

C H A P. XII.

*What Hereticks are to be excommunicated, what not.
And a fuller Apology for those who in our Age pass
for Hereticks.*

BY this reckoning, will some say, how few Hereticks must be excommunicated? Who will not invent plausible Pretences for his Pravity? There is no Doctrine so absurd and pestilent, which being palliated with that Cloke of Error, may not creep into the Church. To which I answer, That there is no cause why we should be solicitous lest we should have no occasion to use this rigid Law of Excommunication. Would the Church had even at this day no voluntary Rebels against the Divine Majesty. But neither in the Times of the Apostles were there Men wanting, who subverted either our Faith in God, or the Hope of Immortality, or the Piety and Love that is enjoin'd us; and such as did not by Deductions and Consequences, but with open face, as they say, vent Blasphemies and Impieties. Whose Endeavour and Impiety is not so obscure, but that it is apparent that they were conscious to themselves of their Pravity and Fraud. As if any one should deny the Resurrection of the Dead, who sees not that such a Man, after he hath view'd the clear and certain Sentence of the Holy Scripture, will be convicted in himself, altho he may perhaps dissemble it? There is the same reason in the Patron of some apparent Vice. All which being manifest (for so are the Works of the Flesh) and manifestly forbidden, such a Man hath no Starting-hole in the Ambiguity or Obscurity of the Sacred Scripture, unless he disbelieves the same, and so overthrow all Religion. Whosoever therefore brings into the Church such Doctrines, as do in their own nature subvert our Salvation and Faith, they are deservedly commanded to depart together with the former, not only lest they should hurt others, but also because they themselves, as has been shewn, are of incorrigible Malice and Perversity, and consequently self-condemn'd. For a Chirurgion doth not presently sear or cut off an infected part, because it may with its Contagion hurt the rest of the Body, but would first have that very part cured of the Infection: which if it doth not succeed, he then cuts it off as incurable. But those Doctrines that stand not within the Boundaries of Necessity to
Salvation,

Salvation are such, that an Error in them, especially in this disturb'd state of things, cannot be tax'd of wilful Pravity; nor can it either damn its Author, or exclude him from the Bosom of the Church. But some one will here object, Shall we brand with this spiritual Censure the obstinate Maintainer of none, even the greatest Error, if so be it overthrow not our Salvation? But there are many things, which tho in their own nature they take not from us our Salvation, yet do they by degrees so undermine and weaken the same, that afterwards it falls down of its own accord. And do you like it, that such Diseases should be cherish'd in the Church? To which I answer, that I would have these Distempers cured without Wounds and Cauteries, especially because the Truth, unless it be oppress'd by Force, or scorn'd by Men, who are blind with the Love of Vices, is never wont to be supplanted by those pernicious Errors: yea, this Daughter and Foster-Child of Time, always growing stronger with very Age, doth with the Beams of her Light dissolve and melt all the waxen Arguments of Falshood, unless one of those twain before-mention'd doth hinder; both which ought to be banish'd from the true Church of Christ. For since by Force, or the Allurement of our Affections, as well Falshood as Truth may be promoted (if yet Truth may be so promoted) but by a free Dispute in mutual Love, only Truth; and Falshood sometimes puts on the Vizard of Truth, it is a safer course to keep this way only in the Church, which having shut out Error, lies open to Truth, than whilst we endeavour by all means to insinuate Truth into Men, to leave and prepare an Entrance for Falshood. And therefore to cashier the lighter Errors (for the Objection speaks not of the lightest) the Care and Vigilancy of the Pastors is sufficient; who will find that the Love due to erring Persons will no whit retard them in pulling up false Opinions according to their Ability. However, should it never so much be granted, that in the Infancy of the Church, and in her following Growth, these Errors, which outwardly appear somewhat light, but inwardly contain very much, were not tolerated; yet will it not be evinc'd from thence, that they ought not at this day to be tolerated in the old Age of the Church. For they deceive and are deceiv'd, who model our times by the Pattern of that flourishing Age. The crazy Health of the Church cannot be restor'd with the same Remedies. Many things stifle a Disease in the birth, which when it is grown up do foment it. When the Church was sound and lusty, in the prime Flower of her Age, and whilst the College of the Apostles was yet living, even violent Remedies were to be used towards her, because of her Vi-

gor: Whereas now being spent with Diseases and old Age, and become feeble, she doth in a manner sink under the Weight of her prevailing Sickness, and is never in more danger, than when she falls into the hands of cruel Physicians. Heretofore her former Vigor did admit the opening of a Vein, and taking away of Blood; but now after her Strength hath been exhausted with so many Maladies, if there be any vital Juice remaining, it cannot be let out, but the very Life and Spirit will issue forth together. Believe me, ye that talk of nothing but Lancets and Cauteries, will with your unseasonable Physick kill the Church, if ye let out that little Blood which is remaining, in this nick of time when she seems to be almost a dying. Whatsoever Remedies have been invented for the Health and Conservation of the Church, as this is touching the Punishment of Hereticks, should then, as Prudence teaches, be omitted, when they bring more Hurt and Danger than Profit. For why desire we that the People of God should like a Lump of moldring stuff be further crumbled into infinite pieces? What end of Schisms will there be, if a promiscuous Dissent be sufficient to make a rent? Why take we pleasure to behold not the Coat only, as a Great Man wrote, but the very Body of Christ, whereof he is the Head, to be cut and torn in pieces? But let the respect of Profit take place: let us see whether it be lawful for us at this time to chase those erring Persons from the Communion of Christ's Church. For there is a wide difference between them and those Hereticks that were contemporary with the Apostles. For suppose them, who now-a-days err in matters of Faith, to make their appearance before the reverend Consistory of the Apostles and their Associates; suppose them to be often convicted and admonish'd, and nevertheless to persist obstinate, tho in the least Error, who would not detest their Malice? Certainly a very slight Error would now be transmitted into the nature of a wicked Crime. And why so? Because they durst resist the Holy Spirit speaking by the Apostles: And when they had no cause to question the Doctrine and Faith of that most sacred Council, unless they would withal question the whole Christian Religion, yea, did not give credence thereunto, nor obey it, and nevertheless would be accounted Christians. What Madness, what Wickedness, what Perverseness was it, when by this very Incredulity they do sufficiently testify that they were not Christians, as who deny'd Belief to the Apostles and their Associates, and yet under pretence of Christianity, did pester the Church with Deceit and Lyes? Besides, the Malice of such Men was in the beginning far more manifest, in that a Blemish may sooner be discover'd

cover'd in a clean Body, than one that is spotted. And therefore it was an easy matter to espy and punish the Wickedness of such Men, as did turn aside out of the common Road, that never had been call'd in question. But now tho we have a very strong Persuasion concerning the Certainty of our Faith, yet who hath herein given us Caution or Security, that we cannot err? What Council can he at this day imagine so uncorrupt, as that of the Apostles, or the Primitive Church? And yet how many Prescriptions may you behold in this Age? How many Degrees, whereby Men for the slightest matters exclude one another out of Heaven and the Church? I speak not these things as if I thought any question were to be made concerning the Soundness of the Orthodox Opinion; but to make it plain, first, that we ought more timorously than the Apostles heretofore, to condemn such as are tardy in this behalf; and secondly, that we should not in light matters be over-confident of our Knowledg and Persuasion; and finally, that even in weightier things, provided they do not subvert our Faith in the Lord Jesus, and the Obedience of his Commandments, we may and are bound to tolerate the Weakness of such as err. For what matters it, for me certainly to know that I hold the saving Doctrine in these points, if this be not manifest to all Christians, or if I cannot always very clearly demonstrate the same to him that errs? Have not all a far juster cause of questioning the true Opinion now-a-days, than heretofore in the time of the Apostles? And sutablely a Man may very easily slip in such things thro Imprudence, which heretofore could not be done without the intervening of extreme Impiety. Nor is there need of Malice for continuance in Error, where Prejudice is sufficient, and a Suspicion of Error firmly imprinted in the Mind against the Patrons of the true Opinion. Which certainly may easily seize even on an honest Heart, especially because every Sect of Christians instil into their Partisans at the first a Hatred and Abhorrency of others, and from their very Cradle sow in their Hearts their own Tenets; which having once taken root, can hardly be pull'd thence in their riper Age. Now what cruelty is it, to cast out of the Bosom and Lap of the Church such Persons as are studious of Honesty and Truth (yea, seek an Agreement) only for those Errors, which have been implanted in them without any fault of theirs, and do not overthrow Salvation? But they are Hereticks, and to be avoided; as such who are condemn'd of their own Conscience. Yea, for the fore-alledg'd causes they are not condemn'd of their own Conscience; and therefore neither now to be avoided, nor Hereticks: Or if we take no compassion on them, yet let

us at least take pity on the very Truth which we defend, whose Growth we envy ; first, because we drive others from a nearer prying into her ; and next, because we teach by our own example, that she, if charg'd with false Suspicions, of right may and ought to be excluded by other Christian Churches.

The Postscript to the Reader.

LEST the following Papers, Christian Reader, being left empty, should beguile thy Sight, I have thought good in this place again to bespeak thee with a word or too. By this time thou hast perceiv'd our Mind and Drift, which both the Author of this Discourse had before his eyes when he wrote it, and I also when I publish'd the same, for thy behoof and benefit. If thou hast but a grain of Candor in thy heart, and wilt pass Sentence according to the Prescript of Truth, thou wilt judg and call this Writing not *Heretical*, but *Peaceable*. But you will say, What Peace, what Agreement either can or ought a Christian Man to have with Hereticks? Good Reader, we undertake not the Patronage of Hereticks. But before you exclude others out of the Verge of Christian Charity, and throw the Thunderbolt of an Anathema upon them, you should well weigh and consider to whom the Crime of Heresy is justly to be imputed. In passing censure upon Hereticks, it was not so easy a matter to mistake in that golden Age, wherein the Christian Church was founded by the Apostles, and govern'd by themselves, as in this Age of ours. For tho in those Beginnings of the Christian Church there did divers Errors, yea and Heresies spring up, nevertheless from that Confusion of dissenting Opinions there were not peculiar Churches, distinguish'd by divers Forms of Confessions and Ceremonies, as yet started up ; but there was then one only Christian Church, and she truly Apostolical, and in all Points of Doctrine, which she profess'd, of a sound Belief. Wherefore to contradict this Church, and her Doctrine, was truly blasphemous, truly heretical : and whomsoever either the Apostles themselves, or also other Apostolical Doctors of the Primitive Church, declar'd Hereticks, they might also deservedly be accounted such by all Christians, and there was no danger of Error in that Censure, no not among the more ignorant Christians, as following the Judgment of the very Holy Spirit, by whom those Divine Governors of the Church were

guided,

guided, as appear'd by most evident Arguments. But at this day, inasmuch as there are, alas! so many and so various Churches of Christians, which of all will be so bold as to ascend, with like confidence to that of the Apostles, to that sacred Tribunal, from which she may pronounce Sentence on the rest as Heretical? It is out of controversy, that such an Authority can agree to no more than one of them. For the true Church can be but one: and only the true one is able to judge and condemn all the rest as Heretical. Now forasmuch as amongst all those Churches, which will at this day be call'd Christian (I justly here except the vain Arrogancy of the *Roman Church*) none dares undoubtedly to arrogate to it self the infallible Certainty of the Apostolical Truth in all the Heads of her Confession; it may hence clearly enough appear, that the Censure of Heretical Pravity doth so evidently agree to none of them, that we deservedly ought also to acquiesce in her Determination. I am not ignorant of what the greatest part of our Divines are here wont to reply: That the Primitive Apostolical Church, say they, is ceas'd, we do not deny; yet inasmuch as we have the Doctrine of that Church consign'd in the Monuments of the Evangelists and the Apostles, we cannot chuse but pronounce them Hereticks, who contradict the Doctrine there express'd. I also, dear Friends, easily permit, that in this Dispute of ours the Divine Writings of the Apostles stand in this stead; so that he who contradicts them, be no less esteem'd an Heretick, than he that heretofore contumaciously oppos'd the Apostles preaching by word of mouth. But even thus can we not challenge that censorian Rod against Hereticks: For they whom ye place in the Rank of Hereticks, are so far from contradicting the Holy Scripture, that they wage war against you out of the same, and appeal to the Judgment thereof, not without a certain Hope of Victory, in the Examination of their Cause, inasmuch as they embrace the Scripture in all things with as great a Veneration of Mind as you do: nor amongst all the Christian Churches, which are at this day extant, shall ye shew any one (that I know of) which doth not religiously, and from the Heart, yield an undoubted Assent to all those things that are propos'd and taught in the Holy Scripture. Wherefore there is no cause why ye should condemn any one of them for Heresy, since they agree with you in giving due credence to the Sacred Writ. And therefore whatsoever pretence ye seek for your carnal Zeal against such as you call Hereticks, yet to indifferent Judgments can no other ground hereof appear, than their Dissent from your Interpretation of the Holy Scripture, as to the controverted Doctrines. But I will here bound-

tifully grant you, that ye have in all things hit the true Sense of the Scripture, and defend it. Nevertheless it is further requisite, that ye make this plain to them, whom ye brand with the Crime of Heresy. But what here is the stress of your Arguments? Ye appeal again to the Holy Scripture, and from thence condemn Hereticks. But they have already stricken this Weapon out of your hands, shewing that the Holy Scripture maketh for you, only in your own Sense and Interpretation, and they that are accordingly condemn'd by you, not from the Sacred Scripture, but from your Interpretation of the Sacred Scripture. And this is the Circle of your arguing, which they deservedly reject. Draw out therefore against Hereticks those truly Apostolical Weapons, not the Thraasonical Prating of the Chair in the University, but the Power of the Holy Spirit, wherewith the Apostles being endued, could deliver Blasphemers to Satan, *1 Tim. 1. 20.* and slay Hypocrites with the speaking of a word, *Acts 5.* If ye want the powerful Efficacy of the Spirit, acknowledg your Rashness and Iniquity in condemning them, to whom ye are not able with evident and sufficient Arguments to demonstrate your Interpretation of the Holy Scripture, and who by the same Right, and from the same Foundation, object to you not only Errors, but also Heresies. Ye know that of Christ; *Condemn not, and ye shall not be condemn'd.* What account will ye give to this just Judg, for so often violating this Precept? Your Zeal of the Divine Glory will not then excuse you; for tho it palliate it self under this reverend Name, yet it is wholly of the Flesh, and odious to God. But if ye affirm that it proceeds from the Holy Spirit, produce Arguments worthy of so great an Author. For neither is this Spirit so weak, but that he can shew forth Tokens of his Divine Authority and Presence in his Ministers, and by them against his Enemies. But whither am I carried away? I beseech thee, good Reader, to pardon this Digression of mine; and having lik'd the pious Counsel of our Author, intreat God, that he would instil into other Readers also a Mind studious of Peace and Concord. *Farewel.*

Phenix XXIV.

*Vindiciæ Judæorum : Or, a Letter
in Answer to certain Questions
propounded by a Noble and Lear-
ned Gentleman, touching the Re-
proaches cast on the Nation of the
Jews ; wherein all Objections are
candidly, and yet fully clear'd.*

*By Rabbi Manasseh Ben Israel, a Divine
and a Physician.*

Printed in 1656.

Most Noble and Learned Sir,

I Have receiv'd a Letter from your Worship, which was welcome to me; and I read it, because yours, with great delight, if you will please to allow for the Unpleasantness of the Subject. For I do assure your Worship, I never met with any thing in my life which I did more deeply resent, for that it reflects upon the Credit of a Nation, which amongst so many Calumnies, so manifest (and therefore shameful) I

dare to pronounce innocent. Yet I am afraid, that whilst I answer to them, I shall offend some, whose Zeal will not permit them to consider, that Self-vindication, as defensive Arms, is natural to all; but to be wholly silent, were to acknowledge what is so falsely objected. Wherefore that I may justify myself to my own Conscience, I have obey'd your Worship's Commands: for your Request must not be accounted less, at least by me. I presume your Worship cannot expect either prolix or polite Discourses upon so sad a Subject; for who can be ambitious in his own Calamity? I have therefore dispatch'd only some concise and brief Relations, barely exceeding the Bounds of a Letter; yet such as may suffice you, to inform the Rulers of the *English* Nation of a Truth most real and sincere, which I hope they will accept in good part, according to their noble and singular Prudence and Piety. For Innocence being always most free from suspecting evil, I cannot be persuaded, that any one hath either spoken or written against us, out of any particular Hatred that they bare us, but that they rather suppos'd our coming might prove prejudicial to their Estates and Interests, Charity always beginning at home. Yet notwithstanding I propounded this matter under an Argument of Profit (for this hath made us welcome in other Countries) and therefore I hope I may prove what I undertake. However I have but small encouragement to expect the happy Attainment of any other Design, but only that Truth may be justify'd of her Children. I shall answer in order to what your Worship hath propos'd.

The First Section.

AND in the first place, I cannot but weep bitterly, and with much anguish of Soul lament that strange and horrid Accusation of some Christians against the dispers'd and afflicted *Jews* that dwell among them, when they say (what I tremble to write) that the *Jews* are wont to celebrate the Feast of Unleavened Bread, fermenting it with the Blood of some Christians, whom they have for this purpose kill'd: when the Calumniators themselves have most barbarously and cruelly butcher'd some of them; or to speak more mildly, have found one dead, and cast the Corps, as if it had been murder'd by the *Jews*, into their Houses or Yards, as lamentable Experience hath prov'd in sundry places: and then with unbridled Rage and Tumult they accuse the innocent *Jews*, as the Committers of this most execrable Fact. Which detestable Wickedness hath been sometimes perpetrated, that they

they might thereby take advantage to exercise their Cruelty upon them; and sometimes to justify and patronize their Massacres already executed. But how far this Accusation is from any semblable appearance of Truth, your Worship may judge by these following Arguments.

1. It is utterly forbid the Jews to eat any manner of Blood whatsoever, *Levit. 7. 26.* and *Deut. 12.* where it is expressly said *וְכָל דָּם*, *And ye shall eat no manner of Blood:* And in obedience to this Command, the Jews eat not the Blood of any Animal. And more than this, if they find one drop of Blood in an Egg, they cast it away as prohibited. And if in eating a piece of Bread, it happens to touch any Blood drawn from the Teeth or Gums, it must be pared and cleansed from the said Blood, as it evidently appears in *Sulhan Haruch*, and our Ritual Book. Since then it is thus, how can it enter into any man's heart to believe that they should eat human Blood, which is yet more detestable; there being scarce any Nation now remaining upon Earth so barbarous as to commit such Wickedness?

2. The Precept in the Decalogue, *Thou shalt not kill*, is of general extent; it is a moral Command. So that the Jews are bound not only not to kill one of those Nations where they live, but they are also oblig'd by the Law of Gratitude to love them. They are the very words of Rabbi Moses of Egypt in *Iad a Razaka*, in his Treatise of Kings, the tenth Chapter, in the end: *Concerning the Nations, the Antients have commanded us to visit their sick, and to bury their Dead as the Dead of Israel, and to relieve and maintain their Poor, as we do the Poor of Israel, because of the ways of Peace; as it is written, God is good to all, and his tender Mercies are over all his Works, Psal. 145. 9.* And in conformity hereto, I witness before God blessed for ever, that I have continually seen in *Amsterdam*, where I reside, abundance of good Correspondence, many Interchanges of brotherly Affection, and sundry things of reciprocal Love. I have thrice seen when some *Flemish* Christians have fallen into the River in our Ward, call'd *Flemburgh*, our Nation cast themselves into the River to them, to help them out, and to deliver their Lives from Death. And certainly he that will thus hazard himself to save another, cannot harbour so much cruel Malice, as to kill the Innocent, whom he ought out of the Duty of Humanity to defend and protect.

3. It is forbid *Exod. 21. 20.* to kill a Stranger: *If a Man smite his Servant, or his Maid with a Rod, and he die under his hand, he shall surely be punish'd; notwithstanding, if he continue a day or two, he shall not be punish'd, for he is his Mony.* The Text speaks of a Servant that is one of the *Gentile Nations*, because that he
only

only is said to be the *Mony* of the *Jew*, who is his Master, as *Aben Ezra* well notes upon the place. And the Lord commands, that if he die under the hand of his Master, his Master shall be put to death; for that as it seems he struck him with a murderous intent. But it is otherwise if the Servant dies afterwards; for then it appears, that he did not strike him with a purpose to kill him; for if so, he would have kill'd him out of hand: wherefore he shall be free, and it may suffice for Punishment that he hath lost his *Mony*. Therefore a *Jew* cannot kill his Servant or Slave that is one of the Nations, according to the Law, how much less shall he be empower'd to murder him that is not his Enemy, and with whom he leads a quiet and peaceable Life? And therefore how can any good Man believe that, against his holy Law, a *Jew* (in a strange Country especially) should make himself guilty of so execrable a Fact?

4. Admit that it were lawful (which God forbid) why should they eat the Blood? And supposing they should eat the Blood, why should they eat it on the Passover? Here at this Feast every Confection ought to be so pure, as not to admit of any Leaven, or any thing that may fermentate, which certainly Blood doth.

5. If the *Jews* did repute and hold this Action (which is never to be nam'd without an Epithet of Horror) necessary, they would not expose themselves to so imminent a Danger, to so cruel and more deserv'd Punishment, unless they were mov'd to it by some Divine Precept, or at least some Constitution of their Wise Men. Now we challenge all those Men who entertain this dreadful Opinion of us, as oblig'd in point of Justice, to cite the place of Scripture, or of the Rabbins, where any such Precept or Doctrine is deliver'd. And until they do so, we will assume so much liberty, as to conclude it to be no better than a malicious Slander.

6. If a Man, to save his Life, may break the Sabbath, and transgress many of the other Commands of the Law, as hath been determin'd in the *Talmud*; as also confirm'd by *R. Moses of Egypt*, in the fifth Chapter of his Treatise of the Fundamentals of the Law; yet three are excepted, which are *Idolatry*, *Murder*, and *Adultery*: Life not being to be purchas'd at so dear a rate, as the committing of these heinous Sins; an innocent Death being infinitely to be prefer'd before it. Wherefore if the killing of a Christian, as they object, were a Divine Precept and Institution (which far be it from me to conceive) it were certainly to be null'd and render'd void, since a Man cannot perform it, without endangering his own Life; and not only so, but the Life of the whole Congregation of an

an intire People : and yet more, since it is directly a Violation of one of these three Precepts, *Thou shalt do no murder* ; which is intended universally of all Men, as we have said before.

7. The Lord blessed for ever, by his Prophet *Jeremiah*, ch. 29. 7. gives it in command to the captive *Israelites* that were dispers'd among the Heathens, that they should continually pray for, and endeavour the Peace, Welfare and Prosperity of the City wherein they dwelt, and the Inhabitants thereof. This the *Jews* have always done, and continue to this day in all their Synagogues, with a particular Blessing of the Prince or Magistrate, under whose Protection they live. And this the Right Honourable my Lord *St. John* can testify ; who when he was Embassador to the Lords the States of the United Provinces, was pleas'd to honour our Synagogue at *Amsterdam* with his Presence, where our Nation entertain'd him with Musick, and all Expressions of Joy and Gladness, and also pronounc'd a Blessing, not only upon his Honour then present, but upon the whole Commonwealth of *England*, for that they were a People in League and Amity ; and because we conceiv'd some hopes that they would manifest towards us, what we ever bare towards them, *viz.* all Love and Affection. But to return again to our Argument, if we are bound to study, endeavour, and solicit the good and flourishing Estate of the City where we live, and the Inhabitants thereof, how shall we then murder their Children, who are the greatest Good, and the most flourishing Blessing that this Life doth indulge to them ?

8. The Children of *Israel* are naturally merciful and full of compassion. This was acknowledg'd by their Enemies, *1 Kings* 20. 31. when *Benhadad* King of *Assyria* was discomfited in the Battel, and fled away, he became a Petitioner for his Life to King *Ahab*, who had conquer'd him ; for he understood that the Kings of the House of *Israel* were merciful Kings : and his own Experience confirm'd it, when for a little Affection that he pretended in a Compliment, he obtain'd again his Life and Fortunes, from which the Event of the War had disintitl'd him. And when the *Gibeonites* made that cruel Request to *David*, that seven of *Saul's* Sons, who were innocent, should be deliver'd unto them, the Prophet says, *Now the Gibeonites were not of the Children of Israel*, *2 Sam.* 21. 2. as if he had said, In this Cruelty the Piety of the *Israelites* is not so much set forth, as the Tyranny and implacable Rage of the *Gentiles*, the *Gibeonites*. Which being so, and Experience withal declares it, *viz.* the Fidelity which our Nation hath inviolably preserv'd towards their Superiors ; then most certainly it is wholly incompatible, and inconsistent with the murdering of their Children.

9. There

9. There are some Christians, that use to insult the *Jews* as Christian Homicides, that will venture to give a reason of these pretended murderous Practices: As if the Accusation were then most infallibly true, if they can find any semblance of a reason why it might be so. As they say, that this is practis'd by them in hatred and detestation of Jesus of *Nazareth*; and that therefore they steal Christian Children, buffeting them in the same manner that he was buffeted, thereby to rub up and revive the memory of the aforesaid Death. And likewise they imagine that the *Jews* secretly steal away Crosses, Crucifixes, and such-like graven Images, which Papists privately and carefully retain in their Houses; and every day the *Jews* mainly strike, and buffet, shamefully spitting on them, with such-like Ceremonies of despite, and all this in hatred of Jesus. But I admire what they really think, when they object such things as these, laying them to our charge: For surely we cannot believe, that a People, otherwise of sufficient Prudence and Judgment, can persuade themselves into an Opinion that the *Jews* should commit such Practices, unless they could conceive they did them in honour and obedience to the God whom they worship. And what kind of Obedience is this they perform to God blessed for ever, when they directly sin against that special Command, *Thou shalt not kill*? Besides, this cannot be committed without the imminent and manifest Peril of their Lives and Fortunes, and the necessary exposing themselves to a just Revenge. Moreover, it is an *Anathema* to a *Jew* to have any graven Images in his House, or any thing of an Idol, which any of the Nations figuratively worship, *Deut. 7. 26.*

10. *Matthew Paris*, p. 532. writes, that in the Year 1240. the *Jews* circumcis'd a Christian Child at *Norwich*, and gave him the Name *Jurnin*, and reserv'd him to be crucify'd, for which cause many of them were most cruelly put to death. The truth of this Story will evidently appear upon the consideration of its Circumstances. He was first circumcis'd, and this perfectly constitutes him a *Jew*. Now for a *Jew* to embrace a Christian in his Arms, and foster him in his bosom, is a Testimony of great Love and Affection. But if it was intended that shortly after this Child should be crucify'd, to what end was he first circumcis'd? If it shall be said it was out of hatred to the Christians, it appears rather to the contrary, that it proceeded from detestation of the *Jews*, or of them who had newly become Profelytes, to embrace the *Jews* Religion. Surely this suppos'd Prank (story'd to be done in Popish Times) looks more like a piece of the real Scene of the Popish *Spaniards* Piety, who first baptiz'd the poor *Indians*,
and

and afterwards, out of cruel Pity to their Souls, inhumanly butcher'd them; than of strict Law-observing *Jews*, who dare not make a sport of one of the Seals of their Covenant.

11. Our Captivity under the *Mahometans* is far more burthenfom and grievous than under the Christians; and so our Antients have said, *It is better to inhabit under Edom than Ismael*, for they are a People more civil and rational, and of a better Policy, as our Nation have found experimentally. For excepting the nobler and better sort of *Jews*, such as live in the Court of *Constantinople*, the vulgar People of the *Jews* that are dispers'd in other Countries of the *Mahometan* Empire, in *Asia* and *Africa*, are treated with abundance of Contempt and Scorn. It would therefore follow, if this sacrificing of Children be the Product and Result of Hatred, that they should execute and disgorge it much more upon the *Mahometans*, who have reduc'd them to so great Calamity and Misery. So that if it be necessary to the Celebration of the Passover, why do they not as well kill a *Mahometan*? But altho the *Jews* are scatter'd and dispers'd throughout all those vast Territories, notwithstanding all their despite against us, they never yet to this day forg'd such a calumnious Accusation. Wherefore it appears plainly, that it is nothing else but a Slander, and such a one, that considering how the Scene is laid, I cannot easily determine whether it speak more of Malice, or of Folly: certainly Sultan *Selim* made himself very merry with it, when the Story was related him by *Moses Amon* his chief Physician.

12. If all that which hath been said is not of sufficient force to wipe off this Accusation, because the matter on our part is purely negative, and so cannot be clear'd by Evidence of Witnesses, I am constrain'd to use another way of Argument, which the Lord blessed for ever prescrib'd, *Exod. 22.* which is an Oath: Wherefore I swear, without any deceit or fraud, by the most high God, the Creator of Heaven and Earth, who promulg'd his Law to the People of *Israel* upon Mount *Sinai*, that I never yet to this day saw any such Custom among the People of *Israel*, and that they do not hold any such thing by divine Precept of the Law, or any Ordinance or Institution of their Wise Men, and that they never committed or endeavour'd such Wickedness (that I know, or have credibly heard, or read in any *Jewish* Authors) and if I lie in this matter, then let all the Curses mention'd in *Leviticus* and *Deuteronomy* come upon me; let me never see the Blessings and Consolations of *Zion*, nor attain to the Resurrection of the Dead. By this I hope I may have prov'd what I did intend; and certainly this may suffice all the Friends of Truth, and all faithful Christians,

to

to give credit to what I have here aver'd. And indeed our Adversaries, who have been a little more learned, and consequently a little more civil than the Vulgar, have made a hal at this Imputation. *John Hoornbeek* in that Book which he lately writ against our Nation, wherein he hath objected against us, right or wrong, all that he could any ways scrape together, was notwithstanding asham'd to lay this at our door, in his *Prolegomena*, p. 26. where he says, *An autem verum sit quod vulgo in historiis legatur, &c. i. e.* whether that be true, which is commonly read in Histories, to aggravate the *Jews* hatred against the Christians, or rather the Christians against the *Jews*, that they should annually, upon the Preparation of the Passover, after a cruel manner, sacrifice a Christian Child, privily stolen, in disgrace and contempt of Christ, whose Passion and Crucifixion the Christians celebrate, I will not assert for Truth: as well knowing, how easy it was for those times, wherein these things are mention'd to have happen'd (especially after the Inquisition was set up in the Popedom) to forge and feign; and how the Histories of those Ages, according to the Affection of the Writers, were too too much addicted and given unto Fables and Figments. Indeed I have never yet seen any of all those Relations that hath by any certain Experiment prov'd this Fact; for they are all founded either upon the uncertain Report of the Vulgar, or else upon the secret Accusation of the Monks belonging to the Inquisition, not to mention the Avarice of the Informers, wickedly hankering after the *Jews* Wealth, and so with ease forging any Wickedness. For in the first Book of the *Sicilian Constitutions*, tit. 7. we see the Emperor *Frederick* saying, *Si vero Judæus vel Saracenus sit, in quibus prout certo perpendimus Christianorum Persecutio minus abundat ad præsens*: But if he be a *Jew* or a *Saracen*, against whom, as we have weigh'd, the Persecution of the Christians do much abound, &c. thus taxing the Violence of certain Christians against the *Jews*. Or if perhaps it hath sometimes happen'd, that a Christian was kill'd by a *Jew*, we must not therefore say that in all places where they inhabit, they annually kill a Christian Child. And for that which *Thomas Cantuarvensis*, lib. 2. cap. 23. affirms, viz. that it is certainly known, that the *Jews* every year, in every Province, cast lots what City or Town shall afford Christian Blood to the other Cities; I can give it no more credit than his other Fictions and Lyes, wherewith he hath stuff'd his Book. Thus far *John Hoornbeek*.

13. Notwithstanding all this, there are not wanting some Histories, that relate these and the like Calumnies against an afflicted People: For which cause the Lord saith, *He that toucheth*

toucheth you toucheth the Apple of my Eye, Zach. 2. 6. I shall cursorily mention some Passages that have occur'd in my time, whereof I say not that I was an Eye-witness, but only that they were of general report and credence, without the least contradiction. I have faithfully noted both the Names of the Persons, the Places where, and the Time when they happen'd, in my Continuation of *Flavim Josephus*; I shall be the less curious therefore in reciting them here. In *Vienna* the Metropolis of *Austria*, *Frederick* being Emperor, there was a Pond frozen, according to the Cold of those parts, wherein three Boys (as it too frequently happens) were drowned. When they were miss'd, the Imputation is cast upon the *Jews*, and they are incontinently indicted for murdering them to celebrate their Passover. And being imprison'd, after infinite Prayers and Supplications made to no effect, three hundred of them were burnt. When the Pond thaw'd, these three Boys were found, and then their Innocency was clearly evinc'd, altho too late, after the execution of this Cruelty.

In *Araguza*, about thirty years ago, there was a Christian Woman, into whose House there came a little Girl (of eleven years of age, Daughter to a neighbouring Gentleman) richly adorn'd with Jewels: This wretched Woman, not thinking of a safer way to rob her than by killing her, cut her throat, and hid her under her Bed. The Girl was presently miss'd, and by Information they understood that she was seen to go into that House. They call a Magistrate to search the House, and find the Girl dead. She confess'd the Fact, and as if she should have expiated her own Guilt by destroying a *Jew*, tho ever so innocent, she said she did it at the instigation and persuasion of one *Isaac Jeshurun*, for that the *Jews* wanted Blood to celebrate their Feast. She was hang'd, and the *Jew* was apprehended, who being six times cruelly tortur'd, they employing their wits in inventing unheard of and insufferable Torments, such as might gain *Perillus* the estimation of merciful and compassionate, still cries out of the Falshood of the Accusation, saying that that Wickedness which he never committed, no not so much as in his dreams, was maliciously imputed to him; yet notwithstanding he was condemn'd to remain close Prisoner for twenty years (tho he continued there only three) and to be fed there thro a Trough, upon the Bread and Water of Affliction, being close manacled, and naked, within a four-square Wall built for that purpose, that he might there perish in his own dung. This man's Brother *Joseph Jeshurun*, is now living at this time in *Hamburgh*. This miserable Man calling upon God, beseeching him to shew some signal Testimony of his Innocence, and citing before his divine Tribunal the Senators,

tors, who had with no more Mercy than Justice thus grievously and inhumanly afflicted him; the Blessed God was a just Judge, for the Prince died suddenly at a Banquet, the Sunday next ensuing the giving of the Sentence; and during the time of his Imprisonment, the aforesaid Senators by little and little dropt away, and died: which was prudently observ'd by those few that yet remain'd, wherefore they resolv'd to deliver themselves by restoring him to his Liberty, accounting it as a particular Divine Providence. This Man came out well, pass'd throughout all *Italy*, where he was seen, to the admiration of all that had cognizance of his Sufferings, and died a few years since at *Jerusalem*.

14. The Act of the Faith (which is ordinarily done at *Toledo*) was done at *Madrid*, Anno 1632. in the presence of the King of *Spain*, where the Inquisitors did then take an Oath of the King and Queen, that they should maintain and conserve the Catholick Faith in their Dominions. In this Act it is found printed, how that a Family of our Nation was burnt, for confessing upon the Rack the Truth of a certain Accusation of a Maid-Servant, who (provok'd out of some disgust) said, that they had scourg'd and whipt an Image, which by the frequent Lashes issu'd forth a great deal of Blood, and crying with an out-stretch'd Voice, said unto them, *Why do you thus cruelly scourge me?* The whole Nobility well understood that it was all false, but things of the Inquisition all must hush.

15. A very true Story happen'd at *Lisbon*, Anno 1631. A certain Church miss'd one night a silver Pix or Box, wherein was the Popish Host. And forasmuch as they had seen a young Youth of our Nation, whose Name was *Simao pires Solis*, sufficiently noble, to pass by the same night not far from thence, who went to visit a Lady, he was apprehended, imprison'd, and terribly tortur'd. They cut off his hands, and after they had drag'd him along the streets, burnt him. One year pass'd over, and a Thief at the foot of the Gallows confess'd how he himself had rifled and plunder'd the Shrine of the Host, and not that poor Innocent whom they had burnt. This young man's Brother was a Friar, a great Theologift and a Preacher; he lives now a Jew in *Amsterdam*, and calls himself *Eliazar de Solis*.

16. Some perhaps will say, that Men are not blame-worthy for imputing to the Jews, that which they themselves with their own mouths have confess'd. But surely he hath little understanding of Racks and Tortures that speaks thus. An Earl of *Portugal*, when his Physician was imprison'd for being a Jew, requested one of the Inquisitors by Letter, that he
would

would cause him to be set at liberty, for that he knew for certain that he was a very good Christian; but he not being able to undergo the Tortures inflicted on him, confess'd himself a *Jew*, and became a Penitentiary. At which the Earl being much incens'd, feigns himself sick, and desires the Inquisitor by one of his Servants, that he would be pleas'd to come and visit him. When he came, he commanded him that he should confess that himself was a *Jew*, and further, that he should put it down in writing with his own hand; which when he refus'd to do, he charges some of his Servants to put a Helmet that was red-hot in the Fire (provided for this purpose) upon his head; at which he not being able to endure this threaten'd Torment, takes him aside to confess, and also he writ with his own hand that he was a *Jew*. Whereupon the Earl takes occasion to reprove his Injustice, Cruelty, and Inhumanity, saying, In like manner as you have confess'd, did my Physician confess: besides that you have presently only out of Fear, not Sense of Torment, confess'd more. For this cause in the *Israelitish* Senate no Torture was ever inflicted, but only every Person was convicted at the Testimony of two Witnesses. That such-like Instruments of Cruelty may enforce Children that have been tenderly educated, and Fathers that have lived deliciously, to confess that they have whipt an Image, and been guilty of such-like criminal Offences, daily Experience may demonstrate.

17. Others will perchance alledg, these are Histories indeed, but they are not sacred or canonical. I answer, Love and Hatred, says *Plutarch*, corrupt the Truth of every thing, as Experience sufficiently declares it; when we see that which comes to pass, that one and the same thing, in one and the same City, at one and the same time, is related in different manners. I my self, in my own Negotiation here, have found it so. For it hath been rumour'd abroad, that our Nation had purchas'd *St. Paul's Church*, for to make it their Synagogue, notwithstanding it was formerly a Temple consecrated to *Diana*. And many other things have been reported of us, that never enter'd into the thoughts of our Nation; as I have seen a fabulous Narrative of the Proceedings of a great Council of the *Jews*, assembled in the Plain of *Ageda* in *Hungary*, to determine whether the Messiah were come or no.

18. And now since it is evident that it is forbidden the *Jews* to eat any manner of Blood, and that to kill a Man is directly prohibited by our Law, and the reasons before given are consentaneous and agreeable to every one's Understanding; I know it will be inquir'd by many, but especially by those who are more pious and the Friends of Truth, how this Calumny

did arise, and from whence it deriv'd its first Original. I may answer, that this Wickedness is laid to their charge for diverse reasons.

First, *Ruffinus* the familiar Friend of *St. Jerom*, in his Version of *Josephus's* second Book that he wrote against *Apion* the Grammarian (for the *Greek* Text is there wanting) tells us how *Apion* invented this Slander to gratify *Antiochus*, to excuse his Sacrilege, and justify his perfidious dealing with the *Jews*, making their Estates supply his Wants. *Propheta vero aliorum est Apion, &c.* *Apion* is become a Prophet, and said, that *Antiochus* found in the Temple a Bed, with a Man lying upon it, and a Table set before him, furnish'd with all Dainties both of Sea and Land, and Fowls; and that this Man was astonish'd at them, and presently adores the Entrance of the King, as coming to succour and relieve him; and prostrating himself at his knees, and stretching out his Right Hand, he implores Liberty: whereat the King commanding him to sit down and declare who he was, why he dwelt there, and what was the cause of this his plentiful Provision, the Man with sighs and tears lamentably weeps out his necessity, and tells him he is a *Grecian*, and whilst he travel'd about the Province to get Food, he was suddenly apprehended, and caught up by some strange Men, and brought to the Temple, and there shut up, that he might be seen by no man, but be there fatted with all manner of Dainties; and that these unexpected Benefits wrought in him at first Joy, then Suspicion, after that Astonishment; and last of all advising with the Minister that came unto him, he understood that the *Jews* every year, at a certain time appointed, according to their secret and ineffable Law, take up some *Greek* Stranger, and after he hath been fed delicately for the space of a whole year, they bring him into a certain Wood, and kill him. Then, according to their solemn Rites and Ceremonies, they sacrifice his Body, and every one tasting of his Intraills, in the offering up of this *Greek*, they enter into a solemn Oath, that they will bear an immortal Feud and Hatred to the *Greeks*. And then they cast the Relicks of this perishing Man into a certain Pit. After this *Apion* makes him to say, That only some few days remain'd to him before his Execution, and to desire the King that he, fearing and worshipping the *Grecian* Gods, would revenge the Blood of his Subjects upon the *Jews*, and deliver him from his approaching Death. This Fable (saith *Josephus*) as it is most full of all Tragedy, so it abounds with cruel Impudence; I had rather you should read the Confutation of this Slander there, than I to write it in this place. You will find it in the *Geneva* Edition of *Josephus*, pag. 1066.

Secondly,

Secondly, The very same Accusation and horrid Wickedness of killing Children, and eating their Blood, was of old by the antient Heathens charg'd upon the Christians, that thereby they might make them odious, and incense the common People against them, as appears by *Tertullian* in his *Apologia contra Gentes*, *Justin Martyr* in *Apologia 2. ad Anton.* *Eusebius Cæsarensis*, l. 5. cap. 1, & 4. *Pineda* in his *Monarchia Ecclesiastica*, l. 11. c. 52. and many others, as is known sufficiently. So that the Imputation of this Cruelty, which as to them continues only in memory, is to the very same purpose at this day charg'd upon the *Jews*. And as they deny this Fact, as being falsely charg'd upon them, so in like manner do we deny it; and I may say perhaps with a little more reason, forasmuch as we eat not any manner of Blood, wherein they do not think themselves oblig'd.

Now the reason of this Slander was always the covetous Ambition of some, who desiring to gain their Wealth, and possess themselves of their Estates, have forg'd and introduc'd this enormous Accusation, to colour their Wickedness under the specious pretence of revenging their own Blood. And to this purpose, I remember that when I reprov'd a Rabbi (who came out of *Poland* to *Amsterdam*) for the excess of Usury in *Germany* and *Poland*, which they exacted of the Christians, and told him how moderate they in *Holland* and in *Italy* were; he reply'd, we are of necessity constrain'd to do so, because they so often raise up false Witnesses against us, and levy more from us at once, than we are able to get again by them in many years. And so, as Experience shews, it usually succeeds with our poor People under this pretext and colour.

19. And so it hath been divers times; Men mischiefing the *Jews* to excuse their own Wickedness: as to instance one Precedent in the time of a certain King of *Portugal*. The Lord blessed for ever, took away his Sleep one night (as he did from King *Abashuernus*) and he went up into a Balcony in the Palace, from whence he could discover the whole City, and from thence (the Moon shining clear) he espy'd two Men carrying a dead Corps, which they cast into a *Jew's* Yard. He presently dispatches a couple of Servants, and commands them, yet with a seeming Carelessness, they should trace and follow those Men, and take notice of their House; which they accordingly did. The next day there is a Hurly-burly and a Tumult in the City, accusing the *Jews* of Murder. Thereupon the King apprehends these Rogues, and they confess the Truth; and considering that this business was guided by a particular divine Providence, calls some of the Wise Men of the *Jews*, and asks them how they translate the fourth Verse of

the 121st Psalm; and they answer'd, *Behold, he that keepeth Israel will neither slumber nor sleep.* The King replied, if he will not slumber, then much less will he sleep; you do not say well, for the true Translation is, *Behold, the Lord doth not slumber, neither will he suffer him that keepeth Israel to sleep.* God who hath yet a care over you, hath taken away my Sleep, that I might be an Eye-witness of that Wickedness which is this day laid to your charge. This with many such-like Relations we may read in the Book call'd *Scebet Jehuda*, how sundry times, when our Nation was at the very brink of Destruction for such forg'd Slanders, the Truth hath discover'd it self for their Deliverance.

20. This Matter of Blood hath been heretofore discuss'd and disputed before one of the Popes at a full Council; where it was determin'd to be nothing else but a mere Calumny; and hereupon he gave liberty to the *Jews* to dwell in his Countries, and gave the Princes of *Italy* to understand the same, as also *Alfonso* the wise, King of *Spain*. And suppose any one Man had done such a thing, as I believe never any *Jew* did so, yet this were great cruelty, to punish a whole Nation for one Man's Wickedness.

21. But why should I use more words about this matter, seeing all that is come upon us was foretold by all the Prophets? *Moses*, Deut. 28. 61. *Moreover, every Sickness and every Plague which is not written in the Book of this Law, them will the Lord bring upon thee, &c. because thou hast not hearken'd to the Voice of the Lord thy God.* *David* in the 44th Psalm makes a doleful Complaint of those Evils and ignominious Reproaches, wherewith we are environ'd round about in this Captivity, as if we were the proper Center of Misery; saying, *For thy sake are we kill'd all the day long, we are counted as Sheep for the Slaughter.* The same he speaks Psalm 74. and in other Psalms.

Ezekiel more particularly mentions this Calumny, God blessed for ever promising Chap. 36. 13. that in time to come the devouring of Men, or the eating of Man's Blood shall be no more imputed to them, according to the true and proper Exposition of the Learned *Don Isaac Abarbanel*. The blessed God, according to the multitude of his Mercies, will have compassion upon his People, and will take away the Reproach of *Israel* from off the Earth, that it may be no more heard, as is prophesy'd by *Isaiah*. And let this suffice to have spoken as to this Point.

The Second Section.

YOUR Worship desir'd jointly to know what Ceremony or Humiliation the *Jews* use in their Synagogues, toward the Book of the Law ; for which they are by some ignorantly reputed to be Idolaters. I shall answer it in order.

First, The *Jews* hold themselves bound to stand up, when the Book of the Law written upon Parchment is taken out of the Desk, until it is open'd on the Pulpit, to shew it to the People, and afterwards to be read. We see that observ'd in *Nehemiah*, chap. 8. 6. where it is said, *And when he had open'd it, all the People stood up.* And this they do in reverence to the Word of God, and that sacred Book.

For the same cause, when it passes from the Desk toward the Pulpit, all that it passes by bow down their Heads a little with reverence ; which can be no Idolatry, for these following Reasons.

First, It is one thing *adorare*, to adore ; and another *venerari*, to worship. For *Adoration* is forbidden to any Creature, whether Angelical or Earthly ; but *Worship* may be given to either of them, as to Men of a higher Rank, commonly stil'd *Worshipful*. And so *Abraham*, who in his time rooted out vain Idolatry, humbled himself, and also prostrated himself before those three Guests, which then he entertain'd for Men. As also *Joshua*, the holy Captain of the People, did prostrate himself to another Angel, which with a Sword in his hand made him afraid at the Gates of *Jericho*. Wherefore if those were just Men, and if we are oblig'd to follow their example, and they were not reprehended for it ; it is clear, that to worship the Law in this manner as we do can be no Idolatry.

Secondly, The *Jews* are very scrupulous in such things, and fear in the least to appear to give Honour or Reverence to Images. And so it is to be seen in the *Talmud*, and in *R. Moses of Egypt* in his Treatise of Idolatry : That if by chance any *Israelite* should pass by a Church that had Images on the Outside, and at that time a Thorn should run into his foot, he may not stoop to pull it out, because he that should see him, might suspect he bow'd to such an Image. Therefore according to this Strictness, if that were any appearance of Idolatry to bow to the Law, the *Jews* would utterly abhor it ; and since they do it, it is an evident sign that it is none.

Thirdly, To kiss Images is the principal Worship of Idolatry, as God saith, in *1 Kings* 19. 19. *Yet I have left me seven thousand in Israel, all the Knees that have not bowed unto Baal, and*

every Mouth that hath not kiss'd him. But if that were so, it would follow that all Men, who kiss the Testament after they are sworn, should be Idolaters. But because that is not so since that Act is but a simple Worship, by the same reason it will follow, that to bow the Head cannot be reputed for Idolatry.

Fourthly, Experience shews, that in all Nations the Ceremonies that Men use mutually one towards another, is to bow the Head; and also there are degrees thereof, according to the Quality of the Person with whom they speak: which shews, that in the opinion of all Nations it is no Idolatry; and therefore much less to reverence the Law with bowing of the Body.

Fifthly, In *Asia* (and it is the same almost in all the world) the People receiving a Decree, or Order of the King, they take it, and kiss it, and set it upon the head. We owe much more to God's Word, and to his divine Commandments.

Sixthly, *Ptolomeus Philadelphus* receiving the 72 Interpreters with the Book of the Law into his presence, he rose from his Seat, and prostrating himself seven times, worship'd it (as *Aristæus* assures us.) If a Gentile did this to a Law, which he thought did not oblige him, much more do we owe Reverence to that Law which was particularly given unto us.

Seventhly, The *Israelites* hold for the Articles of their Faith, that there is a God, who is one in most simple Unity; Eternal, Incorporeal; who gave the written Law unto his People *Israel*, by the hand of *Moses*, the Prince and Chief of all the Prophets; whose Providence takes care for the World which he created; who takes notice of all mens Works, and rewards or punishes them. Lastly, that one day *Messias* shall come to gather together the scatter'd *Israelites*, and shortly after shall be the Resurrection of the Dead.

These are their Doctrines, which I believe contain not any Idolatry; nor yet in the opinion of those that are of other Judgments. For as a most learned Christian of our time hath written in a *French* Book, which he calls the *Rappel* of the *Jews* (in which he makes the King of *France* to be their Leader, when they shall return to their own Country) 'The *Jews*, saith he, 'shall be saved, for yet we expect a second Coming of the 'same *Messias*; and the *Jews* believe that that Coming is the 'first, and not the second, and by that Faith they shall be 'saved; for the difference consists only in the Circumstance 'of the Time.

The Third Section.

SIR, I hope I have given Satisfaction to your Worship touching those Points. I shall yet further inform you with the same Sincerity concerning the rest. *Sixtus Senensis* in his *Bibliotheca*, lib. 2. *Titulo contra Talmud*, and others, as *Biatensis*, *Ordine* 1. *Traët.* 1. *Titulo Perachot*. aver out of the *Talmud*, cap. 4. ' That every *Jew* thrice a day curses all Christians, and prays ' to God to confound and root them out, with their Kings ' and Princes. And this is especially done in the Synagogue, ' by the *Jews* Priests, thrice a day. I pray let such as love the Truth, see the *Talmud* in the quoted place, and they shall find nothing of that which is objected; only there is recited in the said fourth Chapter the daily Prayer, which speaks of *Minim*, that is *Hereticks*, ordain'd in *Tabne*, (that is a Town not far from *Jerusalem*, between *Gath* and *Gazim*, &c.) the *Talmud* hath no more. Hence *Sixtus Senensis* by distillation draws forth the foresaid Calumny, whenas what the *Talmud* rehearses briefly, to be made only by the Wise Men in the said Town, he saith, was a Constitution in the *Talmud* long after.

Now let us see what was done by those Wise Men in the said Town; and let us examine, whether that may justly offend the Christians.

There is in the daily Prayers a certain Chapter, where it is thus written, *la-Mumarim*, &c. that is, *For Apostates let there be no hope, let all Hereticks be destroy'd, and all thine Enemies, and all that hate thee, let them perish. And thou shalt root out the Kingdom of Pride forthwith, weaken, and put it out, and in our days.* This whole Chapter speaks nothing of Christians originally, but of the *Jews*, who fell in those times to the *Sadduces* and *Epicureans*, and to the *Gentiles*, as *Moses of Egypt* saith, *Traët.* *Tephila* cap. 2. For by Apostates and Hereticks are not to be understood all Men, that are of a diverse Religion, or Heathens, or *Gentiles*, but those Renegado *Jews*, who did abrogate the whole Law of *Moses*, or any Articles receiv'd thence; and such are properly by us call'd Hereticks. For according to the Law of Christians, he is not properly an Apostate or Heretick, who is originally bred a Scholar, and a candid Follower from his youth of a diverse Law, and so continues: otherwise native *Jews* and *Hagarens*, and other Nations that are no Christians, nor ever were, should be properly call'd Apostates and Hereticks in respect of Christians, which is absurd; as it is absurd for the *Jews* to call the Christians Apostates or Hereticks. Wherefore it speaks nothing of Christians, but of the

fugitive *Jews*, that is, such as have deserted the Standard, or the Sacred Law.

2. Lastly, neither the Kingdoms, nor Kings that are Christians, or *Hagarens*, or Followers of other Sects are cursed here, but namely the Kingdom of Pride. Certain it is, that in that time (wherein our Wise Men added to the daily Prayers the foresaid Chapter) there was no Kingdom of Christians. What therefore that Kingdom of Pride was, should any Man ask, who can plainly shew it? So much as we can conjecture by it, it is the Kingdom of the *Romans* which then flourish'd, which did rule over all Nations tyrannically and proudly, especially over the *Jews*. For after that, *Vespasian*, with his Son *Titus*, had dissipated all *Judea*. And tho some *Roman* Emperors after that became Christians, or had a good opinion of Christianity, yet the Kingdom of the *Romans* was heathenish, and without distinction, was proud and tyrannical. And however the *Jews* repeated the same words of the Prayer when the Prince was very good, and they lived under a just Government, that they did only of an antient custom, without any malice to the present Government. And now truly in all their Books printed again, the foresaid Words are wanting, lest they should now be unjustly objected against the *Jews*; and so for *Apostates* and *Hereticks*, they say, *secret Accusers*, or *Betrayers* of the *Jews*; and for the *Kingdom of Pride*, they substitute all *Zedim*, that is, *proud Men*.

3. After this manner, to avoid Scandal, did the 72 Interpreters, who coming in *Leviticus* to unclean Beasts, in the place of *Arnebeth*, which signifies the *Hare*, they put *δασύπυδα*, that is, *rough foot*; leaving the Name, and keeping the Sense. They would not retain the *Hebrew* word *Arnebeth*, as they have done in some other Appellatives, lest the Wife of *Ptolomy*, whose Name was *Arnebet*, should think the *Jews* had mock'd her, if they should have plac'd her Name among the unclean Beasts. Neither would they render it *λαγῶν* *lagoon*, or *λαγὸν* *lagon*, which in the *Greek* Language signifies a *Hare*, lest *Ptolomy* himself, who was the Son and Nephew of the *Lagi*, should be offended, to see the Name of his Family register'd among the Creatures that were unclean. Besides, *Plutarch* records how it was deeply resented, as a very high Affront and Contempt, when one ask'd *Ptolomy*, who was *Lagus's* Father; as if it scoffingly reflected upon his obscure Extraction and Descent.

4. The very like Calumny fell out concerning the very same Chapter of our Prayer. When *Mulet Zidan* reign'd in *Morocco*, a certain fugitive *Jew*, to shew himself constant in the *Mahometan* Religion, and an Enemy to his own Nation, accus'd the *Jews* before this King, saying, that they pray'd to God for his

his Destruction, when they mention in their Prayers all *Zedim*; as tho they would have all the Family of *Zidan* destroy'd. They excus'd themselves with the Truth, and affirm'd, in praying against *Zedim*, that they pray'd only against proud Men (as that word in the *Hebrew* Language properly signifies) and not against his Majesty. The King admitted of their Excuse, but said unto them, that because of the Equivocation of the Word, they should change it for another.

5. For certain, the *Jews* give no occasion that any Prince or Magistrate should be offended with them; but contrariwise, as it seems to me, they are bound to love them, to defend, and protect them: For by their Law and *Talmud*, and the inviolable Custom of the dispers'd *Jews* every where, upon every Sabbath-day, and in all yearly Solemnities, they have Prayers for Kings and Princes, under whose Government the *Jews* live, be they Christians, or of other Religions; I say by their Law, as *Jeremiah* ch. 29. commandeth, viz. *Seek ye the Peace of the City, whither I have caus'd you to be carried away Captives, and pray for them unto the Lord, &c.* By the *Talmud*, Ord. 4. Tract. 4. *Abodazara*, cap. 1. there is a Prayer for the Peace of the Kingdom, from Custom, never intermitted of the *Jews*. Wheresoever they are on the Sabbath-day, and their annual Solemnities, the Minister of the Synagogue, before he blesses the People of the *Jews*, doth with a loud voice bless the Prince of the Country under whom they live, that all the *Jews* may hear it; and they say, *Amen*. You have seen the Form of the Prayer in the Book intituled, *The Humble Addresses*.

6. In like manner the Antients observe, that whereas God commands in *Numb.* 29. 13. that seventy Bullocks should be sacrific'd upon the seven days of the Feast of Tabernacles, that this was in respect of the seventy Nations (who shall one day come up to *Jerusalem*, year after year, to keep this Feast of Tabernacles, *Zechar.* 14. 16.) for whose Conservation they also sacrific'd. For they say, That all the Nations of the Earth shall be blessed in *Abraham*, and in his Seed, not only spiritually, and in the Knowledg of the one first Cause; but also that at this time they shall enjoy temporal and earthly Blessings, by virtue of that Promise. And so in the time of the second Temple, they offer'd up Sacrifice for their Confederate Nations, as may appear by these ensuing Instances.

In *Megilat Tabanit*, cap. 9. it is reported, that when *Alexander* the Great, at the instigation of the *Samaritans*, that inhabited Mount *Gerizim*, went with a Resolution to destroy the Temple; *Simeon* the Just met him in the way, and amongst divers reasons that he urg'd to divert him from his purpose,

told

told him, *This is the place where we pray unto God for the Welfare of your self, and of your Kingdom, that it may not be destroy'd; and shall these Men persuade you to destroy this place?*

The like we find in the first Book of the *Maccabees*, cap. 7. 33. and in *Josephus's Antiq. lib. 12. cap. 17.* when *Demetrius* had sent *Nicanor* the General of his Army against *Jerusalem*, the Priests, with the Elders of the People, went forth to salute him, and to shew him the Sacrifice which they offer'd up to God for the Welfare of the King.

In the same History, *lib. 2, 3.* and in *Josephus Gorionides*, *lib. 3. cap. 16.* we may read, that *Heliodorus*, General to *Seleucus*, came to *Jerusalem* with the same intent; *Onias* the High-Priest besought him not to destroy that place, where they pray'd to God for the Prosperity of the King and his Issue, and for the Conservation of his Kingdom.

In the first Chapter of *Baruch*, the Disciple of *Jeremiah*, we find that the *Jews*, who were first carry'd captive into *Babylon* with *Jechonias*, made a Collection of Money, according to every one's power, and sent it to *Jerusalem*, saying, *Behold, we have sent you Money, wherewith ye shall buy Offerings, and pray for the Life of Nebuchadnezzar, and for the Life of Baltasar his Son; that their days may be upon Earth as the days of Heaven, and that God would give us strength, and lighten our eyes, that we may live under their shadow, that we may long do them service, and find favour in their sight.*

The *Jews* in *Asia* did the same, as is reported by *Josephus Gorionides*, *lib. 3. cap. 4.* they sent Letters, with a Present to *Hircanus* the High Priest, desiring that Prayers might be made for the Life of *Augustus Caesar*, and his Companion *Marcus Antonius*.

Philo Judæus, in the Book of his Embassage to *Caius*, making mention of a Letter which *Caius* sent, requiring his Statue to be set up in the Sacred Temple, and *Agrippa's* Answer thereupon unto the said Emperor, reports, that there were these words in it, viz. *The Jews sacrifice for the Prosperity of your Empire, and that not only upon their solemn Feasts, but also every day.*

The like is recorded by *Josephus* (*lib. 2. cap. 9. de Bello Judaico*) the *Jews* said to *Petronius* General to the Emperor *Caius*, *We daily offer up Burnt-Offerings unto God, for the Peace of the Emperor, and the whole People of Rome.* And in his second Book against *Apion*, he says, *We Hebrews have always accustom'd to honour Emperors with particular Sacrifices.*

Neither was this Service ever entertain'd unthankfully, as appears by the Decree of *Cyrus*, *Ezra 6. 3.* where also *Darius* commands, that of the King's Goods, even of the Tribute, Expences should be forthwith given unto the Elders of the
Jews,

Jews, &c. and that which they had need of, both young Bulls and Rams, and Lambs for the Burnt-Offerings of the Lord of Heaven, and Wheat, Salt, Wine, and Oil, &c. that they might offer Sacrifices of a sweet savour unto the God of Heaven, and pray for the Life of the King, and of his Sons.

The same also was commanded afterwards by *Artaxerxes*, who also confer'd liberally many large Gifts, as well towards the building of the Temple, as the maintaining of the Sacrifices. As for *Alexander the Great*, he lighted down out of his Chariot, and bow'd himself at the feet of the High Priest, desiring him to offer up Sacrifice to God on his behalf. And who can be ignorant of *Ptolomy Philadelphus*, how richly he endow'd the Temple, as is recorded by *Aristeus*? Nor did *Antiochus* King of the *Greeks* unlike this, when by a publick Edict he forbid that any Stranger should enter the Temple, to profane that place, which the *Hebrews* had consecrated to Religion and Divine Worship (*Josephus*, lib. 12. cap. 3.) *Demetrius* did the like (*Josephus*, lib. 13. cap. 5, 6.) To which may be added, that when they of *Jerusalem* contended with them of *Samaria*, about the Honour and Dignity of the Temple before *Alexander the Great*, the *Jerusalem* Priest in his Plea urg'd, That this Temple was ever had in great reverence by all the Kings of *Asia*, and by them enrich'd with sundry splendid and magnificent Gifts. In the second Book of *Josephus* against *Apion*, we read, that *Ptolomy Euergetes*, when he had conquer'd *Syria*, offer'd up Eucharistical Sacrifices, not to Idols and false Gods, but to the true God at *Jerusalem*, according to the manner of the *Jews*. *Pompey the Great*, as is mention'd by *Josephus de Bello Judaico*, lib. 1. cap. 5. durst not spoil, no nor so much as touch the Treasures of the Temple, not because (as *Tully* in his Oration for *Plancius* supposes, to whom *Augustin* in his Book *de Civitate Dei* assents) he fear'd lest he might be thought too avaritious; for this seems in comparison very ridiculous and childish, for military Law would soon have acquitted him for this, because of the Reverence to the Place, with which his Mind was so affected. *Philo Judæus*, p. 102. 6. relates a Letter of *Agrippa's*, where he writes, that *Augustus Cæsar* had the Temple in so great Reverence, that he commanded a Sacrifice of one Bullock and two Lambs to be offer'd up every day out of his own Revenues. And his Wife *Julia Augusta* adorn'd it with golden Cups and Basons, and many other costly Gifts. Neither did *Cleopatra* Queen of *Egypt*, fall short of her Liberality. *Tiberius* throughout the twenty two years of his Empire, commanded Sacrifices to be offer'd up unto God out of his own Tribute. The like did *Nero*, till the unadvis'd Rashness of *Eleazar*, in refusing his Sacrifice, alienated the Mind of the Emperor, that

that he became the cause of a bloody Persecution.

And by all this, we may the better interpret that eleventh Verse of the first Chapter of *Malachi* (who flourish'd in the second Temple) the words are, *From the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place Incense shall be offer'd unto my Name, and a pure Offering; for my Name shall be great among the Heathen, saith the Lord of Hosts.* For besides that the Heathens term'd the Temple the House of the Great God, *Ezra* 5. 8. they and their Monarchs and Emperors, both of *Persia*, *Greece*, and *Rome*, desir'd, as we have heard, to have Sacrifices and Incense offer'd for them in God's Name.

9. And let the Reader be pleas'd further to observe, that the Jews were accusom'd not only to offer up Sacrifices and Prayers to God for the Emperors, their Friends, Confederates, and Allies, but also generally for the whole World. It is the Custom (saith *Agrippa* to *Caius* according to *Philo*, p. 1035.) for the High Priest, at the day of Atonement, to make a Prayer unto God for all Mankind; beseeching him to add unto them another Year, with Blessing and Peace. The same *Philo Judæus* in his second Book of Monarchy saith, 'The
' Priests of other Nations pray unto God only for the Welfare
' of their own particular Nations, but our High Priest prays
' for the Happiness and Prosperity of the whole World. And
in his Book of Sacrifices, p. 836. he saith, 'Some Sacrifices
' are offer'd up for our Nation, and some for all Mankind.
' For the daily Sacrifices twice a day, viz. at morning and
' evening, are for the obtaining of those good things, which
' God the chief Good grants unto them, at those two times of
' the Day.

And in like manner, *Josephus* in his second Book against *Apion*, saith, 'We sacrifice and pray unto the Lord, in the
' first place for the whole World, for their Prosperity and
' Peace, and afterwards more particularly for our selves; for-
' asmuch (as we conceive) that Prayer, which is first extended
' universally, and is afterwards put up more particularly, is
' very much acceptable unto God. Which words are also re-
lated by *Eusebius Casareensis* in his *Preparatio Evangelica*, lib. 8.
cap. 2.

10. 'Tis true that no outward material Glories are perpetual; and so the Temple had its period, and with the Paschal Lamb all other Sacrifices ceas'd: but in their stead, we have at this day Prayer, and as *Hosea* speaks, chap. 14. 2. *For Bullocks we render the Calves of our Lips.* And three times every day this is our humble Supplication and Request to God: *Fill the whole World, O Lord, with thy Blessings; for all Creatures are*
the

the Works of thy hands : as it is written, The Lord is good to all, and his tender Mercies are over all his Works, Psal. 145. 9.

11. Yea further, we pray for the Conversion of the Nations, and so we say in these most excellent Prayers, upon *Ros a sana* and the Day of Atonement: ‘ Our God, and the
 ‘ God of our Fathers, reign thou over the whole World in thy
 ‘ Glory, and be thou exalted over all the Earth in thine Ex-
 ‘ cellency ; cause thy Influence to descend upon all the Inha-
 ‘ bitants of the World, in the glorious Majesty of thy
 ‘ Strength ; and let every Creature know that thou hast crea-
 ‘ ted him ; and let every thing that is form’d understand that
 ‘ thou hast form’d it ; and let all that have Breath in their
 ‘ Nostrils say, The Lord God of *Israel* reigneth, and his King-
 ‘ dom is over all Dominions. And again, ‘ Let all the Inha-
 ‘ bitants of the Earth know and see, that unto thee every
 ‘ Knee shall bow, and every Tongue swear ; before thee, O
 ‘ Lord our God, let them bow and prostrate themselves: Let
 ‘ them give Honour to the Honour of thy Name, and let
 ‘ them all take upon them the Yoke of thy Kingdom, &c.
 And again, ‘ Put thy Fear, O Lord our God, upon all thy
 ‘ Works, and thy Dread upon all that thou hast created ; let
 ‘ all thy Works fear thee, and let all Creatures bow down be-
 ‘ fore thee, and let them all make themselves one Handful,
 ‘ (that is, with joint Consent) to do thy Will with a perfect
 ‘ Heart, &c. A most worthy Imitation of the wise King So-
lomon, who after he had finish’d the Building of the Temple, in
 that long Prayer, *1 Kings 8.* was not unmindful of the Gen-
 tiles ; but *ver. 41.* he saith, *Moreover, concerning a Stranger, that*
is not of thy People of Israel, but cometh out of a far Country for
thy Name’s sake, for they shall hear of thy great Name, and of thy
strong Hand, and of thy stretch’d out Arm ; when he shall come, and
pray towards this House, hear thou in Heaven thy Dwelling-place, and
do according to all that the Stranger calleth to thee for ; that all Peo-
ple of the Earth may know thy Name to fear thee, as do the People of
Israel, and that they may know that thy Name is call’d upon in this
House which I have builded. Where it may be observ’d, that
 when the *Israelite* comes to pray, he saith, *ver. 29.* *And give eve-*
ry man according to his ways ; but upon the Prayer of a Stranger
 he saith, *And do according to all that the Stranger calleth to thee for.*
 And this Distinction is made to this end, that by the evident
 and apparent Return and Answer of their Prayers, all Gen-
 tiles might effectually be brought in to the Truth, and Know-
 ledg, and Fear of God, as well as the *Israelites.*

12. Moreover, since the holy Prophets made Prayers and
 Supplications for all Men, as well for the Nations as the *Is-*
raelites, how should not we do the same for the Nations among
 whom

whom we inhabit, as engag'd by a more especial Obligation, for that we live under their Favour and Protection? In *Deut.* 23. 7. God commands, *Thou shalt not abhor an Egyptian, notwithstanding the heavy Burdens they afflicted us with, only because thou wast a Stranger in his Land*; because that at the first they entertain'd and receiv'd us into their Country.

As on the other side, *Ezek.* 23. 11. he saith, *As I live, saith the Lord God, I have no pleasure in the Death of the Wicked, but that the Wicked turn from his way and live.* We ought therefore to imitate his Actions, and not to hate any man, upon the mere account of Religion, but to pray to the Lord for his Conversion; and this also, without giving offence, or any kind of molestation. To detest or abhor those, to whom we owe that Prosperity which we enjoy, or who endeavour their own Salvation, is a thing very unworthy and ill-becoming; but to abhor their Vices and Sins, is not so. It was a very excellent Observation of a most wise and vertuous Lady, *Beruria*, who (as it is recorded in the *Talmud*, *Berachot* cap. 1.) when her Husband *R. Meir* was about to pray to God to destroy some of his perverse and froward Neighbours, that had no less grievously than maliciously vex'd and molested him, gave him this seasonable Admonition, That such a thing ought not to be done in *Israel*; but that he should rather make his Prayer that they might return, and break off their Sins by Repentance: alledging that Text, *Psal.* 104. 35. *Let Sin be consum'd out of the Earth*; it is not said *Sinners*, but *Sins*; and then *the Wicked shall be no more.*

13. We have now in this Section shewn, that it is a mere Calumny to imagine, that we *Jews* should pray to God, so as to give an offence to the Christians, or cause scandal by any thing in our Prayers, unless it be that we are not Christians. We have declar'd to the contrary, how we daily pray for them. As also that during the time of the Temple, we offer'd up Sacrifices for Nations confederate with us, and how all Emperors desir'd this. Yea, and we offer'd Sacrifices, not only for particular Princes, but for all Mankind in general. How since Sacrifices ceas'd with the Temple, we at this day do the same in our Prayers, and how we beseech God for their Salvation, without giving any scandal or offence in respect of Religion; and how we think our selves oblig'd to perform all this by the Sacred Scripture. By all which laid together, I hope I have sufficiently evidenc'd the Truth of that I have asserted.

The Fourth Section.

BY consequence the Accusation of *Buxtorphius*, in his *Bibliotheca Rabbinorum*, can have no appearance of Truth, concerning that which he puts upon us, *viz.* That we are *Blasphemers*. I will set down the Prayer it self :

‘ We are bound to praise the Lord of all things; to magnify him who made the World, for that he hath not made us as the Nations of the Earth, nor hath he plac’d us as the Families of the Earth, nor hath he made our Condition like unto theirs, nor our Lot according to all their Multitude. For they humble themselves to things of no worth and vanity, and make their Prayers to Gods that cannot save them; but we worship before the King of Kings, that is holy and blessed, that stretch’d forth the Heavens, and fram’d the Earth : The Seat of his Glory is in Heaven above, and his divine Strength in the highest of the Heavens. He is our God, and there is no other; he is truly our King, and besides him there is no other, as it is written in the Law. And know this day, and return into thine own Heart, because the Lord is God in Heaven above, and upon the Earth beneath, there is no other.

Truly, in my opinion, it is a very short and most excellent Prayer, and worthy of Commendation. The Sultan *Selim*, that famous Conqueror and Emperor of the *Mahometans*, made so much account of it, that he commanded his Doctor *Moses Amon* (who translated the *Pentateuch* into the *Arabian* and *Persian* Languages) that he should translate our Prayers. And when he had deliver’d them to him in the *Turkish* Tongue, he said to him, What need is there of so long Prayers? Truly this one might suffice, he did so highly esteem and value it. This is like another Prayer which was made at that time, *viz.*

‘ Blessed be our God, who created us for his Honour, and separated us from those that are in errors, and gave unto us a Law of Truth, and planted amongst us eternal Life. Let him open our Hearts in his Law, and put his Love in our Hearts, and his Fear, to do his Will, and to serve him with a perfect Heart; that we may not labour in vain, nor beget Children of Perdition. Let it be thy Will, O Lord our God, and God of our Fathers, that we may keep thy Statutes and Laws in this World, and may deserve, and live, and inherit well, and that we may attain the Blessing of the World to come, that so we may sing to thy Honour without ceasing. O Lord my God, I will praise thee for ever.

But neither the one nor the other is a Blasphemy, or Malediction against any other Gods, for these Reasons following :

1. It is not the manner of the Jews by their Law to curse other Gods by name, tho they be of the Gentiles. So in *Exod.* 22. 27. *Thou shalt not revile the Gods,* Heb. אלהים, that is, Gods, or God, as *Philo Judæus*, in *libro de Monarchia*, doth interpret ; and not Judges, as *Onkelos* and *Jonathan* translate in their *Chaldee Paraphrase*. Where *Philo* adds this reason, which is, lest they hearing their own Gods blasphem'd, should in a revengeful way of Retaliation blaspheme the true God of *Israel*. And we have Examples enough, how the idolatrous Heathen us'd to revile and defame each others Gods, both in *Cicero* and *Juvenal*.

And in that sense *Flavius Josephus*, in his Book written against *Apion*, hath these words : ' As it is our practice to observe our own, and not to accuse or revile others ; so neither may we deride or blaspheme those which others account to be Gods. Our Lawgiver plainly forbid us that, by reason of that Compellation, *Gods*. According to this, by our own Religion we dare not do that which *Buxtorfius* chargeth us with. And upon this account the *Talmudists* tell us, that we ought to honour and reverence not only the Kings of *Israel*, but all Kings, Princes, and Governors in general ; forasmuch as the Holy Scripture gives them the Stile of Gods, in respect of the Dignity of their Office.

2. The time wherein these, as also the other Prayers were compos'd and order'd, was in the days of *Ezra*, who, with 120 Men, amongst whom were three Prophets, *Haggai*, *Zechary*, *Malachi*, compos'd them, as we have it in the *Talmud*. Wherefore he cannot say, that there is any thing intended against the Honour or Reverence of Christ, who was not born till many years after.

Moreover, the Jews, since that Calumny was first rais'd (tho that was spoken of the Gentiles and their vain Gods, *humbling themselves to things of no worth and vanity*) because they desire to decline, and avoid the least occasion of Scandal and Offence, have left off to print that Line, and do not in some Books print any part thereof. As *John Hoornbeek* also witnesses, in his foremention'd *Prolegomena* ; and *William Dorstius* in his Observations upon *R. David Gawz*, p. 269. and *Buxtorf* in his Book of *Abbreviatures*. And perhaps it will be worthy our Observation, that all these three Witnesses say, that it was first made known to them by one *Antonius Margarita*, who was a Jew converted to the Christian Faith, That this part of the Prayer was intended *contra Idola Papatus*, against the Popish Idols, which they therefore, as by a necessary consequence, interpret as
against

against Christ; but how justly, let the unprejudic'd and un-bias'd Reader judg.

3. If this be so, how can it be thought, that in their Synagogues they name him with scornful spitting? (far be it from us.) The Nation of the Jews is wise and ingenious: So said the Lord, Deut. 4. 6. *The Nations shall say, Surely this is a wise and an understanding People.* Therefore how can it be suppos'd, that they should be so brutish in a strange Land, when their Religion depends not upon it? Certainly, it is much contrary to the Precept we speak of, to shew any resemblance of Scorn. There was never any such thing done (as it is well known) in *Italy* and *Holland*, where ordinarily the Synagogues are full of Christians, who with great attention stand considering and weighing all their Actions and Motions. And truly they should have found great occasion to find fault withal, if that were so. But never was any man heard thus to calumniate us, wherever we dwell and inhabit; which is a reason sufficiently valid to clear us. Wherefore I suppose, that I have sufficiently inform'd you concerning our Prayers, in which we purpose nothing but to praise God, and to ask spiritual and temporal Blessings; and by our Service and Worship, implore the Divine Benevolence, Protection, and Defence.

The Fifth Section.

BUT forasmuch as it is reported, that we draw and seduce others to our Religion, &c.

1. Never unto this day in any part hath this been suspected, where the Jews are dispers'd, nor can it find place here. Truly I have held Friendship with many great Men, and the wisest and most eminent of all *Europe*; and also they came to see me from many places at my House, and I had many friendly Discourses with them: yet did not this give occasion to make us suspected of any such things. Yea, *Gaspar Barleus*, the *Virgil* of our time, and many others, hath written many Verses in my commendation, which I mention not for Vainglory (far be it) but for Vindication of my innocent Repute.

2. By our ritual Books we are clear of this seducing: For if any Man offer to become a Jew, of what Nation soever he be, before we receive him, and admit him as a Member of our Synagogue, we are bound to consider, whether he be mov'd by Necessity to do it, or if it be not for that he is in love with some of our Nation, or for any other worldly respect. And when we find no reason to suspect him, we have yet another Obligation upon us, which is, to let him know

the Penalties he subjects himself unto, if he breaketh the Sabbath, or eateth Blood, or Fat, which is forbidden *Lev.* 17. or disannulleth any Precept of the Law, as may be seen in the *Targum* upon *Ruth*. And if he shew himself constant and zealous, then is he admitted and protected. Wherefore we do not seduce any one, but contrarily avoid disputing with Men concerning Religion, not for want of Charity, but that we may, as far as it is possible, avoid scandal and hate; and for this cause we refuse to circumcise them that come to us, because we will give no offence. Yea, I have known some, that for this reason have circumcised themselves. And if *Ferdinand* and *Isabella*, King and Queen of *Castile*, did make an Order to expel the Jews, because they seduc'd many Christians, and some of the Nobility to become Jews; this was but a pretence and colour for their Tyranny, and only, as it is well known, having no other thing to object against us. Truly I do much commend that Opinion, not only of *Orosius de rebus Immanuelis*, but of our *Flavius Josephus*, the most famous of all Historians; which he relates in his History of his own Life:

‘ At that time (saith he) there came unto me two Noble
 ‘ men of the *Trachonites*, Subjects of the King, bringing with
 ‘ them Horsemen, with Arms and Mony. These, when the
 ‘ Jews would compel to be circumcis'd, if they would live
 ‘ amongst them, I would not suffer them to trouble them;
 ‘ maintaining that every Man ought to serve God of his own
 ‘ free Will, and not be forc'd thereto by others. For should
 ‘ we do this thing (saith he) it might make them repent that
 ‘ ever they fled unto us. And so persuading the Multitude,
 ‘ I did abundantly afford unto these Men their Food, accord-
 ‘ ding to their Diet.

Truly this was an Action worthy of a noble and wise Man, and worthy of Imitation, for defending common Liberty; leaving the Judgment and Determination to God alone. The *Spanish* Inquisitions, with all their Torments and Cruelties, cannot make any Jew that falls into their power become a Christian. For unreasonable Beasts are taught by Blows, but Men are taught by Reason: Nor are Men persuaded to other Opinions by Torments, but rather on the contrary they become more firm and constant in their Tenet.

The Sixth Section.

HAVING thus discuss'd the main Exceptions, I will now proceed to smaller matters, tho less pertaining to my Faculty, that is, to Business of Merchandise. Some say, that if the Jews come to dwell here, they will draw unto themselves the whole Negotiation, to the great damage of the natural Inhabitants. I answer, that it hath been my opinion always (with submission to better Judgments) that it can be no prejudice at all to the *English* Nation; because, principally in transporting their Goods, they would gain much, by reason of the publick Payments of Customs, Excise, &c.

Moreover, they would always bring profit to the People of the Land, as well in buying of Commodities, which they would transport to other places, as in those they would trade in here. And if by accident any particular Person should lose by it, by bringing down the Price of such a Commodity, being dispers'd into many hands; yet by that means the Commonwealth would gain, in buying cheaper, and procuring it at a lesser rate.

Yea, great Emolument would grow to the natural Inhabitants, as well in the Sale of all Provision, as in all things else that concern the Ornaments of the Body. Yea, and the native Mechanicks also would gain by it, there being rarely found among us any man that uses such an Art.

2. Add to this, that as our Nation hath sail'd into almost all Parts of the World, so they are always herein profitable to a Nation, in a readiness to give their Opinions in favour of the People amongst whom they live: beside that all Strangers do bring in new Merchandizes, together with the knowledg of those foreign Countries wherein they were born.

And this is so far from damnifying the Natives, that it conduces much to their Advantage; because they bring from their Countries new Commodities, with new Knowledg. For the great Work-master and Creator of all things, to the end to make Commerce in the Earth, gave not to every place all things, but hath parted his Benefits amongst them; by which way he hath made them all wanting the Help others. This may be seen in *England*, which being one of the most plentiful Countries that are in the World, yet wants divers things for Shipping; as also Wine, Oil, Figs, Almonds, Raisins, and all the Drugs of *India*; things so necessary for the Life of Man. And besides, they want many other Commodities, which are abundant in other Countries, with more knowledg of them;

tho it be true, that in my opinion there is not in the world a more understanding People for most Navigations, and more capable of all Negotiation than the *English* Nation are.

3. Farther there may be Companies made of the Natives and Strangers (where they are more acquainted) or else Factors. All which, if I be not deceiv'd, will amount to the Profit of the Natives. For which many reasons may be brought, tho I cannot comprehend them, having always liv'd a sedentary Life, applying my self to my Studies, which are far remote from things of that nature.

4. Nor can it be justly objected against our Nation, that they are Deceivers; because the generality cannot in any rational way be condemn'd for some particulars. I cannot excuse them all, nor do I think but there may be some Deceivers amongst them, as well as amongst all other Nations and People, because Poverty bringeth Baseness along with it.

5. But if we look to that which we ought by our Religion, the moral Precept of the Decalogue, *Thou shalt not steal*, it belongs in common to all Jews towards all Gentiles: As may be seen in *R. Moses of Egypt*, Tract. *Geneba*, cap. 1. and *Gazela*, cap. 1. *It is a Sin* (saith he) *to rob any man, tho he be a Gentile.* Nor can that be alledg'd out of the Sacred History, concerning the Jewels and Household-stuff, of which the *Israelites* spoil'd the *Egyptians*, as I have heard it sometimes alledg'd by some to some Men; because that was a particular Dispensation, and a divine Precept for that time. So it is recorded in the *Talmud*, in the Tract of the *Sanhedrim*, cap. 11. that in the time of *Alexander* the Great, those of *Alexandria* accus'd the Jews for being Thieves, and they demanded Restitution of their Goods. But *Guebia Ben Pefria* answer'd them, ' Our Fathers went down into *Egypt* but seventy Souls, there they grew a numerous Nation, above 600000, and serv'd them in base Offices for the space of 210 years: according to this, pay us for our Labour, and make the accounts even, and you shall see you are yet much in our debt. The reason satisfy'd *Alexander*, and he acquitted them.

6. By consequence the Jews are bound not to defraud, nor abuse in their Accounts, Negotiation, or Reckonings, any man whatsoever, as it may be seen expressly in *R. Moses of Egypt*, and *R. Moseh de Kofi* in *Samag*.

7. Yea, they farther say, that by Restitutions there is a result to the Praise of God, and the Sacred Law. Whence that Holy and Wise Man, *R. Simeon Ben Satab*, having bought an Ass of a Gentile, the Head-stall whereof was a Jewel of great value, which the Owner knew not of: Afterwards he found it, and freely, and for nothing, he restor'd it to the
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Seller that knew not of it, saying, I bought the Ass, but not the Jewel. Whence there did accrue Honour to God, and his Law, and to the Nation of the Jews, as *Midras Raba* reports in *Parasot Hekel*.

8. After the same manner they command, that the Oath which they shall make to any other Nation, must be with Truth and Justice, and must be kept in every particular. And for proof thereof, they quote the History of *Zedekias*, whom God punish'd and depriv'd of his Kingdom, because he kept not his Word and Oath, made to *Nebuchadnezzar* in the name of God, tho he were a Gentile, as it is said, *2 Chron.* 36. 13. *And he also rebel'd against Nebuchadnezzar, who made him swear by God.*

9. These are the Laws and Obligations which the Jews hold. So that the Law that forbids the Jews to kill any Gentiles, forbids them also to steal from them: yet every one must look to it, for the World is full of fraud in all Nations. I remember a pretty Story of what pass'd in *Morocco*, in the Court of the King of *Mauritania*. There was a Jew that had a sort of false Stones, &c. He making a truck with a *Portugal* Christian for some *Verdigrease* that he had, which was much sophisticated (as they are wont to do there) being all falsify'd with Earth; one of the *Portugal's* Friends laugh'd at him, saying, The Jew fitted thee well: He answer'd, If the Jew hath stoned me, I have buried him. And so they ordinarily mock one another.

This I can affirm, that many of the Jews, because they would not break with other mens Goods, were very poor at *Amsterdam*, liv'd very poorly; and those that did break with other mens Goods by necessity, became so much the more miserable, that they were forc'd to live on Alms.

And whereas in the time of King *Edward I.* the Jews were accus'd of clipping the King's Coin; it appears that this Accusation drew its Original mainly from the Suspicion and Hatred the Christians bare against the Jews, as appears in the Story, as it is set forth by Mr. *Prynne*, in his second Part of a *Short Demurrer to the Jews*, &c. p. 82. where quoting *Claus. 7. E. 1. n. 7. De sine recipiendo a Judæis*, brings in the King writing to his Judges in Latin, in these words: *Rex dilectis & fidelibus suis Stephano de Pentecester, Waltero de Helyn, & Th. de Cobham, Justiciariis ad placita transgressionis monete audienda, salutem. Quia omnes Judæi nuper reſtati, & per certam suspicionem indiſtati de retonſura monete noſtræ, & inde conviſti cum ultimo ſupplicio puniuntur; & quidam eorum eadem occasione, omnia bona & cæſtalla ſua ſatiſfecerunt, & in priſona noſtra liberabantur, in eadem ad voluntatem noſtram detinendi. Et cum accepimus, quod plures Chriſti-*

ni ob Odium Judæorum, propter discrepantiam Fidei Christianæ & Ritus Judæorum, & diversa gratia minus per ipsos Judæos Christianis hæctenus illata, postquam Judæos nondum recitatos in indictatos de transgressione moneta, per levas & voluntarias accusationes accusare, & indictare de die in diem nituntur & proponunt, imponendas eis ad terrorem ipsorum, quod de ejusmodi transgressione culpabiles existunt super ipsos Judæos faciendæ, & sic per minas hujusmodi accusationis, ipsos Judæos metu incutiant, & pecuniam extorqueant ab eisdem: ita quod ipsi Judæi super hoc ad legem suam sæpe ponuntur in vitæ suæ periculum manifestum. Volumus quod omnes Judæi qui ante primum diem Maii proximo præterit indictati, vel per certam suspicionem recitati non fuerunt de transgressione moneta prædicta, & qui facere voluerint finem juxta discretionem vestram, ad opus nostrum facere profic, quod non occasioentur, &c. hujusmodi transgressionibus factis ante primum diem Maii propter novas accusationes Christianorum post eundem diem inde factas non molestentur, sed pacem inde habeant in futurum. Proviso, quod Judæi indictati, vel per certam suspicionem, recitati de hujusmodi transgressione ante prædictum diem Maii, Judicium subeant coram vobis, juxta formam prius inde ordinatam & provisam. Et ideo vobis mandamus, quod fines hujusmodi capiatis, & præmissa fieri & observari faciatis in forma prædicta. Teste Rege apud Cantuar. 8 die Maii.

The Seventh Section.

AND now by this time, I presume (most noble Sir) I may have given abundant Satisfaction (so far as the nature of an Epistle will permit) to all your Objections, without giving just ground of Offence or Scandal to any. And forasmuch as you are further desirous to know somewhat concerning the state of this my Expedition and Negotiation at present, I shall now only say, and that briefly, that the Communication and Correspondence I have held, for some years since, with some eminent Persons of *England*, was the first Original of my undertaking this Design: For I always found by them a great probability of obtaining what I now request; whilst they affirm'd, that at this time the Minds of Men stood very well affected towards us, and that our entrance into this Island would be very acceptable and well-pleasing unto them. And from this beginning sprang up in me a semblable Affection, and Desire of obtaining this purpose. For, for seven years on this behalf I have endeavour'd and solicited, by Letters and other means, without any interval. For I conceiv'd that our universal Dispersion was a necessary Circumstance to be fulfil'd, before all that shall be accomplish'd which the Lord hath

With promis'd to the People of the Jews, concerning their Restauration, and their returning again into their own Land; according to those words, *Dan. 12. 7. When he shall have accomplish'd to scatter the Power of the holy People, all these things shall be finish'd.* As also that this our scattering, by little and little, should be amongst all People, from the one end of the Earth even unto the other, as it is written *Deut. 28. 64. I conceiv'd that by the end of the Earth* might be understood this Island. And I knew not, but that the Lord, who often works by natural means, might have design'd and made choice of me, for the bringing about this Work. With these Proposals therefore I apply'd my self, in all zealous Affection, to the *English Nation*, congratulating their glorious Liberty, which at this day they enjoy, together with their prosperous Peace. And I entitl'd my Book nam'd, *The Hope of Israel*, to the first Parliament, and the Council of State; and withal declar'd my Intentions: In order to which they sent me a very favourable Passport. Afterwards I directed my self to the second, and they also sent me another. But at that juncture of time my coming was not presently perform'd, for that my Kindred and Friends considering the chequer'd and interwoven Vicissitudes and Turns of things here below, embracing me, with pressing Importunity earnestly requested me not to part from them; and would not give over, till their Love constrain'd me to promise that I would yet a while stay with them. But notwithstanding all this, I could not be at quiet in my mind (I know not but that it might be thro some particular Divine Providence) till I had a-new made my humble Addresses to his Highness the Lord Protector, whom God preserve. And finding that my coming over would not be altogether unwelcome to him, with those great hopes which I conceiv'd, I joyfully took my leave of my House, my Friends, my Kindred, all my Advantages there, and the Country wherein I have lived all my life-time, under the benign Protection and Favour of the Lords the States General and Magistrates of *Amsterdam*: In fine, I say, I parted with them all, and took my voyage for *England*; where, after my arrival, being very courteously receiv'd, and treated with much respect, I presented to his most Serene Highness a Petition, and some Desires, which for the most part were written to me by my Brethren the Jews, from several parts of *Europe*, as your Worship may better understand by former Relations. Whereupon it pleas'd his Highness to convene an Assembly at *Whitehall*, of Divines, Lawyers, and Merchants, of different Persuasions and Opinions; whereby Mens Judgments and Sentences were different: insomuch that as yet we have had no final Determination

tion from his most Serene Highness. Wherefore those few Jews that were here, despairing of our expected Success, departed hence: And others who desir'd to come hither, have quitted their hopes, and betaken themselves some to *Italy*, some to *Geneva*, where that Commonwealth hath at this time most freely granted them many and great Privileges.

Now, O most High God, to thee I make my Prayer; even to thee, the God of our Fathers: Thou who hast been pleas'd to stile thy self, *The Keeper of Israel*; Thou who hast graciously promis'd, by thy holy Prophet *Jeremiah*, chap. 31. *That thou wilt not cast off all the Seed of Israel, for all the Evil that they have done*: Thou who by so many stupendous Miracles didst bring thy People out of *Egypt*, the Land of Bondage, and didst lead them into the Holy Land: graciously cause thy holy Influence to descend down into the Mind of the Prince (who for no private Interest or Respect at all, but only out of Commiseration to our Affliction, hath inclin'd himself to protect and shelter us; for which extraordinary Humanity, neither I myself, nor my Nation, can ever expect to be able to render him answerable and sufficient Thanks) and also into the Minds of his most illustrious and prudent Council, that they may determine that, which according to thine infinite Wisdom, may be best and most expedient for us. For Men, O Lord, see that which is present, but thou in thy Omniscience seest that which is afar off.

And to the highly honour'd Nation of *England*, I make my most humble Request, that they would read over my Arguments impartially, without prejudice, and devoid of all Passion, effectually recommending me to their Grace and Favour, and earnestly beseeching God that he would be pleas'd to hasten the time promis'd by *Zephaniah*, wherein we shall all serve him *with one consent*, after the same manner, and shall be all of the same Judgment; that as his Name is one, so his Fear may be also one; and that we may all see the Goodness of the Lord, blessed for ever, and the Consolations of *Zion*. Amen, and Amen.

From my Study in London, April 10. in the Year from the Creation 5416. and in the Year, according to the vulgar Account, 1656.

As to give Satisfaction to your Worship, being desirous to know what Books have been written and printed by me, or else are almost ready for the Press; may you please to take the Names of them in this Catalogue.

A Catalogue of such Books as have been publish'd by
Manasseh Ben Israel in Hebrew.

N *Ismachaim*, four Books concerning the Immortality of the Soul; wherein many notable and pleasant Questions are discuss'd and handled, as may be seen by the Arguments of the particular Chapters, prefix'd to the Book in *Latin*. Dedicated to the then Emperor *Ferdinand* the Third.

Pene Rabba, upon *Rabot*, of the antient Rabbins; in *Latin* and *Spanish*.

Conciliatoris pars prima in Pentateuchum.

De Resurrectione mortuorum libri tres.

Problemata de Creatione.

De Termino Vitæ.

De Fragilitate humana, ex lapsu Adami, deque divino in bono opere Auxilio.

Spes Israelis. This is also in *English*.

Orationes Panegyricæ, quarum una ad illustrissimum Principem Auran- tium, altera ad serenissimam Reginam Sueciorum. In *Spanish* only.

Conciliator, { The second Part, upon the first Prophets.
The third Part, upon the later Prophets.
The fourth Part, upon the *Hagiographa*.

Humas, or the *Pentateuch*, with the several Precepts in the Margin.

Thesoro de los dirim, five Books of the Rites and Ceremonies of the Jews, in two Volumes.

Humas the *Pentateuch*, with a Commentary.

Piedra pretiosa, of *Nebuchadnezzar's* Image, or the fifth Mo- narchy.

Laus Oraciones del anno, the Jews Prayers for the whole Year, translated out of the Original.

Books ready for the Press.

De Cultu Imaginum contra Pontificios, Latine.

Sermois, Sermons in the *Portugal* Tongue.

Loci communes omnium Midrasim, which contains the Divinity of the antient Rabbins; in *Hebrew*.

Bibliotheca Rabbinica, together with the Arguments of their Books, and my Judgment upon their several Editions.

Phocylides, in *Spanish* Verse, cum *Notis*.

Hippocratis Aphorismi, in Hebrew.

Flavius Josephus adversus Apionem, in Hebrew. Eiusdem Monarchia Rationis, in Hebrew.

Refutatio libri cui titulus Præadamitæ.

Historia sive Continuatio Flavii Josephi ad hæc usque tempora.

De Divinitate Legis Mosaicæ.

De Scientia Talmudistarum, in singulis facultatibus.

Philosophia Rabbinica.

De Disciplinis Rabbinorum.

Nomenclator Hebraicus & Arabicus.

I have also publish'd, and printed with my own Press, above sixty other Books, amongst which are many Bibles in *Hebrew* and *Spanish*, with all our *Hebrew* Prayers corrected, and dispos'd in good order.

Phenix XXV.

Of the Torments of HELL: The Foundation and Pillars thereof discover'd, search'd, shaken, and remov'd. With infallible Proofs, That there is not to be a Punishment after this Life, for any to endure, that shall never end.

Printed in 1658.

Of Christ's descending into Hell.

SOME of the learned say, *Christ descended into Hell*, and for proof alledg *Psal. 16. 10. Acts 2. 27.* Dr. Willet says, that those words of *Christ (descended into Hell)* are not found in the most antient Creeds: Dr. William Whitaker says, I could produce fifty of the most antient Creeds that have not these words (*he descended into Hell*) in his Answer to *Campion*, p. 215. Mr. William Perkins on the Creed saith, It seems likely that these words (*he descended into Hell*) were not plac'd in the Creed at first, and that it crept in by Negligence; for above threescore Creeds of the most antient Councils and Fathers
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want this Clause (*he descended into Hell*) among the rest not found in the *Nicene Creed*, nor found in the *Romish Church*, nor us'd in the *Church of the East*.

Also some of the Learned say, *Christ descended not into Hell*, yet it is an Article of their Faith; but if you say he did not descend into Hell, they will say you deny the Faith, and are a Heretick and a Blasphemer, and you may be 'glad you can escape so: Themselves interpret *Hell* otherwise than for a Place of Torments never to end. *Mr. Bucer* saith, *Christ descending into Hell*, is to be understood of his Burial: *Mr. Calvin* saith, *Hell* is the Sorrow of Mind *Christ* was in before his Death. *Why hast thou forsaken me?* is *God's* hiding his Face when he was upon the Cross, saith *Dr. Whitaker* against *Campion*, p. 211. For upon the Cross he said, *It is finish'd*, *John 9. 30.* therefore his Suffering was at an end. Some of the Papists confess *Christ* suffer'd not after his Death, *Luke 12. 42, 45.* *Ursinus Catechis.* p. 350. *Mr. Perkins* saith, *Hell* is the inward Sufferings of *Christ* on the Cross: *Bernard* makes the Grief of *Christ's* Soul his Hell.

Dr. Ames, in his *Marrow of Divinity*, p. 65. saith, That of the Place of Hell, and Manner of Torture there, the Scripture hath not pronounc'd any thing distinctly. If so, then the Word of *God* saith not any thing at all of them; for that which the Scripture speaks, it speaks distinctly, else it could not have been read distinctly, *Neh. 3. 8.* That which is spoken expressly, is spoken distinctly: The Spirit speaks expressly, *1 Tim. 4. 1.* The Word of the Lord came expressly, *Ezek. 1. 3.* That which is not spoken distinctly, cannot be understood, as appears *1 Cor. 14. 2—17.*

Dr. Fulk saith plainly, That neither in the *Hebrew*, *Greek*, nor *Latin*, is there a Word proper for Hell (as we take Hell for the Place of Punishment of the Ungodly) *Fulk's Defence Translation*, p. 13, 87, 89. Is not this a full Testimony against their Opinion of the Torments of Hell? For if it be not to be read in the Word of *God*, what have we to do with it? We are not to believe any thing in Religion, unless it be written. *How readeest thou?* saith *Christ*. *Reveal'd things belong to us*, *Deut. 29. 29.* As it is written, *I believ'd*, *2 Cor. 4. 13.* They confess it is not written; then sure I am it is not to be by any affirm'd nor believ'd. Meddle not with things not reveal'd; they are but groundless Conceits, Fables, and Traditions of Men.

That the word *Hell* is not in the *Hebrew* and *Greek* Bible; for the Word in the *Hebrew*, for which the *English* word *Hell* is put, is *Sheol*; the proper Signification of *Sheol* is the Grave, as all that be learned in the *Hebrew* do know. *Sheol* hath its
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Signification of *Shaal*, to crave or require; therefore it is one of the four that is never satisfy'd, *Prov.* 30. 15. We learn the Propriety of the *Hebrew* word from the learned Rabbies, saith *Dr. Fulk*, *Def. Trans. Bib.* p. 90. The *Hebrew* Doctors and Jewish Rabbies are for signification of Words faithful Interpreters; they say, *Sheol* is the Grave. Rabbi *Levi*, according to the Opinion of the Learned, expounds *Sheol* to be the lowest Region of the World opposite to Heaven: *If I descend into Sheol, thou art present.* So *R. Abraham* on *Jonah* 2. And *David Chimchi*, and *R. Solomon* read *Psal.* 19. 16, 17. *Let the Wicked be turn'd into Sheol*; that is, Death's Estate or deadly Bed. *Jonah* calls the Belly of the Whale *Sheol*, *Jon.* 2. 2, 3. Rabbi *Solomon Farchi* on *Gen.* 37. 35. saith, that the true and proper Interpretation of *Sheol* is *Keber*, which is the Grave. The *hoar Head* is said to go down to *Sheol*, *Gen.* 42. 38. In *Numb.* 16. it is said, *They, their Substance, and Cattel, went alive to Sheolah*; that is, the Pit or Grave. *Our Bones are scatter'd at the very brink or mouth of Sheol*, *Psal.* 141. 7. *Jacob* said, *I will go down to my Son Joseph to Sheol*, *Gen.* 37. 35. The Protestant Writers say *Sheol* properly signifies the Grave: *Dr. Fulk's Answer to the Preface Remist.* p. 22. so also in his *Defence*, p. 91. *Mr. Beza* saith, that *Sheol* properly signifies nothing but the Grave or Pit. *Fulk* saith, the best of the *Hebrews* that either interpreted Scripture or made Dictionaries, Jews or Christians, say *Sheol* properly signifies the Grave, p. 89. and that Deliverance from the lowest Hell, is Deliverance from the greatest danger of Death; so *Fulk's Answ. Remist.* p. 13, 39, 135. and so the late Annotation of the Bible interprets it. And *Augustine* on *Psal.* 16. 13. for lowest Hell reads lowest Grave, and so *Dr. Willet*, *Synop.* p. 1049.

The *Chaldee* Paraphrast retaineth the word *Sheol*, and translates it the House of the Grave, p. 11, 15. They interpret *Sheol*, *Keburata*, the Grave: *Job* 21. 5, 13, 14. *Beith Keburata*, the House of the Grave, p. 17, 12. Rabbi *Abraham Peristjol* joins *Sheol* and *Keber* together, both signifying the Grave; and so doth *Dr. Fulk* in his *Defence*, p. 91. And so *Mr. Cartwright* on *Acts* 2. 27. *Mr. Cradock* saith, Hell is not mention'd in the Old Testament, but as it is taken for the Grave; in his *Good News*, p. 43.

Sheol enforces not any Place of Punishment, because it signifies not any Place of Punishment; so says *Dr. Willet*, *Synop.* p. 1055. Also he saith the word *Sheol* cannot be translated, but for the Grave. There are four words in the *Psalms* expressing the same thing in effect that *Sheol* doth, yet none of them applicable to signify any Place of Torment: the first is *Shacath*, *Fovea*, the Pit, *Psal.* 36. 9. the second is *Bhor*, the Lake: the third is *Cheber*, the Grave: both these words used for

for the same thing, *Psal.* 88. 3. The word is *Sheol*, ver. 45. the other word used as expressing the former: and all these three do contain a Description of Death and the Grave. The fourth is *Tehemoth*, *Abyssus Terræ*; *Thou wilt take me from the Depth of the Earth*, *Psal.* 71. 20. In all which there is no mention of a Place of Torment, *Willet Synops.* p. 1050.

The *Greek* translates *Sheol* into *Haden* or *Hades* of *Adam*, because *Adam* tasted Death and went to the Grave, *Gen.* 3. 19. The Gates of *Sheol* is Death; *Sheol* and *Hades* are said to have Gates, *Isa.* 38. 10. *Psal.* 9. 14. *Mat.* 16. 8.

The *Septuagint* express a Place generally to receive the Dead; the Word used in the *Greek* instead of the *Hebrew* word *Sheol*, signifies a dark place, such as the Grave or Pit in which the Dead are laid. *Dr. Fulk* saith, some take the *Greek* word for Hell, but it signifies the Grave: Hell it cannot signify in their speech that believe no Hell. The *Greeks* say plainly, that their Souls shall vanish like light Smoke or light Air; *Fulk Def.* p. 92. Also he saith, if the *Greek* and *Latin* Interpreters had before us translated amiss, which gave occasion to divers Errors, must we (knowing the true Signification of the word) follow them?

The word *Hell* is not in the *Greek*; the *Greek* word for which they put the *English* word *Hell*, is *Gehenna*; *Ge* in *Greek* is the Earth or Ground, and *Henna* is borrow'd from the *Hebrew*, from the Valley of *Hinnom*. *Dr. Lightfoot* in his *Epistle* to his *Harmony*, saith, It is well known the Judgment of *Gehinna* is taken from the Valley of *Gehinna*; *Tophet*, or *Gehinnom*, are Names of the Places of Idolatry; there was the Idol *Moloch*.

Of Hell-fire, *Mat.* 5. 22. and the everlasting Fire, and unquenchable Fire, *Mat.* 25. 41, 46. Fear him that hath Power to cast into Hell, *Luke* 12. 5. The Damnation of Hell, *Mat.* 23. 33.

Mat. 5. 22. The Fire of *Gehinna*, and the everlasting Fire, &c. How the Jews understood them, it is evidently to be seen in their Writings, that they understood them of the Fire of the Valley of *Hinnom*; so saith *Dr. Lightfoot* to the Reader in his *Harmony*, Because of the Law thou art deliver'd from the Judgment of *Gehenna* and *Baal-tur*, *Gen.* 1. 1.

The Protestant Writers confess that *Mat.* 5. 22. *Mat.* 25. 41, 46. *Luke* 12. 5. are to be understood of the Fire of the Valley of the Son of *Hinnom*, which is *Tophet*; so *Mr. Cartwright*, *Dr. Fulk*, and *Mr. Trap*, and the late Annotations of the Bible, and others, in danger of Hell-fire, &c. read, in danger to burn in the Valley of *Hinnom* or *Tophet*: the Damnation of Hell,

Hell, of Hell *Gehinnah*, they interpret these Places of the Valley of *Hinnom* or *Tophet*, which Place was near to *Jerusalem*, where they offer'd their Children to *Moloch*, *Josh.* 15. 8. King *Josiah* defil'd *Tophet*, the Valley of the Son of *Hinnom*, that no Man might make his Son or Daughter to pass thro the Fire to *Moloch*, *2 Kings* 23. 10. *Josiah* commanded all the Carrion of the City of *Jerusalem* to be carried into that Valley and burnt there, that the Carrion might not annoy the City: thither, saith *David Chimchi*, were carry'd all the Filth and unburied Carcases to be burned. The Sanhedrim of the Jews for some Offences sentenc'd the Bodies of the Offenders to lie unburied in that Valley to burn with the Carrion cast there, which among the Jews was counted a great Disgrace: and for Offences most criminal, they burn'd alive in that Valley. They set the Malefactor in a dunghil up to the knees, and put a Towel about his neck, and one pull'd it one way and one another way, till strangling him, forc'd him to open his mouth; then they pour'd scalding Lead into his mouth, which went down into his Body, and so burnt his Bowels; *Talmud in Sanhedr. Per.* 7. Mr. *Cartwright* saith, the Jews sent thither their Guilty to be burnt in that Valley, and those they burnt there, they dealt with as guilty, *2 Chron.* 29. 3. It is confess'd by all, that Christ speaks and alludes to the Jewish Practice in their Judicature, therefore the Places above said concern them. Secondly, the Speech of Christ was to the Jews by Birth and Education; they wrote the New Testament, and tho it be pen'd in Greek, it speaks the Phrase of the Jewish Nation. The Apostle preaching to the Jews, us'd the word *Gehennah*, *Jam.* 3. 6. Christ and his Disciples us'd known Terms, that they might the better be understood. Thirdly, Because the Jews had not power to send them to the Hell they speak of. Fourthly, Because the last of the three Sins is said to be judg'd to the Fire of *Gehennah*, which if it were to be understood as some would have it, it will follow, that some Sins deserve not Hell, and shall not be punish'd there, which is contrary to themselves who teach the least Sin deserves Hell. Fifthly, *Mat.* 5. 22. shews the Ignorance and Severity of the Jews and Pharisees that anger without a cause; and *Racha* a word of Disgrace, which signifies an empty Fellow, or wicked Wretch, as great faults as to say Fool, if not greater, yet punish'd less; rash Anger in danger of the Judgment, *Racha* in danger of the Counsel; if say Fool, in danger of Hell-fire, to burn in the Valley of the Son of *Hinnom*.

Of the word Everlasting.

First, The Fire of the Valley of *Tophet* is so call'd, in that it did burn night and day, and went not out.

Secondly, the Words (*Ever*) and (*Everlasting*) the Greeks understand it for an Age; ever and everlasting are of a like signification, and is us'd for a limited time, a time during Life; *He shall serve his Master for ever*, *Exod. 21. 6.* *Luke 24. 46.* that is, until his own or Master's Death, longer he could not serve him. The everlasting Priesthood, *Exod. 40. 15.* was but until Christ came, then it was to cease, as appears, *Heb. 11. 12, 13, 14.* It is said, *They shall inherit the Land for ever*, *Isa. 61. 21.* that Ever was but a little while, as appears *Isa. 63. 18.*

Thirdly, In that Fire is durable, and goeth not out until the combustible Matter be consum'd, may be call'd everlasting and unquenchable; for the Fire that destroy'd the Citys of *Sodom* and *Gomorrhah* is call'd *Eternal Fire*, and $\gamma\alpha$ (a word of as large signification) in that it consum'd those Citys, for where no Wood is the Fire goeth out, *Prov. 26. 26.*

Fourthly, If Fire were everlasting, it will not follow that which is cast into it is everlasting; the Wicked are compar'd to Chaff and Stubble, Fire is not long in consuming them: *Burn the Chaff*, *Isa. 5. 24.* If any say Chaff will be ever burning, and never consum'd, we know the contrary.

Fifthly, Consider that the Scripture sometime uses words that exceed their signification, and are not strictly to be understood according to the Letter and Signification of those words, as *John 21. 25.* *The things that Jesus did, if they should be written, I suppose the World it self would not contain the things that should be written.* A large Expression! What! will not the whole World contain a Record of the Actions of one Man? The meaning is, they would be too great: So Sin, and the Strength of the *Ethiopian Army* are said to be infinite, *Job 22. 5.* *Nah. 3. 9.* that is, very great; for the World and all in it is finite, *Isa. 40. 17.* These Considerations shew how such words are to be understood, and it may satisfy us herein.

Is it not a very strange thing that themselves should confess that the English word *Hell* is in the Hebrew *Sheol*, and in the Greek *Haides* and *Gehenna*, and that they are to be understood as aforesaid, that they should for the said words translate it in English *Hell*, and then expound Hell for a terrible and dreadful place of Torment never to end? O horrible Abuse and Blasphemy against God and his Word! and even all Men are deluded and deceiv'd thereby. Verily, verily, they deserve

serve the Name they give to others of denying the Word of God.

The Story of Dives, Luke 16. 30.

Is not any proof of any Torments in Hell, because it is a Parable, not a History; of a Parable we are not to ground a Doctrine: The Story of *Dives* is no more a proof of a Punishment after this Life, than *Judg. 9. 8.* is a Proof that Trees could walk and speak, tho it is said the Trees went forth and said, &c. The Story of *Dives* is not to be understood according to the Letter, for these Reasons:

1. It saith, there was a rich Man in Hell, yet all confess the Body is in the Grave.
2. How could *Dives* see so far as *Abraham's* Bosom is from Hell? *Mr. Leigh* saith, the great Chaos between *Abraham* and *Dives* signifiys an infinite distance, which overthroweth their seeing and speaking to each other.
3. It saith, he saw *Abraham*; yet they say, Hell is a place of utter Darknes: how can any thing be seen in a place of utter Darknes?
4. By what means can *Dives* know *Abraham* from another, seeing, as all confess, his Body is in the Grave until the Resurrection?
5. How could *Dives* speak to *Abraham*, his Body being in the Grave? Can any speak without the Organ of the Body?
6. How shall *Dives* hear *Abraham* at so great a gulf and distance as Heaven is from Hell?
7. How comes *Dives* to have such Charity in Hell to his five Brethren, seeing he had none to them when on earth?
8. *Dives* would have *Abraham* to send to them, which cannot be, because *Abraham knoweth us not*, *Isa. 63. 16.*
9. How shall *Abraham* send, seeing he hath no Communion with us, nor passage to us?
10. To what purpose will it be to send? if they will not hear *Moses* and the Prophets, neither will they be persuaded if one rise from the dead, *ver. 31.* It is therefore a Parable, and the Scope of it is, as *Dr. Fulk* saith, that those that will not hear *Moses* and the Prophets, are not to expect to be call'd neither by Vision nor Apparition, *ver. 26, 30.* This Parable is not done, but represented, saith *Mr. Cartwright* on *Luke 16. 30.* The Story of *Dives* in Hell, is one of their main Pillars of Hell-Torments, and by that which is said, it is shaken and removed.