

East of *Jordan*, possibly because of its nearer vicinity to the Court, and the Royal Residence, and to need not to many, because of the convenience of their Appeals unto *Jerusalem* itself. As to their Office, the comparing of two places of Scripture will manifest the great Dignity of this God himself commands, that in matters of difficulty, if any strong Emergency did arise in Judgment between Blood and Blood, Flea and Flea, Stroke and Stroke, being matters of Controverſie, within their Cities, they were appointed to go to the place which God should chooſe, that *Jerusalem* principally, and any of the *Levitical* Cities ordinarily, where the Judges had their fixed residence, and should come to the Priests, who were to stand to their Decisions; which if any man preſumptuously dared to decline, that man was to be put to death, and evil to be put away from *Israel*.

2 Chron. 19, 8. Besides, we read in the History of King *Jehoshaphat*, that He did institute in *Jerusalem* Levites and Priests, to hear and determine Causes for the Cause (ever did come before them, between Blood and Blood, Law and Commandment, Statutes and Judgments, that they should judicially determine them not to trespass against the Lord.

So that from these and other places, it's easie to collect, that the Levites were Judges over *Israel*, in the highest matters concerning Life or Estate, or any other Controverſie between man and man: It being observed by sundry learned Writers, that there was but one Court of Justice among the Jews, whereof the Levites were the Judges and the written Law of *Moses* was their Rule: not according to the corrupt Innovations of the Church of *Rome* in erecting their *Curia Christianissima*, for the securing of Church-men in all their out-rages from secular powers, in this and in other Nations, and digesting of those Dung Cartes, full of Canonical Books (drawn from the Civil Law, or the Municipals of each Countrey) emptying their burden, to sink a thousand Aſſes into the River of *Tyber*. But as to these Levites did appertain the Records and Genealogies: For of this Tribe were the Judges, Lawyers, Scribes, Records, Genealogists in all matters pertaining to the Administration of Justice, Exposition of the Laws, Writing out of the Copies of the Holy Books to be read in the Countrey-Synagogues, the preservation of the Linage of their Tribes, the determination of Causes, and laying up the Rolls of the Records, in relation to things Sacred and Civil, either belonging to the King, or any of the people.

1 Kin. 2, 37. 1 Chron. 2, 55. 1 Chron. 26, 14. Inform us, that the persons of the greatest rank and quality, either for dignity of Office, or Nobility of Personages, excepting the Royal Race of the Tribe of *Judah*, were of this. For we find them to be High Priests, and chief Judges of the Land, Generals of the Army, (such was *Benjamin* the son of *Jehoiadab*, in the days of *Solomon*, expressly called a chief Priest in the Book of *Chronicles*, Lord High Treasurers of the Temple, and Counsellors of State to the King, such was *Zachariah*, one of the Porters of the Temple, Nay, to conclude, they were the onely persons that preserved Learning and Knowledge, in all the Arts and Sciences, wherein their Ages were versed, the Schools of the Prophets being under their Cognizance and Institution; and particularly, the Colledge at *Jerusalem*, mentioned in the days of *Jehoiada*, inasmuch that the wisdom of our *Saxon* and *Norman* Antecessors is highly to be honoured in that they first admitted the Bishops of the Province, as skilled in the Laws of God, to sit with the Bishops of the Counties in their Tribunals, to assist them in decision of Causes, according to the Word, (especially such as were coincident with the Law

Laws of God; even as *Holy Ambrose*, in his 32d Epistle, tells *Valentinian* the Emperor, concerning *Blasius Constantinus*, *Quis natus legitis esse presens? sed librum de deo Judicium Sacrosanctum* which appears by *H. Spelman* in his Glossary, and his Treatise of Tithes, and in the first Tome of his *Councils*, in *Selden Junii Anglorum*, and other his Pieces, in *Mr. Selden's* late notable piece of the Rights and Priviledges of the Kingdom, and in many other, both Antiquaries and Historians, that touch the *Saxon* days.

The latter, I mean the *Norman* Kings, in giving the presidency of the Court of Chancery usually to a Bishop, as being presumed to be a man of high Conscience and Knowledge in the Laws of God, the Rules of Christian Piety and Policy, the Laws of Nature, and of Nations, that matters appealable from the ordinary Courts of Justice, might find there a speedy, late, and righteous Issue. It being a Sanctuary to persons (wearing under the rigour of the Law, the cunning of pervertic Pleaders, the corruption of Juries and Judges in any of the other Courts). But hitherto let it suffice to have spoken of all the sacred Officers, which were genuinely extracted from the Root of *Levi*. A word of the *Netinims*, and we shall end.

Of the *Netinims*.

These were the most inferior persons, that were conversant in any Temple-Work, being of the Race of the Idolatrous *Canaanites*, and were the first-fruits of any whole Cities or Societies of men that were profelyted unto God, preſaging of old, the future admission of the whole Harvest of the Gentiles within the Pale of the Church.

The Story is sufficiently known, how the people of *Gibeon*, *Caphirab*, *Bethrah*, and *Kiriath-Jearim* by a wily collusion imposed upon *Jehoshaphat*, and the Princes of *Israel*, whereby they obtained an exemption of their persons from the common calamity of *Canaan*. But upon discovery of their craft, they were solemnly adjudged unto Bondage; yet such as was very honourable (if any servitude may be so thyed) in that they were appointed for servants to the Houle of God, under the Priests and Levites, and so might esteem some accession of excellency to be placed rather in the Van of Bond-men than in the Rear, and to be made the Lags of Free-men. What ever estimation they put upon themselves in this, such sacred service was a great mercy to them, who having their lives impaired, because of the Outrages of the Princes, might have been banished; but were now received into the Knowledge & Service of the true God, and like to be led in the true path of Eternal Salvation; so that whereas others are said to take the Kingdom of Heaven by violence in another sense, here the *Gibeonites* may be said to have taken it by craft and out-witted themselves into true happiness. The work which they were appointed to by *Jehoshaphat*, was hewing of Wood, and drawing of Water for the Sanctuary, and for the Congregation (that is, for the service of the Congregation in their Sacrifices) and for the Altar of the Lord. Our Translation reads it thus, that *Jehoshaphat made them such that day*. But in the Hebrew the word is *וַיַּעַבְדוּ* or *וַיַּעַבְדוּ*; and he gave them from *וַיַּעַבְדוּ*, *וַיַּעַבְדוּ*, or the price given and delivered over for such a service; and therefore the Text says they were called that is, dedicated to God; as the first-fruit of the slaves of *Canaan*. Even

In this vacant side, be pleased to take a view of the whole work in this following Scheme.

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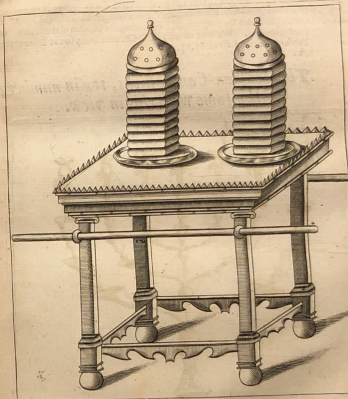
and fifty men were consumed by Fire, their *Censers* were hallowed, and Places made of them for the Altars; a sign to the Children of Israel. Now, though the Text in *Numbers* does not tell us that *Aaron's Censer* was particularly laid up: yet we interpret this place in the *Hebrews* of that *Censer*, it is no way repugnant to any Scripture, nor to the Analogy of Faith: but helps exceedingly to enlighten and reconcile that place. I am the more induced to incline to it, because it is joined with two other things, *the Pot of Manna* and *Aaron's Rod*, both which were laid up together, *over* the Altar, which God produced presently upon their immunities, to demonstrate the Omnipotent Presence of the Divine Majesty, against whom, and His instituted Ministers, they had so grievously murmured. So then, after this grand murmure of *Korah*, here being two Miracles produced, the one, hundred and fifty, by fire, from Heaven; for the remembrance of it, this *Censer* possibly, was added, as another Token, together with the *Pot of Manna* and *Aaron's Rod*, to be laid up in the Oracle before the Lord. There is nothing to be objected against this sense, but that because the *Altar of Incense* is omitted, *over*, there it's brought in *over*, 4. and to be understood to be within the second Vail, *quoad usum, onely*. To this I answer, That the Altar standing without the Vail, *Aaron* might take this *Golden Censer* lay within the Vail, and with it taking Fire-Coals off the Altar, and incense in his hands, come and perfume the most Holy Place. I dare not be peremptory in this point; although that a certain *Golden Censer* lay in the Oracle, constantly within the Vail, according to the precise terms of the Apollitic mind of Learned *Meyers*, in his Exposition of the *Ceremonial Laws*, pag. 48. However it be, I submit my Conjecture to all sober and learned persons; having, I hope, before evinced the true Position of the *Altar of Incense* to be without, but near the Vail, which we now proceed briefly to describe.

The *Altar of Incense*, which *Moses* made, was, for matter, of *Shittim* Wood, and overlaid with pure Gold round about. For form, four-square: For quantity or measure, two Cubits high: And as for length and breadth, one Cubit in each. It had a Crown of Gold round about, four Horns, two Kings and two Staves. There be some hold, that *Solomon* called the ancient one of *Moses* with Cedar, and so made a larger one. A pretty fancy quickly rened: Whereas we shall find expressly, that *Solomon* made one compleat.

1 Chron. 18. For, first we read, that *David* prepared refined Gold, by weight, on purpose for the *Altar of Incense*. Besides, when the Scripture says, that *David* *1 King 8, 4.* did bring up the Ark, and all the Holy Vessels of the Tabernacle; It mentions onely the carrying of the Ark into the Temple, though Negative Authority is not absolutely Cogent, yet when *Solomon* is written to the Temple, but rather laid up in some of the Chambers, I think we may safely that *Moses* his Altar out of this pregnant Belly of *Solomon*. That *place*, that the inward material west of Cedar, and overlaid with Gold. How large it was, we read not, if we may double the quantity of *Moses* his Altar, it may be we may not transcend the limits of Truth: but it is best of all to be silent with Scripture.

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The Tables of Shew-Bread.



In the next place succeed the *Golden Tables of Shew-Bread*: as to which, *1 Chron. 48.* we find Gold prepared for them by King *David*; as also Silver, for the *16.* Tables of Silver, whose use or construction we yet read not. In the *King* we read but of one Table: But, in the *Chronicles*, we find expressly ten in number; together with their Situation, five on the right, and five on the left side of the Sanctuary. The Description of *Moses* his one Table, may be seen at large in the Book of *Exod.* But the Dimensions of *Solomon's* we have *Exod. 55.* not, though possibly double to his, according as the place wherein they were set was double to his in capacity. Some think that *Moses* his *Golden Ta-*

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An Alphabetical Index of the chief Matters handled in the foregoing Treatise.

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