

Prophecies concerning Christs 2^d coming

Author: Isaac Newton

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Blessed are the meek for they shall inherit the earth Matth. 5.5.

Many (Heathens) shall come from the East & West & shall sit down with Abraham & Isaac & Iacob in the kingdom of heaven. But the children of the Kingdom (Iews) shall be cast out into outer darkness. Math 8.12

Ye shal not have gone over the cities of Israel till the son of man be come (perhaps at the destruction of Hierusalem) Matth 10.23.

In the time of the harvest I will say to the reapers gather ye together first the tares & bind them in bundles to burn them, but gather the wheat into my Barne. Matth 13.30. He that soweth the good seed is the son of man. The field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the Devil the harvest is the end of the world: & the reapers are the angels. As therefore the tares are gathered & burnt in the fire, so shall it be in the end of this world. The son of man shall send forth his angels & they shall gather out of his kingdom all things that offend, & them which do iniquity, & shall cast them into a furnace of fire, there shall be wailing & gnashing of teeth. Then shall the righteous shine forth as the Sun in the kingdom of their father Matth 13.37 to 42.

In the end of the world the Angels shall come forth & sever the wicked from among the just, & shall cast them into the furnace of fire; there shall be wailing & gnashing of teeth. Matth 13.50.

The Son of man shall come in the glory of his father with his angels, & then he shall reward every man according to his works. Verily I say unto you there shall be some standing here, which shall not tast of death till they see the Son of man coming in his kingdom. Matth 16.27, 28. see Mark 9.1

Ye which have followed me, in the regeneration, when the son of man shall sit in the throne of his glory ye also shall sit upon 12 Thrones judging the 12 tribes of Israel. Math 19.28.

In the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven. Mat 22.30. Mark 12.25.

Ye shall not see me henceforth till ye say blessed is he that cometh in the name of the Lord. Matth 23.39. Luke 13.25.

This gospel of the kingdom shall be preached in all the world for a witnes unto all nations. & then shall the end come. Mat 24.14.

Immediately after the tribulation – shall the sun be darkened &c – & then shall appear the sign of the Son of man in heaven; & then shall all the <2> tribes of the earth mourn, & they shall see the Son of man coming in the clouds of heaven with power & great glory. And he shall send his angels with a great sound of a Trumpet & they shall gather together his elect from the four winds, from one end of the heaven to the other. But of that day & hower knoweth no man, no not the angels of heaven, but my father onely. But as the days of Noe were so shall the coming of the Son of man be. – Then shall two be in the field, the one shall be taken & the other left. Two weomen shall be grinding at the mill, the one shall be taken & the other left. – Therefore be ye ready for in such an hower as ye think not the Son of man cometh. Mat 24.29 to 44. Mark 13.24, to 37.

Watch, for ye know neither the day nor the hower wherein the son of man cometh. Mat 25.13. Luke 12.40, 43.

When the son of man shall come in his glory, & all the holy angels with him, then shall he sit upon the Throne of his glory, & before him shall be gathered all nations, & he shall separate them one from another as a shepherd divideth his sheep from the goats, & he shall set the sheep on his right hand & the goats on the left. &c. Mat 25.31, 32, 33.

Whosoever shall be ashamed of me & of my words in this adulterous & sinful generation of him also shall the son of man be ashamed when he cometh in the glory of his father. with the holy angels. Mark 8.38. Luke 9.26.

God shall give unto him the throne of his father David, & he shall reign over the house of Iacob for ever & of his kingdom there shall be no end. Luke 1.32, 33.

There shall be weeping & gnashing of teeth when ye shall see Abraham & Is. & Ia. & all the prophets in the kingdom of heaven, & your selves thrust out. Luke 13.28.

As it was in the days of Noe – & Lot – so shall it be in the day when the Son of man is revealed. In that day he which shall be upon the house top & his stuff in the house let him not come down to take it away. & he that is in the field let him likewise not return back. – I tell you in that night there shall be two men in one bed, the one shall be taken & the other left. &c Luke 17.26, to 36.

Shall not God avenge his own elect which cry day & night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the son of man cometh shall he find faith on the earth. Luke 18.7, 8.

Because they thought the kingdom of God should immediately appear he said unto them. A certain nobleman went into a far country to receive for him self a kingdom & return. And he delivered to his servants 10 pounds & said traid till I come. But his cittizens hated him & said we will not have this man to <3> rule over us. And when he returned having received the kingdom He called his servants to account & the first said Lord thy pound hath gained 10 pounds. And he said have thou authority over 10 cities. &c – But those mine enemies which would not that I should rule over them bring hither that I may slay them before me. Luke 19.11 to 27.

The children of this world marry & are given in marriage, but they which shall be accounted worthy to obtein that world, & the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more for they are equall unto the angels & are the children of God being the children of the resurrection. Now that the dead are raised even Moses shewed at the bush when he calleth the Lord the God of Abraham, the God of Isaac & the God of Iacob. ffor he is not a God of the dead but of the living. Luke 20.34 to 37.

[1] This people shall fall by the edg of the sword & shall be led away captive into all nations & Ierusalem shall be trodden down of the Gentiles untill the times of the Gentiles be fulfilled Luke 21.24.

As a snare shall that day come on all them that dwell on the face of the whole earth. Luke 21. 35.

When ye see trees shoot forth ye know that Summer is nigh at hand So when ye see these things come to pass know ye that the kingdom of god is nigh at hand, even at the doors.. Verily I say unto you this generation shall not pass till all be fulfilled. Luke 21.29 to 32. Mat 24.32. Mark 13.28.

The hower is coming in which all that are in the graves shall heare his voyce, & shall come forth, they that have done good unto the resurrection of life & they that have done evil unto the resurrection of damnation. Iohn 5.29

In my fathers house are many mansions, if it were not so I would have told you, I go to prepare a place for you, And if I go and prepare a place for you I will come again & receive you unto my selfe that where I am there ye may be also. Iohn. 14.2, 3.

The time cometh that I shall no more speak to you in proverbs but I shall shew you plainly of the father. Iohn 16.25.

The same Iesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Acts 1.11.

[2] Repent ye therefore & be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord: And he shall send Iesus christ which before was preached unto you whom the heaven must receive untill the times of restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began. Acts 3.19 20, 21.

<4>

God will render to every man according to his works tribulation & anguish upon every soul of man that doth evil, of the Iew first & also of the Gentile. But glory & honour & peace to every man that worketh good to the Iew first & also to the Gentile. ffor as many as have sinned without law shall perish without law & as many as have sinned under the law shall be judged by the law – in the day when God shall judg the secrets of men by Iesus christ Rom 2.6 to 16.

[3] The promis that Abraham should be heir of the world was not to Abraham or to his seed through the law but through the righteousnes of faith ffor if they which are of the law be heires faith is made voyd & the promis of none effect. Rom 4.13, 14.

[4] They which are of the flesh are not the children of God, but the children of the promis are counted for the seed (i.e of Abraham to which God promised the inheritance of Palestine) Rom 9.10. Thus the Heathen are called a wild olive grafted in to the root i.e. heirdom of promis. Rom 11.17.

[5] God removed Abraham into this land wherein ye now dwel And he gave him no inheritance in it no not so much as to set his foot on yet he promised that he would give it to him for a possession & to his seed after him, when as yet he had no child. Acts 7.5. But when the time of the promis drew nigh which God had sworn to Abraham the people grew & multiplied in Egypt vers 17.

Nevertheles I will remember my covenant with thee in the days of thy youth & I will establish unto the an everlasting covenant. Ezek. 16.60.

[6] ffor I would not brethren that ye should be ignorant of this mystery – that blindness in part is happened to Israel until the fulnes of the gentiles be come in. And so all Israel shall be saved as it is written there shall come out of Sion the deliverer & shall turn away ungodlines from Iacob. ffor this is my Covenant when I shall take away their sins. Rom 11.25 to 27 See also Isaiah 59.18 to 21.

Note. Christ proves the resurrection becaus God said to Moses he was the God of Abraham Isaac & Iacob. Ergo Gods covenant with them extends to the resurrection.

In Christ shall all be made alive but every man in his own order, Christ the first fruits, then they that are Christs. Then cometh the end when he shall have delivered up the kingdom to God even the Father when he shall have put down all rule & authority & power For he must reign till he hath put down all enemies under his feet & the last enemy that shall be destroyed is death 1 Cor 15.22 to 28.

We shall not all sleep but we shall all be changed in a moment in the twinkling of an eye at the last Trump. For the Trumpet <5> shall sound & the dead shall be raised incorruptible & we shall be changed. 1 Cor 15.51.

Do ye not know that the saints shall judge the world? Do ye not know that we shall judge Angels. 1 Cor 6.2, 3.

For I am in a straight betwixt two having a desire to depart & to be with Christ which is far better, nevertheless to abide in the flesh is more needful for you Philip 1.23.

We which are alive & remain unto the coming of the lord shall not prevent them which are asleep. For the lord himself shall descend from the heaven with a shout & with the voice of the Arch Angel & with the Trumpet of God & the dead in Christ shall rise first. Then we which are alive & remain shall be caught up together with them in the clouds, to meet the Lord in the Air (Luke 17.34 & Matth 24.31, 40) & so we shall be ever with the lord. 1 Thes 4.15.

It is a righteous thing with God to recompense tribulation to them that trouble you & to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty Angels; in flaming fire taking vengeance on them that know not God – who shall be punished with everlasting destruction from the presence of the Lord & from the glory of his power when he shall come to be glorified in his saints – in that day. 2 Thes 1.6 to 10

When God made promise to Abraham, he swore saying surely blessing I will bless thee & multiplying I will multiply thee. (i.e. in children natural & adopted, for in thee shall all nations be blessed) – Wherein God willing more abundantly to shew unto the heirs of the promise the immutability of his counsel confirmed it by an oath. Hebr 6.13, 14, 17.

[7] St Peter speaking to the Jews saith, The promise is to you & to your children & to all that are afar off even as many as the Lord our God shall call. Acts 2.39.

[8] By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed: And he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac & Jacob the heirs with him of the same promise. For he looked for a city which hath foundations whose builder & maker is God. – Therefore sprang there even of one & him as good as dead so many as stars of the sky in multitude – These all died in faith not having received the promises, but having seen them afar off, & were persuaded of them & embraced them & confessed that they were strangers & pilgrims on the earth. 1 Chron. 29.15. Ps. 39.12. For they that say such things (i.e. that they are pilgrims) declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country <6> that is an heavenly; wherefore God is not ashamed of them to {be} called their God. For he hath prepared for them a city. By faith Abraham offered up Isaac, & he that had received the promises offered up his only begotten Son, Of whom it was said that in Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, from whence also he received him in a figure (i.e. prefiguring that he should be raised from the dead to inherit with him the promises}). Hebr 11.8 to 19.

There shall be time no longer but in the days of the voice of the 7th Angel when he shall begin to sound the mystery of God shall be finished as he hath declared to his servants the Prophets. Rev. 10.7. And the 7th Angel sounded, & there were great voices in heaven saying the kingdoms of this world are become the kingdoms of our Lord & of his Christ – And the nations were angry & thy wrath is come & the time of the dead that they should be judged, & thou shouldst give reward unto thy servants the prophets & to the saints & them that fear thy name small & great & shouldst destroy them that destroy the earth Rev 11. They are spirits of devils going forth to gather the kings of the whole earth to the battle of the great day of God almighty. Behold I come as a Thief. Blessed is he that watcheth. Rev. 16.14.

If thou shalt not watch I will come on thee as a thief & thou shalt not know what hour I will come upon thee. Rev. 3.3. The day of the Lord cometh as a Thief in the night. 1 Thes. 5.2. & 2 Peter 3.10. see also Matth 24.42, 43.

And the 7th Angel poured out his vial into the Air & there came a voyce out of heaven – saying It is done. And there was a great Earthquake such as was not since men were upon the earth – And Babylon came in remembrance – & every Island fled away &c.

He which keepeth my works unto the end to him will I give power over the nations. Rev. 2.26. Iesus Christ the prince of the kings of the earth Rev. 1.5.

Behold he cometh with clouds & every ey shall see him & they also which pierced him, & all kindreds of the earth shall wail becaus of him Rev 1.7.

<7>

Ierusalem which is above is free which is the mother of us all. ffor it is written. Rejoyce thou Barren that bearest not, break forth & cry thou that travailest not: for the desolate hath many more children then she that hath an husband. Now we brethren as Isaac was are the children of promis. Gal. 4.26, 27, 28. See Isaiah 54.1, 3, 7, 8

But ye are come unto Mount Sion & unto the city of the living God, the heavenly Ierusalem, & to an innumerable company of Angells: To the generall assembly. Hebr 12.22.

Thou wast slain & hast redeemed us to God by thy blood out of every kindred & tongue & people & nation: & hast made us unto our God kings & Priests & we shall reign on (or over) the earth. Rev: 5.9, 10, & 1.6.

In the time of the Harvest I will say to the reapers gather ye together first the tares & bind them in bundles, to burn them. But gather the wheat into my barns. Mat 13 30

I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat & drink at my Table in my kingdom & sit on Thrones judging the 12 Tribes of Israel. Luke 22.29, 30

Iesus Christ – who shall judg the quick & the dead at his appearing & his kingdom 2 Tim 4.1.

Here wee have no continuing city but seek one to come Hebr 13.14

He that overcometh & keepeth my works unto the end to him will I give power over the nations & he shall rule them with a rod of Iron. Rev 2.26.

I shall see him but not now, I shall behold him but not nigh. There shall come a Star out of Iacob & a scepter shall arise out of Israel & shall smite all the corners of Moab & destroy all the children of Seth (i.e. all the world) Numb 24.17. – Out of Iacob shall come he that shall have dominion & shall destroy him that remaineth of the city vers 19

Ships shall come from the Coast of Chittim & shall afflict Assur & Eber, & he also shall perish for ever. vers 24.

<8>

Of Elias.

Behold I will send my messenger & he shall prepare the way before me & the Lord whom ye seek shall suddenly come to his temple – But who may abide the day of his coming? & who shall stand when he appeareth. Malachy 3.1, 2.

This is he of whome it is written, Behold I send my messenger before thy face which shall prepare thy way before thee. – And if ye will receiv it this is Elias which was for to come. Mat 11.10, 14. Luke 7.27

Behold I will send you Elijah the prophet before the coming of the great & dreadfull day of the Lord. And he shall turn the heart of the fathers to the children, & the heart of the children to their fathers least I come & smite the earth with a curs. Malachy 6.5, 6.

And there appeared unto them Moses & Elias & they were talking with Iesus – And (the disciples) asked him saying why say the Scribes that Elias must first come And he answered & told them Elias verily cometh first & restoreth all things, & (amongst other things this truth) how the son of man should suffer many things & be set at nought. But I say unto you that Elias is indeed come & they have done unto him whatsoever they listed as it is written of him. Mark 9.4, 11, 12, 13. Iesus said unto them (his disciples) Elias shall first come & restore all things, but I say unto you that Elias is come already & they knew him not but have done unto him whatsoever they listed. Then the disciples understood that he spake to them of Iohn the Baptist. Matth 17.11, 12, 13.

They asked (Iohn the Baptist) – art thou Elias? And he saith I am not. Art thou that Prophet? And he answered, NO. Then said they unto him who are thou? – He said I am the voyce of one crying in the wilderness make streight the way of the Lord as saith the Prophet Isaias. (ch 40.3) Iohn 1.21, 22, 23.

Whom the heaven must receive untill the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3.21.

And I saw another Angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth saying fear God – for the hour of his judgment is come. Rev 14.6.

<9>

If thou wilt not hearken unto the voyce of the Lord thy God to do all his commandments, Thou shalt be removed into all the kingdoms of the Earth. Deutr 28 25.

The lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flyeth, a nation whose tongue thou shalt not understand, a nation of fierce countenance which shall not regard the person of the old nor shew favour to the young – And he shall besiege thee in all thy gates throughout all thy land – And thou shalt eat the fruit of thine own body the flesh of thy sons & of thy daughters – in the siege. – 2 Kings 6.29. Lament. 4.10 & the lord will make thy plagues wonderful, & the plagues of thy seed even great plagues & of long continuance, & ye shall be *** < insertion from lower down f 5r > *** shall be left few in number whereas ye were as the stars of heaven for multitude. < text from p 9 resumes > – – And the Lord shall scatter thee among all people from the one end of the earth even to the other end, & there thou shalt serve other Gods – even wood & stone. & among these nations thou shalt find no ease & shalt feare day & night & have no assurance of thy life – And when all these things are come upon thee, – & thou shalt return unto the Lord thy God, then the Lord thy God will turn thy captivity & gather thee from all the nations whether the Lord thy God hath scattered thee. Deutr 28.49 to 66. & 30.1, 2, 3, 4, 6, 8. see also Deutr. 32 to vers 43. & Nehemiah 1.8, 9

If ye will not hearken unto me – I will scatter you among the heathen – & your land shall be desolate – & upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies – And if they shall confess their iniquity & the iniquities of their fathers – then will I remember my covenant with Iacob & also my covenant with Isaac & my covenant with Abraham will I remember, & I will remember the land – when they shall be in the land of their enemies I will not cast them away, neither will I abhor them to destroy them utterly, & to break my covenant with them for I am the Lord their God. Levit. 26.27 to 44.

I know that after my death ye will utterly corrupt your selves & turne aside from the way which I have commanded you, & evill will befall you in the latter days, because ye will do evill in the sight of the Lord to provoke him to anger through the work of your hands. Deutr. 31.29.

The wild boar out of the forest shall root it up, the wild beasts of the field devour it

Ships shall come from the coast of Chittim () & shall afflict Ashur, & shall afflict Eber. And he also shall perish for ever. Numbers 24.24. Compare also Numb 24.17 with Isa. 25.10

See Psalm 2 totū. & 72 totum. & 22.27, 28. & 86.9. & 97 totum. & 110 totum.

<10>

It shall come to pass in the last days that the mountain of the Lords house shall be established in the top of the mountains & shall be exalted above the hills & all nations shall flow unto it. And many people shall goe & say come ye let us goe up to the mountain of the Lord, to the house of the God of Iacob, & he will teach us of his ways & we will walk in his paths. ffor out of Zion shall go forth the law & the word of the Lord from Hierusalem. And he shall judg among the nations & shall rebuke strong nations afar off. And they shall beat their swords into plow shares & their spears into pruning hooks. Nation shall not lift up sword against nation neither shall they learn war any more. Isaiah 2.2, 3, 4 & Micah 4.1, 2, 3.

In that day the remnant of Israel, such as are escaped of the house of Iacob – shall return unto the mighty God. ffor though thy people Israel be as the sand of the Sea yet a remnant of them shall return, the consumption decreed shall overflow with righteousness. ffor the Lord God of hosts shall make a consumption even determined in the midst of all the land. Is 10.20 to 23. & Romans 9.27, 28.

And in that day there shall be a root of Iesse which shall stand for an ensigne of the people, to it shall the Gentiles seek (Rom 15.12) & his rest shall be glorious. And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria & from Egypt & from Pathros & from Cush & from Elam & from Shinar & from Hamath, & from the Islands of the Sea. And he shall set up an Ensign for the nations & shall assemble the outcasts of Israel, & gather together the dispersed Iudah from the four corners of the earth (And the envy of Ephraim shall depart, & the Adversaries of Iudah shall not be cut of. Ephraim shall not envy Iudah & Iudah shall not vex Ephraim.) – And the lord shall utterly destroy the tongue of the Egyptian sea, & with his mighty wind shall he shake his hand over the river, & shall smite it in the seven streames & make men go over dry shod like as it was to Israel in the day that he came out of the Land of Egypt. Is. 11.10 to 16. See also Is. 27.12

In the city is left desolation & the gate is smitten with destruction, when thus it shall be in the midst of the land among the people there shall be as the shaking of an olive-tree & as the gleaning grapes when the vintage is done (i.e. a remnant of Israel) They shall lift up their <11> voyce, they shall sing for the majesty of the Lord, they shall cry aloud from the Sea, wherefore glorify the – Lord God of Israel in the Isles of the Sea. – Fear & the pit & the snare are upon thee o inhabitant of the earth. – In that day the Lord shall punish the Host of the high ones that are on high, & the kings of the earth upon the earth And they shall be gathered together as prisoners are gathered in the pit, & shall be shut up in the prison & after many days shall be visited. Then the Moon shall be confounded & the Sun ashamed when the Lord of hosts shall reign in Mount Zion & in Ierusalem & before his Ancients gloriously. Isaiah 24.12, to 23.

The lord will destroy in this mountain the face of the covering cast over all people & the vail that is spread over all nations. Hee will swallow up death in victory, & the lord God will wipe away teares from of all faces, & the rebuke of his people shall he take away from of all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo this is our God, we have waited for him & he will save us. Is: 25.7, 8, 9. See further Is: 26.1, 2, 3. & the resurrection of the dead at that day vers 19, 20, 21.

The fenced city shall be desolate – And in that day the Lord shall beat of from the channel of the river unto the stream of Egypt, & ye shall be gathered one by one, O ye children of Israel. And in that day the great Trumpet shall be blown & they shall come which were ready to perish in the land of Assyria, & the outcasts of the land of Egypt & shall worship the Lord in the holy mount at Ierusalem Is 27.10 to 13 See also Is 11.15, 16.

In that day the Lord of hosts shall be for a crown of glory & for a diadem of beauty unto the residue of his people. Is. 28.5.

Vpon the land of my people shall come up thorns & briars – becaus the palaces shall be forsaken, the multitude of the city shall be left the forts & towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; untill the spirit be poured upon us from on high, & the wildernes be a fruitful field – then judgment shall dwell in the wilderness & righteousness in the field – & my people shall dwel in peaceable habitation & in sure dwellings & in quiet resting places. Is. 32.13 to 18.

Look upon Zion the city of our solemnities, thine eye shall see Ierusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Is. 33.20. see also vers 24.

The indignation of the lord is upon all nations, & his fury upon all their armies, he hath utterly destroyed them, he hath delivered them to the <12> slaughter. – And all the host of heaven shall be dissolved. And the heavens shall be rolled together as a scroll & all their host shall fall down as the leaf falleth of from the vine & as a falling fig from the figg tree. – ffor the Lord hath a sacrifice in Bozrah & a great slaughter in the land of Idumea. – ffor it is the day of the Lords vengeance, & the year of recompence for the controversy of Zion. And the streams thereof (i.e. of Idumea or Roma) shall be turned into pitch, & the dust thereof into Brimstone, & the land thereof shall become burning pitch. It shall not be quenched night nor day, the smoke thereof shall go up for ever – Rev 18.2, 19. & 19.3 none shall pass through it for ever & ever. Is 34.2 to 10.

Onely the redeemed shall walk there, & the ransomed of the Lord shall return & come to Zion with songs & everlasting joy upon their heads; they shall obtien joy & gladness, & sorrow & sighing shall flee away. Is 35 10. & 51.11.

See Isa. 43.5, 6.

And now saith the Lord that formed me from the womb to be his servant to bring Iacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord. And he said it is a light thing that thou shouldst be my servant to rais up the tribes of Iacob & to restore the preserved of Israel I will also give thee for a light to the Gentiles that thou mayst be my salvation to the ends of the earth. Thus saith the Lord the redeemer of Israel & his holy one, to him whom man despiseth, to him whom the nation abhorreth to a servant of rulers – I will preserve thee & give thee for a covenant of the people to establish the earth, to caus to inherit the desolate places. – But Zion said, The Lord hath forsaken me & my Lord hath forgotten me. Can a woman forget her sucking child, yea they may forget yet will I not forget thee. Is. 49.5 to 15 see also vers 25 & 26.

Awake awake put on thy strength O Zion, put on thy beautiful garment o Ierusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised & the unclean. Is. 52.1.

For a small moment have I forsaken thee but with great mercies will I gather thee. In a little wrath I hid my face from the for a moment, but with everlasting kindness will I have mercy on thee saith the Lord thy redeemer (Is 54.7, 8.) Oh Thou afflicted tossed with tempests & not comforted behold I will lay thy stones with fair colours ^[9]& lay the foundations with sapphires & will make thy windows of Agates & thy gates of Carbuncles & all thy borders of pleasant stones. & all thy children shall be taught of the lord{e} & great shall be the peace of thy children. – In righteousness shalt thou bee established – They shall surely gather together but not by me; whosoever shall gather against thee shall fall for thy sake – no weapon that is formed against thee shall prosper. This is the heritage of the servants of the lord. Is 54.7 to 17. see also vers 1, 3. & Gal 4.27 Compare Is 54 13 with Iohn 6.45. viz: I will rais him up at the last day & they shall be all taught of God.

<13>

According to their deeds he will repay, fury to his adversaries, recompense to his enemies, to the Islands he will repay recompense. So shall they feare the name of the Lord from the west & his glory from the rising of the sun: when the enemy shall come in like a flood, the spirit of the lord shall lift up a standard against him. And the redeemer shall come to Zion & unto them that turn from transgression in Iacob. Is 59.18, 19. 20. See also Rom. 11.26.

The abundance of the sea shall be converted to thee the forces of the Gentiles shall come unto thee – Surely the Isles shall wait for me & the ships of Tarshish first to bring thy sons from far – And the sons of strangers shall build up thy walls & their kings shall minister unto thee, for in my wrath I smote thee, but in thy favour have I had mercy on thee. Therefore thy Gates shall be open continually they shall not be shut day nor night that men may bring unto thee the forces of the Gentiles, & that their Kings may be brought. For that nation & kingdom that will not serve thee shall perish. – The sons also of them that afflicted thee shall come bending unto thee & all they that despise thee shall bow themselves down at thy feet & they shall call thee the city of the Lord, the Zion of the holy one of Israel. Thou shalt suck the milk of the Gentiles & shalt suck the breast of kings. – Violence shall be no more heard in thy streets, wasting nor destruction within thy borders. but thou shalt call thy walls salvation & thy gates prais. The sun shall be no more thy light by day neither the moon by night, but the Lord shall be unto the an everlasting light, & the days of thy mourning shall be ended.

Thy people also shall be righteous, they shall inherit the land for ever. Isaiah 60 chap totum. See also Rev 21, & 22.

ffor Ieruselems sake I will not rest untill the righteousnes thereof go forth as brightness & the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness & all kings thy glory, & thou shalt be called by a new name – Thou shalt no more be termed forsaken, neither shall thy land be any more termed desolate. – Behold the Lord hath proclaimed unto the end of the world Say ye to the daughter of Zion, behold thy Salvation cometh, behold his reward is with him (Rev 22.12) & his work (or recompence) before him. And they shall call them the holy people, the redeemed of the lord. And thou shalt be called sought out, a city not forsaken. Is 62. Cap: totum.

Their blood shall be sprinkled on my garments, & I will stain all my raiment. ffor the day of vengeance is in mine heart, & the year of my redeemed is come Is 63.3, 4. Who is this that cometh from Edom, with died garments from Bozrah. vers 1. See Rev 14.19. & 19.13, 15.

<14>

Behold I create new heavens & a new earth, & the former shall not be remembered nor come into mind. But be ye glad & rejoyce for ever in that which I create. ffor behold I create Ierusalem a rejoycing & her people a joy – And the voyce of weeping shall be heard no more in her. – There shall be there no more an infant of days – They shall build houses & inhabit them, & plant vineyards & eat the fruit of them – The wolf & the lamb shall feed together &c – Isa. 65.17 to 25.

Who hath heard such a thing? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children. – when ye see this your heart shall rejoyce & your bones shall flourish like an herb – By fire & by his sword will the lord plead with all flesh, & the slain of the Lord shall be many. – As the new heavens & the new earth which I will make shall remain before me saith the Lord, so shall your seed & your name remain. And it shall come to pass, that from one new moon to another & from one Sabbath to another shall all flesh come to worship before me saith the Lord. And they shall go forth & look upon the carkasses of the men that have transgressed against me. ffor their worm shall not dy neither shall their fire be quenched, & they shall be an abhorring to all flesh. Isaiah 66.8, 14 16, 22, 23, 24. see also vers 10, 11, 12, 13, 19, 20, 21.

At that time they shall call Ierusalem the throne of the Lord & all the nations shall be gathered unto it, to the name of the Lord, to Ierusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Iudah shall walk with the house of Israel & they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers. Ier 3.17, 18.

Lo I will bring a nation upon you from far o hous of Israel saith the Lord it is a mighty nation an ancient nation, a nation whose tongue you understand not, Their quiver is an open sepulchre, they are all mighty men – Nevertheles in those days I will not make a full end with you. Ier 5.15

The whole land shall be desolate yet I will not make a ful end. Ier 4.27.

Out of the North an evil shall break forth upon all the inhabitants of the land. For lo I will call all the families of the kingdoms of the North, (Greeks Romans Turks) & they shall come & set every one his throne at the entering of the gate of Ierusalem. Ier 1.14, 15.

Behold a people cometh from the North country & a great nation shall be <15> raised from the sides of the earth – they are cruel & have no mercy their voyce roareth like the Sea, they ride upon horses set in array as men for warr against thee. Ier 6.22, 23.

I will make Ierusalem heaps & a den of Dragons & I will make the cities of Iudah desolate without an inhabitant. – I will scatter them also among the heathen, whom neither they nor their fathers have known & I will send a sword after them till I have consumed them. Ier 9.11, 16.

The noise of the bruit is come & a great commotion out of the North country to make the cities of Iudah desolate & a den of dragons. Ier. 10.22.

I will caus them to be removed into all kingdoms of the earth. Ier 15.4.

I will gather the remnant of my flock out of all countries whither I have driven them & will bring them again to their folds & they shall be fruitful & increas & I will set up shepherds over them which shall feed them & they shall fear no more nor shall be dismayed neither shall they be lacking saith the Lord. Behold the days are come saith the lord that I will rais unto David a righteous branch & a king shall reign, & prosper, & shall execute judgment & justice in the earth. In his days Iudah shall be saved, & Israel shall dwel safely. And this is his name whereby he shall be called; **The Lord our righteousness** (Ier 33.15, 16) Therefore behold the days come saith the Lord that they shall no more say the Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up & which let the seed of the hous of Israel out of the north country, & from all countries whither I had driven them (Ier 16.14, 15) & they shall dwel in their own land. Ier 23.3 to 8. & Ier 16.13 to the end.

Thus saith the lord – take the wine cup of this fury at my hand & cause all the nations to whom I send thee to drink it – to wit Ierusalem & the cities of Iudah to make them a desolation – Pharoh king of Egypt & all the kings of the land of Vz, & of the Philistines & Askelon & Azzah & Ekron & the remnant of Ashdod. Edom & Moab & the children of Ammon. The kings of Tyrus & the kings of Zidon & the kings of the Isles which are beyond the sea. Dedan & Tema & Buz & all that are in the uttermost corners & the kings of Arabia & Zimri & Elam & of the Medes & all the kings of the north far & near one with another, & all the kingdoms of the world – & the king of Sheshack shal drink after them. – ffor lo I begin to bring evil on the city which is called by my name. & should ye be utterly unpunished? – The lord hath a controversy with the nations, he will plead with all flesh. And the slain of the lord shall be at that day from one end of the <16> earth even unto the other end of the earth, they shall not be lamented neither gathered nor buried, they shall be dung upon the ground. Ier 25.15 to 33.

That day is great so that none is like it – therefore feare thou not o my servant Iacob nor be dismayed o Israel. ffor I will save the from afar & thy seed from the land of their captivity & Iacob shall return & shall be in rest – & none shall make him afraid. – Though I make a full end of all nations whither I have scattered thee yet will I not make a full end of thee (Ier 46.27, 28). – Therefore all they that devour thee shall be devoured & all thine adversaries shall go into captivity – The fierce anger of the Lord shal not return untill – he hath performed the intents of his heart; in the latter days ye shall consider it. Ier 30.7 to 24.

Behold I will bring them from the north country & gather them from the coasts of the earth, & with them the blind & the lame & the woman with child, & her that travaileth with child together, a great company shall return thither. They shall come weeping & with supplications will I lead them. Ier 31.8, 9. The days come saith the Lord that I will make a new covenant with the hous of Israel & with the hous of Iudah. – I will put my law in their inward parts & write it in their heart – & they shall all know me, for I will forgive their iniquity & remember their sin no more – If heaven can be measured – I will cast off all the seed of Israel for all that they have done. The days come that the city shall be built &c Ier 31.31 to 38. see also chap 32.37 to 42. & Hebr 8.8.

I will caus the Captivity of Iudah & the Captivity of Israel to return & will build them as at the first And I will cleans them from all their iniquity – And it shall be to me a name of joy a prais & honour befor all the nations of the earth which shall hear all the good that I do unto them, & they shall fear & tremble for all the goodness & for all the prosperity that I procure unto it. – In those days & at that time I will cause the branch of righteousness to grow up unto David & he shall execute judgment & righteousness in the Land. In those days Iudah shall be saved & Ierusalem shall dwell safely & this is the name wherewith he shall be called, **The Lord o^r righteousness**. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither the Priests a man before me to offer burnt offerings. Ier 33.7 to 18.

<17>

Waters rise up out of the north & shall be an overflowing flood & shall overflow the land of Philistia – & to cut of from Tyrus & Zidon every helper that remaineth. Ier 47.2, 4. Ezek 25.15. Amos 1.6, 7, 8, 9, 10

The horn of Moab is cut of, his arm is broken vers 35. – In Heshbon they have devised evil against it (vers 2) – O ye that dwel in Moab leave the cities & dwel in the rock, & be like the dove that maketh her nest in the

sides of the holes mouth (vers 28) – A fire shall come forth out of Heshbon & a flame from the midst of Sihon & shall devour the corner of Moab (vers 45 & Numb 21.28) – Yet I will bring again the captivity of Moab in the latter days Ier 48.2, 25, 28, 45, 47. See Numb 21.28 & 24.17 & Ezek 25.8 & Amos 2.1, 2, 3. & Isa. 25.10

Why doth the king of Ammon inherit Gad, & his people dwell in his cities. – I will cause an alarm of war in Rabbah of the Ammonites & it shall be a desolate heap: then shall Israel be heir unto them that were his heirs. – Their king shall go into Captivity & his priests & Princes together – And afterward I will bring again the captivity of Ammon. Ier. 49.1 to 6. & Amos 1.13, 14. & Ezek 21.20, 28. & 25.2.

I have made Esau bare (10 – Edom shall be a desolation (17) – flee ye o inhabitants of Dedan (8) – Is wisdom no more in Teman (7) – Bozrah shall become a desolation (13). Ier 49.7, &c. see Amos 1.11. & Obadiah, cap totum. Ezek 25.12. & 35.1.

Damascus is waxed feeble, I will kindle a fire in the wall of Damascus & it shall consume the palaces of Benhadad. Ier 49 23. See also Amos 1.4. & 2 Kings 16.9

Kedar & the Kingdoms of Hazar shall be smitten by Nebuchadnezzar king of Babylon (vers 28) – & scattered into all winds forever (vers 32.33) Ier 49.

Vpon Elam will I bring the four winds from the four quarters of heaven & will scatter them towards all those winds, & there shall be no nation whether the outcasts of Elam shall not come – But in the latter days I will bring again the captivity of Elam saith the Lord. Ier 49.35 to 39.

Although I have cast them far off among the heathen & although I have scattered them among the countries – yet I will assemble them out of the countries whither they have been scattered & I will give them the Land of Israel – & they shall walk in my statutes & be my people & I will be their God. Ezek 11.16, 20.

I will deal with thee as thou hast done, – nevertheless I will remember my covenant with thee in the days of thy youth, & will establish unto thee an everlasting covenant – when I am pacified toward thee for all that thou hast done. Ezek 16.59 to 63.

I will bring you out from the people & will gather you out of the <18> countries wherein ye are scattered with a mighty hand, & with a stretched out arm & with fury poured out. And will bring you into the wilderness of the people, & there I will plead with you face to face like as I pleaded with your fathers in the wilderness of the land of Egypt. And I will cause you to pass under the rod & I will bring you into the bond of the covenant & I will purge out from among you the rebels, & them that transgress against me, & I will bring them forth out of the country where they sojourn & they shall not enter into the land of Israel. – I will accept you with your sweet savor when I bring you out from the people & gather you out of the countries wherein ye have been scattered, & I will be sanctified in you before the heathen. Ezek 20.34 to 41.

I will scatter thee among the heathen & disperse thee in the countries & will consume thy filthiness out of thee Ezek 22 15

I will gather them from the countries & bring them to their own land (vers 12) – I will set up one shepherd over them & he shall feed them, even my servant David – & I the Lord will be their God & my servant David a prince among them. – And I will make with them a covenant of peace (vers 23, 24, 25) – And they shall be no more a prey to the heathen, neither shall the beasts of the land devour them, but they shall dwell safely, & none shall make them afraid (vers 28. Ezek 34.

I will settle you after your old estates & will do better unto you than at your beginnings (vers 11) – I will take you from among the heathen & gather you out of all countries, & will bring you into your own land (vers 24) – And will put my spirit within you & cause you to walk in my statutes (vers 27) – And they shall say this land that was desolate is become like the garden of Eden (vers 35) Ezek. 36.

As I prophesied, there was a noise, & behold a shaking & the bones came together bone to his bone. – & the sinews & the flesh came upon them & the skin covered them above – & the breath came into them & they lived & stood upon their feet, an exceeding great army. Then he said unto me, These bones are the whole house of Israel – Behold o my people I will open your graves, & cause you to come up out of your graves &

bring you into the land of Israel. And ye shall know that I am the lord when I have opened your graves o my people & brought you up out of your graves, And shall put my spirit in you & ye shall live & I shall place you in your own land. Ezek 37.1 to 14.

<19>

Thus saith the Lord God, Behold I will take the stick of Ioseph which is in the hand of Ephraim, & the tribes of Israel his fellows, & will put them with him even with the stick of Iudah & make them one stick – I will take the children of Israel from among the heathen whither they be gone & will gather them on every side & bring them into their own land. And I will make them one nation in the Land of the mountains of Israel. And one king shall be king to them all & they shall be no more two nations neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with Idols – And David my servant shall be king over them & they all shall have one shepherd. – And they shall dwell in the land that I have given unto Iacob my servant wherein your fathers have dwelt, – even they & their children & their childrens children for ever & my servant David shal be their Prince for ever. – And the heathen shall know that I the lord do sanctify Israel when my sanctuary shall be in the middst of them for evermore. Ezek. 37.16 to 28.

Gog of the land of Magog the chief Prince of Meschech & Tubal shall be brought forth with a great army Persia Æthiopia & Lybia, & Gomer, & the house of Togarmah. After many days he shall be visited, in the latter yeares he shall come into the land whither my people Israel are gathered out of all nations, saying I will go up to the land of unwallled villages, I will go to them that are at rest, that dwel safely, all of them dwelling without walls & having neither Gates nor barrs, to take a spoyle & to turn my hand upon the people which have gotten cattel & goods. Ezek 38.2 to 18. But I will send a fire on Magog & among them that dwell carelessly in the Isles – And I will give unto Gog a place of graves in Israel – & seven months shal the house of Israel be burying them that they may cleans the land. – So the hous of Israel shall know that I am the Lord their God from that day forward, & the heathen shall know that the hous of Israel went into Captivity for their iniquity. – Therefore saith the Lord God, Now will I bring again the captivity of Iacob – after that they have born their shame. neither will I hide my face any more from them. Ezek 39.

In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed & the kingdom shall not be left to other people but it shall break in pieces & consume all these kingdoms & it shall stand for ever, forasmuch as thou sawest that the stone was cut out of the mountain without hands, & that it brake in pieces the iron the bras the clay the silver & the gold.

<20>

I saw in the night visions & behold one like the Son of man came with the clouds of heaven, & came to the ancient of days – & there was given him dominion & glory & a kingdom that all people nations & languages should serve him. His dominion is an everlasting dominion which shall not pass away & his kingdom that which shall not be destroyed. Dan 7.12, 13. The horn made war with the saints & prevailed against them untill the ancient of days came & judgment was given to the saints of the most high & the time came that the saints possessed the kingdom vers 21, 22. See also vers 18 & 27.

In the midst of the week he shall caus the sacrifice & oblation to cease & for the overspreading of abominations he shall make it desolate, even untill the consummation & that determined shall be poured upon the desolate. Dan 9.27.

At that time shall Michael stand up, the great Prince which standeth for the children of thy people, & there shall be a time of trouble such as never was since there was a nation even to that same time: & at that time thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life & some to shame & everlasting contempt. – But o Daniel shut up the words – until the time of the end: (untill) Many shall run to & fro (or shall be taught) & knowledg shall be increased. – And one asked how long shall it be to the end of these wonders. And it was answered, for a time times & a half time: And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. – But go thy way till the end be for thou shalt stand in thy lot at the end of the days. Dan 12. chap totum.

The children of Israel shall abide many days without a king, & without a Prince & without a sacrifice, & without an image & without an Ephod & without Teraphim. Afterward shall the children of Israel return & seek the lord their god, & David their king & shall fear the lord & his goodness in the latter days. Hos 3.4, 5. see also ch 1.10, 11.

When I bring again the captivity of Iudah & Ierusalem, I will gather all nations & bring them down into the valley of Iehosaphat & will plead with them there for my people – whome they have scattered <21> among the nations & parted the land. – Let the heathen be wakened & come up to the valley of Iehosaphat, for there will I sit to judg all the heathen round about. Put ye in the sickle for the harvest is ripe (Rev 14 15) come get ye down for the press is full, (Rev 14.20, & 19 15) the fats overflow for their wickedness is great. Multitudes, Multitudes in the valley of decision, for the day of the lord is neare in the valley of decision. The sun & the moon shall be darkend & the stars shall withdraw their shining – the heavens & earth shall shake but the lord will be the hope of his people – Then shall Ierusalem be holy & there shall no strangers pass through her any more (Rev 21.27.) Egypt shall be a desolation & Edom a desolate wilderness. But Iudah shall dwell for ever & Ierusalem from generation to generation. Ioel 3. cap: totum. Note the Valley of Iehosaphat is where Moab & Ammon & Edom fell 2 Chron 20.

The sun shall be turned into darkness & the moon into blood before the great & terrible day of the Lord come (Matt 24 29). And whosoever shall call on the name of the Lord shall be delivered. ffor in mount Zion & in Ierusalem shall be deliverance. Ioel 2.31, 32.

My eyes are upon the sinfull kingdom & I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Iacob saith the Lord. ffor lo – I will sift the house of Israel among all nations like as corne is sifted in a sive, yet shall not the least grain fall to the earth. – In that day will I rais up the Tabernacle of David that is faln (Acts 15.16) – & build it as in the days of old, that they may possess the remnant of Edom & of all the heathen which are called by my name – And I will bring again the captivity of my people of Israel – & they shall no more be pulled out of their land which I have given them. Amos 9.8 to 15.

Zion shall be plowed as a field, & Ierusalem shall become heaps, & the mountain of the house as the high places of the fforest (Micah 3.12) But in the last days the mountain of the hous of the Lord shall be established in the top of the mountains – & people shall flow to it, And many nations shall – say, come let us goe up to the mountain of the Lord, – & he will teach us of his ways & we will walk in his paths. ffor the law shall go forth of Zion, & the word of the Lord from Ierusalem. And he shall judg among many people, & rebuke strong nations afar off & they shall beat their swords into plow-shares, & their speares into pruning hooks. Nation shall not lift up sword against nation neither shall they learn warr any more. But they shall sit every man under his vine & under his figg-tree, & none shall <22> make them afraid. &c Micah 4.1, 2, 3 see the whole chapter. See also Isa. 2.2.

Thou Bethlehem – Ephatah though thou be little among the thousands of Iudah, yet out of the shall he come forth unto me that is to be ruler in Israel, whose goings forth have been of old from everlasting Therefore will he give them up untill the time that she which travaileth hath brought forth; Then the remnant of his brethren shall return unto the children of Israel. – And the remnant of Iacob shall be among the Gentiles in the midst of many people, as a lyon among the beasts of the forrest. Micah 5.2 to 8.

In that day that thy walls are to be built, – shall the decree be far removed. According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things, The nations shall see & be confounded at all their might – Thou wilt perform the truth to Iacob & the mercy to Abraham which thou hast sworn unto our fathers from the days of old. Micah. 7.11, 15, 16, 20.

Men shal worship the Lord, every one from his place, even all the Isles of the Heathen Zeph 2.11

Wait upon me saith the Lord untill the day that I rise up to the prey ffor my determination is to gather the nations that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger, ffor all the earth shall be devoured with the fire of my Iealousy For then will I turn to the people a pure language that they may call upon the name of the Lord &c beyond the rivers of Ethiopia – At that time I will undo all that afflict thee, & I will save her that halteth, & gather her that was driven out, & I will get them prais & fame in every land where they have been put to shame. At that time will I bring you again even in the time

that I gather you. for I will make you a name & a praise among all people of the earth when I turn back your captivity before your eyes saith the Lord. Zeph 3.8, 9, 10 to 18, 19, 20

See Zech 2.10, 11, 12.

Many people & strong nations shall come to seek the Lord of hosts in Ierusalem & to pray before the Lord – In those days ten men out of all languages of the nations shall take hold of the skirt of him that is a Jew saying we will go with you, for we have heard that God is with you. Zech 8.22, 23. I will save my people from the east country & from the west country. And I will bring <23> them & they shall dwell in the midst of Ierusalem & they shall be my people & I will be their God in truth & in righteousness. vers 7. 8 See also chap 10.6 to 12.

I will make Ierusalem a cup of trembling unto all the people round about when they shall be in the siege both against Iudah & against Ierusalem. And in that day I will make Ierusalem a burthensome stone for all people, all that burthen themselves with it shall be cut in pieces though all the people of the earth be gathered together against it. – In that day will I make the governours of Iudah like a – torch of fire in a sheaf & they shall devour all the people round about on the right hand & on the left. & Ierusalem shall be inhabited again in her own place even in Ierusalem. – In that day I will seek to destroy all the nations that come against Ierusalem. And I will pour upon the house of David & upon the inhabitants of Ierusalem, the spirit of grace & of supplications & they shall look upon me whom they have pierced & they shall mourn for him as one mourneth for his only son (Rev 1.7) & shall be in bitterness for him as one is in bitterness for his first born. And the land shall mourn, every family apart (as of David, Nathan, Shimei Levi) – & their wives apart. Zech 12 Cap: totum.

Awake o sword {against} my shepherd & against the man that is my fellow saith the Lord of hosts, smite the Shepherd & the sheep shall be scattered & I will turn mine hand upon the little ones. And it shall come to pass that in all the land saith the Lord two parts therein shall be cut off & die but the third shall be left therein. And I will bring the third part through the fire, & will refine them as silver is refined, & will try them as gold is tried; And they shall call on my name & I will hear them. I will say it is my people, & they shall say The Lord is my God. Zech 13.7, 8. 9.

I will gather all nation{s} against Ierusalem to battle & the city shall be taken & the houses rifled & the women ravished & half the city shall go forth into captivity & the residue of the people shall not be cut off from the city. Then shall the Lord go forth & fight against those nations as when he fought in the day of battle. – And the Lord shall be king over all the Earth. In that day shall there be one Lord, & <24> his name one. – And men shall dwell in the city & there shall be no more utter destruction but Ierusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Ierusalem: Their flesh shall consume away while they stand upon their feet & their eyes shall consume away in their holes & their tongue shall consume away in their mouth. And it shall come to pass in that day that a great Tumult from the Lord shall be among them, & they shall lay hold every one on the hand of his neighbour & his hand shall rise up against the hand of his neighbour. And Iudah also shall fight at Ierusalem And the wealth of all the heathen round about shall be gathered together gold & silver & apparel in great abundance – And every one that is left of the nations which came against Ierusalem shall even go up from year to year to worship the king of the Lord of hosts & to keep the feast of Tabernacles. And the nation that will not come up to worship shall have no rain – And the vessels of the Lords house shall be holiness to the Lord – And there shall be no more the Canaanite in the house of the Lord of hosts. Zech 14. Cap totum.

Behold the day cometh that shall burn as an oven – & all that do wickedly shall be as stubble, the day that cometh shall burn them up, saith the Lord of hosts that it shall leave them neither root nor branch: But unto you that fear my name shall the Sun of righteousness arise with healing in his wings – & ye shall tread down the wicked for they shall be as ashes under the soles of your feet in that day that I do this saith the Lord of hosts – Behold I will send you Elijah the Prophet before the coming of the great & terrible day of the Lord. And he shall turn the heart of the fathers to the children & the heart of the children to their fathers, lest I come & smite the earth with a curse. Malachy cap 4.

God cursing the serpent said. I will put enmity between thee & the woman & between thy seed & her seed, It shall bruise thy head & thou shalt bruise his heel. Gen 3.15.

God blessing Abraham saith In the shall all nations of the earth be blessed. Gen 12 3 & 18,8. Also Gen. 22 18 he saith In thy seed shall all the nations of the earth be blessed. See Acts 3,25 & Gal 3.8.

Jacob blessing his 12 sons, saith of Iudah, The scepter shall not depart from Iudah nor a lawgiver from between his feet till Shiloh come, & unto him shall the gathering of the people be Gen 49 10.

Moses saith to the Israelites The lord thy God will raise up unto thee a Prophet from the midst of thee of thy brethren like unto me; unto him shall ye hearken. Gen 18,15 & 18. See Iohn 1 45. Acts 3,22; & 7,37.

My God my god why hast thou forsaken me? Psalm 22,1

All they that see me laugh me to scorne. they shoot out the lip & shake the head saying, He trusted on the lord that he would deliver him, let him deliver him if he will have him Psal 22,7 & 8.

I am poured out like water and all my bones are out of joynt, my heart is like wax it is melted in the midst of my bowells, my strength is dried up like a potsherd & my tongue cleaveth to my Iaws & thou hast brought me unto the dust of death. ffor doggs have compassed me, the assembly of the wicked have inclosed me, they pierced my hands & my feet. I may tell all my bones, they look & stare upon mee. They part my garments among them & cast lots upon my vesture. Psal 22;15, 16, 17, 18.

They gave me also gall for my meate & in my thirst they gave me vinegar to drink. Psal 69 21

Thou wilt not leave my soule in Hell neither wilt thou suffer thy holy one to see corruption. Psal

The stone which the builders refused is become the head stone of the corner Psal 118;22.

He keepeth all his bones, not one of them is broken. Psal 34.20 Ioh 19.36.

Thou hast ascended up on high thou hast led captivity captive: thou hast received gifts for men &c Ps 68.18.

<26>

A virgin shall conceive & beare a son & shall call his name Emmanuel Butter & honey shall he eat, that he may know to refuse the evill & choose the good; ffor before that he shall know to refuse evill & chose the good, the land that thou abhorrest shall be forsaken of both her kings. [That is Siria & Israell who made war on the king of Iudah to whom this was spoken] Isaiah 7,14.

He shall be a stone of stumbling & rock of offence to both houses of Israel Isa. 8,14. See the Septuagint.

They shall be driven into darkness, yet the darkness shall not be such as was in her vexation when at first hee lightly afflicted the land of Zabulun & Napthali & afterward did more grievously afflict her by way of the Sea beyond Jordan in Galilee of the Nations. The people (i.e. of Galile) that walked in darkness, have seen a great light, & they that dwell in the land of the Shaddow of death on them hath the light shined. Isa 9;1, 2. See Math 4,16

Vnto us a child is born, unto us a son is given, & the government shall be on his sholder, & his name shall be called wonderfull, Counsellor, the mighty god, the everlasting father, the Prince of peace. Of the increase of his government & peace there shall be no end upon the throne of David & upon his kingdom to order it & establish it with Iudgment & Iustice from henceforth for ever Is 9;6, 7. See Iohn 3.16. Luke 1.32, 33.

I lay in Zion a foundation a stone, a tryed stone, a precious corner stone a sure foundation Is. 28.16.

God will come with vengeance, even god with a recompense, he will come & save you. Then shall the eyes of the blind be opened, & the eares of the deaf unstopped Then the lame man shall leap as an hart & the tongue of the dumb shall sing Is: 35.4, 5, 6.

The voyce of him that cryeth in the wilderness, prepare ye the way of the lord make straight in the desert a high way for our god. Is 40.3.

The Lord God will come with a strong hand – He shall feed his flock like a sheppherd he shall gather the lambs in his arm & carry them in his bosom & gently lead those that are with young. Is. 40.10, 11.

<27>

Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him he shall bring forth Iudgment to the Gentiles. He shall not cry nor lift up nor cause his voyce to be heard in the street. A bruised reed shall he not break & the smoaking flax shall he not quench. He shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth the Isles shall wait for his law. – I will keep the & give the for a covenant of the people, for a light of the Gentiles; To open the blind eyes [i.e. spiritually] to bring out the prisoners from the prison & them that sit in darkness out of the prison house. Is 42.1, 2, 3, 4, 6, 7. Behold the former things are come to pass & new things do I declare, Before they spring forth I tell you of them. Vers 9.

It is a light thing that thou shouldst be my servant to raise up the tribes of Iacob & to restore the preserved of Israel; I will also give thee for a light to the gentiles, that thou mayst be my salvation unto the end of the earth. Thus saith the Lord the redeemer of Israell & his holy one, to him whom man despiseth, to him whom the nation abhorreth to a servant of rulers, Kings shall see & arrise Princes shall also worship – because the lord shall chose thee. Is 49.6, 7.

I dry up the sea, I make the rivers a wilderness &c – I was not rebellious neither turned away my back, I gave my back to the smilers, & my cheeks to them that plucked of the haire. I hid not my face from shame & spitting. Is 50;2, 5, 6.

He shall grow up as a tender plant & as a root out of a dry ground, he hath no form nor comeliness, & when we shall see him there is no beauty that we should desire him. He is despised & rejected of men, a man of sorrows & acquainted with greife, & we hid as it were our faces from him he was despised & we esteemed him not. Surely he hath born our greif & carried our sorrows, yet we esteemed him stricken smiten of God & afflicted But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him & with his stripes we are healed We have all sinned & God hath layd on him the iniquity of us all. – Hee was afflicted yet he opened not his mouth, he is brought as a lamb to the slaughter & as a sheep before her shearers is dumb so he openeth not his mouth. He was taken from prison & from | away by distresse & judgment & who shall declare his generation. ffor he was cut of out of the land of the living for the transgression of my peop{le} <28> was he stricken. And he made his grave with the wicked & with the rich in his death, because he had done no violence neither was any deceit in his mouth. Yet it pleased the lord to bruise him, he hath put him to greif When thou shalt make his soul an offering for sin he shall see his seed he shall prolong his days & the pleasure of the lord shall prosper in his hand. He shall see see the travell of his

soul & shall be satisfied by his knowledg shall my righteous servant justefy many, for he shall beare their iniquities. Therefore will I divide him a portion with the great & he shall divide the spoyle with the strong because he hath poured out his soul unto death; And he was numbered with the transgressors & bare the sin of many & made intercession for the transgressors. Isa. 53 chap totum.

I will gather all nations & tongues & they shall come & see my glory. And I will set a sign among them & I will send those that escape of them unto the nations, to Tarshish, Pul, & Lud that draw the bow to Tubal & Iavan to the Isles afar of – & they shall declare my glory among the Gentiles &c Is. 66.18, 19.

But I was like a lamb or an ox that is brought to the slaughter & I knew not that they had devised devises against me saying let us destroy the tree with the fruit thereof & let us cut him of from the land of the living that his name may be no more remembered. Is. 11.19

The days come that I will rayse unto David a righteous Branch & a king shall reign & prosper & shall execute Iudgment & Iustice in the earth. In his days Iudah shall be saved & Israel shall dwell safely & this is his name whereby he shall be called, The Lord our righteousness. &c Ieremiah 23.5, 6. & 33.14, 15, 16, 17, 18. See also Isa 4.2 & 11.1. And Zech. 3.8 & 6.12. David shall never want a man to sit on his Throne, nor Levites a man to offer burnt offerings & meat offerings & to do sacrifice continually. Ier 33.17, 18

A voyce was heard in Ramah, lamentation & bitter weeping Rachel weeping for her children & would not be comforted for them because they were not. Ier 31.15.

<29>

The lord hath created a new thing in the earth, A woman shall compass a man. Ier 31.22

The days come that I will make a new covenant with the house of Israell & with the house of Iudah, not according to the covenant which I made with their fathers when I brought them out of Egypt, (which they brake) – but I will put my law in their inward parts & write it in their heart. Ier 31.31, 32, 33.

When Israel was a child I loved him, & called my son out of Egypt Hosea 11.1. See Math 2.15

It shal come to pas afterwards that I will pour out my spirit upon all flesh & your sons & your daughters shall prophesy & your old men shall dream dreames & your young men se visions. Also upon the servants & handmaids in those days will I pour out my spirit. And I will shew wonders in heaven & in earth, blood & fire & pillars of smoak The sun shall be turned into darkness & the moon into blood before the great & terrible day of the Lord come Ioel 2.28, 29, 30, 31. But in Sion & Ierusalem shall be deliverance to the remnant whom the Lord shall call.

Now gather thy self in troops o daughter of troops, he hath laid siege against us, they shall smite the Iudg of Israel with a rod upon the cheek. But thou Bethlehem Ephratah though thou be little among the thousands of Iudah yet out of thee shall come forth unto me that is to be ruler in Israel whose goings forth have been from of old, from everlasting. Micah 5.1, 2.

Rejoyce greatly o Zion, shout o daughter of Ierusalem, behold thy king cometh unto thee, he is just & having salvation, lowly, & riding upon an ass, & upon a Colt the foale of an Ass. And I will cut of the Charriot from Ephraim & the hors from Ierusalem, & the battle bow shall be cut of, & he shall <30> speake peace unto the heathen, and his dominion shall be from Sea to Sea & from the River even to the ends of the earth. Zech 9.9, 10

I said to them if ye think good give me my price, & if not forbear. So they weighed for my price thirty pieces of Silver. And the Lord said unto me cast it unto the Potter: a goodly price that I was prized at; & I took the 30 pieces of silver & cast them to the Potter in the house of the lord. Zech 11.12, 13.

In that day I will seek to destroy all the nations that come against Ierusalem, & I will pour upon the house of David & upon the inhabitants of Ierusalem the spirit of grace & supplication, & they shall look upon mee whom they have pierced, & shall mourn for him as one mourneth for his onely son & shall be in bitterness for him as one that is in bitterness for his first born. The land shall mourn greatly every family apart & their wives apart. Zech 12.9, 10, 11, 12, 13, 14.

In that day I will cut of the names of the Idols,— & cause the Prophets & the unclean spirit to pass out of the land. He that prophesieth in that day his father & mother shall say thou shalt not live thou speakest lyes in the name of the lord, And they shall thrust him through. And in that day every Prophet shall be ashamed of his vision & shall say I am no Prophet, I am a husbandman. And one shall say to him what are these wounds in thy hands, & he shall answer, Those with which I was wounded in the house of my friends Zech 13.2, 3, 4, 5, 6

Awake o Sword against my Sheppherd & against the man that is my fellow saith the Lord of hosts, smite the shepherd & the sheep shall be scatterd & I will turne my hand upon the little ones. And in all the land two parts shall be cut of & dye but the 3^d shall be left therein. And I will bring the 3^d part through the fire & will refine them as silver is refined, & will try them as gold is tryed, & they shall call on my name & I will heare them, & I will say it is my people, & they shall say the Lord is my god. Zech 13.7, 8, 9.

His feet shall stand in that day upon the mount of Olives & it shal cleave in the midst, & half shall remove toward the north & half toward the South – And in that day the light shall not be cleare nor dark, but it shall be in one day which shall be known to the Lord, not day nor night <31> but it shall come to pass that at evening time it shall be light. – There shall be no more destruction but Ierusalem shall be safely habited – & all nations shall goe up yearly to worship the Lord of hosts & keep the feast of Tabernacles. &c – Zach 14.4, 6, 7, 11, 16 &c.

Behold I will send my messenger & he shall prepare the way before me, & the Lord whome ye seek shall suddenly come to his Temple – Malachy 3.1.

Behold I will send you Elijah the Prophet before the comeing of the great day of the lord. And he shall turn the heart of the fathers to the children & the heart of the children to their fathers, lest I come & smite the earth with a curse. Mal 4.5, 6.

Seventy weeks are determined upon thy people & upon thy holy city to finish the transgression & to make an end of sins & to make reconciliation for iniquity & to bring in everlasting righteousness & to seale up the vision & Prophecy, & to annoynt the most holy. Know therefore that from the going forth of the commandment to restore & to build Ierusalem unto the Messiah the Prince shall be seven weeks & 62 week{s} the street shall be built again & the wall, even in troublous times. And after the threscore & two weeks shall Messiah be cut of but not for himselfe. And the people of the Prince shall come & destroy the city & the sanctuary & the end thereof shall be with a flood & unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week & in the midst of the week he shall cause the sacrifice & oblation to cease & for the overspreading of abominations | with the abominable armies he shall make it desolate even untill the consummation & that determined shall be poured upon the desolate, Dan 9.24, 25, 26, 27. See Matth 24 15. Marck 13.14. Luke 21.20

The little horne with eyes & a mouth shall speak great words against the most high & shall weare out his saints and think to change times & laws & they shall be given into his hand untill a time & times & the dividing of time. But the judgment shall sit & they shall take away his dominion to destroy & consume it to the end, & the kingdom & dominion & the greatness of the kingdome under the whole heaven shall be given to the people of the saints of the most high whos kingdom is an everlasting kingdome, & all dominions shall serve & obey <32> him. Dan 7.24, 25, 26, 27. Also 9, 10, 11, 13, 14, 18, 21, 22.

And in the days of these kings shall the god of heaven set up a kingdome which shall never be destroyed, & the kingdome shall not be left to other people but it shall break in pieces & consume all these kingdomes & it shall stand for ever: forasmuch as thou sawest that the stone was cut out of the mountain without hands, & that it brake in pieces the iron, the brass, the clay, the silver & the gold. Dan 2.44, 45. See Luke 1.33.

Iacob blessing his Sons saith Zebulon shall dwell at the Haven of ships his border shall be unto Zidon Gen 49 13. Iosh 19 10

Iosephs dreames of the ☉ ☾ & ✱s. Iacobs blessing his sons. Pharaohs dreams

Abraham & Ioseph predicting the return of the Israelites out {of} Egypt. Balaams prophesy of Israel & the ✱ of Iacob &c Numb 24. Severall propheties in the time of the Iudges about their victories. Samuel foretelleth Eli's destruction. In the days of the Kings severall victories & changes of government were predicted Elisha & Elijah foretell many things & do miracles. Isaiah prædicteth the finall destruction of the kingdoms of Israell & Syria cap 7 v 16. The destruction of Babylon by the Medes cap 13 v 15, 16, 17, 18, 19, 20, 21, 22. & cap 20 v 22, 25, 29, 31 Cap 21. Of Æthiopia & Egypt by the Assyrians cap 18, 19 & 20 The overthrow of Tyre cap 23. The captivity of Iudah Chap 22, 29

The restauration by Cyrus Chap 44 & 45.

Ieremiah prophesieth the Captivity Chap 21 &c
The captivity of Egypt

And return after 70 yeares cap 25

Ezechiels 390

<33>

Ipsæ denique fores, ipsæ hostiæ & aræ, ipsi ministri & sacerdotes eorum (sc. Gentilium) coronantur. Tertullian lib. 15. Ipsis etiam aliquando mos erat ut non sacerdotes modò, sed quicunque deorum opem implorarent coronati precarentur. Scholiastes Sophoclis in Oedip. tyran. ἔθος ἦν τοῖς παλαιοῖς ἑστεφανωμένους πρὸς ἱκετείαν Χωρεῖν, ἢν' αἰδέσιμοι δοκοῖεν ἐν τοῖς οὖς ἱκέτευον Mos erat antiquis coronatos ad preces incedere, ut venerabiles ijs quibus supplicabant apparerent. Livius Dec. 4 lib 10 Decem viri supplicationem in biduum valetudinis causa in urbe & per omnia fora conciliabulaque edixerunt: majores duodecim annis, omnes coronati & lauream in manu tenentes, supplicaverunt. Nonne hæc consuetudo a summo sacerdote laminam in capite gestante derivata est? Hæc lamina ad tyaram pontificiam vitta hyacinthina astringitur. unde a quibusdam diadema dicitur. Græci enim vittas capiti impositas diademata vocarunt. Plutarchus in Lucullo: Capitis diadema arripiens [uxor Mithridatis] collo aptavit et seipsam suspendit.

Extat in libro Talmudico Sanhedrim cap 11 & in libro Abida Zera cap 1 Traditio domus Eliæ talis. Sex millia annorum erit mundus & uno millenario vastatio: id est Sabbatum domini. Duo millia inane; duo millia lex; duo millia dies Messiæ. Addiderunt Talmudici, Et propter peccata nostra, quæ multiplicata sunt, exierunt ex his [annis ultra 4000 ad Messiam qui exierunt]. Orpheus in versiculo cit. a Platone in Philebo, ac in lib Plutarch de ei in Delphis, ita canit

ἐκτῇ ἐν γενεῇ κόσμον καταπαύσας ἁοιδῆς, id est
In sexta ætate (millenario) mundi destructionem expectate.

Psalm 110 Dixit Dominus Domino meo Sede ad dextram meam donec ponam inimicos tuos scabellum pedibus tuis. Ionathas in Targo Chaldaico sic reddidit. Dixit Deus Verbo suo, Sede ad dexteram meam. Vide

locum.

Isa 6. Sanctus, sanctus, sanctus Dominus exercituum &c Ionathas in Thargo Chald. sic reddit Sanctus pater, sanctus filius, sanctus spiritus sanctus.

In lib Sanhedrim Hierosolymitano ex verbis Rabbi Rahamon, hæc {legimus cum} Sanhedrim migrassent de Consistorio Garith, & ab eis ablata fuissent Iudicia annua, consederunt super pellem suam cilicium {illeg}, calvicium, plorantes et dicentes: vel nobis quia {illeg} de Iuda et nondum venit filius David. ffactum hoc {illeg} expugnavit Hierosolyma.

{illeg} Talmud [Bab{illeg} Ioma cap 4: Ex quo mortuus est Simeon justus, non {illeg} erant {illeg} amplius benedicere nomine tetragrammato. Hic Simeon dicitur {fuisse} {illeg} ijs Synagogæ magnæ in Talmud Hierosol. Tal{mud} fol. 68 col 1 {circa finem} et alibi. Id plerique sic intelligunt quod fuit Concilij {illeg} magni cujus Ezra fuit Præses & quidem ultimus qui reliquos {omnes} {illeg} ut scribit Majmonides præf in lib Iad. Aliter paulo {illeg} de {illeg} cum par 3. § 65 scribit, Prophetiam <34> cum viris templi durasse ad huc 40 annis: post 40 annos fuisse viros Synagogæ magnæ: post hos fuisse Simeonem justum. Sed alij hæc verba ita interpretantur ut Symeon Synagogæ interfuerit sed cæteris junior supervixerit. Buxtorf. Hist. Thummim cap 5 p 325.

'A.M. 3338 Anno 11 Zedekiae exustum templum

3408 Anno 2 Darij exordium ædificationis templi.

3413 Anno 7 Darij (qui et Artaxerxes) Ezra ascendit Hierosolyma, (Ezra. 6.) Viri synagogæ magnæ ordinarunt Iudæis preces, & contemporanei fuerunt. – Vltimus inter illos fuit Simeon justus (Misna cap 1. Avoth)

3426 Anno 20 Darij (seu Artaxerxis) extructus murus Hierosolymitanus a Nehemia

3438 Eliasib extruxit conclave pro Tobija & Neemias ejecit foras instrumenta Tobiae extra conclave (Nehem 13)

3442 Haggæus, Zacharias & Malachias mortui & vocatur tempus obsecrationis visionis vel prophetiæ; quia isto tempore desiit prophetia in Israel. Alij hoc referunt ad annum 3448. Tamen omnes ponunt illos mortuos anno 52 a primo anno Cyri quo soluta fuit captivitas.

3448 Alexander Macedo ascendit contra Darium. Simeon justus fuit ex sodalitie virorum synagogæ magnæ & nomen ejus fuit Iaddua filius Iosue fil. Iehozedek sacerdotis summi (Ezra 3) & serviit in sacerdotio annis 40 uti extat in Hierosolymitano schekelim & cap 1 Iomah atque cap 13 Minchot. – Traditione receptum est a quibusdam Iadduam genuisse Oniam & Oniam genuisse Simeonem justum. Author quoque Iuchasin pag 137. & 138 scribit Oniam fuisse filium Iadduæ patrem Simeonis justi:

3448 Tempore Simeonis Iusti summi sacerdotis exivit Alexander macedo e terra sua anno sexto imperij sui – Egressus autem ad illum Simeon justus indutus vestimentis sacerdotij cumque ipso Seniores Israel Factum hoc Simeonis reperies in Hierosolymitano schekelim & in megilat Thaamit cap 9 atque joma cap Balo et sub finem 8 fuse & alibi. Item in Iosepho c 20 qui Simeonem vocat Chanamam atque Addua. Et historia hæc evenit 40 anno ab ædificatione templi et 380 annis ante excidium ejus.

Eliezer filius Cherson summo sacerdotio functus annis 11. uti extat cap 1. Iomæ. Hic misit [aut alius aliquis Eliezar] misit 72 Seniores ad regem Ptolomæum

3515 Ptolomæus anno regni sui 31 jussit verti legem in linguam græcam opera 72 Seniorum. 1'

Hæc ex Chronologia R. David Ganz

Altare fuit in medio Atrij. Maimon {illeg} (Vide Buxtorf. ign. sac. c. 3. p. 259.

**Ex Talmudis Babylonici Codice Middoth,
sive de mensuris templi.**

Cap. 1. sec 3. Per duas portas australes & unam occidentalem ingrediebantur et egrediebantur. Porta ab Aquilone nulli erat usui. Portæ orientali [ex Mandato Regis Persarum reducibus ex urbe Susan dato] impressa erat Susan Civitatis imago, per quam intuebatur Sacerdos [in monte olivarum consistens] dum [ibi] combureret Vaccam [rufam] Etiam quicumque operis socij quique adjumento in vacca comburenda erant, hâc in Olivarum montem prodibant. Hæ quinque portæ erant in ambitu templi

4 Septem erant portæ in atrio magno tres ad Aquilonem, tres ad Austrum, una in Oriente. Ad austrum erat porta ardoris [sc. per quam ligna inferebantur ad Altare] huic succedebat porta oblationis [per quam primogenita inferebant quæ ad austrum mactabantur.] tertia ordine [orientem versus] erat porta aquarum [ubi extructa erat domus lotionis] In oriente erat porta Nicanor: quæ duo habebat conclavia, unum a dextra alterum a sinistra. Vnum erat conclave Pinchasi vestiarij [ubi sacerdotes tempore ministerij induebant et exuebant vestes sanctas & vestes illæ custodiebantur] alterum conclave coquenti sartagine destinatum [Levit 6.21]

5 Ad septentrionem erat porta prominentiæ [quippe quæ longius extra Atrij murum prominebat] forma pergulæ cujusdam, supra quam ædificatum erat cænaculum ita ut sacerdotes superiori loco excubias agerent; Levitæ vero inferiori. – Hic succedebat porta oblationis [per quam victimas inferebant quæ ad septentrionem mantabantur. tertia dicebatur locus incendij [ubi perpetuo lignorum strues ardebat ad calefaciendos sacerdotes undipedes.]



6. Quatuor conclavia erant in loco incendij veluti totidem κοιτῶνες versus palatium vel Basilicam aperti: quorum duo erant in loco sancto duo in prophano: atque trabium capita [e muro prominentia] inter sanctum et prophanum distinguebant. viz^l] Ad occasum brumalem erat conclave agnorum oblationis, ad ortum brumalem conclave panum propositionis, [sc. ubi fiebant] ad ortum æstivum conclave quo Hasmonæorum filij altaris lapides olim congesserant quos Græciæ reges prophanarant, ad occasum denique æstivum conclave quo in balneum descendebatur [ardorisque conclave nuncupabatur]

8 Domus {incendij} erat concamerata et magna atque stratis saxeis [factis retractionibus in {muro} undique ad modum graduum] ubi seniores classes, paternæ [i.e. suæ] dormiebant, atrijque magni claves in potestate sua habebant. Et candidatorum Sacerdotij singulis erat pulvillus suus in pavimento, ubi spatium habebant quadratum unius cubiti.

9. – Si casus nocturnus alicui ipsorum obtingeret, egressus per cochleam descendebat in cryptoporticum, quæ sub sanctuario [inde a cochlea] deducebatur ({illeg} hinc inde [dispositi perpetuò] ardeant:) donec Balneo appropinquaret. [{Nam}] fornices subterranei non erant sancti.]

Cap {2 2} {illeg} {Ptosis} {illeg} erat quadratus ita ut singula latera essent cubitorum 500 Maximum spatium [extra muros] erat ab Austro; proximum ei ab oriente terti{illeg} ab Aquilone, minimum vero ab occidente. Eo loco ubi majus {illeg} major {erat} ejus usus.

2. Omnes {illeg} secundum templi consuetudinem intrant ingredi <36> untur via dextra ac circumeunt, egrediuntur autem via sinistrâ [i.e. porta adversa]

3 Ab interiore [hujus atrij magni] parte erat cancellata sepes [retiformis ex assamentis lignorum transversim contextis  vel ] altitudine decem palmorum. citra illam erat intermurale [planum solo atrij exterioris æquatum altitudine] decem cubitorum latitudine; ubi duodecim gradus quorum cuique erat altitudo dimidij cubiti ut et retractio. Ita omnium graduum qui ibi erant, singulorum altitudo dimidij cubiti ac retractio sive projectura dimidij cubiti; præter eos qui ad porticum sive {pronaum} erant gradus. Ad omnia ostia et

portas loci quod attinet, cuius altitudo viginti cubitorum erat, latitudo vero cubitorum decem, excepta porticus [templi] porta. Omnibus istius loci ostijs erant fores præterquam in porticu [Templi]

4 Atque omnes [portarum] parietes quæ ibi erant, erant alti præter parietem orientalem: qui sacerdos vaccam comburens stabat in cacumine montis Oliveti, atque collimabat ac intuebatur in portam ædis, eo tempore quo spargebat sanguinem [Porta orientalis itaque humilis erat ne prohiberet asperetum templi. A montis planitie ascendebatur 12 gradibus ad Atrium mulierum, inde 15 gr ad atrium Israelis, inde altitudine (saltem si non numero) quinque graduum ad atrium sacerdotum ascendebatur, qui omnes gradus sunt semicubitales & altitudinem 16 cubitorum efficiunt quam porta illa superare non debebat.]

5 Atrij Mulierum longitudo 135 cubitorum cum latitudine 135: atque quatuor conclavia erant in ejus quatuor angulis, singulaque cubitorum 40 quæ non erant contignata. Et sic etiam futura sunt quia dictum est [Ezek 46] et eduxit me at atrium exterius &c – Ad ortum brumalem erat conclave Nazaræorum – Ad ortum æstivum conclave lignorum – Ad occasum æstivum conclave leprosororum – Ad occasum brumalem conclave domus olei [ubi reponebant vinum et oleum] In summis lateribus læve ac planum erat atrium mulierum, sed id circumscripserunt interno podio [a Gallery] ut mulieres supernè prospicerent, viri autem inferne ne miscerentur. Et quindecim gradus ascendebant ex ejus medio in {atrium} Israelis, (respondentes 15 gradibus qui in Psalmis {occurrunt}) in quibus Levitæ caneabant. Non erant gradus recti sed gyрати instar dimidij rotundæ areæ.

6 Erant autem conclavia [seu speluncæ] infra atrium Israelis [altitudine illorum quindecim graduum] quæ apertæ erant atrio mulierum ubi Levitæ collocabant citharas & nablia cum cymbalis omniaque instrumenta musica. Atrium Israelis erat longitudo 135 cubitorum latitudine undecim. Similiter atrium sacerdotum erat longitudo 135 cubitorum latitudine 11. Trabium capita dividebant inter atrium Israelis & atrium sacerdotum. Rabbi Eliezer filius Iacobi {dixit ascensus} erat [{ex} {illeg} atrium Sacerdotum vide Psal 134 Attollite manus vestras in sanctitate quem locum Chaldaee Paraphastes sic vertit Attollite manus vestras sacerdotes supra {illeg} sanctum] ejusque altitudo cubitalis [ascensu duorum graduum] cui impositum erat pulpitem, atque in eo erant tres gradus singuli scil. cubiti dimidij [in quo pulpito sacerdotes {illeg} sunt populo & Levitæ tempore oblationis exercebant musicam ut {illeg} duobus in locis <37> exercebant Musicam hic et super 15 gradibus.] Reperitur Atrium sacerdotum [ob illos 5 gradus] duobus cubitis cum dimidio altius atrio Israelis Totius Atrij [Israelis & sacerdotum] longitudo erat 187 cubitorum [viz^t Atrium Israelis 11, sacerdotum 11, latitudo Altaris 32 ad vestibulum 22, Templum 100, ultra 11 negligit igitur atrium mulierum] cum latitudine 135. Atque 13 adorationes [juxta effractus tridecim in cancellata sepe] ibi erant.

Cap 3. sect 1. Altare fuit quaquaversum [in fundo] 32 cubitorum. exurgens [perpendiculariter] in cubitum, in cubitum coarctabatur, quod erat fundamentum sive pulvinus. Deprehendebatur [tunc] esse quaquaversum 30 cubitorum. Ascendebat [inde] 5 cubitis & coarctabatur in cubitum, qui est circuitus. Deprehendebatur [tunc] esse 28 cubitorum quaquaversum. Locus cornuum ab omni parte unius cubiti: adeo ut quaquaversum remanerent 26 cubiti. Locus ambulationis sacerdotum, hinc inde unius cubiti: ita ut pateret circumquaque cubitos 24 locus pyræ. Dixit R. Iosua. Ab initio non patebat altare nisi 28 cubitos quaquaversus. Contrahebatur et surgebat secundum istam mensuram donec redderetur locus focarius 20 cubit. quaquaversum. Cum autem ascendissent qui sustinuerant captivitatem addiderunt illi 4 cubitos a septentrione et quatuor cubitos ob occidente instar literæ Gammæ quia dictum est Ezek 43. Ariel est duodecim cubitorum longitudo cum duodecim latitudine quadratum [ut illi exponebant quadifariam sex a centro ad quatuor quadraturas] –

2 Cornu autem inter Occidentem & austrum habebat duo foramina instar duarum narium exilium per quæ sanguis sparsus tum super pulvinum sive fundamentam occidentale tum super fundamentum australe descendebat & miscebatur uterque sanguis in canali ac effluebat in torrentem Kedron. –

3 Præterea ascensus erat ab austro altaris 32 cubitorum cuius latitudo 16 cubitorum [acclivis ille erat sine gradibus Exod 20]

4 Lapides tum ascensus tum altaris fuerunt e convalle Beth-Cerem – Eisdem extergunt bis annuatim, semel tempore paschatis iterum festo Tabernaculorum, templum verò semel sub ipsum pascha.

5 Ad septentrionem altaris [Levit. 1.1] erant annulorum sex ordines quorum singuli continebant quatuor [annulos] ad quos mactabant victimas [ijs submissas & alligatas] Receptaculum Poparum erat ad septentrionem Altaris, atque in eo vel ad ipsum octo columnæ humiles, quibus erant imposita quadrata e cedro ligna his vero unci ferrei ita infixi erant ut ligna singula haberent ordines {illeg} tres e quibus sacrificia suspendebant ac pelle nudabant ad {mensas} {illeg} quæ inter columnas erant.



6 Labrum erat inter propylæum sive porticum et altare ac protrahebatur versus austrum. fuit spatium 22 cubitorum inter Altare et Porticum, ubi gradus 12 erant. Altitudo gradus erat dimidij cubiti & retractio cubiti [sed quarti et octavi {gradus} retractio fuit duorum cubitorum, & supremi 4 vel 5 cubitorum]



7 Ostium erat altitudine 40 cubitorum, latitudine 20, [sine foribus]

Cap 4 {illeg} Templi altitudo erat 20 cubitorum & latitudo 10 cubitorum habebatque {illeg} binas inter et binas foris.

<38>

3 Ibi erant 38 thalami, 15 ad septentrionem 15 ad austrum [5 in fundo utrobique et 5 medij et 5 supremi] 8 ad occidentem [3 infimi tres medij et 2 supremi.] Tres portas habebant singuli unam ad thalamum dextrum alteram ad thalamum sinistrum tertiam ad thalamum superiorem. Et in angulo inter orientem & septentrionem erant quinque portæ una ad thalamum dextrum; altera [in ea] ad thalamum sibi impositum; tertia ad scalas cochlides [] quarta versus ostiolum [quo ducebatur ex portico in ædem] ultima [inde] ad ipsam ædem.

4 Plemoma [cubiculum laterale] infimum 5 cubitorum erat & tabulatum [contignatio] sex, medium dein sex cubitorum erat ejusque tabulatum septem supremi denique septem cubitorum Iob 1 Reg. 6.6.

5 [Per cochleam ascendebatur in thalamorum tecta. Inde ibant per circuitum ad terminum lateris australis ubi erat porta ὑπερώου inde ascendebant per trabes duas cedrinæ in tectum ὑπερώου. Trabium capitibus ibi distinguebant inter sanctum & sanctum sanctorum et ultra trabes in ὑπερώω foramina erant per quæ catenis demittebant fabros in arcis &c]

6 Templum erat longitudine & latitudine [in facie Portius] 100 cubitorum cum altitudine centum. Solum 6 cubitorum [supra Atrium Altaris]

7 Ab oriente ad occidentem 100 cubiti: [viz^t] murus pronai erat 5, pronas 11, murus templi 6, fanum 40, velum 1, Adytum 20, murus templi 6, thalamus 6, & murus thalami 5. Ab Aquilone ad Austrum 70 cubiti [viz^t] murus ipsius circuitus 5, circuitus [seu impluvium] 3 murus thalami 5, thalamus 6, murus templi 6 & fanum ipsum 20 cubitorum, murus templi 6 thalamusque 6 & murus thalami quinque, impluvium autem trium cubitorum, murus denique quinque cubitorum. Porticus sive προνάον fano amplius erat ac latius quindecim cubitis a septentrione & sedecim cubitis a meridie: nomen ijs [sc. cubiculis vel forte riscis hinc inde] secespitarum repositorium, quia eò congerebant secespitas [i.e. sacros cultros. Riscus est fenestella aut capsula intra parietem apparata. Ad hæc verba Sal Iar. annotat: Vocatur locus חלופות chillophoth quia ibi erant 24 ריסי riscis singuli pro singulis custodijs; ubi reponebant secespitas sive cultros sacros & culter vocatur chilloph lingua Arabica Nimirum Classes 24 (de quibus 1 Chron. 24) per vices munus suum obire solitas, cultros e singulis riscis ad sacrificia deprompsisse volunt Iudæi]

8 Totius Atrij longitudo erat 187 cubitorum, latitudo vero 135. Longitudo ab oriente ad occidentem 187 cubitorum – ita se habebat [Atrium Israel 11] locus incessus sive ambulacrum sacerdotum 11 cubitorum. Altare vero triginta duorum, spatium inter porticum et Altare 22 cub. {Ædes sive} fanum cum Adyto erat 100 cubitorum, deinde undecim cubiti a tergo loci ipsius propitiatorij. Ab Aquilone ad austrum 135 hoc modo Ab ascensu [Altaris] ad altaris extremitatem erant cubiti 62 ab Altari ad annulos 8 cubiti: reliqui [25] partim erant inter ascensum [altaris] {illeg} [australem {illeg}] partim spatium erant quod occupabant columnæ [{illeg} versus.

9 Sex conclavia erant in Atrio, tria a **{illeg}** tria ab Austro. Quæ a septentrione, dicebantur conclave Salis, con**{illeg}** conclave lavantium In conclavi salis reponabant sal pro oblationibus in **{illeg}**, ibi sale <39> condiebant pelles victimarum atque in ejus tecto erat balneum pro sacerdote magno in festo expiationis. Conclave lavantium erat ubi lavabant victimarum intestina, atque inde cochlea surgebat in tectum illius Hipparvæ. Quæ ad austrum erant conclave ligni [forsan lapidum & fuit conclave sacerdotis magni] conclave scaturiginis & conclave cæsi lapidis. – Horum trium tectum æquale fuit. Conclave scaturiginis quod attinet, ibi puteus fixus sive cavatus, atque trochlea imposita erat; unde aquas suppeditabant toti atrio [dulces ad potum, at {rivus} aquæ sive canalibus ad ablutionem scaturit] In conclavi cæsi lapidis [cujus dimidium fuit in loco sancto, dimidium in profano & quod duo forum {habuit} ostio unum versus locum sancti alterum versus {profanum}] consessus magnus Israelis sedebat, ac etiam judicabat sacerdotes Sacerdos in quo inveniretur vitium induebat sibi atras [vestes] ac atris involvebat se, atque egressus abibat: cui verò non inerat vitium, induebat sibi vestes albas ac se albis involvebat, & ingressus [in Atrium templi] ministrabat cum fratribus suis. **FINIS**. [Curia 71 Iudicum in conclavi lapidis cæsi sedebat & alibi duæ curiæ 23 Iudicum hoc ordine ut una sederet ad portam montis templi altera ad portam Atrij, reliquæ curiæ singulæ 23 Iudicum in omnibus Israelitarum civitatibus. Si de re consulendum esset consulebat curiam suæ civitatis hîc si iudices a majoribus ea de re instituti essent, de jure illis respondebant, sic minùs pergebant ad proximam suæ civitati curiam ubi si a majoribus acceperant, illis respondebant sic minus pergebant ad curiam quæ ad portam montis templi erat; ubi si instituti essent respondebant illis, sic minus pergebant ad eam quæ ad portam atrij erat, ac dicebat qui consultum venerat Sic elicui (e S. L.) ita autem elicuerunt socij mei, sic docui ita autem docuerunt socij mei. Si acceperant traditionem, eam respondebant; sic minus, tam hi quam illi tandem deveniebant ad conclave cæsi lapidis [hæc in Misna fol. edit venet 88. Conf. 2 Chron 19.10 & I. Coch. in suo Sanedrim ubi hæc plene pertractantur.]

Qui vicerit amicietur vestibibus albis, Apoc i.e. die judicij absolvetur & intrabit in Atrium templi cælestis.

Mons templi fuit ad septentrionem Ierusalem & mons quidem multo fuit major quam ut quingentis cubitis undique contineretur sed ulterius ipsius sanctitas non extendebatur. Capit cod. Middoth. apud Constantium L'Empereur in Præfat.

Qui peracto cultu e templo se recipiebat non ita egrediebatur ut tergum ædi obverteret sed paulatim retrogradus exibat & pedetentim laterali gressu donec Atrio egressus esset. Hæc Maimonides apud Const. I Emp. in Præfat.

Ioseph de bello Iud. l 5. c 14 vocat atrium exterius. δεύτερον ἱερὸν διὰ τοῦτου προϊόντων ἐπὶ τὸ δεύτερον ἱερὸν per hoc procedentibus **{illeg}** &c adeoque primum ἱερὸν erat templum cum atrio **{illeg}**e.

Quadra{ginta} annis **{illeg}** {quum} vasteretur ædes migravit supremus senatus & [ab exedra **{illeg}**] & consedit **{illeg}** {Tabernis} Gemara Talmud. Bab. apud Constantini L'Empereur Middoth p. {48}. de {Tabernis} [quæ juxta Templum erant] migrarunt ad Ierusalem ib.

Cum ex lego Iudei tabernaculorum festum celebrarent de die ipsi sponte sua **{illeg}**nam vel potius nocturnam festivitatem addiderunt; eamque tanto cum gaudio in סוכה {supra} cap. 5. sect 1. [**{illeg}** Tabernaculorum l. 5. sec 1. Talmud Bab] dicant. Qui non vidit gaudium {illeg} {hauriendo} denominati, nunquam vidit gaudium. Locus <40> huic solennitati in Atrio mulierum assignabatur ubi e podio mulieres; viri autem in cuneis ipsius pavimenti spectabant et audiebant illa quæ citato capite enarrantur. Sectione 4 istius capituli pij in spectantium oculis saltantes & faces manibus præferentes cantiones & hymnos cecinisse dicuntur: similiter Levitæ quamplurimis imò infinitis instrumentis lusisse: sacerdotes verò tubis clanxisse perhibentur. Hujusmodi per multam imò per totam noctem extendebantur. Quinetiam in hisce gaudijs singulas festi tabernaculorum producebant noctes (nisi instrumenta cap 5 sect 1 סוכה die sanctiori interdicta exceperis; de quibus consulenda Gemara istius sectionis:) atque ita somnum capiebant, ut istinc non decederent plurimi sed quemadmodum loquitur Gemara fol. 53 dormitarent alij aliorum humeris innitentes. Porro isti celebritati ab Aqua haurienda inditum nomen fuit, quia simul ac hausta fuisset aqua magno cum gaudio, eaque ut et vino libavissent Altare: statim sese ad nocturnam illam festivitatem, ubi illud conceptum gaudium prorogabatur, conferebant. Vnde R. Iosua filius Chananjæ in Gemara folio 53 supra citato, abijisse ac sese recepisse narrat ad iuge sacrificium inter duas vespervas dehinc et ulterius ad gaudium loci ab haurienda aqua dicti. De qua aqua cap 4 סוכה &c מחוק וזה מלוחית טל sub finem quidam phialam [vel potius urnam aut ollam] auream quæ tres heminas contineret e schiloa (fonte prope Ierusalem) implebat, quam ad portam aquarum (quæ in

Passim Ecclesia impetitur, cum ab alijs errorum causam tum etiam ijs qui subdolè Arianorum & Socinianorum detestandas causas introducere easque ancipiti suo sermone palliare annituntur. Constantinus l'Empereur in Epistola dedicatoria ad Middoth.

Psal 12. 6 {illeg} gemitu {illeg} מנ in {illeg} usque . post.

 $[1] *$

[2] *

[3] *

 $[4] *$

[5] *

[6] *

[7] *

[8] *

[9] Rev 21.