

# Chap: Of the Temple & Synagogues of the Jews

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## Chap. Of the Temple & Synagogues of the Jews

The inner Court or Court of the Priests & the separate place were two equal squares which together made an area 100 cubits broad from south to north & 200 long . The inner court was bounded by a marble rail & in the center thereof stood the great altar. The separate place was westward & continued the The separate place was westward & contained the house of the Temple All this was compassed on the west with a wall & on the other three sides with a pavement 50 cubits broad upon which stood the buildings for the Priests. The whole, made an area 200 cubits broad from south to north & 250 long, & was compassed with the outward court or court of the people which was 100 cubits broad on every side & this court was compassed on the west with a wall & on the other <sup>[1]</sup> three sides with a pavement 50 cubits broad upon which stood the buildings where the sacrifices were baked & boyled & eaten by the people. All this made an area 500 cubits long & 500 broad & was compassed with a court or walk called the mountain of the house & this court was compassed with a wall six cubits broad & six high & 600 long on every side. And the cubit was about 22 English inches in length or six eleventh parts of a pendulum vibrating second, being an hand breadth bigger then the vulgar cubit. Thus the Altar stood in the center of the whole.

In the buildings of both courts over against the middle of the Altar eastward northward & southward were Gates 25 cubits broad between the buildings & 50 long cross the pavements. Every gate had two thresholds six cubits broad & 10 long the doors of the Gates being 10 cubits wide & 20 high. & between the thresholds was the distance of 28 cubits, which made the length of the gate 40 cubits besides the Porch which was 10 cubits more. The Porch & the space between the thresholds was 13 cubits wide & on either side of the space were three Posts or Pillars each six cubits square & twenty high with arches five cubits wide between the Posts all which made up the 28 cubits. These arches led into cloisters under a double building on either side of every Gate, supported by three rows of marble pillars butting upon the middle of the square Posts so that there were two walks in the cloysters each 11 cubits broad between the axes of the pillars. The Gates & buildings of both courts were alike & faced one another, the Porches of the Gates & the cloysters of the buildings looking towards the peoples court. The pillars on the backside of the cloysters adhered to marble walls which bounded the cloysters & supported the buildings. All the buildings of the Temple were three stories high, & were supported in the two stories above the cloysters by a row of cedar beams or pillars standing above the middle row of the marble pillars. These buildings On either side of every Gate of the peoples court contained 5 exhedræ or large chambers on a floor running in length from the Gates towards the corners of the court, in all sixty chambers, where the people ate the sacrifices, & at the ends of these buildings in the four corners of this peoples court were little courts 40 cubits square for stair cases to the buildings for & kitchens to boile & bake the sacrifices. the kitchin being 30 cubits broad & the staircase 10. They went up from the mountain of the house to the Gates of the peoples court by seven steps & from the peoples court to the Gates of the Priests court by eight steps & on either side of the Gates of the Priests Court were single Exhedræ like the Exhedræ in the outward court but subdivided into smaller rooms for the great officers of the Temple & Princes of the Priests.

In the eastern Gate of the Mountain of the House sat a court or council of 23 Elders to do justice. In the eastern Gate of the Peoples Court sat a higher Council of 23 Elders. & there also the King ate the sacrifices. The eastern gate of the inner court & the Exhedra on either side of it were for the Sanhedrim or supreme court of 70 Elders & for the high Priests. Every Gate had two doors ten cubits wide & twenty high. The Posts & thresholds of the doors were 6 cubits broad & between the

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The Temple looked eastward & stood in a square court called the separate place & before it stood the Altar in the Center of another square court called the inner Court & of the Priests & these two courts were distinguished only by a marble rail & together made an area 200 long from west to east & 100 cubits broad.

The buildings on either side of the Gates of the Priests court were  $37\frac{1}{2}$  cubits long & contained each of them one great chamber in a story subdivided into smaller rooms for the great Officers of the Temple & Princes of the Priests & in the south east & northeast corners of the court were kitchings & staircases to the buildings for the Officers like those in the peoples court.

In the eastern Gate of the peoples court sat a court of judicature composed of 23 Elders. The eastern Gate of the Priests court with the buildings on either side was for the High Priest & his Deputy the Sage & the sanhedrim or supreme court of judicature composed of 70 Elders. The building or Exhedra

To attend in their ministries; He that opened the Gates in the morning to begin the service & shut them in the evening when the service was done & that end received the keys of the Amanholim & returned them so soon as he had done his duty; He that visited the night watches; He that by a Cymbal called the Levites to their stations for singing; He that appointed the Hymn & set the tune; & He that took care of the shew bread. There were also officers who took care of the perfume, the Veil & the Wardrobe of the Priests.

The outward court he left unbuilt & in its stead he walled in an area for the people on the eastern side of the sanctuary 100 cubits broad from west to east & 200 long. All this taking an area 200 cubits broad from north to south & 300 long had the altar in the center & kitchins in the four corners & buildings running east & west between the kitchins for the uses of the Priests & people, & gates in the buildings as I seem to gather by comparing Solomons Temple with Herods. In the buildings there were two gates over against the Altar as before & one in the wall which parted the inner court & the peoples court. And as the outward court of Solomons Temple had three Gates so had the peoples court in Zerubbabels, one in the southern side & one in the northern for the people, & one in the middle of the eastern wall of the Prince. All this was compassed with a walk 10 cubits broad which was called the intermural space & answered to the mountain of the house in Solomons Temple & therefore this walk was compassed with a wall six cubits broad & six high. This wall was called {Chjil.} When the ancients of Israel saw the foundations of this Temple laid, & how little it was in comparison to Solomons Temple they wept.

After this Temple had stood about 200 years Simeon Iustus repaired it & built from the foundations the double height the high fortress of the wall about the Temple (Eccles. 50) that is he compassed the outward court with a double building upon cloysters on the eastern side & with a wall on the other three sides & this inclosure was the court of the Gentiles. And its to be conceived that the four Gates or doors which Solomon made in the western wall of the mountain of the house were now made in the western wall of this court.

When this Temple had stood 150 years longer the enemies of the Maccabees built a castle in the northern side of the Gentiles court, which coming into the hands of Maccabees they dwelt in it & extended it from the northwest corner of this court to the northern end of the double building.

And at length Herod — — — to go in & out.

But the architects of Herod having no knowledge of Solomons Temple made many alterations without regard to that structure. The Porch of Herods Temple was 100 cubits long from north to south. . & extended 11 cubits into the Priests court & upon the Eastern margin of the Priests court was a single building upon a single cloyster 11 cubits broad, so that the separate place was 111 cubits from east to west & the Priests courts but 78. The buildings for the Priests were upon but one row of marble pillars the outward cloyster being filled up with chambers, & they extended to the very western wall of the separate place the kitchins

being removed thence into the peoples court. & they contained four equal gates at equal distances On either side of the courts & of the separate place & four equal Exhedra on the western sides of the Gates & two Kitchens as the case end every gate being 32 cubits in front & every Exhedra 23, & every Kitchen 39 in all 298 cubits besides the thickness of the wall at either end: & the length of the separate place & of the priests court & peoples court between the buildings & between the kitchens from south to north being 135 cubits & the buildings being  $32\frac{1}{2}$  cubits more on either side. The two Eastern gates opened into a walk 10 cubits broad through which the people went into their court & returned.

The two <2r> for the High Priest & his Deputy the Sagan. The Exhedra on the eastern side of the southern Gate was for the Priests who had the oversight of the charge of the Sanctuary & treasures thereof. And these were first two Catholikim who were high Treasurers to the high Priest & stated & examined prepared all dets & accounts to be signed & sealed by him; them seven Amarcholim who were equal to one another in dignity & authority & kept the keys of the Gates of the Temple & of the Treasuries & had the direction appointment & oversight of all things in the Sanctuary; then three Girbarim or Treasurers who kept the holy vessels & the publick money & received & disposed of such summs as were brought in for the service of the Temple All these which the High Priest made the supreme Council for managing the affairs of the Temple. The Exhedra on the eastern side of the northern Gate was for the Priests who had the oversight of the charge of the Altar: & daily {minnes}terial service of the Temple. For the sacrifices were killed on the northern side of the Altar & flayed & cut in pieces & salted in this northern gate. And these Officers were he that received money of the people for purchasing things for the sacrifices & gave out Tickets for the same; he that upon sight of the Tickets delivered the wines flower & oyles purchased; he that presided over the lots whereby every Priest attending on the Altar had his duty assigned; he that upon sight of the tickets delivered out the Doves & Pidgeons purchased he that administered physick to the Priests attending, he that was overseer of the waters; he that called upon the Priests to attend & perform their service, that visited the night watchers. he that called the Levites to their stations by a cymbal, he that set the tuner to the hymn, they that took care of the shew bread the Perfume, the Veil, & the wardrobe of the Priests || The Exhedra on the western side of the southern Gate & that on the western side of the northern gate were for the Princes of the 24 courses of the Priests, one Exhedra for twelve of the Princes & the other exhedra for the other twelve. And on the pavement on either side of the separate place were other buildings without cloysters for the 24 courses of the Priests to eat the sacrifices & lay up their garments & the most holy things. Each pavement being 100 cubits long & 50 broad had buildings on either side of it 20 cubits broad with a walk 10 cubits broad between them. The building which bordered upon the separate place was 100 cubits long & that next the peoples court but 50, the other 50 cubits westward being taken up with a stair case & Kitchen. These buildings were three stories high, And the middle story was narrower in the front then the lower & the upper still narrower to make room for galleries. For they had galleries before them, & under the Galleries were closets for laying up the holy things & the garments of the Priests. If these Chambers were  $12\frac{1}{2}$  cubits long there would be in all 72 chambers, one in every story for every course of Priests

The two next gates opened over against the middle of the Altar & were for the Priests. The two next opened over against the Porch & the two last over against the most holy place. Between the western & the Temple was 10 cubits, the length of the Temple 100 cubits, the breadth of the Priests court 78 cubits the breadth of eastern Portico 110 cubits, the breadth of the walk above mentioned 10 cubits, the breadth of the wall of the peoples court a cubit, the breadth of the court 88 cubits. In all 298 cubits besides the thickness of the wall at either end. The men were admitted into the eastern margin of the Priests court & therefore that margin was called the court of Israel. Both men and weomen were admitted into the peoples court & that court was called the court of the weomen.

The wall Chajil was built six cubits broad & above six cubits high, & was compassed with a walk 10 cubits broad from whence they went down by steps to another walk called Soreg which was only two cubits high & compassed the whole being about 300 cubits long from north to south & 400 long from west to east. And all the area within this wall was now consecrated by the concession of Herod For Herod doubled the area of the Temple. To this wall heathens might enter & no further upon pain of death.

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– had the altar in the center & contained three equal courts, the separate place the Priests court & the peoples court each 100 cubits broad from west to east & about 135 long between the buildings or 200 including the

buildings. The form of these buildings is not recorded, excepting that the Temple was 60 cubits high & 60 broad (including the W. chamber & that the buildings of the Priests courtes were with three rows of marble pillars & a row of Cedar beams as in Solomons Temple, & by consequence (in conformity to that Temple) the courts had Gates in the middle of their sides **{illeg}** Southward & northward, & the buildings of the separate place were without cloysters & had kitchins at the western ends, & a walk 10 cubits broad before them distinguished by a walk from the separate the separate place . & the peoples court had kitchins in the four corners & only a wall on the western side, the kitchins in the western corners adjoining to the buildings of the Priests () & being for the great Officers of the Temple & those in the eastern corners for the people.

That is, the wall Chajil. The whole building of Zerubbabel with a walk 10 cubits broad & the walk with this wall & the wall was six cubits broad & therefore answered to the wall about the mountain of the house in Solomons Temple & the walk answered to the mountain of the house. This wall was ten cubits high at the Eastern side , but on the other three sides it was much higher & therefore is called the double height. They made it but ten cubits high on the eastern side that they might see the burning of the red cow & H{e} goat.

& being High Priests & Governours & at length kings of the Jews they built it like a royal palace together with the eastern side of the outward Court called Solomons Porch. This Porch or Po. was a double building upon three rows of pillars as in Solomons Temple & had a gate in the middle looking directly into the Temple & the castle was built in the north west corner of the outward court & extended southward to the north end of the said Porch when they joynd.

– Herod also made the area of the sanctuary double to what it was before compassing the whole with a stone rail called Soreg two cubits high & about 50 distant on all sides from the buildings of the sanctuary, so as to comprehend an area 300 cubits broad from south to north & 400 long. All this area was made holy so that no heathen might enter into it upon pain of death. And the grownd without the wall Soreg was now the Gentiles court & the mountain of the house.

Herods Architects having no knowledge of Solomons Temple varied from it much more then the Architects of Zerubbabel had not. For Herod made the Porch of the Temple 100 cubits long from south to north. He took away 11 cubits from the Priests court on the eastern & western sides, advancing the Porch of the Temple 11 cubits into the western margin of this court & raising a single building upon a cloyster 11 cubits broad on the eastern margin . He built this court with but one row of marble pillars filling up the outward cloyster with chambers. He made the gates 32 cubits broad in the front & the exhedræ but 23. He made the buildings on either side the separate place, of the same form with those on either side the Priests court, there being 4 Gates & 4 Exhedræ alternately on the south side as many on the north side of the courts & seperate place, & all the kitchins being at the east end of all these buildings The two eastern Gates on either side opened into a walk 10 cubits broad which led into the peoples court , the two next Gates opened over against the altar & were for the Priests the two next opened over against the Porch of the Temple & the two last over against the most holy. place & in the middle of the eastern side of the Peoples court was a Gate of Corinthian brass which was opined only for the Prince. The altar was compassed with a little rail a cubit broad at the distance of 50 cubits from its center northward & southward & 28 eastward inclusively. And the men of Israel had access into the eastern margin of the Priests court as far as to this rail, but the weomen had access only into the Peoples court. Whence the eastern margin of the Priest court 22 cubits broad was called the court of Israel & the peoples court was called the court of the weomen.

To keep the Gentiles at a greater distance an area about 50 cubits broad was wall

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### **Chap. Of the Temple and Synagogues of the Jews.**

The inner court of the Temple or court of the Priests & the separate place were two equal squares which together made an area one hundred cubits broad from south to north & two hundred long. The inner court was bounded by a rail of marble & in the center – thereof stood the altar. The separate place adjoynd to it westward & contained the house of the Temple. All this was compassed on the west with a wall & on the other three sides with a pavement fifty cubits broad upon which stood the buildings for the Priests. The whole made an area 200 cubits broad from south to north & 250 long, & was compassed with the outward court or court of the people, which was an hundred cubits broad on every side. And this court was compassed on the

west with a wall & on the other three sides with a pavement fifty cubits broad upon which stood the buildings for the people. All this was the sanctuary & made a square area five hundred cubits long & five hundred broad & was compassed with a court or walk called the mountain of the house & this court was compassed with a wall six cubits broad & six high & six hundred long on every side. And the cubit was about 22 inches of the old Greek foot being an hand breadth or the sixt part of its length bigger then the vulgar cubit. || The altar stood in the center of the whole, & — — — In the buildings of both courts over against the middle of the altar eastward northward & southward were gates 25 cubits broad between the buildings & 40 long with a Porch of 10 cubits towards the peoples court, which made the whole length 50 cubits cross the pavements. Every Gate had two doors one at either end ten cubits wide & twenty high Posts' & Thresholds six cubits broad The Gates within were 28 cubits long between the doors & between the thresholds & 13 cubits wide, & on either side of on either side of this space were three Posts each six cubits square & 20 high, with arches five cubits wide & six long between them all which Posts & arches took up the 28 cubits between the doors & being added to the 13 cubits made the breadth of the Gates 25 cubits. These Posts were hollow & had rooms in them with narrow windows for the Porters, & a step before them a cubic broad, & the walls of the Porches being six cubits thick were also hollow for several uses. At the eastern Gate called the kings Gate w six porters — — — to the city. the arches in the sides of the gates led into The arches led into cloysters under a double building on either side of every Gate, supported by three rows of marble pillars with butted upon the middles of the square Posts, so that there were two walks in the upon the pavements there were cloysters each 11 cubits broad between the axes of the pillars. The Gates & buildings of both courts were alike & faced one another, the cloysters of all the buildings & the porches of all the Gates looking towards the peoples court. The row of pillars on the backside of the — cloysters adhered to marble walls which bounded the cloysters & supported the buildings. Then buildings were three stories high above the cloysters & were supported in those stories by a row of cedar beams or pillars of cedar standing above the middle row of the marble pillars. These buildings on either side of every Gate of the peoples court were distinguished into five Exhedræ or piles of chambers. running in length from the Gates towards the corners of the court, there being all thirty Exhedræ & in the three stories of every Exhedra three large chambers & in all the stories of all the exhedræ 90 chambers, where the people ate the sacrifices. where the people <4r>

The beleiving Jews observed the Law [not as necessary to salvation but] because it was good & they had covenanted with God to observe it: but the beleiving Gentiles were not obliged to enter into that covenant but only to keep the precepts of the Sons of Noah. [ If they entered into that covenant as necessary to salvation they made void the faith in Christ. The children of beleiving Jews were in the same case with Timothy. It was in their choise whither they would enter into that covenant or not. The [] the beleiving Gentiles were discipuled to God & Christ & the beleiving Jews the Holy Ghost to Christ & their Baptism was according in the name of all three or in the name of Christ alone. The Jews had two sorts of Baptism, the one of cleansing the other of Proselytes. The baptism of Proselytes was administred only to proselytes that of cleansing to proselytes & their posterity. The Baptism of beleiving Christians is the baptism of proselytes.

The beleiving Jews observed the law not as necessary to salvation but because the law was good & they had entered into a covenant to observe it. Their children might enter into the same covenant as Timothy did, but perhaps were not obliged to enter into it the beleiving Gentiles were not to enter into it but only to keep the precepts of the sons of Noah. And if they entred into it as necessary to salvation they made void their faith in Christ. Two of those precepts were to abstain from blood & from things strangled: for blood inclines to cruelty and strangling is a painfull death The Jews admitted their Proselytes by circumcision & baptism, the Christians only by baptism. The children of proselytes were born within the Church under the law were circumcised like the children of the Jews but not baptised with the baptism of proselytes, nor were they cleansed from original sin by many baptisms. For Original sin is like the sin of the second commandment God visits it upon the children unto many generations in this life tho the children have not actually sinned but in the next life will punish only the actual sinners. And therefore to wash away the sin by baptism is to free men from the ill consequences of it in this world one of which is death. Yet might the baptism of children by the signe of a covenant among Christians as circumcision was among the Jews. The Jews were proselyted only to Christ the Gentiles to God & Christ & the Holy Spirit & therefore the Jews were baptised only in the name of Christ, the Gentiles in the name of all three, & the first Christians had one & the same God & one & the same Holy spirit with the ancient Church of the Jews, & the Christian religion before the calling of the Gentiles added nothing more to the Iewish then the beleife that Iesus was the Messiah or Christ predicted by Daniel & to worship him as the Messiah or Lord & King Mediator between God & Man. God was to be

worshipped as God Almighty & the Lord Iesus as the Christ or Lord. For to us there is but one God the Father of whom are all things & we of him & one Lord Iesus by whom are all thing & we are by him.

[Editorial Note 1]

The converted Iews were all zealous of the law & were obliged to keep it, not as necessary to salvation but by reason of the covenant which they had made with God by circumcission. But the Gentiles were not obliged to enter into this covenant. And when some Iews contended that unless they were circumcised they could not be saved, the Apostles & Elders of the Church at Ierusalem came together to consider this matter & concluded that they should not trouble those who were converted from among the Gentiles with any thing further then to abstain from pollutions of idols & from fornication & from things strangled & from blood. For the eating of blood inclines to cruelty & strangling is a painfull death. All this respected only the converted Gentiles. For Paul himself who chiefly opposed the circumcision of the Gentiles observed the law & circumcised Timothy because his mother was a Iewess, but could not be induced to circumcise Titus a Greek, & argues in his Epistles not against keeping the covenant of circumcision but against entering into it as necessary to salvation. For he represents that the law is good & Proselytes who are circumcised are bound to observe it, but if they be circumcised upon a beleif that they cannot otherwise be saved Christ profits them nothing. And And the last time that Paul was at Ierusalem (which was about 10 years before the destruction of that city the Elders told him that all the converted Iews (which were many in thousands) were zealous of the law & were informed that he taught the Iews which were among the Gentiles to forsake the law, & therefore advised him to purify himself with some other beleiving Iews who had a row, that all might know the falsness of the information & that he himself kept the law But as touching the Gentiles which beleive we have written, say the Elders, & concluded that they observe no such thing save only that they keep themselves from things offered to Idols & from blood & from things strangled & from fornication. The Iews were therefore bound to observe the law notwithstanding their conversion but their children being circumcised before they were at years of discretion might be at liberty

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At the eastern gate of the outward court called the kings gate were six porters at the south gate called Huldah were four & at the north gate called Tedi were four. The King alone went in & out at the east gate & ate the sacrifices in . The people went in & out at the South & north gates. There were also four gates or doors in the western wall of the mountain of the house. Of these the most northern called Shallecheth or the gate of the Causey led to the kings palace, the valley between being filled up with a causey, The next Gate called Parbar led to the suburbs Millo, the third & fourth gates called Cesuppin led the one to Millo the to the city Ierusalem, there being steps down into the valley & up again to the city. At the gate Shallecheth were four porters & at the other six gates were six porters two at each gate. which butted upon the middles of the square posts & ran along from thence upon the pavements toward the corners of the courts, the axes of the pillars in the middle row being 11 cubits distant from the axes of the pillars in the other two rows on either hand, & the buildings joyning to the sides of the Gates.

– The chambers were 5 broad in the lower story, six broad in the middle story & seven broad in the upper story. For the walls were built with retractions of a cubit to rest the timber upon. Ezekiel represents the chambers a cubit narrower & the walls of the Temple a cubit thicker then they were in Solomons temple. There were 30 chambers in a story, in all 90 chambers, & they were 5 cubits high in every story.

When Nebuchadnezzar had destroyed the first Temple, Zerubbabel by the commission of Cyrus & Darius Hystespi built another two stories high with one row of treasure chambers about it, & buildings for the Priests upon three rows of marble pillars & a row of cedar beams the double cloysters looking towards the Priests court. All this took up an area 200 cubits long & 200 broad & was called the sanctuary. The outward court he left unbuilt & in its stead he walled in an area for the people on the eastern side of the Sanctuary, 100 cubits broad from west to east & 200 long And the two ends of this area were kitchins to boyle & bake the sacrifices, & in the middle between the kitchins was the court of the people called the weomens court between this court & the sanctuary was a walk 10 cubits broad And the eastern margin of the sanctuary {2} cubits broad was called the court of Israel. All this taking up an area 200 cubits broad from north to south & 300 long had the altar in its center & was compassed with a walk 10 cubits broad & the walk with a wall called Cajil & the wall with another walk or parade 10 cubits broad, from whence they went down by steps to

another little wall called Sor{nis} which was 2 cubits high & compassed the whole. And all the ground without this little wall was the mountain of the house

<sup>1</sup> When this Temple had stood about 200 years Simeon the just repaired it & built from the foundations the double height the high fortress of the wall about the Temple (Eccles. 50) that is the double building of the peoples court henceforward called the Gentiles court. wall song & within this double building was called the Gentiles court, & the mountain of the house & therefore] the four doors which Solomon made in the western wall of the mountain of the house were now made in the western wall of of this court. For this court was now become the mountain of the house. And after 300 years more the Temple & Priests court & southern side of the outward court were rebuilt more sumptuously by Herod with several alterations †<sup>4</sup> For the Porch of his Temple was 100 cubits long from south to north & 100 cubits high, & the buildings of the Priests were only upon two rows of Marble pillars, the outward cloyster being filled up with chambers, & there were four equal Gates at equal distances on the south side & north side four on the of the Priests court & separate place, each 32 cubits broad &  $32\frac{1}{2}$  long & as many Exhedræ on the western side of the Gates. Two Gates opened into the walk which ran between the sanctuary & the weomens court, two opened over against the Altar, two over against the Porch & two over against the most holy place, the exhedræ between the gates being 23 cubits long. ‡ < insertion from the bottom of the page > ‡ Between the western cheeks of the two first Gates ran a single building upon a single cloyster 11 cubits broad & in the middle of this building was a Gate leading out of the court of Israel into the walk above mentioned which ran between the sanctuary & the weomens court And from the that walk they went down into the weomens court by steps. < text from f 4v resumes > The length of the Priests court between the cloysters & of the weomens court between the kitchings from south to north was 135 cubits, & the wall Chajil was 6 cubits thick, & the south side of the outward court stood upon 4 rows of marble pillars. But this Temple being irregular Upon the eastern margin of the court of Israel

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From the Priests court they went up by steps to the Porch of the House & the house was 20 cubits broad & 60 long within or 30 broad & 70 long including the walls where they were 5 cubits thick or 70 broad & 90 long including all the storechambers which compassed the House on three sides & were in two rows three stones high with a walk 5 cubits broad between them, or 100 cubits long including also the Porch. & this length filled the separate place from east to west. In Solomons Temple there were ten candlesticks each with seven branches: in this of the Apocalyps we are to conceive but one Candlestick with seven branches & seven lamps in the branches after the manner of the Tabernacle.

The Synagogues of the Iews resembled their Temple. Every Synagogue had a a court of Elders, a Minister, & Deacons. The Elders called also the Rulers of the Synagogue might not be fewer then three nor more then 23. They judged the people of the Synagogue or parish in matters both civil & religious, deciding questions of debt or of making satisfaction for trespasses or injuries or who were to be admitted as Proselytes or to be excommunicated with or absolved from excommunication & the like.

The Synagogues of the Iews resembled their Temple & might be instituted in any city where there were ten men of leasure & learning in the law whereof three bore the magistracy & were called Elders & Rulers of the Synagogue . This Council was to those of the the Synagogue what the great Sanhedrim was to those of the whole nation of the Iews. They judged of controversies, of crimes, of the admission of Proselytes, of excommunications of laying on of hands & the like. A fourth person was the publick minister of the Synagogue. He supplied the place of the Amarcholim & his Office was to read the publick prayers & to take care of reading the Law & sometimes he preached when there were not other fit persons at hand to do it. He did not read the law himself but called any seven fit persons out of the congregation to do it every one reading a part & he inspecting the Reader & correcting him if he read any thing falsly or improperly: whence he was called  $\eta\rho\chi$  Chazan that is  $\text{Ἐπίσκοπος}$  the Overseer or Bishop of the congregation. They called him also the Angel of the Church & the Lamp or Candle of the Lord. he was chosen by the unanimous suffrage of the whole congregation & if any one dissented the choise was not allowed. For he was to offer up the prayers of the whole congregation which he could not do if any one was against him. There were also in every Synagogue three or more Deacons to take care of the poor. And from this constitution of Synagogues the Bishop Presbyters & Deacons in the Christian Churches had their rise, the Christian Iews who first preached the Gospel forming their disciples into synagogues. For the Gospel was first preached in synagogues & the first Christian Presbyters were Rulers & Iudges in cities Titus was to ordein Elders in every city the Apostle



Paul saith, Let the Elders that rule well &c And again: Dare any of you having a matter against another go to law before the unjust & not before the Saints? And the Bishops were to take care of the Church of God & be able by sound doctrine both to exhort & to convince gainsayers.

[Editorial Note 2]  
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that is he double building upon cloisters on the Eastern side of the outward court & a wall on the other three sides. And the four gates which Solomon made in the western wall of the mountain of the house were now made in the western wall of this court. For this court was now reputed the mountain of the house & the Gentiles court: And 150 years after a Castle was built in the north side of the outward court & being afterwards inhabited by the Macchabees they extended it from the north west corner of the outward court, to the north end of the double building.

And at length Herod rebuilt the Temple with its courts more sumptuously & built from the foundations, the south side of the outward court upon four rows of marble pillars in a very magnificent manner. And now the outward Court was compassed on the eastern side by the double Portico of Simeon, on the south side by the triple portico of Herod on the north side by the castle which herod repaired & called Antonia, & on the west by a wall with for gates or doors in it for the people to go in & out . <5v>

The outward court he left unbuilt in its stead admitted the men of Israel into the eastern border of the sanctuary which was thence called the court of Israel & was 22 cubits broad from west to east, & on the eastern side of the sanctuary he walled in an area 100 cubits broad from west to east & 200 long for both men & weomen, which was therefor called the weomens court & in the two ends of this court were kitchins . The buildings The whole being 200 cubits broad from north to south & 300 long was compassed with a walk boyling & baking 10 cubits broad called spatium intermurale & the walk with a walk called Cajil & the wall with another walk or Parade 10 cubits broad from whence they descended by steps to a little wall called soseg which was 3 cubits high & compassed the whole. And all the grownd without this little wall was left open to the gentiles as prophane & called the mountain of the house. When the ancients of Israel saw the foundations of this Temple laid & how little the Weomens court was in comparison of the outward court of the former temple, they wept. Ezra. III. 12 Haggai. 2. 3.

When this Temple had stood about 200 years, Simeon Iustus the High Priest repaired it & built from the foundations the double height the high fortress of the wall about the Temple (Eccles. 50) that is the double building which compassed the outward court And all this court without the bounds of the wall Soreg being could still reputed prophane & called the mountain of the the house & the court of the Gentiles, the four gates which Solomon made in the western wall of the mountain of the house, were now made in the western wall of the Gentiles court. Iosephus

After this Temple had stood almost 300 years longer Herod rebuilt the sanctuary & the south side of the court of the Gentiles more sumptuously with some alterations. For the Porch of the Temple was 100 cubits long from south to north & 100 cubits high. And the buildings of the Priests were only upon one row two rows of marble pillars the outward cloyster being filled up with Chambers & the porches of the Gates were omitted . And the south side of the Gentiles court was built uppon 4 rows of marble pillars. In Herods Temple the building on either side of the separate place & of the courts of the Priests & people & weomen were  $32\frac{1}{2}$  cubits broad & 300 long, , & consisted of four equal Gates at equal distances on the western sides of the Gates & kitchins & 4 equal Exhedræ, [ between the two rows of building were 135 cubits, from north to south. The Gates were each of them 32 cubits in front & the Exhedræ 23 & the Kitchins 78, all which with walls of a cubit at either end took up the whole length of 300 cubits. Three of the Exhedræ were between the Gates & the fourth at the west end of the buildings. opened into a walk which. The doors of the Gates were 10 cubits wide & 20 high. The two eastern Gates opened into a walk 10 cubits broad between the sanctuary & the weomens court & were for the people to go into the court of Israel & the weomens court. returned back. From this walk they went down into the weomens court by semicircular steps. The two next opened over against the middle of the Altar & were for the Priests. the two next opened over against the Porch of the Temple & the two last over the the most holy place & seem to have been contrived by Herod, being superfluous & only for ornament. Between the western checks of the eastern Gates ran a single building 11 cubits broad upon a single cloyster which bounded the sanctuary & the court of Israel on the east: & in the middle of this building was a Gate 20 cubits broad & 40 high through which the people went into the court of



Israel & returned back. And in the eastern wall of the womens court was another Gate of Corinthian brass which was opened only for the Prince. The separate place behind the Temple including the thickness of the western wall was 11 cubits broad. The length of the Temple 100 cubits The breadth of the Priests court 67. The breadth of the court of Israel 22 The breadth of the walk or intermural space 10 . The breadth of the womens court including the walls 90. In all 300 cubits Here the separate place was 111 cubits from west to east, & the Priests court only 67: but in Solomons Temple they were each of them 100. [ Zerubbabel omitting a row of treasure chambers [ north & west: sides {&} so left an empty space between the Temple & the western wall of the separate space & Herod making the porch of the Temple every way bigger then before advanced it into the Priests Court, & made the advancement conformable to the other buildings. The court of the Priests & the court of Israel were distinguished only by a rail a cubit high & a cubit broad, & the rail compassed the altar on three sides the space within it being 98 cubits from north to south besides the thickness of the rail. <6r>

Iphanan the son of Eliasib #

Iadua dying was succeeded by his son Onias & he by his son <sup>[5]</sup> Simon or Simeon who for piety to God & benefactions to his nation was surnamed the Iust. He dying & leaving a young son called Onias was succeeded by his younger brother Eleazer who appointed the old Testament to be translated into Greek for the library of Ptolomæus Philadelphus. And therefore Simeon the Iust was High Priest in the days of Alexander the great & Seleucus Nicanor For the Iewish doctors<sup>a[6]</sup> tell us that when Alexander came in anger to Ierusalem, Simeon the Iust met him in his High Priest habit accompanied with the Priests in white garments & was graciously received by Alexander & led him to the Temple & when Alexander desired that his statue might be set up between the Temple & the Altar instead thereof granted that all the Iews born that year should be called Alexander Iosephus tells the same story of Iaddua taking Darius Nothus for Darius Codomannus & Iaddua for Simeon & Iosephus says that they shewed Alexander the prophesy of Daniel concerning the king of Greece, & that Alexander granted them that they should live after their own laws & be free from taxes every seventh year & that the Iews also who were in Babylonia & Media might live after their own laws; & that Seleucus Nicanor (who succeeded Alexander in Syria) granted to the Iews the right of Citizens in the cities which he built & particularly in Antioch the metropolis, & <sup>[7]</sup> that they might live there with the same right as the Macedonians & Greeks. And by the favour of these two kings it came to pass that Simeon Iustus repaired the Temple & the Priests court, & compassed the court of the people now called the court of the Gentiles with a double high building, & repaired the wall of the city; & for these benefactions was exceedingly honoured by the Iews. For these things are attributed to him by the author of Ecclesiasticus who wrote about 76 years after the death of Alexander. Simon the son of Onias the great High Priest in his days repaired the House & in his days fortified the Temple (or Priests court built by Zerubbabel) And by him was built from the foundation the height of the double building & the High Structure of the circuit of the Temple In his days the cistern to receive waters being in compass as the sea was covered with plates of brass. He by his care preserved the people from ruin & fortified the city against a siege. How was he honoured in the midst of the people &c Ecclesiast. c. 50.

<6v>

<7r>

The Temple of Solomon had an inward court for the House & the Priests & an outward for the people. The inward as double in dimensions to the Tabernacle being an 100 cubits broad & 200 long & a cubit being about 21 or 22 inches English. This court being distinguished by a stone rail into two square courts the House stood in the middle of the western square called the separate place & the great Altar in the middle of the eastern called the inner Court & court of the Priests. This double court was compassed on the west side with a walk on the other three sides with a pavement 50 cubits broad, the whole being 250 cubits long & 200 broad. Upon the inward edge of this pavement stood the inward wall of the chambers of the Priests [& upon the outward edge about the Priests court a little wall or stone rail about two cubits high] All this was compassed with the court of the people 100 cubits broad on all sides, & this court was compassed on the west side with a wall & on the other three sides with a pavement 50 cubits broad, & upon the outward edge of the pavement stood the outward wall of the chambers of the people where they eat the sacrifices, the whole being a square 500 cubits long on every side. And all this was compassed with a walk or suburbs, 50 cubits broad on every side & the walk with a wall six cubits broad & six cubits high, & six hundred cubits long on every side, the Altar standing in the center of the whole.

¶ In the buildings upon the pavement about the outward court &c

<8r>

< insertion from f 6v >

¶ In the buildings Upon the pavement about the outward court, there were Gates one in the middle of every side of the buildings, each of them 25 cubits broad & 40 long with a porch of ten cubits before them which made the whole length 50 cubits cross the pavement. At either end of the Gates were doors 10 cubits wide & 20 high with Posts & Thresholds six cubits broad. The Gates within were 28 cubits long between the thresholds & 13 cubits wide. And on either side of the 28 cubits were three square Posts or Pillars each of them six cubits long six broad & 20 high, with spaces between them 5 cubits broad leading into the double cloyster of the buildings on either hand. For the buildings upon the pavement on either side of the gates stood upon three rows of Pillars which butted upon the middles of these square posts, so that the breadth of each cloyster between the axes of the Pillars was 11 cubits & The whole breadth of both the cloysters within was about  $23\frac{1}{2}$  cubits allowing  $1\frac{1}{2}$  cubit for half the breadth of the bases of the Pillars next the great Court. For the pillars were about 8 cubits in compass & if the wall of the cloyster on the outside be supposed about 5 cubits thick & to joyne the outward row of pillars so that the pillars stood half way out of the wall, the whole breadth of the buildings on either side the Gates will be about  $28\frac{1}{2}$  cubits, there being upon the pavement a voyd space 4 cubits broad behind the wall without & another voyd space or walk  $17\frac{1}{2}$  cubits broad before the cloyster all which being 50 cubits took up the whole breadth of the pavement. The buildings were three stories high above the pillars. And upon the middle row of pillars was a row of Cedar beams turning up to make a partition wall between the chambers which looked towards the great court & those which looked the contrary way. For the buildings were double having two rows of chambers in every story. These buildings butted upon square courts which were made in the four corners of the great court & answered to the Gates being 40 cubits long & 40 broad. In them were places for baking & boyling the sacrifices for the people 40 cubits long & 30 broad besides 10 cubits more for staircases. The buildings were 60 cubits high & consisted of 30 Exhedrae or sets of chambers, five on either side each gate every Exhedra being  $39\frac{1}{2}$  cubits long & standing upon 4 Pillars & two half Pillars in a row so that the spaces between the axes of the Pillars were  $7\frac{9}{10}$  cubits The Gates were higher then the other buildings & had porches before them of the same wideness with the Gates that is 25 cubits wide without & 13 within. And from the Gate to the Post of the Porch was eight cubits & the Post was two cubits more so that the Gate & the Porch together were 50 cubits long & tooke up the whole breadth of the pavement, the Porch standing towards the great Court. The square Pillars of the Gates were hollow & had little rooms in them for the Porters with a step before them a cubit broad. & the walls of the Porches were also hollow & had rooms in them for several uses. At the eastern Gate called the Kings Gate were six porters, at the north Gate called Tedi or Taddi were four, at the south Gate called Huldah were four & in the western wall of the great court were four doors with two Porters at each door. Of these four doors the most northern, called Shallecheth or the Gate of the Causey, led to the Kings palace, the valley between being filled up with a Causey; the next door or Gate called Parbau led to the suburbs Millo; & the two next called Asuppin led the one to the suburbs Millo & the other to the city Ierusalem, there being steps down into the valley & up again to the city.

The buildings about the inner Court consisted of a Gate in the middle of every side & are Exhedra on either side each Gate, in all, three Gates & six Exhedrae of the same form & bigness with the Gates & Exhedrae of the outward court. The porches of the Gates & Cloysters of the Exhedrae were turned outward towards the great court & lines drawn from the center of the Altar towards the

< text from f 8r resumes >

Upon the Pavement on either side the separate place there were two long buildings three stories high looking towards one another with a walk 5 cubits broad & 100 long between them. They were without cloysters & had Galleries or walks before them in the second & third story to go from chamber to chamber & under the Galleries little closets to lay up the Priests garments. Under the upper Gallery were closets in two stories for the lower & middle rooms & under the lower Gallery were for the upper rooms. In the building Next the separate place were eight rooms in a row & in the building next the great Court there were four rooms in a row & a long court or Kitching which took up half the length of the row westward & was for boyling &

baking the sacrifices for the Priests These chambers were for The 24 courses of the Priests to eat the sacrifices & lay up their Garments, there being three chambers to every course, one in every story, in all 72 chambers. And the Exhedrae next them eastward extending to the western sides of the north & south Gates of the Priests court were for the 24 Princes of the Priests, 12 in one Exhedra & twelve in the other there being apartments for four Princes in every story of either Exhedra. The Exhedra on the other side of the Northern Gate was for him who had the charge of the Altar & the fire & sacrifices & for the officers under him. The sacrifices were slain in the Priests court on the north side of the Altar, being tyed down to rings in the pavement while they slew them, & Thence they were carried to the Porch of the North Gate where they were flayed cut in pieces washed & made fit for boyling & baking & for this end there were four tables of stone within that porch & four before it, two on each side, & hooks within the Porch above. The Exhedra on the eastern side of the south Gate was for him who had the charge & custody of the Temple & the treasures thereof, & for the Officers under him. The East Gate of the Priests Court with the Exhedrae on either side was for the High Priest & his Officers & for the Courts which sat in the Temple. And the east Gate of the Great Court was for the Prince or King.

The most Holy was 20 cubits long 20 broad & 20 high within, the Holy 40 long 20 broad & 30 high within, & both together 60 cubits long including the Veil which was 2 cubits thick at the door. The door in the veil was 6 cubits wide & 12 high, & the veil on either side was 7 cubits broad. The door of the House was 10 cubits wide & 20 high. And The posts of the door & walls of the House were five cubits thick. So that the Temple was 30 cubits broad & 70 long including the walls. It was built in 3 stories (1 King. IV. 8) which made the most Holy 60 cubits high & the Holy 90 the upper rooms being treasures. They went up to the 2<sup>d</sup> & 3<sup>d</sup> storys by winding stairs in the south side of the house. The Porch was 10 cubits broad, 20 long within & 120 high. The length of the Porch ran parallel to the breadth of the house & its breadth being added to the length of the house made the whole 30 cubits long within & 80 cubits long without. The door of the Porch was 6 cubits wide & 12 high, [& that the two valves of the door might lye wide open within the Porch it was requisite that the Porch should be 12 cubits wide within & therefore the walls of the Porch at both ends were but 4 cubits thick But the Posts of the Porch were 5 cubits broad & therefore the walls on either side the door of the Porch were 5 cubits thick, & the breadth of the Porch within was 5 cubits.]

< insertion from f 7v >

The most Holy was 20 cubits long 20 broad & 20 high within, the Holy was 40 long 20 broad & 30 high within. & the Porch was 20 cubits long according to the breadth of the house & 10 cubits broad which breadth added to the length of the house made the whole length of the building within 70 cubits. And if the thickness of the walls be added, the whole length of the building without will be 80 cubits & the whole breadth 30 cubits. It was built in three stories (1 King 6.8) which made the most Holy 60 cubits high & the Holy 90 cubits high, the upper rooms being treasures & the Porch was 120 cubits high. They went up to the second & third stories by winding stairs in the south side of the House. The door of the Veil between the Holy & Most Holy was 6 cubits broad & 12 high & so was the door of the Porch: but the door between the Porch & the house was 10 cubits broad & 20 high. These doors were made with two valves meeting in the middle of each door.

The house was compassed on the south & north sides & west end with a double building of treasure chambers standing upon an area 20 cubits broad: which added to the length & breadth of the house made the whole breadth 70 cubits & the whole length 100 cubits but the treasure chambers took up only 90 cubits of that length

< text from f 8r resumes >

The house of the Temple ☉ < insertion from f 7v > ☉ The House of the Temple was compassed on the south & north sides & west end with a double building of treasure chambers standing upon an area 20 cubits broad, which added to the breadth & length of the House made the whole breadth 70 cubits & the whole length 90 cubits without the Porch & an 100 cubits if the Porch be included:

These Treasure chambers stood between the wall of the Temple on the inside & another wall on the outside & were three stories high with a Gallery or walk between them into which walk they opened, door against door, being separate from the walk & from one another by walls of Cedar. There were 30 Chambers in every story,

13 < text from f 8r resumes > <8v> The lower chambers were five cubits broad, & the Gallery between them made the whole breadth between the walls 15 cubits & the thickness of the walls was five cubits which made the whole breadth 25 cubits including the walls. The middle chambers were six cubits broad & the upper seven. For in the walls of the House round about without were made flatt retractions or rests a cubit broad beams of the chambers to lye upon, that they might not be fastened into the walls of the House. The chambers in every story were five cubits high within so that they whole height of the three stories including the thickness of the floors & roof was about 20 cubits.

Between the Temple & the Altar towards the south side of the Priests Court stood the brazen Saver, which was 30 cubits about. On the south side of the Altar was an ascent without steps by which the Priests went up to the Altar which was 10 cubits high to the fire, place besides the margin above which was a cubit high & a cubit broad. And from the 4 corners of the {Margin} arose up the four horns of the Altar – – The cavity within the margin was 12 cubits long & 12 broad & Between the margin & the fire place was a walk a cubit broad for the Priests, & the fire place was 10 cubits broad & ten cubits long including a crown or verge about it which was half a cubit high & half a cubit broad so that the fireplace within this crown was 9 cubits long & nine cubits broad. The Altar at the foot was 20 cubits long & 20 broad answering to the breadth of the Porch of the house, & it had three retractions about it each a cubit broad. The first retraction was a cubit high from the area of the court, the 2<sup>d</sup> two cubits higher, the third 4 cubits higher & from thence to the top of the margin was 4 cubits more in all 11 cubits. And the lowest retraction was hallowed with a channel round the Altar a hand breadth deep the margin or outward bank of the channel being a hand breadth broad & a hand breadth deep. This channel was for receiving the blood of the sacrifices & conveying it through two small holes into a deep sink or pit which went down through the heart of the mountain. to the brook Kidron. There were also under the Priests court several vaults or Cellars for several uses.

<9r>

south the east & the north went through the middle of the Gates of both Courts & between the porches of the Gates was the peoples court, being in breadth from porch to porch an 100 cubits. And the squares in the south east & north east corners of the inner court, like those in the corners of the outward Court, were if I mistake not, for boyling & baking the sacrifices for the Officers of the Temple & for staircases to the Exhedræ.

Upon the pavement on either side of the separate place &c

<9v>

[Editorial Note 3]

# Iohanan the grandson of {Eliasib} [was grown up &] had a chamber in the Temple in the [8] seventh year of Artaxerxes Longimanus & Eliasib continued long in the high Priesthood For in the 32<sup>th</sup> year of that king Nehemiah went [9] to the king of Persia & in his absence Eliasib prepared a chamber in the Temple for Tobiah the Ammonite & removed the holy Vessels & Offerings out of it & the portions of the Priests were not given them & the sabbath was prophaned & divers of the people married strange wives, but after certain days Nehemiah obtained leave of the king & returned to Ierusalem & reformed the abuses & chased from him one of the sons of Iojada the son of [10] Eliasib who had married the daughter of Sanballet the Horonite. Iosephus tells us [11] that this son was Manasses the brother of Iaddua & married Nicaso the daughter of Sanballat, & being thereupon driven from the Temple told Sanballat that he loved his daughter Nicaso very well but was unwilling upon her account to lose the honour of the Priesthood: & Sanballat, replied that if he would keep his daughter he would make him not only a Priest but a High–Priest & thereupon built a Temple in mount Gerazim & made Manasses the first High Priest thereof For Sanballet was Satrapa of Samaria in the reigns of Artaxerxes & Darius Nothus (Nehem. 4. Ioseph. Antiq. l. 11. c. 7. Manasses therefore & his elder brother Iaddua were at age before the deaths of Nehemiah & Artanarxes Longimanus; & Manasses became High Priest of the Temple in Mount Gerazim in the reign of Darius Nothus & Iaddua was old enough to become high Priest in Ierusalem before the end of the reign of this Darius, & too old to be High Priest when the next Darius was conquered by Alexander the great which was above 70 years after.

Iaddua dying was succeeded by his son Onias & he by his son Simon or [12] Simeon who for his peity & benefactions to his nation was surnamed the Iust. Simeon dying & leaving a young son called Onias

The Temple of Solomon with was double in length & breadth to the Tabernacle It had an inner Court for the Priests & an outward for the people. The inward was 100 cubits broad & 200 long, a cubit being about 22 inches English. This court being distinguished by a stone rail into two square courts, the house stood in the middle of the western square called the separate place, & the great Altar in the middle called the inner court of the eastern. This double court was compassed on the west side with a wall on the other three sides with a pavement 50 cubits broad & upon the pavement the chambers of the Priests, the whole being 250 cubits long & 200 broad, & they was compassed These chambers about the Altar were cloystered & the cloysters looked towards the round with the outward court or court of the people 100 cubits broad on all sides & this court was compassed on the west side with a wall & on the other three sides with a pavement 50 cubits broad upon the outward verge of which 40 cubits broad stood a cloystered building where the people eat the sacrifices all which took up a square five hundred cubits long & five hundred broad. And this building was compassed round with a walk or suburbs 50 cubits broad & the walk with a wall six cubits high & six cubits round & six hundred cubits long on every side. And in the buildings which compassed the court of the Altar & also in those which compassed the peoples court on the south east & north sides over against the Altar there were Gates, three in one building & three in the other, one in the middle of every side each of them 50 cubits long from inside to outside cross the pavement & 25 cubits broad between the buildings. And the ascent from the outward walk up to the outward Gates was by seven steps, that that from the peoples court to the inward Gates by eight steps & that from the Court of the Altar to the door of the Temple by 10 steps. The length of the Gates consisted of these parts; the breadth of the threshold 6 cubits; the breadth of two spaces between the Posts leading into the cloysters, 5 cubits each; the breadth of the threshold within, 6 cubits; the breadth of the porch of the gate within 8 cubits, & the breadth of the posts of the Porch 2 cubits: in all 50 cubits At either end of the inward threshold were doors into little rooms within the walks of the Porch for the walls were hollow. The breadth of the Gates consisted of these parts, the breadth of door 10 cubits the breadth of the posts of the door within a cubit & an half on each side, the whole breadth of the gate within 13 cubits the depth of the square posts on each side of the gate 6 cubits, the whole breadth of the gate 25 cubits. The height of the doors & square posts was 20 cubits. All the Gates were alike & Before the Posts was a step a cubit broad ascending to the Posters rooms. their porches looked towards the peoples court, the porches of the outward Gates looking inward & those of the inward gates outward. And between the inward & outward Gates from Porch to Porch cross the peoples court were 100 cubits. And the buildings on either side the Gates were 40 cubits broad & three stories high The upper stories containing the chambers of the Priests & people & the lower being a double cloyster with three rows of pillars & two walks between them. The cloisters of both buildings looked towards the peoples court & towards one another, being bounded on the backsides with solid walls & their pavement running out ten cubits before them towards the peoples court. The rows of pillars next the walls adjoynd to the walls, standing half way out of the walls. The middle rows of pillars butted on the middle of the three square posts & supported a partition wall which ran up in the middle of the chambers dividing them into two rows of chambers in each story, the one row looking into the Priests court, the other looking on the contrary way. The height of the cloysters was at least equal to that of the square Posts that is 20 cubits. In the four corners of the peoples court were square places for stair cases & for courts or kitchins to boyle & roast the sacrifices. These little courts were 40 cubits long & 30 broad besides 10 cubits for stair cases. In the circuit of the peoples court were 30 Exhedræ or sets of chambers, 10 in each side, 5 on one side of every gate & 5 on the other, that is, five chambers in length extended from the gates to the corners of the Court every chamber being about 39 or 40 cubits long. The buildings about the Court of the Altar were for the High Priest & chief officers of the Temple & for the 24 Princes of the Priests: those on either side of the Court of the House our separate place were for the 24 orders of Priests to eat the sacrifices. They were on the south side of the Court of the House. in two rows of building three stories high without cloysters, looking towards one another with a walk between them ten cubits broad & 100 cubits long. The row of building next the house had eight Exedræ that next the peoples court had four Exedræ eastward & a kitchin westward to boyle & bake the sacrifices for the Priests. The chambers had Galleries before them & closets under the Galleries to lay up the Priests garments. The closets under the upper Gallery <11r> were for the middle & lower story & that under the lower Gallery for the upper Story. And the like buildings were on the north side of the Court of the House, there being in all 24 Exedræ for the 24 Orders of Priests.

The House was compassed on the south west & north sides with two rows of chambers three stories high containing 30 chambers in each story in all 90 chambers. The wall of the Temple had three retractions round about, a cubit broad, to lay the timber of the chambers upon & was 6 cubits thick below the first retraction

five cubits thick above the first retraction four above the second & three above the third & the lower chambers took up the breadth of 20 cubits round the Temple namely the inward chambers 5 cubits the outward chamber 5 cubits the walk between them 5 cubits & the wall without them 5 cubits. And by reason of the retractions in the walls, the middle chambers were six cubits wide & the upper chambers seven cubits wide. But the walk or gallery between them was five cubits wide in all the stories & the chambers opened into it door against door. Whence the whole breadth of the Temple at the west end including these chambers was 70 cubits. For the temple was 20 cubits broad within & the walls were 5 cubits broad above the first retraction & the chambers with their wall took up 20 cubits more on either side of the Temple. Also the whole length of the chambers on either side was 90 cubits For the chambers at the west end with their wall took up 20 cubits, the walls of the Temple at each end were 5 cubits thick & the Temple was 60 cubits long within, the Holy place being 40 cubits long & the most holy 20 including the Vail between them And if the breadth of the Porch be added which was 5 cubits within & 5 cubits more the breadth of the Posts, in all 10 cubits, the whole length of the Temple will be 100 cubits, which is the length of the separate place in which it stood & therefore it extended from the western wall of the separate place to the line which parted the separate place from the Court of the Altar, & had walks on either side between these little chambers & the chambers of the Priests an 100 cubits long & 15 broad. The door of the most holy was six cubits wide & the sholders of the door that is the walls on each side which the valves of the door rested upon when they lay open were each of them seven cubits broad. The door of the Holy place was 10 cubits broad & the sholders of the door were each of them 5 cubits broad. The Porch was 20 cubits long according to the breadth of the house & 120 cubits high. The door of the Porch was 6 cubits wide & the sholders of the door were therefore 3 cubits broad that the valves of the door might have room to lye open. And by consequence the Porch was 12 cubits long within & the walls at each end were 4 cubits thick. <11v> The Holy place was 30 cubits high & the most holy 20. These were without windows & above them were two other stories with windows. For the house was three stories high. And the little rooms about the house were each of them 5 cubits high.

<12r>

The Temple formed according to the proportions of the Tabernacle being the scene of these visions, of it that you may understand the Visions the better I will first describe the Temple.

The court of the Temple called the separate place & the court of the Altar were two equal squares

equal squares which together made an area 100 cubits broad from south to north & 200 long. This area called the inner court was compassed on the west side with a wall & on the east south & north sides with a pavement 50 cubits broad upon which stood the buildings for the Priests . All this was compassed with the peoples court 100 cubits broad on all sides. And This court was compassed on the west side with a wall & on the east south & north sides with a pavement 50 cubits broad upon which stood the buildings for the people to eat the sacrifices. All this made an area 500 cubits long & 500 broad on every side & was compassed with a wall called called the mountain of the house. & the walk with a wall six cubits broad & six high & 600 long on every side. In the center of the whole stood the altar & over against it in the east south & north sides of the buildings of the inner & outward coasts were gates 50 cubits long cross the pavements & 25 broad. The length of the gates was taken up with two threshold each of them six cubits broad & 28 cubits between the thresholds & 10 cubits the porche. And the porches of all the gates of both courts were towards the peoples court. The 28 cubits between the thresholds were taken up on each side of the gate with three square pillars each of them six cubits long & six broad & two arches between them, each 5 cubits broad. The Pillars were hollow & had rooms in them for the Porters. The breadth of the Gates within between the Pillars was 13 cubits. The length of the two thresholds & breadth of the doors upon the thresholds ten cubits. The height of all the doors double to their breadth. The arches between the square pillars led into double cloysters made with three rows of marble pillars mounting from the middle of the three square pillars on either side of the Gate so that each cloister was 11 cubits broad between the centers of the pillars. All The buildings of the Temple were three stories high & the two stories above the cloysters were built with a row of cedar beams or cedar pillars standing upon the middle row of the marble pillars. The cloysters of of the buildings of both courts were alike & looked towards the peoples court & the pillars on the backsides of the cloysters adhere to the walks which supports the buildings & bounds the courts. There were square places forty cubits long & 40 broad in the four corners of the outward court for Kitchings & staircases. kitchings being 130 cubits broad & the stair cases 10. There were also kitchins & staircases for the Priests in the four corners of the inner court. They went up from the mountain of the house to the Gates of the peoples court by seven steps, from the

peoples court to the Gates of the Priests court by eight steps. The king went in & out at the eastern Gate the people at the southern & northern Gates In the eastern gate of the mountain of the house sat a council of 23 Elders. In the eastern gate of the peoples court sat a higher court of 23 elders. The Gate & other buildings in the eastern side of the Priests court was for the High Priest & the Sagan his deputy & the Sanhedrim or court of 70 elders. These Elders might be of any Tribe The chambers on the eastern side of the southern Gate of the Priests court were for the Priests who had the overnight of the charge of the Sanctuary And these were first two Catholikim who were Secretaries & high Treasurers to the high Priest & prepared all Acts & Accounts to be signed & sealed by him, the seven Amarcholim who kept the keys to seven locks which were upon every Gate of the Temple & also the keys of the Treasuries & had the direction appointment & oversight of all things in the Temple. Then two Treasurers or Receivers of the publick money who received & disposed of such sums as were brought in for the service of the Temple. The Chambers on the eastern side of the northern Gate of the Priests court were for the Priests who had the charge & care of all things relating to the Altar & the sacrifices. And the sacrifices were killed on the northern side of the altar & dressed in the northern gate of the Priests court. The Chambers between the southern Gate & the separate place & those between the northern Gate & the separate place were for the 24 Princes of the 24 Courses of the Priests, twelve on one side & twelve on the other side of the Priests court. The buildings on either side the separate place were for the 24 courses of Priests to eat the sacrifices & lay up their Priests garments. The buildings about the Court of the Altar were cloistered like those in the outward Court & their cloisters with the porches of their Gates looked towards the peoples court. The buildings on either side the separate place were without cloisters. They were built in two rows of chambers each 20 cubits broad & three stories high with a walk 10 cubits broad between the rows & galleries before the middle & upper stories & little rooms under the galleries for laying up the Priests garments. The row next the separate place was 100 cubits long & contained 8 chambers on a floor. The row next the peoples court was 50 cubits long & the other 50 cubits westward were for staircases & kitchins. There were in all 72 chambers, three (a lower a middle & an upper chamber) for every course of Priests.

The synagogues of the Jews were so framed as to bear a resemblance to the Temple Every synagogue had a Minister & a court of Elders called Rulers of the Synagogue & Deacons to take care of the Poor. The Minister read the service & offered up the prayers of the congregation & when any of the Congregation were called up to read a portion of the scriptures the Minister stood by & corrected when ever he read amiss. Whence

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They went up from the Preists court to the Porch of the Temple by steps, & the House of the Temple was 20 cubits broad & 60 long within or 30 cubits broad & 70 long including the walls, or 70 cubits broad & 90 long including a building of store chambers which was 20 cubits broad on those sides of the also house [The store chambers which were a double building in three stories compassing the Temple on three sides] , or 100 cubits long including also the Porch. & the separate place which remained, or either side the house was 15 cubits broad & 100 long. The store chambers were built of wainscot between two walls, the Temple wall & another wall without the Temple. The wall of the Temple & the chambers adjoining to it were together 10 cubits broad & the outward wall with the chambers adjoining to it were together 10 cubits broad & the chambers opened (door against door) into a walk which ran between them & was 5 cubits broad so the breadth of the whole was 25 cubits The thickness of the wall of the Temple was six cubits at the foundation 5 cubits at the lower story of the store chambers, 4 cubits at the middle story & 3 cubits at the upper story, being built with retractions a cubit broad for the timber of the store chambers to rest upon, & the lower store chambers were 5 cubits broad the middle 6 & the upper 7.] The store chambers were of cedar between the wall of the Temple & another wall on the outside which was 5 cubits thick below & 90 cubits long on either side of the house & 70 long at the west end. The chambers & opened door against door into a walk or gallery which ran along between them, the whole breadth of the gallery & chambers & both the walls being 25 cubits. [The house of the T was three stories high the upper rooms being storechambers & they went up into the middle chambers by winding stairs on the south side of the house & out of the middle chamber into the upper chamber.] The House of the Temple was/ The store chambers were built of Cedars between the wall of the Temple & another wall on the outside which was 5 cubits thick below & 90 long on either side of the house & 70 long at the west end. These chambers were three stories high & were in two rows three stories high & opened door against door into a walk or gallery which ran along between them. & was 5 cubits broad every story so that the breadth of the chambers on either side the gallery including the wall to which they adjoined was 10 cubits, & the whole breadth of the chambers & gallery & both walls was 25 cubits. They were 5 cubits high



in every story. The porch of the Temple was 120 cubits high, & its length from south to north equalled the breadth of the house. The house was in three stories which made the holy place three times 30 cubits high & the most holy three times twenty. The upper rooms were store chambers. They went up into the middle chamber by winding stairs in the southern sholder of the house & from the middle chamber into the upper. The doors of the most holy & of the Porch were 6 cubits wide, those of the Holy Place & of the Gates were 10 cubits wide. The height of all the doors was double to their breadth & They were all made with two valves or leaves turning upon hinges, each valve being half the breadth of the door.

The square Posts on either side of every Gate were hollow & had little rooms in them – – – & up again to the city.

<13r>

Ezek. 40. v. 5. And behold a wall on the outside [ of the house at the distance of 50 cubits [at the distance of 50 cubits from from round about at: and in the mans hand a measuring reed six cubits long by the cubit & an hand breadth So he measured the breadth of the building [or wall] one reed & the height one reed. v. 6. Then came he [] unto the Gate of the House [or Temple] which looketh towards the east & went up the [seven] stairs thereof & measured the threshold of the gate which was one reed broad, [ & the [Porters] little chambers a reed long & a reed broad, & the arched passage between between the little-chambers five cubits. And the second little-chamber a reed broad & a reed long, & the ceiled passage five cubits & the third little-chamber a reed long & a reed broad; & the threshold of the Gate next the Porch of the Gate within, one reed, And he measured the Porch of the Gate eight cubits & the Posts thereof two cubits. And the Porch of the Gate was inward [or towards the great Court;] And the little chambers were [outwards or] to the east; three on this side & three on that side [of the Gate] There was one measure of the three & one measure of the Posts on this side & on that side. And he measured the breadth of the door of the Gate 10 cubits & the breadth of the Gate [within between the little chambers] 13 cubits. And The limit or margin or step before the bedchambers one cubit [on this side] & the step one cubit on that side []. And the little chambers were six cubits on this side {&} [of the 13 cubits] six cubits on that side. And he measured the Gate from the [making the middle breadth of the Gate 28 cubits] [further wall of one bed {c}hamber to the [ further] wall of another little chamber; the breadth was twenty & five cubits, [the little chambers being] door against door. And he measured the Posts of the Gate in height 20 cubits. And at the Posts of the Gate there were [Arches] Porches round about. And from the [ Eastern] face of the Gate at the entrance to the [western] face of the Porch of the Gate within were 50 cubits. And there were narrow windows to the little chambers & to the Porch within the Gate round about & likewise to the windows were round about within; & upon each Post were Palm trees. And he brought me into the outward court & to there were chambers & a pavement with Pillars upon it in the court round about: thirty chambers [in length] upon the pavement supported with the pillars [ten chambers on every side in view, the western side being not yet seen] And the pavement butted upon the sholders or sides of the Gates below [every Gate having five chambers or Exhedrae on either side] And he measured the breadth [of the outward court] from the [inward] face of the lower Gate to the outward face of the inward court an hundred cubits eastward. ☉ < insertion from f 13r > ☉ [Then he brought me to the north & there was a gate gate of the outward court that looketh towards the north. He measured the length thereof & the breadth thereof] & its little chambers three on this side & three on that side & the Posts thereof & the porch thereof, And it was according to the first gate. Its length was fifty cubits & its breadth was five & twenty. And the windows thereof & the Porch thereof, & the palm trees thereof [were] according to the measures of the Gate which looked to the east. And they went up to it by seven steps, & it Porch was before them [that is, inward.] And there was a <13v> Gate of the inward court over against [this] Gate of the north, as [in the Gates] to the eastward. And he measured from Gate to Gate an hundred cubits.

And he carried me to the South & behold a Gate looking to the south And he measured its little chambers & its posts & its porch according to the same measures. And there were windows in it & in its Porch round about like those windows [mentioned above.] Its length was fifty cubits & its breadth five & twenty cubits. And there were seven steps to go up to it, & its Porch was before them. And it had Palm trees one on this side & another on that side upon the Posts thereof. And [over against this gate] there was a Gate of the inward court looking towards the South. And he measured from Gate to Gate on the south an hundred cubits.

And he brought me to the inward Court into the gate of the south &c Ezek 42. 15. – And when he had made an end of measuring the inward houses he brought me forth. < text from f 13r resumes > And he brought me

to the inward Court – Now when he had made an end of measuring the inward House he brought me forth toward the [outward] Gate whose prospect is towards the east & measured the figures of the [whole] house round about. He measured the east side with the measuring reed five hundred cubits. He turned about to the north & measured the north side five hundred cubits with the measuring reed. He turned about to the west & measured the western side five hundred cubits with the measuring reed. He turned about to the south & measured the south side five hundred cubits with the measuring reed. He measured its wall to the four winds round about, the length thereof being 500 cubits & the breadth 500 cubits, to make a separation between the sanctuary & the profane place. – For there was allotted to the sanctuary five hundred cubits into 500 cubits square round about & fifty cubits round about in breadth for the suburbs thereof [encompassed by the wall above mentioned], Ezek. 45. 2 – Then he caused me to pass by the four corners of the [outward] court, & behold in every corner of the Court there was a court. In the four corners there were little courts 40 cubits long & 30 broad [for Kitchens, besides 10 cubits for stair cases to go up to the Exhedræ where the people eat the sacrifices.] These four were of one measure. And there was a series of building round each little court, & kitchens were made under the buildings round about. And he said unto me: These are the houses of the Cooks where the ministers of the house shall boile the sacrifices of the people. Ezek. 46. 21.

<13v>

This description of the Temple being taken principally from Ezeekiels vision thereof, & the ancient Hebrew copy followed by the seventy differing in some readings from the Copy followed by the editors of the present Hebrew: I will here subjoyn that part of the vision which related to the outward Court, as I have taken it from the present Hebrew & the Version of the seventy compared together.

<14r>

The Temple of Solomon being burnt, Zerubbabel rebuilt it in a form something different. He made the house but 60 cubits broad & 60 high building it in two stories with but one row of treasure chambers about it, & therefore the length without the Porch was about 85 cubits. The separate place & the Court of the Alter with the buildings about them took up a square area of 200 cubits in every side which was the sanctuary. The great court was not rebuilt but instead thereof a court called the Court of the weomen was walled in for the people on the eastern side of this square which made the whole area a rectangular parallelogram 200 cubits broad & 300 long in the center of which stood the Altar, & all this was compassed on every side with a walk called spatium intermurale 10 cubits broad & a high wall called Chajil 6 cubits thick: so that the whole was 232 cubits broad & 332 long The spatium intermurale ran also between the Sanctuary & the weomens court with a wall a cubit thick towards that Court so as to compass the sanctuary on all sides & leave the weomens Court but 90 cubits broad including that wall. The wall Chajil was 10 Cubits high at the east end & higher in other places. It was compassed with a walk or Parade 10 cubits broad & from the walk was descent by 14 steps to another wall called Soreg which was two cubits high & compassed the whole. The huge buildings on the north & south sides of the sanctuary were about  $32\frac{1}{2}$  cubits broad with the distance of 135 cubits between them the whole breadth being 200 cubits. Each of them consisted of four equal Gates at Equal distances & four equal Exhedræ, one between every two Gates & one at the west end of the buildings & two Courts at their other end on either side of the weomens court for boyling & baking the sacrifices. The doors of the Gates were 10 cubits wide ' 20 high & their cheeks or walls on either side the door were 11 cubits broad, so that every Gate was 32 cubits broad & every Exhedra took up the space of 23 cubits, standing upon two whole pillars & two half pillars in a row with three intercolmnia between them. The eastern Gates opened directly into the spatium intermurale which ran between the sanctuary & the court of the weomen the western cheek being within the sanctuary & the door & eastern cheek without it. The next Gate westward faced the Altar directly & was of the same breadth, the Altar being 32 cubits long & 32 broad. The two next Gates westward opened against the separate place & the whole building extended to the western bounds of the sanctuary leaving only a cubit for the thickness of the western wall. I suspect that Herod added some of these Gates. The Exhedræ in Herods Temple were built partly upon a single cloyster looking towards the Priests Court & partly upon a Treasure-chamber looking towards the spatium intermurale but Zerubabel build them with three rows of pillars & a row of Cedar beams & by consequence with a double cloyster as in Solomons Temple. On the eastern side of the sanctuary between the western cheeks of the eastern Gates ran a cloystered building 11 cubits broad with a gate in the middle of it much bigger then the other Gates. For the door of it was 20 cubits wide & 40 high. And in the eastern wall of the Court of the weomen was another Gate of Corinthian brass which was never opened but for the Prince. The weomens court between the walls of the

little Courts which were for boyling & baking the sacrifices was 135 cubits long, & from east to west it was about 87 or 88 cubits broad within the walls or 90 including the walls. In the mid way between the eastern Portico & the Altar was a stone rail or wall a cubit high which went about the Altar & Temple being distant from the center of the Altar eastward 27 cubits, northward 50 cubits & southward as much, ' the men of Israel had accesse into the eastern border of the Priests court as far as this rail. ‡ < insertion from f 14v > ‡ The breadth of the sanctuary consisted of these parts The length of the Gate  $32\frac{1}{2}$  Cubits. Between the Gate & the stone rail The stone rails 1 cubit  $17\frac{1}{2}$  cubits. Thence to the foot of the ascent which goes up to the Altar 3 cubits. The length of the ascent 30 cubits. Thence to the center of the Altar 16 cubits. Total 100 cubits. Thence to the other side of the Altar 16 cubits. Thence to the iron rings in the pavement 8 cubits. The space of the rings 24 cubits. Thence to the stone rail 1 cubits. The rail 1 cubit. Thence to the stone Tables 2 cubits. The Tally  $1\frac{1}{2}$  cubit. Thence to the Pillars 4 cubits. The bases of the Pillars 2 cubits. Thence to the wall of the Gate 8 cubits. The length of the Gate  $32\frac{1}{2}$  cubits Total 100 cubits. Total of both summs 200 cubits. The length of the sanctuary I reccon thus. Behind the House 11 cubits including the western wall of the separate place. The length of the Temple including the Treasure chambers & Porch 100 cubits. From the front of the Porch to the Altar 23 cubits the breadth of the Altar 32 cubits, thence to the stone rail or border 11 cubits. the thickness of the rail 1 cubit. Thence to the front of the eastern Porch 11 cubits, the breadth of the eastern Porch including the wall 11 cubits. Total 200 cubits. Thus the court of the Altar in this Sanctuary had the Altar in the centre & was 135 cubits long from south to north between the buildings & had at each end two Exhedras & a Gate between them. And the breadth from west to east between the Porch of the Temple & the eastern Portico of this Court was 78 cubits. For I found this court with the front of the Porch because the Porch in Herods Temple was 100 cubits broad & an hundred high. The Court of the weomen which was a long square 135 cubits in length & about 88 in breadth within the walls, had seats like galleries round about within on the south, east & north sides for the people to sit dry, the weomen above & the men below. This court including the walls was 90 cubits broad. And this breadth with the breadth of the spatium intermurale which ran between this court & the sanctuary, being added to the length of the sanctuary made the whole three hundred cubits long. From the eastern gate of the wall Soreg &c < text from f 14r resumes > From the eastern gate of the wall Soreg there was an ascent by ten steps to the wall Chajil & eastern Gate of the weomens court & from that court there was an ascent by 15 semicircular steps to the spaticum intermurale & eastern Gate of the Priests court & from the Priests court there was an ascent by 14 steps to the Porch of the Temple. On the north & south sides there was an ascent <15r> by 14 steps from the wall Soreg to the wall Chajil & from thence by 5 steps to the Gates of the Sanctuary. Gentiles had access to the wall soreg, & no farther The men & weomen of Israel into the weomens Court, the King or Prince through the eastern Gate of the Court, the rest of the people through the north & south gates of that Court into the intermural space & from thence down the semicircular steps into the Court. The men had further access into the eastern margin of the Priests court as far as the stone rail of a cubit, & that margin was thence called the Court of Israel. When Zerubbabel laid the foundation of this Temple the littleness of the weomens court made the old men weep who had seen the great Court of the people in Solomon's Temple, in the room of which this little court succeeded.

After the Temple had continued in this state during the reign of the Persians. Simeon Iustus built the great Court, having for a pattern the eastern side which was left standing, being called Solomons Porch or Portico because built by Solomon as we are told by Iosephus who had seen it. And afterwards Herod rebuilt the southern side more sumptuously with four rows of Pillars. But the Gentiles were stil admitted into this Court as far as the wall Soreg & therefore it was called the Court of the Gentiles: And the Priests & people still continued their worship in the sanctuary & weomens court built by Zerubbabel & rebuilt by Herod.

<16r>

– And here ends the sacred history of the Jews.

The second Temple being built under the dominion of the Persians it may not be amiss here to give a short description of it. This was built upon the same foundations with the Inner Temple of Solomon. It was three hundred cubits long & two hundred broad including the buildings. It had two courts called the separate place & the Priests court each 100 cubits square besides the Court of the weomen which answered to the new court in Solomons Temple. On the separate place stood the house of God as in Solomons Temple. But here it was only two storys high. On the north & south sides of the Separate place stood the buildings in which the Priests did eat the sacrifices & lay up their holy garments They were cloysterd on the inside towards the

house. On the north & south sides of the Priests court stood the buildings for the Princes of the Priests & these were cloystered not on the out side as in Solomons Temple but on the inside towards the Altar which stood in the center of the Priests court. These buildings had walks before them & stood upon an area 50 cubits broad on either side of the separate Place & Priests court, the whole together with those Courts, taking up a square area two hundred Cubits long & two hundred broad including the walks. On the eastern side of the Priests court was the court of the people called the weomens Court because the weomen were admitted into it as well as the men. The separate place was distinguished from the Priests court by a rail of marble, & the Priests court from the court of the weomen by a building for the High Priest & the Sanhedrim. The whole was compassed on the outside by a walk ten cubits broad & the walk by a strong wall. This wall was lower on the eastern side then on the other three sides so that they might from the Priests court see the burning of the red cow over it, & I take it to be the double height the high fortress of the wall about the Temple built from the foundations by Simeon the just. Ecclesiast. 50. 2. From this walk they went down on the outside by steps to the rail Chajil which compassed the whole. The Gentiles had access into outward court of Solomons Temple as far as to the rail Chajil the Israelites both men & weomen had access into the weomens court, the men had further access as far as to the eastern rail of the Priests court, the Priests had access into their own court with the buildings & into the Holy place to worship God morning & evening & the High Priest into the most holy place once a year. And to the building of this Temple neare the beginning of the Babylonia captivity, the Angel seems to allude in the Apocalypse where he saith Arise, measure the Temple of God & the Altar & them that worship therein, (that is the Court of the Temple or separate place & the court of the Altar or Priests court & the court of the people or new court : ) but the court which is without the Temple (the outward court of Solomons Temple) leave out & measure it not: for it is given to the Gentiles of Babylon,) & the holy city shall they tread under foot forty & two months.

On the eastern side of the outward court upon three rows of marble Pillars stood the building called Solomons Porch. It seems to have been a part of Solomons Temple left standing by Nebuchadnezzar. On the north side of the outward court was built a fortress in the days of the Maccabees. Herod rebuilt it & called it Antonia in honour of Marc Antony. Herod built also the southern side of the outward court more sumptuously then Solomon had done, setting it upon four rows of Marble pillars. And the Porch of the House he built an hundred cubits broad which was seventy cubits broader then in Solomons Temple.

[1] 21,88

[Editorial Note 1] The following text to the end of f. 4v is written upside down.

[Editorial Note 2] The following text to the end of f. 5v is written upside down.

[2] Iespho kuntig. l. 11 c. 7.

[3] Ioseph. ib.

[4] a Nehem. 13. 28.

[5] Ioseph Antiq. l. 11. c 8 & l 12 c 2

[6] a Ioma fol. 69. 1 & Sepher Iuchasim & Sepher Hakkabbala & David Gans in Zemach David et Maimondes in Præf. Iad. Vide Historiam Doctorū Misnicorum p. 14 15, 16, 17

[7] Ioseph l. 11. c. 8 & l. 12. c. 3.

[Editorial Note 3] This page is written upside down.

[8] Ezra 10.6

[9] Nehem. 13

[10] Nehem 13. 28

[11] Ioseph. Antiq. l. 11. c. 7.

[12] Ioseph. Antiq. l. 11. c. 8 & l. 12. c. 2.

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