. His Discoveries upon this Subject are so curious, and so judiciously expressed, that I shall make no Difficulty to use his own Words, which go to the End of this Chapter. The great Matter (says he) of Difficulty is, how this Oak, or Oaken-holt of Sichem, is laid here in my Text to have been in (for so the Hebrew is) or by the Sanctuary of the Lord; for how comes the Sanctuary of the Lord to be at Sichem, whenas the Tabernacle and the Ark of the Testimony were at Shiloh, there set up by Josua himself, and so remained (as the Scripture elsewhere tells us) until the time of the Captivity of the Land, which without question was not till after Josua was dead and buried, and is usually understood of that Time when the Ark was taken captive by the Philistines; and yet is not only here a Sanctuary mentioned at Sichem, but in the Beginning of the Chapter, the Elders and Officers of the Tribes are said, upon Josua's Summons, to have presented themselves there before the Lord, which Speech useth to imply as much?

If we say the Ark of God was taken out of its Place at Shiloh, and brought to Sichem by the Levites, upon occasion of this General Assembly, yet the Difficulty will not be remov'd; for, first, how could the Ark alone give Denomination to the Place where it stood to be called the Sanctuary of the Lord? Or, secondly, If the Altar were there with it, how was the Law of God observed, which faith, Thou shalt not plant a Grove of any Trees (or any Tree) near unto the Altar of the Lord thy God, which thou shalt make thee; neither shalt
Hebrew Republic.

327

Chap. 9.

thou set up a Pillar, which the Lord thy God hateth: Whereas here are both, an Oak, or Quercetum, in the Sanctuary of God; and a Pillar, or Statue, erected under it? Thirdly, This Sanctuary, whatsoever it was, must be something which had a constant or fix'd Station, and was not temporary and mutable; and that because the Oak, under which this Pillar was erected by Joshua, is here designed and pointed out by it, as by a constant or standing Mark; or else to what purpose had it been to sign out the Oak by it, if it were such as would be here to-day, and not to-morrow? For these Reasons it appears, that this Sanctuary could not be the Tabernacle where the Ark and Altar for Israel were, but that it was something else; and what that should be is to be inquired. I answer, it was a Proseucha, or praying Place, which the Israelites (at least those of Ephraim, in whose Lot it was) after the Country was subdued unto them, had erected, at that very Place, at Sichem, where God first appear'd to Abraham, and where he built his first Altar after he was come into the Land of Canaan, the Place where God said unto him, Unto thy Seed will I give this Land.

For the understanding whereof you must take Notice, that the Jews, besides their Tabernacle or Temple, which was the only Place for Sacrifice, had (first or last) two sorts of Places for religious Duties, the one called Proseucha, the other, Synagogues; the Difference between which was this: Proseucha was a Plot of Ground encompassed with a Wall, or some other like Mound or Enclosure, and open above, much like to our Courts; the Use properly for Prayer, as the Name Proseucha importeth. A Synagogue was Edificio testum, a cover'd Edifice, as our Houses and Churches are, where the Law and Prophets were read and expounded, and the People instructed in divine Matters, according to that; Moses in old time bath in every City them that preach him, being read in the Synagogues every Sabbath-day. From whence also you may gather,
that Synagogues were within the Cities, as Profeucha's were without.

That Profeucha's were such Places as I have describ'd them to be, I prove out of a notable Place of Epiphanium, a Jew bred and born in Palestine, who, in his Tract against the Massalian Heretics, after he hath told us that the Massalians built themselves certain Houses, or large Places, like the Ancients Places of Market, which they called Profeucha, goes on thus: And that the Jews of old (as also the Samaritans) had certain Places without the City for Prayer, which they called Profeucha, appears out of the Acts of the Apostles, where Lydia, a Seller of Purple, is said to have met with the Apostle Paul, and to have heard him preaching in that Place, of which the Scripture saith it seemed to be a Place of Prayer. He goes on still: There is also at Sichem, which is now called Neapolis, above a Mile without the City, a Profeucha, or Place of Prayer, like a Theatre, which was built in the open Air, and without a Roof, by the Samaritans, who affected to imitate the Jews in all things. Out of these Words you may collect every Part of my Description: First, That Profeucha were out of the Cities in the Fields: Secondly, That they were like the Ancients Föra, or Places of Market, and under the open Air, and without Roof, such as the Courts of the Temple also were, whither the People came to pray; so that they were, as it were, a kind of disjoined and remoter Courts unto the Temple, whither they turned themselves when they prayed in them: Thirdly, That they were ordained for Places of Prayer. All these are in this Passage of Epiphanium; and moreover, that such a one was in his Time remaining at Sichem, the Place the Text speaks of, there erected by the Samaritans, in that, as in all things else, Imitators of the Jews. What better Testimony could be desired?

As for Profeucha's, such as we have describ'd them, none, that I know, have affirmed or determined ought of their Antiquity, it may be, not taken
taken it into Consideration, either because they had no Occasion to think of any such Matter, or because they confounded them altogether with Synagogues. The Matter therefore being yet free and undecided, I will make bold to affirm, that Prosenech's, that is, open Places for Prayer, were from the Days of Josua the Son of Nun; and though the Jews had, or were to have but one Altar, or Place of Sacrifice, that namely which the Lord should choose to place the Ark of his Covenant there, the Tabernacle or Temple, yet had they other Places for Devotion and religious Use.

And that this Sanctuary of God, here mentioned in my Text at Sichem (which was a Levitical City) was such a one, my Reasons are these: First, Because it is incredible, that the Israelites, having but one Temple for the whole Nation, whereat they were bound to appear, and those the Males only, but thrice a Year, should have no other Places of Prayer nearer their Dwellings, whither they might resort on Sabbath days, the Temple or Tabernacle being from some of them above an hundred Miles distant at the least. Secondly, Because (as I have already shewed) this Sanctuary at Sichem could not be the Tabernacle (which was then at Shiloh, not at Sichem) and yet must have some stable and fixed Place, because the Situation of the Oak is designed by it; yea, must have been still there, when this Story of Josua was written, which is thought to be long after his Death. Surely this Chapter was written after it, where both his Death and Burial are recorded. Wherefore to say the Ark was brought thither upon this Occasion will not serve turn. Thirdly, This Place should be a Prosenecha, because of that Circumstance of Trees growing in it; which, as it proves it not to have been the Tabernacle (where no such thing was lawful to be) so seems it to be a caracteristical Note of a Prosenecha: For though it were not lawful to have Trees near the Altar of God, that is, in or about the Court of
The Antiquities of the

Book III.

the Tabernacle, yet was it not so with Pro-

seucha's; yea, they seem to have been ordinarily
beset and garnish'd with them. This may be
gather'd from a Passage of Philo Judæus, where
relating the barbarous Outrage of the Gentiles at
Alexandria against the Jews there dwelling, in the
Time of Cains, faith he, Of some of the Proseucha's
they cut down the Trees, others they demolish'd to the
very Foundations. Mark, here they distreed the
Proseucha's.

The same is implied by that of the Poet, speak-
ing of a Jewish Wizard or Fortune-teller.

Conduita sub arboire Conjux.

And Juvenal in his sixth Satire.

Arganam Judea tremens mendicat in Aurem,
Interpres Legum Solymarum, magna Sacerdos
Arboris, ac summi fida internuncia Cæli.

Interpres Legum Solymarum, that is, of Moses's Laws;
magna Sacerdos Arboris, because of the Trees in
their Proseucha's, or Places of Worship. The
same appears also out of those Verses of his third
Satire, complaining that the once sacred Grove
of Fons Capenum, where Numa used to meet with the
Goddess Ægeria, was then let out to the beggar-
ly Jews for a Proseucha; and that every Tree (such
were the Times) must pay Rent to the People;
by which means the Woods, which formerly had
been the Habitation of the Muses, were become
Dens for beggarly Jews to mutter their Orisons
in. Hear his Words:

Hic ubi nostrum Numa constituebat Amice,
Nunc sacri Fontis Nemus & Delubra locantur
Judæis; quorum cophinus, fænumque supellex.
Omnis enim Populo Mercedem pendere iussa est
Arbor, & ejfhis mendicat Sylva Cæmentis.

Whence
Whence comes this Connexion between Jews and * Trees, but from their having Trees in their Profeucha's, unto which their Situation without the Cities conduced; as also it did for Privacy and Retirement?

Thus you see how well the Description and Mark of a Profeucha agrees to this Sanctuary in my Text. And that the Jews had many other such in other Places, as well as at Sichem, even in those elder Times, as at Mispeb, † Bethel, and Gilgal, I make little doubt; which we read to have been Places of the Assembly of the People, and the two last sanctified by divine Apparition, as Sichem was. Of Mispha, the Author of the first of Mac- Mac 3. 46. cabees, if I understand him, testifieth as much, when he tells us, that whilst the Holy City lay desolate, and the Sanctuary was trodden down by the Tyranny of Antiochus Epiphanes, Judas Maccabeus, and those of the People which adhered unto their God, assembled together at Mispha, to make there their Supplications unto their God; because at Mafpha, or Mispha, had been a Place of Prayer in former Time for Israel; as much as to say, there had been a Profeucha of old. And do we not read in that Story of the Benjamitical War, in the Book of Judges, that the Tabernacle being at Judg. 20. 21. Shilob, (as appears by the last Chapter) yet in the Chapter going before it is said, that the whole Congregation of Israel was gathered together as one Man unto the Lord in Mispha; and that in the twenty-sixth Verse is mention made of an House of God there where the People prayed and fasted? True, it is said the Ark of the Covenant was, upon that extraordinary Occasion, brought thither. But it

* Psalm 52. 8. I am like a green Olive-tree in the House of God. Is not House of God here a Profeucha?
† Which seems to be the Reason why these three Places are called by the Seventy Sanctified Places, though in the Original there be no such thing. 'Tis worth the observing.

being
being certain out of the next Chapter that the Tabernacle was still at Shiloh, this House of God could be none of it. Nay, perhaps we may hence learn, That when the Ark, upon occasion of such a general and extraordinary Assembly, was to be removed, they used to bring it to such Places as these, which were as holy Courts ready prepared for it; and that then it was lawful, and not else, to sacrifice in them.

Of these Courts for Prayer we may understand that also, They have cast Fire into thy Sanctuary, they have burnt up all the Conventicula Dei, the Houses of God in the Land; namely, in the Captivity by Nebuchadnezzar, who destroy'd both their Temple and their Profeucha's: For if we understand it of the Prosecution of Antiochus, as some do, it must then follow, that some Canonical Scripture was written after Malachi and the ceasing of Prophecy, that is, in the time of the Maccabees; which will not easily be granted. Besides that, we read not that Antiochus cast any Fire into the Temple. Now if it speak of the Vaftation by Nebuchadnezzar, then had the Jews before that time not only a Sanctuary for Sacrifice, but Conventicula Dei, that is, Profeucha's, or Synagogues; for either will serve my Purpose.

But now you will say, What Profit is there of this long Discourse? Were it so, or were it not so, as I have endeavour'd to prove, of what Use is the Knowledge thereof to us? Yes, to know it was so, is useful in a threefold respect.

First, For the right understanding of such Places of the Old Testament where a House of God, and Assembling before the Lord, are often mention'd, there where neither the Ark of the Covenant, nor the Tabernacle, at such time were: As (besides the Places before allledged) we read of Saul's meeting with three Men going up to God to Bethel; and, in the fifth Verse, of a Place called the Hill of God, whence a Company of Prophets came from the High Place there, prophesying, with a Tabret, Pipe, and Harp before them. In neither of which Places can we find that ever the Tabernacle was. And as
for the Ark, we are sure it was all this time at Kiriat-jeirim, till David solemnly fetch'd it thence. And if at any time the Ark might (as now it was not) be transfer'd to any of them upon occasion of some general Assembly of the Nation, that so they might have Opportunity to ask Council of the Lord, and offer Sacrifice, yet were they not the ordinary Station thereof.

Secondly, We may learn from hence, that to have appropriate Places set apart for Prayer and Divine Duties, is not a Circumstance or Rite proper to Legal Worship only, but of a more common Nature: Forasmuch as tho' Sacrifices, where-in the Legal Worship (or Worship of the Old Covenant) consisted, were restrained to the Ark and Tabernacle, and might not be exercised where they were not; yet were there other Places of Prayer besides that, which are no more to be accounted Legal Places, than bare and simple Prayer was a Legal Duty.

Lastly, We may gather from this Description of Profecuha's, which were as Courts encompass'd only with a Wall, or other like Enclosure, and open above, in what manner to conceive of the Accommodation of those Altars we read to have been erected by the Patriarchs Abraham, Isaac, and Jacob, in the Book of Genesis; namely, that the Ground whereon they stood was fenced, and bounded with some such Enclosure, and shaded with Trees, after the manner of Profecuha's: As we may read expressly of one of them at Beer-sheba, that Abraham planted there a Grove, and called upon the Name of the Lord, the everlasting God. Yea, when the Tabernacle and Temple were, the Altar of God stood still in an open Court. And who can believe that the Place of those Altars of the Patriarchs was not bounded and separated from common Ground? And from these Patterns, in likelihood, after the Altar for Sacrifice was restrained to one only Place, was continued still the Use of such open Places or Courts for Prayer, garnished with Trees, as I have shewed Profecuha's to have been.

C H A P.
The building of a Temple, as a fixed Place for divine Worship, was first projected at Naioth in Ramah between Samuel and David, who for some time lived together in that Place, and there contrived a Plan of the Fabric, and set out the manner of the Service: And they even designed the very Porters that were to watch in the Gates of the Temple, and took the Number of them by their Genealogies in their several Villages. This pious Prince, tho' he knew not where to hide his Head from the Fury of Saul, yet had that steady Faith in the Promise made to him, that in all his Wars and Victories he dedicated something of his Spoils for that sacred Purpose; so that at his Death he left the greatest Sums of Silver and Gold, and a Stock of Brass, and Iron, and such Materials, that stand upon Record in any History. And as he receiv'd his first Instructions from Samuel, so he improved them by the prophetick Directions of Gad and Nathan, and so settled the Priests and the Levites in their Courses, and Carpenters and Masons in their Work; and so exactly described the Platform of the Building, that in a manner he left to Solomon no more than the Care to see the Work done; for he had provided all the Materials before.

The Place design'd for this Structure was the Mountain of Moriah, then in the Possession of Araunah, a Man of Quality among the Jebusites, who was spared by David when he took the Fort of Zion. This Mount was so situated in the

Midst
Midst of Jerusalem, that the City lay in the Form of a Theatre round about it. And upon it was the Threshing-floor of this rich Jebusite, where David, by divine Direction, built an Altar; and God, by divine Fire upon it, fixed that very Spot for the Place of the Altar of the Temple that was afterwards built. This was the Place, the Jews say, where Abraham offer'd up his Son, where Noah built his Altar when he went out of the Ark, where Cain and Abel made their Oblations; nay, where Adam offer'd when he was created, according to a Saying of their Doctors, Adam had the same Place of Expiation as he had of Creation. But first this Prince made a Purchase of the Threshing-floor, for which he gave fifty Shekels of Silver ; which, according to two Shillings and five Pence the Shekel (as the learned Mr. Greaves and Archbishop Uster compute) amount to, in our Money, six Pound and two Pence. He afterwards bought the whole Mountain at the rate of six hundred Shekels of Gold, which comes to eight hundred and seventy Pound. Having thus obtained a Property in the Mount, he took care in the next Place to deliver to his Son Solomon a Model of the Temple, and all its Buildings; a Pattern of the Porch, Houses, Treasuries, upper Chambers, inner Parlours, the Place of the Mercy-Seat, of the Courts of the House, the Chambers round about, the Treasuries of the House of God, and the Treasuries of the dedicated Things: He likewise settled the Courses of the Priests, gave Directions for the Vessels, and the whole Work of the Service.

The Materials he provided were of different kinds. First he dedicated a hundred thousand Talents of Gold. Now a hundred thousand Talents of Silver (according to the fore-mentioned Rate of a Shekel at 2 s. 5 d.) arise to 3628000 l. of our Money; which being multiplied by twelve, according to the Proportion of Silver to Gold, will give the Sum to be 435000000 l. This Gold was to make the In-
The Antiquities of the

I. The Book of Chronicles, 2:14; and others.

Aruments of Gold, the Candelsticks, Lamps, Tables, Flesh hooks, Bowls, Cups, and Basins; the Altar of Incense, and the Cherubims. He likewise set apart a thousand thousand Talents of Silver, which come to 36,500,000 l. This was for the Instruments of Silver, the Candelsticks, Lamps, Tables, and Basins. The Brass he provided was without Weight, some of which he brought from Tibbon and Cym, Cities of Haderezer King of Zobah; and with this Solomon made the brazen Sea, and the Pillars and the Vessels of Brass. He dedicated also Vessels of Gold, Silver, and Brass, that were sent him as a Present from the King of Hamath, and those Treasures also which he brought from Edom, Moab, Ammon, the Philistines, and the Land of Amalek. He laid in an infinite Quantity of Iron, and prepared precious Stones of all sorts, and Marble Stones, and hewn Stones that were wrought by Masons that were Proselytes in Israel, and Instruments of Musick for the Levites, and Cedar Trees in abundance. Besides this, he gave out of his own proper Goods three thousand Talents of the Gold of Ophir, which come to 150,500,000 l. and seven thousand Talents of refined Silver to overlay the Walls of the House, which is equivalent to the Sum of 253,750 l. So that the whole Offering of David in Gold and Silver amounted to 81,508,879 l. and 2 d. The Chief of the Fathers and the Princes of the Tribes offer'd voluntarily in the whole 253,889,86 l. 13 s. 4 d. So that the Sum collected for this sacred Design amounted in our Money to eight hundred and thirty eight Millions, four hundred seventy seven thousand, three hundred and sixty five Pounds, thirteen Shillings, and six Pence, all deposited in the Hands of Shelemoth, a principal Treasurer, and the sixth in a direct Line from Moses. I remember the famous Dr. Donne, in his Dedication-Sermon for Lincolns-Inn Chapel, remarks, That if all the Kings in Christendom would send in all they had at once to any one Service, it would not equal this magnificent Contribution.
tribution of David and his Princes. I might add, that Samuel is recorded as a principal Benefactor upon this occasion. Saul likewise dedicated some of his Treasure to the House of God. Abner also, General to Saul, and Joab, the chief Captain of David's Army, and the military Officers of inferior Note, separated a Part of their Spoils to the sacred Service of the Temple.

Furnished with such prodigious Preparations for so glorious a Work, Solomon provided a vast Army of Workmen, in their several Distances, to advance this Fabrick. Fourscore thousand Strangers or Profelytes were Hewers in the Mountains; threescore and ten thousand were Bearers of Burdens; and three thousand six hundred Officers were appointed to look over them. Thirty thousand Israelites were employ'd to work in Lebanon by Courses, ten thousand in every Month, and each third Number rested two Months at home, over whom was a principal Officer. Which number of Natives being added to the Foreigners, amount to a hundred and eighty three thousand six hundred Men and one. Eupolemus, in Eusebius, mentions a great number of Men sent to Solomon by Vafres the King of Egypt, who also speaks of a great number of the Tyrians. Scripture is silent as to the former; but it is certain, as to the latter, that Hiram King of Tyre assisted with his Subjects in this Work. And if we judge by the Quantity of Provision they consumed, their number must be very considerable. But, notwithstanding the number of Hands, it was about eleven or twelve Years Space before the Temple was finished. They were four Years in hewing Stone, and framing Timber; and seven Years and a half in bringing up the Building: For David in the last Year of his Reign gather'd the Profelytes in the Land, and set them to work; and so they continued preparing Materials till the fourth Year of the Reign of Solomon; in the second Month of which Year the Foundation of the House was laid, and in the eighth Month of the eleventh
Year the Work was finish'd; and so it was seven
Years and a half in building, which the Scripture, for Roundness of the Number, counts but
seven.

The Stones for this Fabrick were so fitted for
their several Uses and Places before they were
brought thither, that they were joined together
without any other Labour or Noise than by put-
ting them one by or upon another. The Jews
are so foolish as to fancy that they were not hewn
nor planied by any Instrument before they were
brought to the Place, but a Worm called Samir,
which God created on purpose, did the Business;
and that the Stones of their own accord came to
the Temple, and there the Angels laid them in
their Place and Order. But these are Fables
scarce fit to be mention'd.

A just Description of the Dimensions and Fi-
gure of this Temple has been allow'd by Com-
mentators to be full of Difficulty, as well be-
cause the Scriptures have not so accurately set
out the Account, as to justify an exact Delineation
of it in all its Parts, as that many Terms in Ar-
chitecture are made use of, the present Significa-
tion of which is differently understood by the
best Interpreters. The Writers upon this Sub-
ject generally supply this Defect by describing
more particularly the visionary Temple of Ezekiel,
which they understand to be exactly the same with
that of Solomon's. "But, says the most learned
"Lightfoot, (to whose Labours I have been abun-
dantly indebted thro' these Antiquities) the
"Temple of Ezekiel is spiritually and mystically
"to be understood. The Description of the
"Temple and City that he hath given in the
"End of his Book, as it was a Prediction of
"of some Good to come, so was that Prediction
"true thus far according to the very Letter,
"namely, that there should be a Temple and a
"City newly built; and so it was a Promise and
"a Comfort to the People then in Captivity of
"their being restor'd again to their own Land,
and their enjoying Jerusalem and the Temple again, as they had done in former Time, be-
cause of their removing and captivating out of their own Country. But as for a literal Re-
spondency of that Temple and City to all the Particulars of his Description, it is so far from it, that his Temple is delineated larger than all the earthly Jerusalem, and his Jerusalem lar-
ger than all the Land of Canaan; and thereby the Scope of the Holy Ghost in that Ichnogra-
phy is clearly held out to be, to signify the great inlarging of the spiritual Jerusalem and Tem-
ple, the Church under the Gospel, and the "spiritual Beauty and Glory of it; as well as "to certify captivated Israel of Hopes of an "earthly City and Temple to be rebuilt, which "came to pass upon their Return under Cyrus." No certain Assistance therefore is to be had upon this Subject, but from the Account of Scripture, which will be carefully follow'd in the Description now to be attempted. I premise only, that the Cubit, by which the Temple is measured, is computed to be the same with our half Yard.

The Foundation, the Walls.

The Foundation of this sacred Building was not only strong, but also magnificent. It was laid with Stones of great Bigness and Value, not rough, but hewn and polished, that they might lie even and regular. Of what Depth they were Scripture is silent; but by the Rules of Archi-
tecture they should be in Depth a fifth or sixth part of the Height, when the Place is solid. The Fabrick standing upon a rocky Mount, we may allow for the Porch of a hundred and twenty Cubits high, the Depth of twenty Cubits; and for the whole House, being thirty high, five Cubits Depth for the Foundations, and on each side half a Cubit broader than the Walls of the House.
The full Thickness of the Walls is not to be proved from Scripture: Only this is discover'd, that they were four Cubits thick, at least just by the Ground; for we read of three Cubits abated in the Thickness of the Walls for the Beams of the Side-Chambers to lie upon; and therefore we allow but one Cubit for the Thickness of the Wall from above the Roof of the third and highest Story of the Chambers, to the Roof or Top of the Temple itself. If we allow six at the Bottom, there will remain three at the Top; which is the least we can allow, considering the Height, together with its Magnificence and design'd Duration. But whatever was the Thickness, the Wall for five Cubits from the Ground upward was thicker by a Cubit than it was from thence above. At the Height therefore of those five Cubits there was a Bench of the Wall, of a Cubit Breadth, left outerly round about the Temple, on which they laid one end of the Beams and Timber; which was the Roof of the lowest Chambers, or the Floor of the second Story; for there were Chambers of three Stories high, built round about the Sides of the House, North, and South, and at the West End, and they joined to the Walls of the House without, not by having their Beams fastened in the Walls of the House, or to a wooden Wall, which some imagine went round the House, but laid upon the outer Benches of the Wall. Then again, for five Cubits above that, the Wall was thicker by a Cubit than it was above; and at the Height of those five Cubits there was such another Bench left again, and on that they laid the Beams for the Roof of the second Story, which was the Floor of the third: And so likewise for five Cubits above that the Wall was yet thicker by a Cubit than it was above, and there the like Bench was left again, and there were laid the Beams of the Roof of the third Story, and of the whole Building.
The Porch.

The Temple stood East and West; the Length of all from East to West was seventy Cubits, the Breadth twenty Cubits, besides the Breadth of the Side Chambers: And it resembled one of our Churches; but only it differ'd in this, that the Steeple of it (which was the Porch) stood at the East End, and the most holy Place at the West. This Porch was a magnificent Fabrick, twenty Cubits in Length from North to South (for its Length ran parallel to the Breadth of the House) in Breadth from West to East ten Cubits, and an hundred and twenty Cubits high. Probably it was not empty and void to the Top, but had Chambers and Winding-Stairs ascending up to the Roof. It is the general Opinion, that the Height of the Temple was but thirty Cubits: but there are Men of Learning who conceive the whole Fabrick to be of one uniform Height equal with the Porch; for otherwise, they say, that the Scripture makes no mention of the Height of the House at all. And besides, it immediately follows, that *be overlaid it with pure Gold*; which is not true of the Porch (for that was not overlaid with Gold) but of the House of God only, which, from the Foundation to the Covering of it, was thirty Cubits high; and above that Covering were three Stories of Chambers, which were ninety Cubits; and so in all the Height of the House was a hundred and twenty. But the Scripture makes no mention of a second or upper Story, and expressly confines the Height of the Temple to just thirty Cubits. It is supposed that there were stately Rails of Stone upon the Top of this Porch, besides the curious Ornament of Pinnacles. The general Opinion is, that this Porch had no Gates belonging to it, tho' the Doors of the Porch are expressly mention'd by King Hezekiah. The venerable Bede afferts, That *In Lib Reg.

Standing full East, the Equinoctial Sun, without
The Antiquities of the

Book III.

any Obstacle, did send his Beams thro' the Door of the Temple and Oracle into the very Ark, which was within the Holy of Holies. But this seems impossible; for the Door of the Oracle was never left open, and the Rays of the Sun could never pierce thro', yet he allows that there was a Gate to the Porch: Though, after all, he (as many Interpreters understand by the Doors of the Porch) might mean the Doors of the outer Sanctuary opening into the Porch. But of this the judicious Reader may determine. The Height of the arched Portal is not laid down in Scripture; perhaps the lowest Room within was equal in Height to the rest of the House, that is, thirty Cubits.

Between the Porch and the holy Place there was a Partition, which supported the West Wall of the Porch, that was ninety Cubits higher than the House. This Partition was twenty Cubits in Length: At the distance of four Cubits from either Side-wall, there was a Post of Olive-tree fixed, of a Cubit Thickness, upon which hung a Door five Cubits broad; so that the whole Breadth of the Entrance into the holy Place was ten Cubits.

The Sanctuary, its Doors, Walls, Floor, Windows, and Roof.

THE Sanctuary, or Holy Place, or Body of the Temple, sometimes called the greater House, sometimes the House only, or the middle Part between the Porch and the Oracle, had these Dimensions: For the Extent of its Length within the Walls from East to West it contained forty Cubits, the Breadth from North to South was twenty, and the Height thirty. Arias Montanus contends that the Sanctuary within was but twenty Cubits high, equal to the Height of the Oracle, and that there were private Chambers over it as well as over the most holy Place; but the Scriptures speak no such thing.
The doors of this house, or holy sanctuary, at the west end of the porch, or the east end of this holy place, were of folding leaves made of fir-tree, and the posts on which they hung were of olive-tree made four-square. They were cover'd with thin plates of gold, which were laid and embossed upon carved cherubims, palm-trees, and open flowers.

The outside of the walls exposed to open view, some conceive, was overlaid with silver; for which purpose David appointed seven thousand talents of that metal resign'd: tho' others apprehend, that without they were of white polish'd marble. The inside of the walls was first cover'd with cedar, and carved with the figures of cherubims, with knops (of an oblong figure like an egg) and open flowers; and all these laid in gold of parvaim. We find that in some select places they were most nobly adorned with precious stones; but of what sorts, and in what curious method they were disposed, it is impossible to learn.

The floor of the house was first laid with planks of fir, which were cover'd with cedar, and all overlaid with pure gold.

Concerning the windows we neither read of their number, nor the particular dimensions of any, neither their fashion, or of what materials, it is probable they were of an oblong square, their length being perpendicular to the plane of the horizon, and, according to the mode of ancient sacred buildings, narrow without, and broad within; by which means the house was better secured from the weather, and yet had light enough. Their length cannot clearly be proved; only this is certain, that the lowest part of them must be conceived to have been at least fifteen cubits from the pavement, because the chambers on the outside of the temple-walls reached so high, if not more, as will presently appear.

The roof of the house, it is supposed, was flat, according to the architecture of the hebrews.
The Antiquities of the

Upon the Sides it was guarded with Battlements, and probably adorned with Pinnacles. It was not supported with any Pillars (as we read of) either of Metal, Stones, or Timber. The Roof was an Arch within, which made it look more noble; and the Covering was of Boards and Beams of Cedar without. How it was secured from the Injuries of the Weather is no where expressed. It is probable it was not defended with Sheets of Lead; for nothing of that Metal is mention'd in the Particulars of the Temple. The Inside of the Cedar Beams of this stately Roof was cieled with Fir Trees, adorn'd with Carvings of Palm Trees, and Chains, and overlaid with Gold. And on the Top of all, Eusebius relates out of Eupolemus, that there were Bells disposed in an artificial manner to fright away Birds; tho' the Jews say, that because of the Holiness of the first Temple, and the divine Glory dwelling there, no Birds would alight upon it.

The Oracle.

The Oracle, sometimes called the Inner House, the Inner Sanctuary, the Holy of Holies, and the most Holy House, comes next to be survey'd; but some Account should first be given of the Partition between the Holy Place and this Holy of Holies. The general Opinion is, that it was but one Cubit thick. In this Wall, which was twenty Cubits in Length, there was a Door that took up the Space of ten Cubits. This Door was of Olive Tree, carved with Cherubims, Palm Trees, and open Flowers, and all overlaid with Gold. Upon this Wall of Partition there were Borders or chained Wreaths of Gold, with a Swelling in the Border like a Bar in it, carried from the one side of the House to the other upon the Wall.

The Walls of this most Holy Place were of square polished Marble, as the antient Jews generally believed. The Outside, it is conceiv'd, was cover'd with Plates of Silver; the Inside with Boards.
Boards of Cedar wrought with Cherubims, Palm Trees, and open Flowers, and all overlaid and gilt with pure Gold. The Quantity of Gold expended upon the Oracle amounted to six hundred Talents, which comes to four Millions three hundred and twenty thousand Pounds of our Steerling Money. The Dimensions of the most holy Place was a perfect Cube excavated, or twenty Cubits high, long, and broad. The Floor of this Oracle was first cover'd with Boards of Cedar, and then overlaid with Gold. It is supposed it had no Windows; for it was open'd but once a Year for the Entrance of the High Priest, whose Business there required no more Light than what came thro' the Door. The Temple, as before observed, was thirty Cubits in Height, and the holy Place was open to the Roof. Now it is said that the Holy of Holies was but twenty Cubits high; and therefore it may properly be inquired what became of the remaining ten Cubits reaching up to the Roof of the Temple. It is said generally that it was used for some sacred Service: But this is scarce possible, there being no way mention'd for any Body to come into it. Arias Montanus is of another Opinion, who makes two Chambers over the Oracle, each of five Cubits Height, overlaid with Gold, wherein the Vessels and Utensils belonging to the Tabernacle, which were not used in the Temple of Solomon, were carefully preserved. The Sides and the Roof of the Oracle were overlaid with Plates of Gold, which were fastned with golden Nails. They bored small Holes into the Plates, and the Cedar Boards underneath, and so drove square golden Rivets into those Holes, each of which weigh'd fifty Shekels, which amounted to about seventy six Pounds in our Money. Some conceive that the Roof was set with precious Stones. Within the Partition-wall there was a Veil hung up of Blue, and Purple, and Crimson, and fine Linen, all wrought with winged Cherubims. It was certainly hung within, otherwise
The Antiquities of the
Book III. the High Priest might come within the Veil, and yet not be in this most holy Place.

The Side-Chambers of the Temple.

It is said in Scripture that Chambers were built round about; yet because mention is only made of the Temple and Oracle, it is concluded that there were no Chambers at the East End, where the Porch stood, because it would hinder the Prospect of it. Round therefore North, South, and at the West End, were Chambers of three Stories high, and five Cubits was the Height of every Story, the whole being fifteen Cubits high in all, and they joined to the Wall of the House without. The highest Story was a Cubit wider than the middle, and the middle a Cubit wider than the lowest, and yet the outmost Wall of them was even and straight. The Reason of this different Breadth of the Stories has been before observ'd, when we spoke of the Walls of the Temple. These Chambers are supposed to be thirty in all, twelve on the South Side, as many on the North, and six on the West; that is, four on a Floor on the North and South, and two at the West. They took up half the Height of the House, being as the lower Leads of our Churches to the higher. In the outer Wall of these Chambers there were Windows, narrow without, to receive the Light; and wide within, to disperse and dilate it; tho' some Jews believe they were made in a direct contrary way; because God, they say, had no need of such created Light. These Chambers, it is supposed, were encompass'd with Galleries, without which there would have been no convenient Passage into them. The Doors of the lower of these Chambers were upon the Ground. The way to the middle Chambers was through a Door on the South Side, called in the Hebrew the Right Side; because when Men look toward the East, the South is on the
Hebrew Republic.

the Right Hand. From this Door there went a winding Stair-case into the middle Row; and from thence there was the like Pair of Stairs into the third Story. Some think there was likewise a Door in the North; but it is more probable that one Door carried them all round. The Use of these Chambers was to lay up Corn and Wine, Tithes and First Fruits, and other Necessaries for the Use of the Priests. Here they slept, laid up their Garments, and eat of the Sacrifices.

Thus is the Fabrick of the Temple described, as far (I think) as the Light of Scripture discovers. But, for a more particular Illustration, I shall subjoin a conjectural Draught of its Dimensions, consider'd together with its Spaces and Walls, as also the Chambers and their Walls, which, if it fails to be exact, I shall be glad to be corrected by the Judgment of better Architects.

The Breadth thus.

<table>
<thead>
<tr>
<th></th>
<th>Cubits</th>
</tr>
</thead>
<tbody>
<tr>
<td>The South Wall of the Chambers</td>
<td>4</td>
</tr>
<tr>
<td>The Chamber Floor</td>
<td>5</td>
</tr>
<tr>
<td>The South Temple Wall</td>
<td>6</td>
</tr>
<tr>
<td>The Temple Floor</td>
<td>20</td>
</tr>
<tr>
<td>The North Wall of the Temple</td>
<td>6</td>
</tr>
<tr>
<td>The North Chamber Floor</td>
<td>5</td>
</tr>
<tr>
<td>The North Chamber Wall</td>
<td>4</td>
</tr>
<tr>
<td><strong>The Breadth</strong></td>
<td><strong>50</strong></td>
</tr>
</tbody>
</table>

The Length East and West.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The West Wall of the Chambers</td>
<td>4</td>
</tr>
<tr>
<td>The Floor of the West Chamber</td>
<td>5</td>
</tr>
<tr>
<td>The West Wall of the Oracle</td>
<td>6</td>
</tr>
<tr>
<td>The Floor of the Oracle</td>
<td>20</td>
</tr>
</tbody>
</table>
| **The**                        | ****
The Antiquities of the

Book III.

The Partition Wall between the Oracle and the holy Place; which being allowed three Cubits, to raise a Symmetry or double Proportion to the Breadth, will make the whole an hundred: Or if you please to allow the West Wall of the Chambers six Cubits, and this but one only, as commonly, it comes all to one

The Holy House
The Wall between the House and Porch to support its Height of a hundred and twenty Cubits
The Porch Floor
The East Wall of the Porch

The Length

40
3
6
10
6

The Height of the House.

The inward Height
The Roof one Cubit at least
The Battlements above the Roof, according to the Proportions of Josephus, in the Walls of Jerusalem

The Height

30
1
5
36

The Height of the Porch.

The inward Height
The Roof
The Battlements

The Height of the Porch

120
1
5
126

The Breadth of the Porch East and West.

The East Wall
The Area
The West Wall.

10
6
6

22
The End of the first Volume.
Some BOOKS lately printed for
J O H N H O O K E at the Flower-de-luce against St. Dunstan's Church in Fleet-street.

D R. Burnet's Theory of the Earth: Containing an Account of the Original of the Earth, and of all the general Changes which it hath already undergone, or is to undergo, till the Confummation of all things. In Four Books. I. Concerning the Deluge. II. Concerning Paradise. III. Concerning the Burning the World. IV. Concerning the New Heavens and New Earth, &c. The Fifth Edition, with an Ode to the Author by Mr. Addison. In 2 Vols. 8vo. Price 10s.


3. The true Nature of Imposture fully display'd in the Life of Mahomet; with a Discourse annex'd for the vindicating Christianity from this Charge. Offer'd to the Consideration of the Deists of the present Age. By Humphry Prideaux, D. D. Dean of Norwich. In 8vo. Price 3s.
