THE TEMPLE:
ESPECIALLY
As it stood in the dayes of our SAVIOUR
Described by JOHN LIGHTFOOTE.

LONDON
Printed by R. C. for Andrew Crook at the Green-Dragon in Pauls Churchyard, 1650.
CLARISSIMO
HONORATISSIMOQUE VIRO
D[n]o. GUILIELMO LENITHALLO
Summi Senatus Parliamentarii
PROLOCUTORI Dignissimo.

HANCCE QUALEM QUALEMCMUNQUE
TEMPLI HIEROSOLYTMITANI
DESCRIPTIONEM

j. L.

GRATITUDINIS ATQUE
OBSERVANTIÆRGO
HUMILLIME

D. D. D.
To the Reader.

Could with as little pains, and travail have journeyed to Jerusalem, to have taken a view of the Temple, had it now stood, as this hath cost me to survey it by the eyes of others in their writings, as I have done: And for all my labour, how I shall speed in the acceptance of the Reader, I must leave it to the common doubtful fate of Books, being neither willing to beg it, nor to despair of it. If I have come short either of the worth of the matter treated of, or failed the expectation of the Reader, the difficulty of the Subject may plead my Apology, and my desire to benefit may lighten my censure.

There is hardly a harder task in Study than to describe structures and places not seen, and at distance; and the Scripture hath hardly a more obscure description of any thing then of this fabricke. In that I have added so much of Jewish intelligence about it, it is because I finde not where better information (after the Scriptures) is to be had.
To the Reader.

I know they hear as ill as any men for their writings, and that very oft not without very good cause; yet give them leave to tell the story of their own customs and antiquities as one as another man, and if you will not believe them what they say, to produce others that speak more credibly, in the matter in hand I believe will be next impossible.

I shall not plead for them in all they write, lest I should be like unto them; in things of historicall nature, I cannot but give some credence to them, as being likely to be the best recorders of their owne Antiquities.

It is well known to the studious how much light hath been held out by some learned men towards the explication of abundance of difficulties in Scripture, by the discovery of the Jewish customs and Antiquities, to which the New Testament speaketh and alludeth exceeding copiously and frequently: I need not to goe far for examples of learned men that have been choicely happy in such illustrations: A matchlesse paire in our owne Nation, second to none in any Nation whatsoever, Mr. Hugh Broughton in the last generation, and Mr. Selden in this, may be instances sufficient. Now though it is farre enough from my thoughts and hopes to dream of achieving to the least degree and measure of their skil in those studies, and their happiness in such explanations: yet can I not but from such encouragements of experience in others, go on with the more delight in the perusal of such Monuments my selfe, not without hope that I may reap some profit by them to my selfe, and hold out something from them which may not be altogether useless to others.

What may redound of this kinde out of this present volume, I must leave to the Readers censure, and not be my owne judge: This I hope I may say of it without arrogance or falshood, that this Subject hath scarceley been so largely handled.
To the Reader.

handled in our English tongue heretofore, and that what is here produced out of Jewish records, doth for the most part carry so faire possibility and probability with it, and so little dissonant either to Scripture or reason, and so consonant to Josephus, whose credit is commonly reputed above Talmudical, that if on the one hand there is not undeniable ground to beleive it, neither is there on the other hand, undeniable ground to gainsay it.

I had undertaken a taske of a far larger time, soile, and volume, and the same way of workmanship that I have done this, namely, from Scripture, and from Talmudical and Jewish writers, to have given a description of the land of Canaan, so far am I satisfied of the benefit of these Authors if dexterously managed. And certainly if my judgement do not much faile me, exceeding singular use might be made of them in such a worke, and hundreds or rather thousands of learned rarities as to that Subject produced out of them, not to be found in any Author's but themselves, which tend not a little to the illustration of the chorography and story of that Land: But when I had spent a goodness time and progress in that worke, I found that I was happily prevented in that Subject by a more learned and acute pen, which though it went not the same way in the worke that I had done, yet was it so farre before me both in progress and in accuracy, that I knew it would be lost labour for me to proceed further. Hereupon I left that taske, left I should actum agere, and diversely and uniformly to this survey, because of a promise which had been given me for something of this nature.

With the working up of this piece, I also drew up a large Map of the Temple structures, according to the verball description of them in this volume, the sight and comparing of which would have made the things here described

* Mr. Tho. Fuller, B.D.
To the Reader.

A great deal more ease and pleasure to be understood, could it have been published; but I have not yet met with the faculty and fortune of bringing it to that issue: and I thought to have suppressed this Tract till that also might have come forth with it; but I have been overcome to let it out, partly by the importunity of others, and partly by this reason of mine own, that it might not be amiss to try what acceptance this Treatise will find, before I add more pains and charge for the engraving of the Map. If any of my learned friends upon perusal of this Tract, think the publication of that may be material, I shall be ready to embrace such animation, and use my best endeavours to effect the thing, if it will be effected.

Much-Mundon in
Herfordsh.

April 3. 1650.
THE CONTENTS.

CHAP. I.

F the Situation of Mount Moriah. תֵּו הַבִּית pag. 1.

CHAP. II.

The measure of the Floore of the mountaine of the Temple. ἀναίρων τὴν θυσίαν P. 4.

CHAP. III.

The East gate of the Mountaine of the House שְׁשַׁבְנָן gate. The Shushan gate. The Prospect of Mount Olivet, and part of the City before it. p. 8.

CHAP. IV.

Of the two South gates: שְׁשַׁבְנָן The gates of Huldah p. 13.

CHAP. V.

Of the West gates שָׁלָלְכֶּת, or Coponius, Parbar, Asuppim.

Sect. 1. The gate of Shallecheth, or Coponius. p. 15.
Sect. 3. The two gates and house of Asuppim. p. 17.
The Contents.

CHAP. VI.

The North gate of Tedi or Tadde. p. 24.

CHAP. VII.

The Tower Antonia. p. 27.

CHAP. VIII.

Cloisiers along the outmost wall within. p. 29.

CHAP. IX.

Taberne, Shops: The great Sanhedrin sitting thereabout. p. 33.

CHAP. X.

The dimensions and forme of Solomons Temple: And of that built by the returned out of captivity. p. 37.

CHAP. XI.

The measures and plasforme of the Temple as it stood in the time of our Saviour. p. 45.

CHAP. XII.

The breadth, chambers, and staires of the Temple. p. 52.

CHAP. XIII.

The Porch.

Sect. 1. The steps up to it. p. 58.

Sect. 2. The two pillars Jaehin and Boaz. p. 60.

Sect. 3. Closets for the butheering instruments. p. 71.

Sect. 4. A golden vine in the porch, and a golden candlestick, and a golden and marblt table. p. 73.
The Contents.

CHAP. XIV.

The holy place.
  Sect. 1. The Temple door.  pag. 75.
  Sect. 2. The vail.  p. 78.
  Sect. 3. The holy place itself.  p. 79.
  Sect. 4. The Candelstick.  p. 82.
  Sect. 5. The Shewbread table.  p. 84.

CHAP. XV.

The most holy place.
  Sect. 1. The partition place.  p. 86.
  Sect. 2. The Vail.  p. 88.
  Sect. 3. The most holy place itself.  p. 89.
  Sect. 4. The Cherubims and Arke.  p. 39, again.

CHAP. XVI.

The Courts of the Temple.  p. 93.

CHAP. XVII.

The Inclosure.  p. 95.

CHAP. XVIII.

The Court of the women.  p. 99.

CHAP. XIX.

Of the Gazophylacia or Treasuries.  p. 110.

CHAP. XX.

The gate of Nicanor, or the East gate of the Court.
  Sect. 1. A credible wonder of the brazen gate.  p. 117.
  Sect. 2. A Sanbedrin sitting in this Gate.  p. 125.

CHAP. XXI.
The Contents.

Of the gates and buildings in the Court wall on the East and South sides. 

CHAP. XXII.

The chamber or room Gazith, the seat of the great Sanhedrin. p. 135.

SECT. The Presidents of the Sanhedrin from the captivity till its dissolution. p. 140.

CHAP. XXIII.

The Draw-well-room. p. 144.

CHAP. XXIV.

The Water-gate & the room of Abneites. p. 149.

CHAP. XXV.


CHAP. XXVI.

The gate of the firstlings. p. 156.

CHAP. XXVII.

The Gate Hadlak or of kindling or of the burning fire. p. 159.

CHAP. XXVIII.

The gates and buildings in the Court wall on the North side. p. 163.

CHAP. XXIX.

Beth Mokadb. p. 166.

CHAP. XXX.

Of the gate Beth Mokadb called the gate of Corban. And of the other gate of Corban called also the gate of the women. p. 170.
The Contents.

CHAP. XXXI.
The room of Salt, of Paruab, and of the washing. p. 175

CHAP. XXXII.
The gate and house Nisba, the house of stone vessels. p. 178

CHAP. XXXIII.
The Court of Israel and of the Priests: and the Levites desks, where they sung. p. 180

CHAP. XXXIV.
Of the Altar of burnt-offering. p. 189

CHAP. XXXV.
The Contents of the Court betwixt the Altar and the North side of it: and betwixt the Altar and the South side. p. 209

CHAP. XXXVI.
The space between the Altar and the Porch. p. 215

CHAP. XXXVII.
Concerning the vessels and utensils of the Temple.

Sect. 1. The laver. p. 219
Sect. 2. Solomon's ten Lavers. p. 223
Sect. 3. The molten Sea. p. 230
Sect. 4. Basins, Chargers, Dishes, &c. King Ptolemies and Queens Helen's Tables. p. 233
Sect. 5. The Priests garments. p. 237
Sect. 6. The anointing oile. p. 240
The Contents.

CHAP. XXXVIII.

_The Emblems of the divine glory at the Temple, Ezek. i. 6._ Rev. 4. &c. explained.

CHAP. XXXIX.

_The motions and stations of the Ark and Tabernacle._

CHAP. XL.

_The state and fate of the first Temple._

Sect. 1. _The state of the second Temple under the Persian Monarchy._

Sect. 2. _The occurrences of the Temple under Alexander._

Sect. 3. _A brief of the state of the Temple in the times of these Kings._

Sect. 4. _The state of the Temple under the Romans._
Bookes published by
Mr. Lightfoote.

1. Miscellanies, octavo.
2. Observations on Genesis, quart.
5. The Harmony of the four Evangelists,
   the first part, quart.
6. The second part, quart.
7. The third part, quart.
8. Three Sermons preached before the Parliament, quart.
ERRATA:

Pag. 3, lin. 24, for sink read sink, lin. 28, for an abyss of uncleanness, r. an abyss: uncleanliness, p. 13. l. 10, for Ophila Ophila, l. 11, leave that out, p. 17, 1. 26, for admitted, admitted, l. 29, for Paber Pabar, p. 2, 1. 19, for hand wider, hand wide, p. 30, last line, for 15 cubits high, 25 cubits high, p. 31, l. 16, for godliest, godliest, p. 34, l. 10, for Tripperis Tripperis, l. 8, Taubah, and so l. 15, 6, l. 24, for Antonius Antoninus, p. 41, l. 3, for the next verse, the next year, p. 49, l. 4, for about 20 r. about 20, p. 66, l. 16, then the floor, and in the middle of the line blot then out, p. 61, l. 29, for 150, 151 p. 81, l. 18, for Angels, Ministrates, p. 83, l. 14, for carried in either of them in a golden, carried either of them a golden, p. 84, l. 9, for hollow, hollow, p. 90, l. 8, for where, were, l. 19, for them from them, p. 91, l. 24, for Jeshurun, Jeshurun, p. 95, l. 7, for 31 r. 31, p. 98, l. 3, for power, power, p. 110, l. 17, for captivity, captivity, p. 129, l. 28, for pass. passers, p. 122, l. 21, for bus names, been names, p. 185, l. 3, for thy best thy best, p. 194, l. 13, for of the wood-room, and the wood-room, p. 145, l. 4, for wrought r. wrought, p. 152, l. 1, for made, made, p. 155, l. 9, r. this society, p. 156, l. 28, for the Lord loos'd r. they loos'd, p. 159, l. 7, for relieved, redeemed, p. 199, l. 13, for we not r. we may not, p. 223, l. 6, for alone r. as once.
A PROSPECT OF THE TEMPLE

ESPECIALLY

As it stood in the dayes of our SAVIOUR.

CHAP. L

Of the Situation of Mount MORIAH: •

MORIAH: • The Mountain of the Lords • 2 Chron. 3:1.

House, from whence hence it had its f. 2. 2.

denomination (about which there are

various conjectures) it is certain, it had

its designation for that use and honour
to which it was employed, • by fire • 1 Chron. 21.

from heaven, and of old time, • by • A. 26, & 22.1.

Abrahams offering up his son Isaac there

in a figure. [a] Some are of opinion that it was called Moriah • R. Sol. in

from Gen. 22.
Of the situation of Mount Moriah.

from הַר הָרִיעָה Instruction, because from thence there went forth a law and doctrine for all Israel: [b] others conceive the name to have been derived from the word מָורָה which betokeneth Myrrh and spicery, because it was to be the only place of offering incense: [c] others from הָרָה מִשְׁכָּה Morech jah, The Lord will be visible, because the Sonne of God was to appear there in humane flesh. And so they all repute, that it carried a notation predictive, or referring to something that was to occur there in time to come. But if we will apply the etymologie of it to that time present, when it and the Country about it, did first take that name of the land of Moriah, we may conclude it, The Land of a teacher of God, (as John 3.2.) or the Land of the Lord my teacher, as being the Territory of Sem, or Molchisdeke, the great teacher of the waies of the Lord, (while the Canaanites round about did walke in blindness, and were led by teachers only of delusion) and the Land which the Lord his teacher had designed to him in the prediction of his father Noah.

[d] This Mount was so seated in the midst of Jerusalem, that the City lay Scattered, in form of a Theatre round about it. [e] On the South lay Jerusalem it selfe built upon Mount Acræ, and Acræ naturally higher then Moriah, [f] but much levelled by the Amonean family in the time of their reigne, and the valley betwixt, well raised and filled up with earth, that both the Temple might over-top the buildings on Acræ, and that the coming up from the City to the Temple, might be the more plaine and easie, compare Luke 3.5. [g] On the North side lay Mount Sion furnisht with the galant buildings of the Palace, Court, and City of David. These two Mountains Acræ and Sion, and the Cities built upon them (the London and Westminister, City, and Court of the Land of Canaan) did so decline and descend upon their South-east and North-east points, that on the East and West of the Temple they met and raffled each other in a valley, having also a deep valley betwixt them and the Temple on every side, but only on the South, where it was the leffe deep because of the levelling, mentioned immediately before.

Although this Mount Moriah were not so high of it selfe as
... the situation of Mount Moriah.

as the two hills on either side it, yet was it of a great pitch and steepness. [b] 

A strong heap, steep, and deep on every side. And it was a difficult

corning note of a young male child, [i] That he was bound to [i] Haggai

appear before the Lord, at the three festivals, if he were once come to be per.

able, to go up the Mountaine of the Temple holding his father by the hand.

This Mount fell, so in the division of the Land, that part

of it was in the lot of one Tribe, and part of it in another;

For most part of the Courts was in the portion of Judah, but the

Altar, Porch, Temple, and most holy place were in the portion of Ben-

jamin. And that part that lay in the portion of Judah was

made hollow under

with arches built upon arches under arches, (faith

Maimone). [i] because of the Tent of defilement.

Now this that he calleth The Tent of defilement, might very kirah per.

of the Courtswas in the portion of Judah, but the

Altar, Porch, Temple, and most holy place were in the portion of Ben-

jamin. And that part that lay in the portion of Judah was

made hollow under

with arches built upon arches under arches, (faith

Maimone). [i] because of the Tent of defilement.

Now this that he calleth The Tent of defilement, might very kirah per.

of the Courtswas in the portion of Judah, but the

Altar, Porch, Temple, and most holy place were in the portion of Ben-

jamin. And that part that lay in the portion of Judah was

made hollow under

with arches built upon arches under arches, (faith

Maimone). [i] because of the Tent of defilement.

Now this that he calleth The Tent of defilement, might very kirah per.

of the Courtswas in the portion of Judah, but the

Altar, Porch, Temple, and most holy place were in the portion of Ben-

jamin. And that part that lay in the portion of Judah was

made hollow under

with arches built upon arches under arches, (faith

Maimone). [i] because of the Tent of defilement.
The Measure of the floor of the Mountaine
to bury below the arches, it was deep and farre enough
from desiling.

CHAP. II.
The measure of the floor of the Mountaine of
the Temple.

The Compaſſe of the floor of Moriah [a] did
increase by time and industry (somewhat
though not much) above what it was when
Solomon first began the Temple there: For[b]
whereas David by divine direction had built
an Altar, and God by divine fire upon it,
had fixed that very place for the place of the Altar of the
Temple; the Mountaine possibly in some part of it, might
want here and there somewhat upon the edge of it, by bend-
ings and windings in, so that the square for all the Courts
which was intended, and which was to be measured from the
Altar as from the standing block, could not runne even, but
did meet with some small blemish through the want and pinch-
ing in of the hill in certain places; whereupon Solomon and
the succeeding generations, were still enlarging the spaci-
ouſneſſe and capaciouſneſſe of it, by fillling up the valley or
precarie where the want was, inſomuch that the compaſſe
and space of it at the last, under the second Temple was [c]

Not but that there was some more space upon the floor of
the Mount; then barely this measure, for [d]

This
of the Temple.

This number of 500 cubits upon every side of the square, is so agreeable to the number of Ezekiel, that that helpeth to confirm and justify this proportion and account: and although his large measure do differ farre from this of ours, yet doth his cubit measure and state the cubit that we have in hand, so well, that it would be very hard, if not impossible otherwise, among the various sizes of cubits that we meet withall, to determine any thing of it. For we finde mention of the common cubit of five hand breadths, of the middle of six, of the cubit halfe a fingers breadth larger then the cubit of Moyses, and the cubit halfe a finger breadth larger then that: but Ezekiel hath signified his cubit to be a cubit and a hand breadth (that is the common cubit of 5 hand breadths, and one hand breadth over;) And so the Jews conclude upon the same measure in this received maxime: The cubit by which the Temple buildings were measured was 6 hand breadths, but the cubit by which the vessels were measured was but five.

The hand breadth therefore being the four fingers breadth as they be laid close together, which make but three inches, the cubit of six hand breadths, (which is the cubit we embrace here) ariseth to 18 inches or just halfe a yard, and so by this computation, the 500 cubits upon every side of the square was 250 yards, and the whole compasse of the wall was a 1000 yards about.

Josephus hath allotted a just furlong to every side of the square: and hath made the whole compasse to be exactly halfe a mile about, reckoning according to the common cubit, and according to the measure best known among the Greeks and Romans, for whom he wrote.

And now if any one will take up the full circuit of the wall that encompassed the holy ground, according to our English measure, it will amount to halfe a mile, and about 166 yards. And whosoever likewise will measure the square of Ezekiel, chap. 42. 20. he will finde it 6 times as large as this chap. 40. 5. the whole amounting to three miles and an halfe, and about 140 yards, a compasse incomparably larger.
The Measure of the Floor of the Mountaine

then Mount Moriah divers times over; and by this very thing is shewed that that is spiritually and mystically to be understood.

The description of the Temple and City, that he hath given in the end of his book, as it was a prediction of some good to come, so was that prediction true, thus farre according to the very letter, namely that there should be a Temple and a City newly built: and so it was a promise and a comfort to the people then in captivity, of their restoring againe to their owne land, and there enjoying Jerusalem and the Temple againe, as they had done in former time, before their removing and captiving out of their owne country: But as for a literal respondency of that City and Temple, to all the particulars of his description, it is so farre from it, that his Temple is delineated larger then all the earthly Jerusalem, and his Jerusalem larger then all the land of Canaan. And thereby the scope of the Holy Ghost in that ichnography is clearly held out to be, to signify the great enlarging of the spiritual Jerusalem and Temple, the Church under the Gospel, and the spiritual beauty and glory of it, as well as to certifie captivated Israel, of hopes of an earthly City and Temple to be rebuilt, which came to passe upon their returne under Christ, and the new Jerusalem.

Yet had this his space of the holy ground its bounds, though they were exceeding large; but when John in his Revelation is upon the measure of his Temple, this outer Court or space is left boundlesse, and not measured nor inclosed at all, and the reason is given, because that Court was given to the Gentiles, and they should tread the holy City, (as men tread Gods Courts when they came to worship) two and forty months, Rev. xi. 1, 2, 3, &c. Till clearing the reason of the Propheticall enlarging of the holy ground, which was to denote the abundant and numerous worshippers of God which should be under the Gospel.

The Wall that encompassed and went about the square of the holy ground, was of very fair stone, and it was five and twenty cubits, or twelve yards and an halfe high, that is, as one stood within the compass of it, in the holy ground; for
of the Temple.

for without it stood over a very deep and sharp precipice, and so there was an exceeding great height from the bottom of the trench beneath, to the top of the wall, but within it was no higher than 25 cubits, and that height it carried about the whole square.

Now whereas it is a very common Tenet amongst the Talmudickes that [p] The Eastern wall was six cubits high and no more. It is not to be understood of the whole East side Wall, for that was 25 cubits high as well as the rest, but it is to be understood only of the wall or Battlement that was just over the East gate: and so it is explained by some of them thus, כסמנת, ראה, ממילתה ל דברים מתו ייבץ וייבץ הוא והובלת סל מיטהל של פסולים של פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולים פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסולה פסولا נולו מתח ייבץ והובלת סל. For whereas the Priest that was sprinkling the blood of the red Cow upon Mount Olivet, was to looke directly by this East gate, upon the gate of the Temple; and whereas [r] the floore of the Porch of the Temple was two and twenty Cubits higher ground then the floore of this East gate, and so the Priest looking from Olivet through this gate [f] could not see above the eighth step before the Porch; [s] therefore in Mid. it was needfull that the wall that was just over the East gate [r] Pink, Tem should be low, that what he could not see through the gate he might see over it.
The East gate of the Mountaine of the House. Shushan gate. The Prospect of Mount Olivet, and part of the City before it.

In the surveying of the gates and buildings that were in this outmost wall, and verge of the holy ground, we will begin at the East quarter which faced Mount Olivet, and in which side of the square there was only one gate: this and all other the gates, both in this wall and in the other that compassed the Courts [a] were twenty Cubits high and ten Cubits broad: as the Hebrew writers do constantly reckon.

In which account they and their Countryman Josephus, who wrote in another language, do not differ (although that [b] his constant measure that he gives of all the gates, be 30 Cubits high and 15 Cubits broad) but they do in this diversity explain the thing the better. The height of the whole gatehouse of every gate, or of the pile where the gate was set, was 30 Cubits, and so it rose 5 Cubits above the wall, but the very entrance of the gate, or the door of it, was but 20 Cubits high. And so the very breadth of the entrance of the doors of every gate was but 10 Cubits, but the cheeks of the gate on either side was 2 Cubits and an halfe, and so the breadth of the whole pile, was 15 Cubits in all: The height of this East gate only came short of the rest, 4 Cubits, for [c] it rose but but 6 cubits above the entry or light that was past through, whereas the rest did rise ten, and so it rose but one cubit above the height of the wall, whereas the rest did five; and the reason was given immediately before, because the Priest that burned the red Cow on Mount Olivet might looke over it upon the Temple; for so they conceive that command bound him when he sprinkled her bloud. He shall sprinkle of her bloud directly before the Tabernacle of the Congregation seven...
The East gate of the Mountaine of the House, &c.

seven times, Num. 19.4. Observe Christ and his Disciples, having gone out of this gate from the Temple, now sitting upon Mount Olivet before this gate, and looking back on the sumptuous building of the Temple, and Christ discoursing concerning their ruine, Mat. 24.1, 2, 3, &c.

This gate stood not just in the very midst of this Eastern wall, as if it had 245 cubits of the wall on either side it, but it stood more toward the North, because it was to stand directly in the front, or over against the porch of the Temple. Now the Altar being pitched and fixed by a divine appointment, that the Mountain did not allow an equal space of ground on either side it, they were forced to build the Temple so, as to stand in its proper parallel with the Altar, and to cast the Courts so, as they did not stand directly, in the front, or over against the porch of the Temple.

The greatest space of the Mount was on the South, the second on the East, the third on the North, and the least Westward.

Upon this East gate was portrayed and pictured the resemblance of the City Shushan, the royal Seat of the Persian Monarchy, and the gate itself at least some part of it was called by this name, שָׁשוֹן. The Talmud saith: There were two sorts of Cubits in Shushan, קילים, the Palace, one which exceeded the cubit of Moses half a finger, and this per. 17. was upon the North-east corner, but another which exceeded that, half a finger more, and that was on the South-east corner. Now the Gloss explains it thus, that Shushan the Palace was a room in the East gate where Shushan was portrayed. And the reason of that picture is given by some to be, That Israel might see it and remember their captivity in Shushan. by others, Because when they came out of captivity, the King of Persia commanded to picture Shushan upon the gates of the house, that the fear of that Kingdom might be upon them.

But here, Abraham Zaccyth doth move a just quere. The King's order of Persia, I (faith he) and Shushan left but a little while 65. col. 2. after the second Temple was built, namely about some 34 years, and then he saw it to passe that that picture continued there all the time of the second Temple, and there are some that resolve it thus, That the childe of the captivity, made this portrayal, that they might remember the wonder of Punnin, which was done in Sushan, Esth. 9.26. and this is a good resolution: so he.
The East gate of the Mountains of the House, &c.

This gate is called The King's Gate, 1 Chron. 9.18. not for any speciall or ordinary entrance of the King through it (for his common coming in, was at the cleane opposite quar- ter, namely on the West side) but it is so called, because King Solomon built it and the rest of the wall that way, at an ex- traordinary pains and charge, fetching up the foundation with huge stones, from the bottome of the deep valley that lay under: of which anon.

But before we part from this gate, let us stand a little in it and take the prospect that is there before us Eastward, for the better understanding of some places of Scripture, that speake of the places thereabout.

Mount Olivet faced Jerusalem, and the Temple, and Sion upon the East, winding likewise Northward, so as that it faced Sion, also something upon the North. Between Jerusalem and it, was the valley of Hinnom or Tophet, where was the horrid and hideous practice of their irreligious religion, of butchering their children, in cauſing them to passe through the fire, or burning them to Molech. For Solomon had built an high place for Chemosh the abomination of Moab in this hill that was before Jerusalem, and for Molech the abomination of the children of Ammon, 1 King. 11.7. namely on the right hand of the Hill, as you looked upon it from Jerusalem, 2 King. 23.13. In this text of the Kings it is called נְהַר הָמִמְשָׁכָה instead of נְהַר הָמִמְשָׁכָה, The Mount of cor- ruption, instead of The Mount of Unction, or of Olives, the Holy Ghost branding the fact, and the place for the fact, with to visible and notable a marke of disaster and displeasure at it. To so great a contrariety to what he once was, when he was himselfe, had Solomon's idolatrous wives bewitched him, that as he had built a sumptuous Temple on Mount Moriah to the true God, so they perswade him to build an Idolatrous Temple to their abominations on Mount Olivet, in the face of the Temple, and affronting it. The valley beneath this accursed Idolum, was called The valley of Tophet, and the valley

[k] Vid. Buxi, of the son or the sons of Hinnom, Jer.7.31,32. &c 19.6.8c. The valley of Tophet, that is, [k] The valley of Drummers or Taber: from the noise that was made with such kind of instruments
to drown the cries and shrieking of the burning children: And the valley of the sours of Hinnom, that is, the valley of children of shrieking and roaring, from the whole cries of those poor children trying in the fire. This was probably that which is called the valley of the carkasses or the dead bodies, Jer. 31.49. of which name the Chaldee Paraphrast in that place hath given this reason. Because the dead bodies of the Camp of the Assyrians fell there: and to which Josephus also giveth testimony when he relates that a place was called The Assyrian Camp. And here may we give a cheek a little to the peremptoriness of Rabbi Solomon upon the Text of Jeremy, lest he grow too proud, who glosseth the fortieth verse thus, [m] The valley [m] R. Sol. in of dead bodies is the valley where the carkasses of the Camp of Sennacherib fell; and the valley of the Ashes is the place whither they carried the ashes forth, which was without Jerusalem: These places they shall bring within the City even within the walls; And this Prophecy is to be accomplished in the last redemption in despite of the Hereticks, for it was not accomplished under the second Temple. By Hereticks he virulently meaneth Christians, who deny any other Messias yet to come, and that there shall be any more an earthly Jerusalem: For he would construe those words of the Prophet strictly according to the letter, as if there should be a time when those valleys should be walled within Jerusalem, really and indeed, whereas the Prophet in mentioning of those most defiled and polluted places, to be taken into the City, meaneth only the bringing in of the Heathens, who had been polluted with all manner desecrations of Idolatry and other abominations, into the spiritual Jerusalem which is above, or the Church. And yet if we would follow him even in his literal construction, we might shew, out of his owne Authors the Talmudists, how Bethphage, the Towne that stood even in these places mentioned by the Prophet, though it stood out of the walls of Jerusalem, yet by their owne confession is it reckoned as a member or part of Jerusalem; and so was that prophecy literally fulfilled by their owne Chorography at the coming of our Messias; But here is not a place for such disputes.

This was the prospect that you had before you on the right
The East gate of the Mountaine of the House, &c.

right hand as you stood in the East gate of the Mountaine of the Temple; namely a part of Mount Olivet divided from the City Jerusalem by the valley of Tophet, & by the valley of Ashes; on the side of the valley, neere Jerusalem stood the Towne Bethphage, and on the hil on the further side of the valley over against it, stood Bethany, renowned for the raising of Lazarus from the dead there, and for our Saviours frequent resort thither, and ascension thence.

Directly before you was the place upon Mount Olivet where they used to burn thered Cow into purifying ashes, when they had occasion to do such a work: and [v] thither went a double arched Caufey, of the same manner of arching that we have mentioned under the Temple Courts: and for the same caution, namely for security against graves, by which the Priest that went about that imployment might have been defiled, and so the work hard.

Upon your left hand as you stood ran Mount Olivet still, and the valley betwixt you and it and all along on the East point and on the North side of Sion, was called the valley of Kinder, of famous memory and mention in Scripture, 2 Sam. 15. 23. 2 Kings 23. 6. John 8:1. &c. At the foot of the hill, beyond this valley you might see Gethsemanie, or the place of the Olive Presses, whither they brought the Olives they had gathered upon Mount Olivet to be pressed, and the oil got out. And there it was whither our Saviour went after his last Supper; and where he was apprehended having supped that night as it is most likely in Sion or the City of David.
C H A P. IV.

Of the two South Gates

The Gates of Huldah.

S the East quarter of the enclozing wall, did face Mount Oliver, so did the South quarter face Jerusalem the City itself; For take we the whole City, either built upon seven Hils [a] as Tanchuma afferts it, or upon three, f. 52. Acra, Moriah, and Sion, as it is commonly described, or add Bezerha and Ophila if you will, the situation of it will be found thus, that Ḥer Ḥohn Ḥeẓmim Ḥaṭasimil.[b] That the Mountaine of the Temple will be found lying Northward of Jerusalem and Sion. Northward of the Mountaine of the Temple. And thus do the Jews in their antiquities generally seat it, and that not without sufficient warrant of the Scripture. For how can those words of the Psalmist, Beautiful for situation, the joy of the whole earth is Mount Sion on the sides of the North, Psal: 48.2, be more properly and plainly interpreted, then as Aben Ezra doth interpret them; [c] Sion on the North side of Jerusalem? And those words of Ezekiel, He set me upon a Mountaine, by which was the frame of a City towards the South, Ezek: 40.2. who can give them a sense more genuine and proper then Kimchi hath done, when he faith [d] The Mountaine is the Mountaine of the Temple, and this City is Jerusalem, on the South?

On this side therefore that faced Jerusalem, or that looked South, there were two Gates that were called [e] The Gates [e] Talm, in of Huldah, and they were so placed, as that they were in an equal distance from the two Angles of the Wall, East and West, and of the same distance one from another. And so is Josephus to be understood when he faith το αυτο πολες ΧΙ μικαν [f] Joseph. Ant. 13. c. 14. The
Of the two South Gates.

The fourth part of the Wall was towards the South, and it had gates in the middle; that is, the gates were so set, as that there was an equall space betwixt gate and gate, and betwixt either gate and the corners of the wall.

From whence these gates did take their name to be called The gates of Huldah, is hard to determine, whether from הָלְדוֹת Huldah, which signifies a Weasel, of which creature the Hebrewes write many Stories; or from the Syrian word καλλω, which translates the Greek word καλλων, To creep into, 2 Tim. 3.6, or from הָלְדוֹת. This, or either is common ground, or from the Prophetess Huldah, who was of so great esteeme in her time among the Jewes, as that they say there was never any buried within Jerusalem, either man or woman (unlesse of the house of David) but onely shee; or from whence else they were denominated, it will not countervaille the labour to search, nor is it very hopeful to finde.

We shall not need to spend time in describing the forme, fabricke and dimensions of these gates, since these and the rest of the Gates were all suitable to that in the East quarter which we have described before, saving that their Gate house was higher, and that they were not charactered with the picture of Shushan as that Gate was. Let us therefore onely take the prospect as we stand in either of these Gates before us, towards the South upon which they opened, as we did in the other toward the East.

What Streets, Houses, Turrets, Gardens, and Beauteous buildings were to be seen in Jerusalem as it lay before you, may better be supposed in so goodly a City then described: only if you will observe the situation of it, or how it lay, you may view it situate thus. It lay upon the Hill Acre, which riling in the middle, descended with an ease declining towards the East and West, and with a descent also toward the North or toward the Temple. Upon the very highest pitch of the Hill, and from whence it had a fall either way, there sprang the sweet and gentle fountaine Siloam, without the City, and ran to either end of the City, both East and West in a contrary channell, as it made toward the East it left...
left the Fullers field upon the right hand and saluted the Sheep gate on the left, and so turned Eastward and fell into the Poole called Solomon's Poole, which may well be supposed to be Bethelde. As it ranne Westward, it coasted along the broad wall, the Tower of the Furnaces, the valley gate, and dung gate, and after a while fell into the Poole of Siloam.

CHAP. V.

Of the West gates Shallecheth or Copomius, Parbar, A suppium.

N the Talmuds Survey of the Temple, there is but one Gate mentioned or spoken of upon the West quarter, but Josephus doth mention foure, and that agreeably to the Scripture. Not but that the Talmudists did very well know there were so many Gates upon this quarter, but they reckon only those by name, [a] that had Guards kept at them; whereas Josephus reckons all that were in being: His words are these: "Er A nos, diciens: "futuris in funibus est:" habebatur, et ibi, in voa Barbare tuorum, est in eis quattuor portas. Et in eis ab omnibus. Ali, quae sibi eis quattuor portas habebant, et in eis quattuor portas habebant, erant in eis a quatuor eis in eis a quatuor eis in eis in eis.

[b] On the West quarter of this utmost bound, there were foure gates: The first leading to the Kings Palace; the valley betweene being filled up for the passage: Two others went into the Suburbs, and the other into the other City, having many steps downe into the valley, and many up againe to the pitch or coming up. We will survey these Gates particularly, and take them in the order that he had laid down, beginning first with that Gate that led to the Kings Palace.
The Gate of Shallecheth, or Coponius.

The Gate that led towards the Kings Palace, was that that stood most North in this West quarter, of all the foure, being set directly and diametrically opposite to the Gate Skushan in the East. In the time of the first Temple, this Gate was called Shallecheth, 1 Chron. 26.16. but in the time of Herods Temple, it was called [a] The Gate of Coponius: The Jewes write it סוביה קיפון, about the derivation of which word there are various conjectures. Some deduce it from [b] מונח 'ahole or entrance; Some from [c] וריא As back door, some from 'הנהית A thorough passage; but I should rather derive it from Coponius, the Roman Commander. Josephus recordeth that when Cyrenius was sent by Augustus to be Governor of Syria, Coponius also General of the Jews, was sent with him for ruler in Judea, [d] קיפוןב גל אוגוסטוס קיסר. Now this was so near about the time of Herods finishing the building of the Temple, that it giveth faire occasion to thinke that he named this gate in honor of that great Commander Coponius, as he did a building hard by it, Antonia, in memory and honour of his great friend Antony.

The word Shallecheth, by which name this Gate was first called, in the time of Solomon, doth signify a casting up, and so faith [e] Kimchi, it is rendred by the Chaldee Paraphraßt in the sense of ליריב נון. Now this gate is said in 1 Chron. 26.16. to have been by the Causey going up; which going up is that renowned ascent that Solomon made for his owne passage up to the Temple 1 King. 10.5. 2 Chron. 9.4. And the Causey is that that Josephus meaneth, when hee faith, A gate led to the Kings House from the Temple, the valley between being filled up for the passage, which was a very great work, for the valley, was large and deep: Therefore it may very well be concluded that it was called Shallecheth, or the casting up, from the Causey that was
Parbar Gate.

was cast up to lead to it from the Kings Palace, this being his ordinary way to the Temple.

This Cauſey is held by some to have been set on either side with Okes and Teyle trees, which grew up there, and served for a double benefit, the one to keep up the Cauſey on either side, that it should not fall downe; and the other was to make the King a pleasant walke, and shade, with trees on either side, as hee came, and went. And so they render that verse in Esay 6.13. where the word is onely used besides in all the Bible: In it shall be a tenth, and it shall returne and be eaten, as a Teile tree, or as an Oake by Shallecheth: that is, as the rowes of trees on the sides of this Cauſey.

---

SECT. 2.

Parbar Gate, 1 Chron:26.18.

From the Gate Shallecheth or Coponius, that lay most North on this Western quarter, let us walk toward the South, and the next Gate wee come to, was called Parbar; of this there is mention in the booke of Chronicles in the place alle- ged, where the Holy Ghost relating the disposing of the Porters at the several gates of the Mountaine of the House, And At Parbar Westward, two at the Cauſey, and two at Parbar. By which it is apparent sufficiently, that this Gate was in the West quarter, and reasonably well apparent that it was the next gate to the Cauſey or Shallecheth because it is so named with it, but by that time we have fully surveyed the situation of it, it will appear to have beene so plaine enough. The word Parbar, admitted of a double construction, for it either signifies יבב An outer plate, as many of the Jewes do construe it, or it concurses with the signification of the word Parbar, (which differs but one letter from it, and that very neere, and of an easy change) which betokeneth Suburbs, both in the Hebrew Text, 2 Kings 23.11. and in the Chaldee tongue, as David Kimchi averreth there.
And here Josephus his words which we produced a little before, may be taken up againe, and out of all together, we may observe the situation of the Gate in mention. He saith, that of the four Gates upon this Western quarter, one led towards the Kings Palace, (that is Shallecheth that we have viewed already) and the two next, viz. to Meditation, into the Suburbs. These Suburbs that he meaneth, were indeed that part of the City which in Scripture is called Millo, which was the valley at the West end of Mount Moriah, in which Jerusalem and Sion met and saluted each other, replenished with buildings by David and Solomon in their times, 2 Sam. 5. 9 & 1 Kings 11. 27, and taken in as part and Suburbs of Sion, and so owned always in after times.

And to this purpose is the expression of Josephus in his words that we have in hand, observable, when he saith, that two of these Western gates were into the Suburbs, וַיְהַלְוִד לְהַם וַיִּשְׁלַח לוֹ מִלְּכָה יְהוָה, and the other into the other City, that is, into Jerusalem, which he maketh as another City from the Suburbs of which he spake. Take the word Parbar therefore in either of the significations that have been mentioned, either for an outer place, or for the Suburbs; this Gate that we have in survey might very properly be called by that name, because it was a passage from the Temple into Millo, which was an outer place, and the Suburbs of Sion distinguished and parted from Sion by a wall, yet a member of it, and belonging to it.

Now whereas the other gate that lead next to this that we are about, toward the South, did lead also into the Suburbs as well as this, as is apparent from Josephus, yet is it not called by the same name Parbar: the reason of this may be given, because it bare a name peculiar and proper, suitable to that singular use to which it was designed, or to that place where it was set, rather than suitable to that place whither it gave passage.

And here because we are in mention of the Suburbs, it may not be amisse to looke a little upon that text, that speaketh of the Suburbs, and out of which we have taken that signification of the word Parbar, namely 2 Kings 23. 11. It is said there
there, that Josiah took away the Horses that the Kings of Judah had given to the Sunne; at the entering in of the House of the Lord, by the Chamber of Nathan melesch the Chamberlaine which was in the Suburbs. Whether these Horses were given to the Sunne, to be sacrificed to it, or to ride on to meet and salute the Sun-rising, as the Jewes suppose, we shall not trouble our selves to enquire into, it is the place that we have to looke after at this time, rather then the thing.

These Stables of such Horses, (and it is like the Kings common Stables were in the same place) are said to be in the Suburbs, and at the entering in of the House of the Lord, and we cannot better allot the place, then that whereupon we are, namely that they stood here in Millo, before this gate Parbar, or thereabout, and from thence there was a way to bring the Horses up to the Kings house, when the Kings would use either those horses that they had dedicated to the Sun for their irreligious use, or their other Horses for their common use. As they went out of Millo to rise up into Sion, they passed through a gate which was in the wall that parted betweene Millo and Sion, which wall and gate was but a little below the Causey that went up to the gate Shallecheth: and this helpeth to understand that passage about Athaliahs death, 2 Kings II.11. They laid hands on her, and she went by the way by which the Horses came into the Kings house, and there she was slain. That is, they got her out of the Mountaine of the Temple, brought her downe by the gate Shallecheth and the Causey, and when she came near the horse gate, through which the horses went up out of the Stables in Millo, to the Kings house, there they slew her. There was a Horse gate indeed in the maine wall of the City, on the East part of it, Neh. 3.29, Jer. 31.39. but that was distinct from this, which was peculiar for the Kings horses, and therefore a distinctive character is set upon this, namely, that it was the Horse gate towards the Kings house, 2 Chron. 2.46. It should be wondered that the Kings house rather then by the Kings house, for neither of these gates, either that on the East which was a gate of the City, nor this on the West which was a gate into Millo, were near the Kings house, but a good distance off; See the LXX there.
IN the story of the design of the Porters to their several places and charges, in 1 Chron. 26:15, 17. it is said thus, To Obed Edom Southward, and to his sons the House of Asippim. Eastward were six Levites, Northward four a day, Southward four a day, and toward Asippim two and two.

Now there are two things, that have justly moved divers learned men to conceive, that Asippim doth betoken the treasuries of the Temple, or the places where the offered and dedicated things were reserved and laid up. The one is the signification of the word itself, for it betokeneth gatherings or collections; and the other is, because Obed Edom, whose sons are said here to be at Asippim as at their charge, is said in 2 Chron. 25:24. to have had the keeping of the treasury. For there it is recorded that Joash the King of Israel took all the gold and silver and Vessels that were found in the house of God with Obed Edom.

Now, if this be granted, that Asippim did betoken and mean the treasuries, yet are we still to seeke where Asippim was, and indeed there is not a more difficult matter, in all the survey of the Temple, and of the buildings and affaires belonging to it, then to determine a right and clearly concerning the Porters, treasuries and treasurers and all their charges; there is so much variety of expressions about these in Scripture, and so little explanation and resolution of this matter in other writers, we shall do the best we can for their discovery as we come to the view of the several places that refer to any such thing.

The word Asippim is used again, in speech concerning the Porters, Neh. 12:25. where six men were named as said to be Porters keeping the ward. את ארבעים התה ישלישים at the Asippim of the Gates. Aben Ezra and Kimchi say it is but the same with Sippim the thresholds, and so it is rendered in our English.
English Text. But if it be taken in that sense in this place of the 
Chronicles that we have in hand, there can be no difference 
between the sons of Obed Edom and the rest of the Porters 
in this respect, for all of them may be said to be Porters at 
Asuppim as well as they, since they were all alike Porters at 
the thresholds.

In the naming of the Porters, and placing them in their 
stations, there are the East, West, North and South quarters 
mentioned, and Asuppim comes in as if it were out at all:
At the East gate were six of Shelemiah's younger sons; And 
his eldest son Zechariah and his sons at the North. At 
the West were five sons of Hosa and Shuppim, four at Shalle 
cheth, and two at Parbar. And four of Obed Edoms eight sons 
at the South, and the other four at the house of Asuppim, which 
seems out of square and who can tell where?

For the searching out of this place, which lies so very covert, 
and obscure in the Text, it may not be impertinent to con 
cider these four particulars:

1 That there were four gates on the West side as hath been 
observed, namely the gate Coponius, two gates into the Sub 
urbs, and one into the City:

2. That the holy Ghost reckoning the Porters as they 
were disposed after the returne out of captivity, placeth them 
only upon the four quarters of this outmost wall, 1 Chron. 9. 
23, 24. (for the wall that encompassed the Courts had no 
gate on the West at all, and therefore those verses cannot be 
understood of that, but of this outmost boundary wall.)
And why should we hold that he goeth in a different style 
here?

3 Those Porters lodged round about the house of God, 
and opened the doores every morning, 1 Chron. 9. 27. Now 
neither Priests nor Levites had any lodgings in the Gates of 
the Court, nor did the Levites open those doores, but the 
Priests. And...

4 That though there were four and twenty guards, three 
of Priests, and one and twenty of Levites every night about 
the Temple, yet was there not any such by day at the Court 
gates, or at those places by the Court wall where they were  
by
The two Gates and House of Asuppim.

by night: But here the Text doth expressly tell that these Porters attendance was by day.

These things therefore considered, 1. Wee cannot place the House of Asuppim in any other part, then in some place in this outmost wall that encompassed the Mountaine of the House, even as the rest of the gates and the Porters stood. 2. The expression used in the Text doth argue that these Sons of Obed Edom that stood Porters at Asuppim attended in two places or at two gates, for he faith that at Asuppim there were two and two. 3 Since the Porters at two of the gates only of the four that were on the West-quarter are named, namely, Shallecheth and Parbar, it cannot be otherwise conceived in reason, but that the other two gates on that quarter goe here under the name of Asuppim, and had their Porters two and two. For 1. Since there were foure gates there, why should two of them go without Porters, when all the rest were so exactly manned? And 2. why should we place these foure sones of Obed Edom as Porters, we know not where, and where wee never read of any Porters at all, and yet these two gates stand wide and none to attend them?

I make no scruple therefore to conclude, that Asuppim were the two gates in this Western wall, which stood most South or nearest to Jerusalem, and the house of Asuppim, was a large piece of building, that raine betwene them, which was a treasury, or divers rooms for treasuring and laying up something for the use of the Temple. The treasuries of the Temple were divers and in divers places, and committed to divers persons; but the generall disposition of them is into the Treasures of the House of God, and the Treasures of the dedicate things, 1 Chron.26.20.

By the Treasures of the house of God, is meant those things that were in ordinary use and imploiment, as the vessels, vestiments, tithes, wine, oil, and other things which were commonly used, and with these we may joine whatsoever was offered to the Treasury either as due, as was the halfe shekel, or voluntary as money or vessels for the repaire of the house, and advancement of the Service. But by the Treasures of dedicate things, is understood whatsoever the Kings, Captains or great men
men had consecrated and dedicated, which lay as the stock of the Temple, and as the monuments of their devotion. The former Treasures were some of them under the care and charge of the Porters, 1 Chron. 9. 26, 27, &c. and the rest and the latter, under the hand of other Levites, *1 Chron. 26. 20, 22, 26, &c.* The Porters had their treasures at every one of their gates and so should I render קֹדֶחֶת פָּנָיו The Treasuries of the Gates in *Neh. 12. 25.* whereas some of them kept vestments, some instruments, some one thing, and some another, and these sons of Obed Edom kept the silver and gold vessels, which were the richest utensils of the Temple, and therefore their gates and the buildings between are called Asuppim or Treasuries, by an Emphaticall dignity above the rest.

Before we part with this West quarter, let us take our prospect outward as we have done from the two sides we have been upon before. As you stood on the middle of this wall, *Millo* lay before you, and there might you see, besides the Kings stables and other buildings, the poole of *Siloam,* and the Kings Gardens: On the left hand was the descent of *Acrab* and the buildings of *Jerusalem* upon it: on the right hand, the rising of *Sion,* and the staires that went up into the City, and by which the King came downe to *Shallebeth,* and so into the Temple. And as you rose higher was the place of the Sepulchers of *Davids* family, and another poole, *Neh. 3. 15, 16.*
The North gate. Tedi, or Tadde.

On the North side to which we are now come, there was but one gate (as there was but one on the East quarter) which was situate just in the middle of the wall between the East and West end of it, but how to give it its right name there is some dispute. [a] Some write it יִתְנָה Tedi with y, which signifies moisture or turpitude, because that they of the Priests, whose seed went from them by night, went through this gate to bathe themselves from their uncleanness. But the reading of old, hath bin so resolvedly יִתְנָה with d [b] Tedi, or as some vowel it [c] Tadde, that Pirk Tosephoth ad Middoth goeth about to give its Etymology. He mentioneth a double notation: namely that either it betokens יִתְנָה obscurity and shamefacedness, because of its rare use and passage, and because the Priests that had suffered Genorrhea by night, went out through it to the Bath with some shame and dejectedness: Or that the word refers to actors or poets, and he produceth a sentence in which by its conjunction with another word, it seems to signify, for other sense, I know not to put upon it. The sentence is this מ"י אויטי יונתל בחר קמי יש גולו Tragedians and Poets used it before the chief of the captivity. But what sense he would make of this Etymology, I do not understand. But be the notation of the word what it will, the Talmud setteth two distinguishing marks upon the gate itself, for which it was singular from all the rest of the gates that we have mentioned, [d] The first is that it had not its wall rising Gate house and chambers above it as the rest had, but only stones laid flat over it, and the battlement of the wall running upon it and no more. And the other is מִשָּׁם כָּל [e] That it was not a common and ordinary passage
The North gate Ted, or Tadde.

The Mount Moriah did afford some space of ground upon this side, without the wall and compass of the holy ground, which it did upon none of the sides beside; for here was built the large and goodly Tower of Antonia, which we shall survey by and by, whereas on every one of the other sides the incompassing wall that closed in the holy ground did stand near upon the very pitch and precipice of the hill. So that looking about you as you stood out at this gate, this Tower Antonia stood on your left hand and spoiled your prospect on that side, and you could see nothing that way but it. Before you was Mount Sion, and the goodly buildings of the Kings Palace and other houses; upon the bending toward the East angle, was the place called Ophel or Ophla, the habitation of the Nethenims, Neh:3.26. and when Opbla was turned East, then was there the horse-gate and water-gate before the Temple.

Thus lay The Mountaine of the Lords house, encompassed with the City round about, and enclosed with a faire and high wall which separated it from the common ground: On the one side of it lay Sion the seat of the King, on the other side Jerusalem, the habitation of the people and the Temple, and its service in the middle between, even as the ministrity is in mediation betwixt God and his people. The wall that encompassed it, had eight gates of goodly structure and beauteous fabrick, all of one fashion, save only that the North and East gates were not topped the one in height, and the other in fashion as the other were. At all of these gates were Porters by day, and at five them were guards by night, as we shall observe hereafter: the access to them on the East and West was by a great ascent, but facilitated by steps or causeys for the peoples ease, and for the comming up of the beasts that were to be sacrificed, of which there were some that came up dayly. On the South side the ascent was not so very great, yet it had its rising in the like manner of accessse as had the other. On the North what coming up there was, it was E

more
The North gate Tedi, or Tadde.

more for the accommodation of the residents in the Tower Antonia, then for the entrance into the Temple, the North gate Tedi being of so little use as hath been spoken.

At any of the gates as you passed through, the entrance itself, through which you went, was ten cubits wide, twenty cubits high, and twelve cubits over, sixe of which cubits were without the holy ground, and six within: and as you entered in at the East gate, had you seen the ground before any buildings were set in it, or any thing done to it, but only the building of this wall, you might have seen the hill rising from the East to the West, in such an ascent, that the Western part of it was very many cubits higher then where you stood, as we shall have occasion to observe as we passe along.

This banke was once well storde with bushes and brambles, Gen:22.13. and afterward with worse briers and thorns, the Jebusites, who had it in possession till David purchased it for that divine use and structure, that we are looking after: Here was then a poore threshing floore of Ornan the Jebusite, but afterward the habitation of the God of Jacob: A place and fabrick as sumptuous and eminent, as it was possible for man, and art, and cost to make it; the glory of the Nation where it was, and the wonder of all the Nations round about it; but in fine, as great a wonder and monument of desolation and ruine, as ever it had been of beauty and gloriousnesse. Before we step further toward, the survey of it as it stood in glory, we must keep yet a while along this wal about which we have been so long, and observe some buildings and beauties that joined and belonged to it, besides the gates that we have surveyed in it already.

CHAP. VII.
CHAP. VII.

The Tower ANTONIA.

Bede.

Pon the Northside[a] and joining up to the [a] locifp. Ant. Western angle (but on the outside of the wall that we have surveyed) stood the Tower of Antonia, once the place where the High-priests used to lay up their holy garments, but in after-times a Garrison of Roman Soldiers for the awing of the Temple. When it served for the former use, it was called Baris, (it may be from ad extra because it was an outer building) but when for the latter, it bare the name of Antonia: Herod the great having sumptuously repaired it, as he did the Temple, and called it after the name of the Roman Prince Antony. It stood upon the North-west point of Moriah, and was a very strong and a very large pile: To spacious a building with all its appurtenances, that it took up two furlongs compass. The rock it stood upon, was fifty cubits high and steep, and the building itself was forty cubits above it, it was 4 square, encompassed with a wall of 3 cubits high, which enclosed its courts, and had a Turret at every corner, like the white Tower at London, but that it was more spacious, and that the Turrets were not all of a height, for those at the North-east and North-west corners were 50 cubits high, but those on the South-east and South-west were 70 cubits high, that they might fully over-looke the Temple. It had cloisters or walkes about it, and baths and lodgings and large rooms in it, so that it was at once like a Castle and like a Palace. There was a passage out of it into the North and West cloisters of the Mountain of the House (of which we shall speak next) and by that the Roman Garrison Soldiers went downe at every festival of the Jews, to take care against tumults and seditions in those great con-
The Tower ANTONIA.

The courses of the people: And the Governour of this Tower is called the Captaine of the Temple, Acts 4.1. Luke 22.52.

Hyrcanus the High-priest the first of that name, tooke up this place for his Mansion, and for the laying up of his holy garments, and so did his successors after him: And Herod when he repairest it and called it Antonia, he suffered the High-priests to lay up and to have the keeping of the robes here still, and so did Archelaus his sonne after him. But when the Romans put Archelaus from his Kingdome, they tooke the custody of these garments into their owne power, but yet they let them lye in the same place, till Vitellius the Pro-consul of Syria (in the time of Tiberius) coming to Jerusalem, and well pleased with his entertainment there, upon the Jewes Petition restored the keeping of those robes to them againe. Howbeit they enjoyed not that privileedge very long, but in the time of succeeding Emperours and Governours the custody of them was taken from them again.

And now that we have seen Antonia on the out-side of the North wall, let us come in againe at the North gate Tedi, and look a little more upon that, as we come through it. We observed before, the name of this gate to signifie Hiding or obscurity, and as for the nature of it, we saw that it was in a manner altogether unfrequented: Now two things may be conjectured toward the reason and cause of both these; as 1. The insolency of the Roman Garrison might make the people have but little minde to come that way, and it might bee to them, Porta Tedi, a gate of grievance; for let us call out a Latine Etymology, to neare a Latine Garrison. And 2. a reason why it carrieth hiddenneffe in its name, Josephus seemeth to give in this passage, because Bezetha did shadow the Temple on that North side, and spoile its prospect, whereas no other side of the square had any such cloudings.
CHAP. VIII.

Cloisters along this outmost wall within.

CUS hath the outmost virge and bounds of the Mountaine of the House beene laid before us; Now there is a thing that deserves our paines and observation againe in another survey, and that is, the walkes or cloisters that were along the wall within betweene gate and gate round about.

[a] The Talmud in one place expresseth it, "YES" Shabbath Porticus duplicata, and so [b] Josephus Διδασκαλικος ο αι πασι ναου; fol. 6. which both the Talmud [c] in another place and also May- lib. 5. c. 14. mony do utter more largely ינו קמהות וסמט חפם It was all floored or roofed over, and one porch was before 13. another.

The word ינו is so plainly the Greek word αε, that I make no scruple to render it by that word in Greecke and by Porticus in Latine, but how to translate any of them into our English tongue, is of some doubtfulnesse, because our word Porch by which they are constantly rendred, doth not reach to their sense in our English use, but is commonly taken in another. For what [d] Kimchi faith concerning the word [d] Kimch. in הינ נל that it meant the same thing that by the language of the Talmud is called ינה The house of the gate, is also most true concerning the proper signification of the English word Porch, for that most ordinarily and commonly is taken among us for the building over or before the house door. But these words that we are about, do signify Cloister-walks or rows, where men used to walk or sit free from rains and weather, the one side open, supported with pillars, and all floored, or covered over head.

So was this large compass along the wall, it was double Cloistered round about (for give me leave to use that word, till I find a better) having a roofe or floore over head, which
Cloisters along the outmost Wall within.

lay almost as high as the top of the Wall, save what was left for the walls battlements: and it was supported with a treble row of Marble pillars (the inmost row joining to the wall) and it was distinguished by the middle row of Pillars into a double walke. We need not goe farre for a copy, the stately new building (Piazza, walke, cloister, call it what you will) at the West end of Pauls, may very well bee our patterne. For it was much about that height, twelve yards and an halfe: it jointed on one side to the wall, as that to the Church, and was borne up with gallant white Marble Pillars: It was 30 cubits, or 15 yards broad; either walke, half that breadth pillars and all, and had battlements above the leads both at the wall, and on the other side, as that at Pauls is crested on the outside. Where buildings stood out into the Mountaine of the House (as we have observed they did) there these Cloisters were carried accordingly: being either cut off at the building, if it stood 30 cubits out, or the one halfe or more of the Cloister cut off if the building were narrower, and the rest of the Cloister carried on before it.

Onely upon the South side of the Square there was some difference of the Walkes or Cloister from what was in the other parts.

For here was the second basilica the Cloister royal as Josephus calls it, and of which he makes a very large and eminent description to this purpose:

1. That it was treble walked or rowed all along from East to West, whereas the Cloisters of any of the other sides were but double.

2. That this whole frame was borne up by four rowes of Pillars that stood even one against another, the inmost row joining to the wall as it was on the other sides.

3. The inmost and the outmost walke of these three (that is, that that was next to the wall, and that that was outmost towards the open space of the Mountain of the House) were equall in height and breadth with the walks or Cloisters on any of the other sides, namely 15 cubits high and 15 cubits broad apeece: but the middlemost walke was 42 cubits and
an halfe broad and 50 cubits high, and so the two rowes of Pillars that stood on either side of this middle walke were 50 cubits high, so that the rooſe of this walke was as high againe as the rooſe of the Walkes on either side, and these al-
\\

together were as the upper and lower leads of a Church, and every one of them had a crest or battlement round about:

Finally the whole fabric was so gallant and sumptuous, that it is incredible, faith my Author, to those that never saw it, and an amazement to those that did.

4. Had one stood at the top of the highest Leads at either end and looked downe, there was so steep a trench or valley under as surpriz'd in that place, and with the sea and mountains further off, that to looke downe it would make one giddy, and he could hardly see to the bottom; and Josephus proclameth this fabricke to be one of the godliest works under the Sunne.

Now though this gallant Southside Cloiſter, did, and that very deservedly, bear the name of The Cloiſter Royall, yet is not this the same with that, which in the Scripture is called Solomons Porch, of which there is mention, John 10.23. Acts 3.11. for that (as the same Josephus giveth us intimation) was upon the East side of this square (that we have in hand) and not upon the South, his words are these: The People perſwaded the King Agrippa (the second) to repaire the East Porch or Cloiſter: Now this Cloiſter was in the outmoſt space of the Temple: standing over an exceeding deep valley: raised upon a Wall of 400 cubits which was made of square white stones of 20 cubits long, and 6 cubits high apiece, the worke of King Solomon who first built the Temple.

His meaning about the foundation of this East Walke and cloiſter he tells elsewhere to this purpose, that Solomon to De Bell. finde roome enough this way, was put to fill and bring up a part
Cloisters along the outmost Wall within.

a part of the deep trench with such great stones, and upon this strong foundation, so brought up from the bottom of the valley, he built this porch, or Cloister that we have in mention.

Now when the Temple was destroyed by the Babylonians, and all the buildings ruined, yet this great and wonderfull foundation that Solomon had brought up so high as to equal the floore of the Mount, was not ruined or pulled downe but continued still, and in after-times, the Porch or Cloister of that Easterne quarter, was built upon the same foundation of Solomons: and from that it tooke and bare the name still of Solomons Porch, and the East gate here, upon the same occasion was called the Kings gate, as was said before.

And now to take a Prospect of this space, and wall, and buildings, and Cloisters that we have spoken of at one view: By many steps, or at the least by a great rising, you were to come up to any of the gates that have been mentioned, let the East gate (or the gate of Shu'ban) be conceived for our entrance. [b] The Gate-house or threshold was 12 cubits over, 6 without the doores and 6 within; being got within you saw the great square within, most stately double cloistered round about on every side but onely on the South, where the cloister was trebble: on the West side were 4 gates, on the South two, on the North one, and one on the East where you came in: and at all these gates more or lesse buildings.

[i] Mid. per. 1. 1. [a] In five of these gates (namely in the East gate Shu'ban, the two South gates Huldah, the North gate Tedi, and the West Shallecheth) was a guard kept of the Levites by night for the safety and honour of the Temple, and so there was in every corner of this great square within.

These gallant and sumptuous walkes thus round about the whole compasse, were for the people to stand, walke or sit under, in heat or raine, or according as they had a mind or occasion: And so it is said that our Saviour walked here, John 10.23. the Apostles James and John stood here and the people about them, Acts 3.11. And there were benches set by the walls round about for people to sit downe when they thought good: And therefore D. Kimchi [k] interprets
Of the Taberne or Shops.

keepers did not sell too dear.

of the Taberne or Shops.

Chap. IX.
Taberne Shops: The great Sanhedrin sitting thereabout.

Here is very frequent mention in the Talmuds and Talmudicall writers, of a place in the Mountaine of the House which was called חנות Hnoth or Hanijoth: which the learned in these Antiquities, doe commonly render by the Latine word Taberne: which though in that language it be a proper expression of the Hebrew word, yet cannot we so properly in English render it Tavernes: because, that, in our usual acceptation, that word is taken for houses where wine only is sold; whereas these were shops where wine, oile, salt, meal, and such like things were sold, which were in constant use for Sacrifices and offerings in the Temple. And Rabbi Nathan relateth that there were Clerks of that Market appointed to looke to the weights and measures of these Shops, and to see the Shopkeepers did not sell too deare.

But the most famous thing concerning these Taberne that the Jewes speake of, is, that the great Sanhedrin sat here, having removed hither from the roome Gazith the place of their common sitting. The story hereof is dispersedly mentioned in the Talmud in severall places, particularly it is thus at large in the Gemara of the Treatise Kofshasbanah per. 4.

[b] Rabbi Johanan faith, The divine glory had ten settings: [b] Tal in Rosf.
1 From the Mercy seat to one of the Cherubs. 2 From that Cherub to the other. 3 From the Cherub to the threshold. 4 From the threshold
Taberna or Shops

Sold to the Court. 5 From the Court to the Altar side. 6 From thence to the Altar top. 7 From thence to the outmost wall. 8 From that wall to the City. 9 From the City to Mount Olivet. 10 From Mount Olivet to the wilderness, and from the Wilderness it went up.

So also the great Sanhedrin had ten sittings: From the Chamber Gazith, to Hbanoth (the Taberne or place of the Shops). From Hbanoth to Jerusalem. From Jerusalem to Jabuch. From Jabuch to Osba नृिन. From Osba to Shepharaam नृिन From Shepharaam to Beth Shaaraim. From Beth Shaaraim to Tsipperis in Galilee. From Tsipperis to Tiberias.

Now whereas there are but eight removes here mentioned, yet they speake often, it is to be understood, as the Glosse gives us notice, that from two of these places they removed forward and backward and forward againe, as from Jabuch to Osbah, from Osba back to Jabuch, and from Jabuch to Osba a second time.

Thee their sittings, by their owne confession, began forty years before the destruction of the Temple. 

Thee their first coming to Jabuch was in the days of Rabban Japhenon ben Zakkai; from Jabuch to Osba, in the days of Rabban Gamaliel the last; and to Jabuch back againe in the days of Rabbi Simon. To Shaaraim, and to Tsipperis in the days of Rabbi Judah. And to Tiberias in the days of Antonius. [12: 6: 629.]

Thee their sittings, by their owne confession, began forty years before the destruction of the Temple. Thee their first coming to Jabuch was in the days of Rabban Japhenon ben Zakkai; from Jabuch to Osba, in the days of Rabban Gamaliel the last; and to Jabuch back againe in the days of Rabbi Simon. To Shaaraim, and to Tsipperis in the days of Rabbi Judah. And to Tiberias in the days of Antonius. [12: 6: 629.]

40 years say they, before the destruction of the Temple, the Sanbedrin sittted and betooke it selfe to sit in Hanoth, or the Taberne.

And the reason is given [e] Because there were then many Theives and Murderers, and they judged not of capital matters: which they meant to this purpose: They held that while they sat in the roome Gazith, they were bound to judge and determine of all matters that came before them, and that all their determinations were obliging, but now, when beside the curbe of the Roman power that was upon them, by which their power was abridged, villany and insolency was also grown too strong for them, they thought as the Gemara in Avodab Zarah, speaks their mind. [f] It is good for us to rise and sit from this place, of which it is written, And thou shalt do according as the men of that place shall shew thee.

Now
Where they were placed.

Now in what part of the Mountaine of the House Ehanoth or the Taberne were placed, may be best conceived, by observing the place of the great Sanhedrins sitting before they came to sit in the roome Gazith; And for this purpose a Text of Jeremy doth give us light, which is in chap. 35.4. where it is said thus, I brought the Rechabites into the House of the Lord, into the Chamber of the sons of Hanan the sonne of Igdaliah a man of God, which was by the chamber of the Princes, which was above the chamber of Maafeiah the sonne of Shallum the keeper of the doore. Now by the Princes we cannot understand the Princes of the bloud, for what had Jehojakim sons to doe here? their residence was in the palaces of Sion, and their way into the Temple, was at the gate on the West quarter, which was called Shallecheth and Cophania, whereas this gate whereof the son of Shal-lum was keeper or porter, was the East gate, as is apparent from 1 Chron:9.17,18.

By the Princes therefore are to be understood, the great men of the Sanhedrin, Acts 5.22, Acts 4.8. who sate in Coun-sell and Judicature in a Chamber nere the East gate or the gate Shushan, namely, over the Porterslodge. Here they sate in the time of the first Temple, but under the second Temple, namely, from the times of Simeon Ben Shetah, they removed further inward and sate even by the side of the Court of Israel, in the roome called Gazith which we shall survey in its due place.

Now when they were put to remove and sit out of Gazith, and to sit there no more, whither should they betake themselves, but to some roome neare to the East gate again, where the place of the Sanhedrins sitting had been of old? It is observ-able in Jeremy, that in his time, they sate in two East gates of the Temple, some times in the one and sometimes in the other, namely, in this East gate of the Mountaine of the House, as appeareth by the Text produced: and in the East gate of the Court, which was also called The New gate, Jer.36.10. of which hereafter.

Now in after times when they sate in the roome Gazith, there was a Sanhedrin of three and twenty Judges sate in eith-er of these gates, as is copiously testified by the Jewish re-
Taberna or Shops; where placed.

By the East gate therefore of the Mountaine of the house may we best conclude, the Hbaneth or Taberne, to have been seated, namely, that they were as Shops in the lower rooms of the buildings that stood on either side of the gate Shubhan, and the rooms over head were employed for some other use, and among the rest, one for the sitting of the great Sanhedrin, when they were removed from Gazith, and when they lote in Gazith, for a Sanhedrin of twenty three.

And whereas Maimony speakeoth of אדילו [g] A Divinity Schoole in the Mountaine of the House, where the Sanhedrin sat upon holy dayes, wee know not where better to place it then hereabout, where their sitting was in the first and last times of the Temple. All the gates that we have viewed were beautified with gallant buildings, on either side them, but the East most eminent, because the greatest and commonest entrance into the Temple. And whereas there is mention in Scripture of Women lodging in the Temple, as 2 Chron: 22. 11, 12. Jecosbebeath and Joass and his Nurse lodged many yeares there: and Luke 2. 37. Hannah is said not to have departed from the Temple for many yeares more: their loddings were in the buildings neere some of the gates of this outmost wall (but which undeterminable) for that all within this inclosing was called The Temple in the Scripture, and the common language, is so apparent, that it needeth no demonstration.
The dimensions and forme of Solomons Temple,

And of that built by the returned out of Captivity.

Having thus gone through and observed the compasse of the Mountaine of the Temple, and the wall that did inclose it in so large a square, with the Cloisters, gates and buildings that were in that wall and affixed to it: before we can come to cast out the Courts, Partitions, and buildings that were within, and speake of their places and uses particularly, it will be necessary in the first place, to take a survey of the measure and situation of the Temple it selfe, that from it, and from this outer wall as from standing markes, we may measure all the proportions, fabricks and distances, that we are to go through.

The floore of the Mountaine of the House was not even, but rising from East to West, to much in the whole, [a] that the floore of the porch of the Temple was two and twenty cubits higher then the floore of the Gate Shushan, or the East gate in the outmost wall: which in equality was cast into severall levels one above another; and the outmost wall accordingly did sometime runne levell, and sometime rise from levell to levell, even as the evenness or risings of the floore it self did call for it.

The measures of the Temple built by Solomon, are said to have been, by the first measure, 2 Chron.3.3. that is, by the same cubit, that measured the first Tabernacle, which is the same that we fix upon; and by this measure to have beene seventy cubits long, 1 King.6.2; 2 Chron.3.3, in these severall spaces. The most holy place twenty cubits, the holy place forty cubits.
The dimensions and form of Solomons Temple, cubits and the Porch ten. And the breadth of all these was 20 cubits.

About the height there is some obscurity, for the booke of Kings faith it was 30 cubits, but the booke of Chronicles nameth no summe at all; onely it faith that the Porch was 120 cubits high. Now [b] David Kimchi doth dispute it, whether this was the height of the Porch onely, or of the whole house throughout: and he sheweth how it may be constru ed of the whole house, namely, that the height of it to the first floore was thirty cubits (according to the reckoning of the booke of Kings) and then the chambers over in severall stories did rise to 90 cubits more. Yet both he and [c] R. Levi Gershom could well be perswaded to thinke that the Temple itself was but 30 cubits high, but are somewhat swayed by the opinion of some of their Rabbins which runneth another way. For from their words it appeareth (say they) that ther were chambers over the Temple and over the Porch: and this they hold from 1 Chron: 28.11.

The words of that Text are these, David gave to Solomon his sonne the Patterne of the Porch and the houses thereof, and the Treasuries thereof, and the upper chambers thereof, and the Parlours thereof and the place of the mercy seat: where all these particulars are so couched together (except the last) as if they were all within the Porch: But the holy Ghost speaketh of the Porch, as the first part in sight, as you came up, it being the front of all, and the rest of the parcelles mentioned, are to be conceived of not as all crowded in it, but as distributed and disposed in other parts of the fabricke, as the Holy Ghost relateth and layeth downe elsewhere. And as for the upper chambers here spoken of, we need not to confine them so, as to set them all either over the porch (though there were some) nor over the body of the Temple, but to place them also as the Text doth elsewhere, round about the house without, in severall stories.

The carefull considering the measurs of the Temple built by the Children of the Captivity, will reasonably help to put us out of doubt about the matter that we have in dispute. The measures they brought along with them out of Perse in
Where we may observe, [e] 1 That the length is not [c]Aben Ex. in mentioned, because that was to be of the former measure. 2 That the breadth, doubled the breadth of Solomon's building, the side chambers and all taken in. And 3 That the height was double to the height of Solomon as it is expressed in the booke of Kings, and as indeed the height of the Temple was, though the porch were higher. For it seemeth utterly against reason, that Cyrus should offer to build the house as broad again as it was before, and yet not so high as it was before by halfe. It is no doubt but Cyrus had consultation with some of the Jews about the building, and that either they counselling him, should advise the abatement of so much of the height, or he enlarging the breadth and the house one way, should cut it short of the height and lessen it the other way, is exceeding improbable; the length could not be doubled, because that would have lessened the measure of the Courts before it, which might not be endured, but the two other ways of dimension which could be allowed, he allowed double to what they were before.

Therefore the two Texts in Kings and Chronicles, are to be taken properly as they there lie before us, namely, that the Porch was 120 cubits high, and that the rest of the Temple was but 30; and the form of the whole house was thus. It stood East and West, the most Holy place Westward, and the Porch or entrie Eastward, and the length of all from East to West was 70 cubits, the breadth 20 cubits, besides the breadth of the side chambers; The height of the holy and most holy place 30 cubits, and the porch stood at the East end like one of our high steeples 120 cubits high: And indeed Solomon's Temple did very truly resemble one of our Churches, but only that it differed in this, that the Steeple of it (which was the porch) stood at the East end.

Now round about the sides thereof, North and South, and the West end, Solomon built chambers of three stories high and
The dimensions and form of Solomon's Temple,

and five cubits was the height of every story, the whole being 15 cubits high in all, and they joined to the wall of the house without. The highest story was a cubit wider than the middle, and the middle a cubit wider than the lowest, and yet the outmost wall of them was even and straight, and jutted not over at one story or other, any whit at all. But the reason of this different breadth of the Stories was this, the wall of the Temple for five cubits from the ground upward, was thicker by a cubit then it was from thence above. At the height therefore of those five cubits there was a bench of the wall of a cubit breadth left outerly round about the house, on which they laid one end of the beams and timber, which was the roof of the lowest rooms, or the floor of the second story. And then again for five cubits above that, the wall was thicker by a cubit, then it was above; and at the height of those five cubits there was such another bench left again, and on that they laid the beams for the roof of the second story, which was the floor of the third. And so likewise for five cubits above that, the wall was yet thicker by a cubit, then it was above, and there the like bench was left again, and there were laid the beams of the roof of the third story, and of the whole building.

And this is the meaning of that verse 1 Kings 6, 6. The nearest chamber was five cubits broad, the middle most five cubits broad, and the third was seven cubits broad, for he made abatings to the house on the outside round about: that the beams should not have hold of the very walls of the house.

And thus did these chambers take up half the height of the house, being as the lower leads of our Churches to the higher: the use of the chambers we shall observe hereafter.

Now above these chambers in the wall of the Temple, and in the outer wall of these chambers themselves there were windowes to let in light, which the Text saith were open and shut, or broad and narrow, which [f] the Chaldee Paraphrast and [g] Theodoret have well interpreted, wide within and narrow without: namely, narrow without to receive the light, and wide within to disperse and dilate it.

Though
And of that after the Captivity.

Though there be some Jews, that construe it the cleane contrary way, viz. broad without and narrow within, different from all other windowes for God, say they, had no need of such light.

The people that returned out of captivity, were forty and six years in building their Temple before they could compleat it, and bring it to perfection, and yet when all was done, it proved so far inferior in beauty and statelyline to that of Solomon's, as that to those that had seen both, it was as nothing: the dimensions made not the difference, for it was two wayes as large again as his, (even as his was every way as large again as Moses Tabernacle) but this wanted that sumptuosity and bravery of building that his had. And it wanted those five things which were the glory and excellency of the former, namely, The Arke, Urim and Thummim, Fire from Heaven, The Cloud of glory upon the Mercy seat, and The spirit of Prophecy; The weeping therefore of those persons that had seen the former house, at the laying of the foundation of this was not as if they saw any lessening of the house in comparison of the former, in compass and measure, (for the foundations promised a larger) but it was upon remembering the glory of the former, both in its magnificence, and in these five excellencies, and to think of the burning of that, and it was also in comparing their present servile and poore condition, with the liberty, state, and gallantry of the Nation when the other stood.

Their measures were prescribed by Cyrus, not because he would curb the building, but inlarge it, for whereas Solomon's Temple was but 30 cubits broad, chambers and all, he gave liberty of 60 cubits bredth; and whereas Solomon's was but 30 cubits high all the body of the house, he doubled the measure to 60.

And therefore those words of Josephus are cautiously to be understood when he faith that they brought up the roof of Solomons fabrick, of white stone, the height 60 cubits, the length as much, and the breadth twenty. In which account of the height of it, he differs both from Scripture and from all other of his own Nation, and by what measure or counters he reckons
The dimensions and form of Solomons Temple,
it is hard to understand: And so is it also to construe that
which followes: 

\[ \frac{\text{dimensions and form of Solomons Temple,}}{\text{And by this there was another piece raised of equal measures: so that the whole height of the Temple was an hundred and twenty cubits.}} \]

By which piece I conceive he means the Porch, and his owne words cleare it; but how to apprehend that it was of equal measure with what he had spoken of before, I acknowledge I do not understand. And whereas he faith that the whole height of the Temple was 120 cubits, his owne context shews that he cannot mean, that it was so high throughout, but it is to be construed of the porch of which he is speaking, namely, that the Temple in some part of it rose to an hundred and twenty cubits high.

And so are those words of Herod to be understood in the Oration that he made to the people, when he tells them of his resolution to build the Temple. 

Our fathers (faith he) built this Temple to the great God after their coming up again from Babylon, 

\[ \text{...to the measure of which he is...} \]

But it wanted as to the greatness of it, sixty cubits in height: for so much did the former Temple which Solomon had built exceed it. Which is not to be understood of the whole house, but of the Porch only: for the children of the captivity either built no porch at all, (and then their Temple was a perfect Cube, length and height and breadth exactly equall) or if they did, yet did not the height of it exceed the rest of the house, as Solomon did, but onely equall it, the whole being sixty cubits high, all alike according to the dimensions that Cyrus had prescribed.

Now in his patent for the building of the Temple, there are these words, which are of no small difficulty to be understood.

\[ \text{...Josephus renders this passage thus...} \]

Three houses of hewn stone, and one house of wood within: By the three houses, seeming to meane the three parts of the Temple, Porch, holy, and most holy Place; and by the one wooden house, the seeling of the house within.
And of that after the Captivity.

within. And in this sense Rabbi Solomon seemeth also to understand it, who renders the words to this sense, [q] The [q] Rs. Sol: in walls were of Marble, and there was a wall of wood within, like the Ezr. building of the house which Solomon built. The Septuagint have translated תבנית houses, and Josephus followed them in so rendering it: But the Chaldee Paraphrast doth use the word, to signify Rakes or Rowses of stone or timber, as Hag. 2. 15. Before a stone was laid upon a stone; he utters it and so he renders ובו by the word וברק Ezek. 46. 23. &c. And in this sense doth Aben Ezra understand the word, and so hath our English translated it, Three rows of great stones, and a row of new timber.

But we are yet to seek for the meaning of the clause, though we be satisfied with this sense of the word: Three rows of stone, and one of timber? Is this to be understood of three rows of stone pillars and one of wood, all standing up, or of three rows of stones laid in the walls, and one row of timber lying upon them? And is this meant in the body of the Temple itself, or in some other walls that were about it? If we looke into 1 Kings 6.36. I suppose some resolution of these doubts may arise thence, for there it is said parallel to what is spoken Ezr. 6. 4. That Solomon built the inner Court with three rows of hewn stone, and one row of Cedar beames: And it is almost past peradventure, that Cyrus gave his Commission after that pattern, having learned it from some Iews that were about him. Having therefore prescribed the dimensions of the Temple itself, in ver. 3, hee giveth also warrant and platform for walling in the Court, even after the fashion that Solomon had used, namely, three rows of great stones to bring up the wall, and a row of Cedar beames, either to crest it, or to lie between as the wall rose. And so do Levi Gershom, and D. Kimchi expound these words, in 1 King. 6. The walls were three rows of hewn stones, and one of timber of Cedar upon them.

The Jews upon their return out of Captivity, did first build the altar, before they set upon the building of the house, Ezr. 3.3. for their necessity and occasions did call upon them to sacrifice, and the very place did warrant their sacrificing, though the Temple were not yet built. In the second year
The dimensions and form of Solomon's Temple, &c.

after their return, in the second month of the year, which was the second year of Cyrus, they lay the foundation of the house, but in the next verse the work is kindred, and so continues forlorn till the second year of Darius, Ezra 4.24. On the 24th day of the 6th month of that year they begin to prepare for the building again, and on the 24th day of the ninth month they set to work; Compare Hag. 1. 15, and 2. 18.

The fashion and pattern which they followed in the particular structures and fabrics about the house, was [r] as the Authors of their own nation assert, the Temple which Ezekiel hath described, chap. 40. & 41. &c. The children of the captivity (say they) made the building according to the form that they saw in the building of Ezekiel in divers things; which although they could not imitate to the full, especially in the spaciousness of his measures and sumptuousness of his fabric, (that pattern of his being as well a figure of a Temple not earthly, and not built with hands, as it was an earnest and promise of an earthly Temple, to be built by them upon their return) yet did they lay that copy before them, and did in very many things imitate that fashion and form, and platform their buildings, and Courts thereafter: And so did Herod by the counsel of the wise men that were in his favour (as Hillel, Shammai, and Menahem, &c.) when he repaired, or rather rebuilt the Temple, though he did in divers things exceed the dimensions of the childrens of the Captivity, yet did he observe their platforme and fashion as they had done Ezekiel's. And so (as to the form and composure of the things and places themselves) there is so little difference between the buildings of the returned Captives, and the buildings of Herod, that the T. Imudisks do still account both but one Temple, and account that that flood to the destruction of Jerusalem, to be but The second Temple, to Solomon's first; and so indifferently shall we take it up.

CHAP. XI,
Chapter XI.

E R O D (first named the great) [a] when he was [a] Josan. Lib. a young gallant, before he came to be King 14. cap. 17. had slain one Ezekias, and some others with him, for which he was called before the Sanhedrin to be judged for killing a man: where some of the Council fearing him, and some favouring him, and not executing justice as he had deserved, Shammai the Vice-president of the Council, did boldly and plainly tell them, before his face, That whereas they were so favourable and partial to him now, the time would come when he would not show them such favour, but should kill them. And so Herod did, when he was King afterward, destroying the whole Sanhedrin, unless it were two men, Hillel the President, and Shammai the Vice-president who had been so plain with him. And afterwards, as it were in way of expiation of this horrid fact, [b] he was persuaded [b] Luke 3:9 by Bab. ben Bata to repair the Temple, which he did so thoroughly, that [c] he made it Med. τον ἄρης τον ἄκουν τον ἀκουν [c] Ant. cap. 18. Læs. 15. 34.2. larger in compass, and most glorious in height, taking down the old foundations, and laying new. This work he began in the eighteenth year of his reign, and in 8 years he finished it (some nine years before our Saviour's birth) in all which time, if you will believe the Jews, they will tell you [d] [d] Luke 2:1 that it never rained in the day time left the work should be hindered. The sumptuousness of this building the same Authors in the Treatise [e] Succah in the Gemara [e] Succah per magnifie in these expressions. He that never saw Jerusalem in her glory, never saw love's City. And he that never saw the Sanctuary with its buildings, never saw goodly buildings. Rab. Halsdai saith, It was Herod's building. And of what did he build it? Rabba saith, Of goodly stone and marble. And some say,
The measures and platforme of the Temple, marble painted or full of curious veins and divers colours, one border or edge went in and another out, which the gloss expresseth thus, It seemed like the waving of the sea, one rowe of stones did so curiously goe in, and another come out.

The measures of this Temple, as it stood in our Saviours time, and till the destruction of Jerusalem was An hundred cubits long, an hundred cubits broad, and an hundred cubits high: And yet not an exact cube, but very far from it, as we shall presently see: for it narrowed so behind, that the waving of the sea, one rowe of stones did so curiously goe in, and another come out.

The form and fashion of this pile on the outside (for of that only we will take a survey as yet) was thus. It was built of white marble (as Josephus faith) in which were such veins and colours as are spoken of before; the stones of a size and bignesse unto admiration, and the walls rose to that great height of an hundred cubits by these distinctive measures.

1. The foundation six cubits high: not in the ground (though there was also a foundation laid deep enough) but from the ground 6 cubits upwards. As it is commonly seen in stone buildings of a great pile, that near the ground, the fabric is made thicker then the wall above, to support the whole weight the better, even so was it here for six cubits height.

2. The height of the wall forty cubits. That is, from this foundation the wall rose 40 cubits plain, without any jutttings, borderings or standings out as there was elsewhere. And then was

3. A carved and curiously wrought border, of a cubit broad. I translate a curious wrought border, upon the warrant of R. Nathan, who partly out of the Talmud, and partly out of the Chaldee Paraphrast render it Pisturing or Pourtraying, (with which there is the concurrency of Barthinius, who faith, it was called because it was gilt with gold and graven with curious ingraving: It may be along the length of the building the stones were so laid in and out as to resemble the waving of the sea, as the Talmud speaks, but there was no crof-
as it stood in the days of our Saviour.

crossing border (as it may be called) till the wall came to this height: Above this embroidered border was

4. A ledge or gutter to take off the rain, and to carry it clear from dropping upon the wall below. The height of two cubits was prepared for the droppings to come in there, for so doth sense and necessity cause the word to be interpreted, though Baal Aruch tell us, that there be some that give it another construction; when we have observed the two next particulars above this, we shall understand what this was the better.

5. The timber or place for the laying on of the roof, a cubit.

6. The roof itself a cubit. The word is of some difficult construction: It seemeth to be derived, as R. Nathan giveth intimation, from that word, Neh. 3. 8. which our English hath rendered. They fortified and R. Solomon, They raised with earth. And there Aben Ezra speaks of this very word that we have in hand, and faith that there are the word we have before us, are both of the same sense: and to the same word is used againe, Neh. 4. 2. And he telleth us withall that there are some that do render that clause: If thou see the Ass of him that hateth thee lying under his burden, thou shalt surely raise him with him.

But as for our word which is not to be found in scripture, but used by the Talmudick writers, we must have recourse to the Talmud for the meaning of it: And there as Aruch pointeth us to the places we find it spoken of and handled in the Treatise Baba Mezia, and Baba Bathra. In the former Tract are these words, If a house and a chamber over it in two mens possession, and the chamber over go to decay: if the Owner of the house (below) will not help to repair it: let him that owes the chamber, goe and dwell below till he be made repair: R. Jofe saith, the Owner of the lower room is to lay on the roofe-timber, and the Owner of the upper room the. And in the other Tract are these words A man shall not set up a furnace (or oven) within a house.
The measures and platforme of the Temple,

unless there be the space of four cubits over it (namely, for feare the flame shoulde catch in the roofe or floore above) And if he do sett up a furnace in an upper roome, it is necessary that there be a πάντως of three fingers thick under it. And the reason is also given for fear of danger of fire.

Now the Gemara upon the former place in explanation of the word, and Aruch in explanation of the Gemara say, that it was a crufted nest made of divers materialls, as reeds, chalke, stones and such like plasteringe; which it seemeth by the former place cited was laid on the top of the house in stead of leads to keep out wet, and by the latter, to be made under their furnaces in upper rooms to prevent fire burning downward. And the determination of R. Iose (that the dweller below should lay on the roofe, and the dweller above the πάντως, seems to refult to nothing else but this, that the one should lay on the timber of the roofe, and the other a cover of plaster to be laid on the roof upon reeds, of such materialls tempered together as should keep out the rain from dropping through: And so do I understand the word in our worke that we are viewing; that this was a thick well wrought plaster of materialls to compact, that being once grown hard was as a stone, and this was as leads on the roof to keep out wet; the use of sheets of lead being either unknowne to them, or lead being scarce and not to be had: And thus are we come up to the lower leads; for so let me call them, as being an expression best knowne among us.

And here let us take in a passage of Josephus. Hee speaking of the measures of the Temple, and of the stones of which it was built, saith, that they were 25 cubits long, 8 cubits high, and 32 broad [1] πάντως aulë faith he, καὶ ἄνω τοῦ ἀποθεμνοῦσας, πάντως ἐν ἀνασκαφῇ ἐν τούτων, ἐν ἰσομετρίας ἔσται ἀποθεμνοῦσας ἀκραίως ἐν πολλοῖς ἐναν τόπων, &c. It was made after the fashion of the royall cloister, lower on either side, and highest in the middle, so that it was to be seen many furlongs off, &c. Now the Cloister royall was so built (as was observed before) that three walkes running along together, roofed over and borne upon pillars, the roofof the middle was raised far higher then the two of either side.

And so wee are, by Josephus to understand accordingly of
as it stood in the days of our Saviour.

of the Temple. It was indeed of a 100 cubits high, but not so as rising in an equal square, from the bottom to the top, but rising square fifty one cubits, as hath been proportioned out: The main foundation 6 cubits high: the wall plaine about it 40 cubits, a carved border above that one cubit; the place for casting of the rai̇nes two cubits; above that the floore laying on one cubit thick, and the plaister cover one cubit thick; but then the rise of the building grew narrower; for from thence it was carried up so towards the middle, as that there were left leads, as one may call them, on the North and South sides all along, from the East unto the West: A familiar example of this for the better understanding of it we have in the building of exceeding many of our Churches: the pile riseth of a like breadth to the lower leads, and then it riseth only in the middle, to the height or rooff of the Church: And so was it with the Temple: Goe either to East or West end, and stand in the middle and looke up, and it was 100 cubits, but goe any whit like toward the right or left hand, and it was but half so high, for there were the lower leads. Leads I cannot but call them, for that language is best understood amongst us, though they were not covered with lead (a covering not so well known in those times as now) but with a plaister or parget of a cubit thick, and so strongly wrought, and tempered, as that it differed not from the hardnesse of stone.

We must not forget that we passed over even now, but must looke back upon it a little, before we leave these leads, or this first rising that we are now upon. For the passing away of the rains that dropped off this rooff, that they should not run down along the wall, and so both moulder & deface the stones, there was immediately above the embroidered border that was spoken of, a row of stones that jutted out of the building more than their fellows, which were neatly and artificially guttered or riggeted, and as artificially jointed together in the guttering (that no rain should drop through) the rigget laid just under the edge of the leads, (or spouts from the leads) that cast off the rai̇nes, that the droppings falling therein were conveyed away to either end of that side on which they were, and so sent...
The measures and platform of the Temple,
to the ground either in pipes, or in a great fall from these gutters.

And now to follow the building up till to its perfect height; conceive it to be narrowed now to half the breadth, and to rise in the middle of the pile, as that the leads on either side were 25 cubits broad.

1. The height of the roome above, or the rising above the leads in a straight wall was 40 cubits: this is called לֹּ֔עַ, or an upper roome, because it was directly over the holy and most holy places.

2. Another carved or engraved border, such a one, as was mentioned before, the breadth of one cubit.

3. The gutter 2 cubits as before, for putting off rains, not that this gutter was two cubits deep, but that it was two cubits from these gutters to the laying on of the roof.

4. The floore or roofe, a cubit.

5. The plaster cover, a cubit.

6. The battlements three cubits; This word [n] in Deut. 22:3. is used, Deut. 22. 8. and [e] not elsewhere in Scripture, and yet faith Aben Ezra, is the sense of it plain enough from the Text. And so indeed it is, for the Lord there enjoineth, that when a man buildeth a new house he should make [נָ֔שָׁמֹ֖ת] battlements, lest any one should fall off, and so bring bloud upon his house; The roofes of their houses were flat in those Countreys, Jos. 2. 6. 2 Sam. 16. 22. Att. 10. 19. &c. and there they used to walke, 1 Sam. 9. 25. and therefore lest any should fall off, they were to make battlements round about, [n] to handbreaths, or 2 common cubits high at the least, lest any one should fall off, and be slain or maimed: so howsoever it may be well supposed, that they walked not upon the Temple roofe so ordinarily as they did upon their own houses (nor was the Temple roofe altogether so flat as their roofes) yet were battlements also made to it, partly, because it should not come short of the beauty of other buildings, and partly because there was occasion sometimes to goe upon the roofe of it.

7. The scaroerow, one cubit; what this was, let [m] us first take R. Nathan's [m] information for it. Because, faith he, of the holynesse of the first Temple, and the divine glory dwelling there birds flew not on it at all: But as for the second Temple, they feared, that
as it stood in the days of our Saviour.

the holyneſs of it should not be as the holyneſs of the first; and left birds should fly over it, and leave some defilement upon it, therefore they set up a picture, to cause birds to keep off the rooſe of the Temple, and they called it, בֵּית הַרְׁעֵב, the scarfrow, at meaning, that it keeps the Ra·vens from flying upon the Temple rooſe, and this image or picture was such a one as they use to set upon corn: But by other of the Jews it is defined to be מָעָם שָל בְּרֵי בָּחוּם קְרִי טוֹבַּה נְבֵית, A pike of Beło baldeheir, iron like a rapier of a cubit high, upon the top of the battlements round per. 4. about, made that birds might not light upon it. And by some again concluded, that there were no such thing as either the one or other, but only that the battlement was 4 cubits high: But how—בִּשְׁמָא הָיָה, could be any such course taken as to keep birds off the rooſe of the Temple, (see Pſal. 84. 34.) yet upon the so concurrent testimony of the Hebrew writers as is to be found, joined with the thought of what an ornament it would add to the building inſeſe, it may very well be concluded, that there were pinna·cles upon the battlements round about: as Kings Colledge Chapp·el in Cambridge is decked in the like manner to its great bea·uty. נַחֲרָא יְבֶּן is construed according to this fente by divers Expositors, Mat. 4. 5. The rooſe was not a perfect flat, as was the rooſe of other houses, but rising in the middle גָּאֹן, till the very crest of the סְמָעִית בֵּית לֵשֵׁת נַבְּרֵי, as Kings Mid. Colledge Chappell may be herein a parallel alſo, And the like ba·ttlements and pinna·cles are likewise to be allotted to the lower leads.
CHAP. XII.

The Breadth, Chambers, and Staires of the Temple.

The rising of the Temple to its height, in the parcels named: it is now equally requisite to take notice also of the length and breadth of it, and to observe into what lesser measures those dimensions were divided.

The length of it was from East to West, and it was an hundred cubits, and so was the breadth from North to South, in some part of it, but not in all. That part of it that bare this breadth, was only the porch, for the building behind it was only seventy cubits broad. And the porch stood before it as a cross building, reaching fifteen cubits South, and fifteen cubits North further out then the breadth of the Temple; which spaces on either side were thus taken up, the thickness of the wall of the porch at either end was five cubits, and from that wall to the wall of the Temple on either side were ten cubits.

So fair a front there was at the entering, an hundred cubits broad, and an hundred and twenty cubits high; for so is Josephus to be understood, when speaking of the Temple built by Herod, he saith, it was Minæâ τυχαντα μεγιστον επ κεινον. An hundred long, and twenty cubits above an hundred high; Not all the house throughout so high, for that the Talmud denies, giving so particular and exact account of an hundred only, as we have observed, but the porch of this height rising twenty cubits above the height of the rest of the house.

Just in the middle of this faire front was the gate of the porch, 40 cubits high, and 20 cubits broad: It had no doores to it at all, but it was an open gate, into which whoever stood in the Court might looke and see the space of the porch within. Καςτελια τα μετωμα πλευτε, &c. All this front was gilt with gold and through it, all the first house (that is, the porch...
The Breadth, Chambers, &c.

porch within) might be seen, and that glittered with gold also: Now by all this front, Josephus, (for they are his words) meaneth not the whole face of the porch, or all the hundred cubits long, and hundred and twenty high, but the very front of the gate, or entrance only, which he neweth to have been 70 cubits high, and 25 broad: And herein the Talmud and hee do not clash, though the Talmud say, that the height was only forty cubits, and the breadth but twenty, for it speaks only of the very hollow entrance, but he speaks also of the Posts and, head or front of the whole gate-house, as we observed about the other gates before.

[g] The Talmud likewise speaks of five Ṣenna beams of some choice wood (the learned Buxtorfius translates it quercine) that were laid over this gate, curiously wrought with knots and flowers, and a row of stone still laid between beam and beam: The lowest beam that lay on the head of the gate was a cubit on either side longer then the gate was broad: then was laid on that a row of stone: After that another carved beam a cubit on either end longer then the other; and then a row of stone. Then another beam, and so of the rest, every beam being a cubit at either end longer then that that lay below it. These were thus laid over the gate to bear the weight that was above; they rose to a great height were curiously ingraven, and gilt, and from the highest there was a neat descending border gathered at either end of the beams, still inward and inward as the beams shortened, and at last it ran down by the checks of the entry two cubits and an half broad, on either side the gate: And this was the front that Josephus meaneth.

And now turn behind this porch at whether end you will, and look Westward: There ran the body of the Temple itself, pointing exactly upon the middle of the porch, or just upon this entrance that we have been speaking of, the breadth of it between wall and wall, just equall with the breadth of this entrance; but the walls and chambers built on either side, of such a breadth, as that the whole came to seventy cubits broad: and thus doth Ariel or the Lion of God, as the Jews interpret it, represent the proportion of a lion, broad before in the large front the porch, which was of an hundred cubits breadth.
breadth, and narrow behind, in the buildings of the house reduced in breadth to seventy cubits, which breadth to take up in its several parcells, we will begin at the North side, and thus we find these particular measures.

1. The wall of the Gallery five cubits thick, this was the outmost wall of all, and it rose to the battlements or first leads mentioned before; where the foundation for six cubits high, was said to be six cubits thick: but that odd cubit is not here reckoned, because the count it not from the very foundation, but from the wall above, as any one would count in such a building.

2. The gallery three cubits broad.

3. The wall of the chambers five cubits thick.

4. The chambers themselves six cubits broad.

5. The wall of the Temple, six cubits thick.

6. The breadth of the Temple within, from wall to wall twenty cubits.

7. The other wall of six cubits thick.

8. The breadth of the chambers six cubits.

9. The wall of the chambers five cubits thick.

10. The place of the coming down of the water, three cubits broad.

11. The outmost wall five cubits. Seventy in all.

Now the chambers were in number eight and thirty, fifteen upon the North side, fifteen upon the South, and eight at the West end. They were in three stories, five in the lowest stories, and five over them, and five over those, thus on the North and South sides; but at the West end there were three on the ground, and three over them, and two over those. Every chamber was six cubits broad, and twice as long only the two highest chambers at the West end were of a greater length. And there was a space between the chambers on the same floor, in manner of an entry of some 7 cubits and an halfe broad,
Staies of the Temple.

broad, that you might passe in it betwixt chamber and chamber, to every chamber doore which was upon the side.

Before these chambers there ran a gallery from the East end of the building to the West (but at the West end there was none such) of three cubits broad, by which you were carried along to any of these Entries between the chambers, and so to any chamber doore: In the outmost wall of the fabric, toward the North and the South, there were foure doores on either side, into foure entries (for so many there were between five chambers) but as soon as you were come within the doors, there ran a gallery along on your right hand and left, over which you stepped into the entry that was before you: or if you went not in at the doore that was just opposite to the entry that you would goe to, you might goe in at any doore you thought good, and this gallery would lead you to that entry.

Thus was it with the lowest chambers, and the like gallery and entries were also in the middle story, and in the highest. Now the way to goe up into them, was by a large pair of turning staies, in a turret at the North-East corner of the North side; by which staies you went up to the first floore, and there if you would, you might land in the gallery, and go there to what entry or chamber you would; or if you would go higher, you might doe so likewise into the gallery in the third story; and if you had a mind, you might yet go higher up these staies, up to the leads, to walk over the chambers, on the roof, round about their whole pyle.

But besides this stair cafe-turret, which thus conveyed to the roote of the buildings, there was such another, at the furthelest end of every one of the entries that have been spoken of, which carried up to the first and second floore, or to the upper chambers, but went not so high, as to convey to the roote: And so had you gone in at any of the foure dores to the ground chambers, either on the north side of the house, or on the south, stepping over the gallery, you came into the entry between two chambers, one on your right hand, and another on your left, and their dores opening into the entry, and facing one another; but before you, towards the Temple wall, there was a round
round large turret-like stair case, into which you might goe out of either chamber, and so go up staires into the chambers over head: and from thence up staires againe, into the chambers over them. And thus are wee to understand that

There were three dores to every one of the Chambers, to the Chamber on the right hand, and another to the Chamber on the left (that is, one dore to the entry on the one side, and another to the entry on the other,) and one to the Chamber over head (that is, into this stair case that carried up to the Chambers above. And thus one went up from the lowest story to the highest by the middle: for they went up with winding staires into the middle story, and out of the middle into the third.

The West end Chambers had no gallery at all before them, but you stepped immediately through the dores that were in the outmost wall into the entries, and at the end of the entries there was such a stair-case as this, which conveyed and carried you up from story to story. On the South there were such galleries in the three heights, as there were on the North, and such stair cases at the end of the entries, joining to the Temple-wal, but that space where the galleries were, was called by another name. Not Mefibbah, as it was called on the North side, but the place of the coming down of the water: Not as if here were the gutters to carry off the raines from the whole house, but because in this space were laid the pipes that brought water down from the fountaine Etam, to the Cistern or Well, in the Well-roome that was made to receive them: They were so laid, as that they hindred not the access or passage in the galleries, to any of the Chambers, and it may be they were not to be seen at all, but lay under ground in the ground-gallery; but they were glad thus to distinguish between the North and South sides, by these different names, as that they might the easier and quicker bee understood, when they spake of a chamber in the Mefibbah, or of a chamber in the conveyance of the water.

These chambers, which where of this number, measure, posture and composure that hath been spoken, and whose floor and roofe...
Stairies of the Temple.

...roofe-beams rested upon benches in the Temple wall, as was observed before, were for the laying up some choice treasures and utensils, as also for corne, wine, and oil, and whatsoever was brought in of tithes, and first fruites for the sustenance and subsistence of the Priest that attended upon the Altar, and they were as treasuries or storehouses for that purpose, Neh. 12,44.

Mal. 3, 10.

And now let us go up the stairies of the great turret, in the North-east corner on the North side (for there was none such on the South) that will carry us to the roote of this building, or on the leads. At the top of the stairies he went out at a wicket, and his face was then towards the West. [a] Hee walked upon the leads along upon the North side till he came to the West corner: when he came thither he turned his face toward the South corner: when he came to the South, he turned his face Eastward, and went all along on the South side, till he came up a good way, and there was a doore through the Temple wall into the roome over the holy and most holy place. In this roome over them (which was fifty cubits from the ground, and so were the leads) there were these three things worth taking notice of.

1. That as soon as a man was stept within the doore, there were two Cedar beams or trees laid close together, sloping still upward, and lying along the wall, by which (they were laid to handsonly slope, and steps were either cut in them, or nailed upon them) one might go to the very top of the Temple, and this was the way to the higher leads.

2. Just over the parting between the holy and most holy place, there were some little pillasters set which shewed the partition.

3. In the floore over the most holy place, there were divers holes like trapdores, through which, when occasion required, they let down workmen by coards, to mend the walls of the most holy place as there was need. And they let them down in Chests or close Trunks, or some such things, where they could see nothing but their work before them, and the reason of this is given by the Jews, that they might not feed their eyes with looking upon the most holy place. [b]

[p] Once a year between Passover and Passover, they whited...
whited the Temple walls within: and for this and other necessa-

cy work about the house within, it was desired and endea-

voured that Priests or Levites should do the work; but if such

were not found to do it, then other Israelites were admitted;

and they were admitted to go through the doors into the most

holy place, if Chests or Trunks, were not to bee found in

which to let them downe.

C H A P. XIII.

The Porch.

§ 1. The steps up to it.

In taking particular account of the length of the

building from East to West, (which was 100 cub-

its) we will first begin at the Porch (which was

the beautiful front Eastward) and view severally

every special place and parcell till we come to the

West end.

[a] The spreading of the Porch in length was 100 cubits,

and in height 120; twenty cubits higher than the height of

the Temple; And this Porch which was a crosse building to the

Temple itselfe, and so high above it, may not improperly be

conceived to be that place whither Satan brought our Savi-

our in his temptation, when he is said to have brought him

to temptation, properly to the wing of the Temple.

There were severall things at this front, before we stir from

it, that were very remarkeable, and cannot be passed without

observation: And the first that we will looke upon, shall bee

the steps that rose up out of the Court into this entrance,

[c] which were twelve in number, every step halfe a cubit ri-

sing, six cubits in the whole rise, and so much was the floore

of the Porch higher then the floore of the Court. And here
The Porch.

wee meet with a passage in the Treatise Middoth, in the place cited in the margin, which is exceeding hard to be understood, and the very same also in Maymonides and in him it is harder. The words are these: Having spoken of the steps that went up to the Porch, that they were twelve, and that the rise of every step was half a cubit, and the breadth of it to stand upon a cubit, it comes on and faith, אלמה רדיה שלש אמות, אלמה רדיה שלש אמות, Which applied to the steps, and their rising I should translate to this sense, At every cubits rise there was a half pace of three cubits broad, and at the highest cubits rise there was a half pace of four cubits broad. The meaning this, that as you had gone up two steps (which being half a cubit high a piece made but a cubit rise) at the third step the space you tread upon was enlarged, and was three cubits broad, whereas the steps themselves that you had come up were but one cubit breadth: And so from this enlarged breadth or half pace, step two steps further and there was another, and after two steps more another, and after two steps yet more there was the highest, which was an half pace, or in enlargement of four cubits breadth: And so every third step of the twelve was an half pace, or such an enlargement, which made the ascent exceeding beautifull and stately. And this helpeth to understand a passage in the treatise Joma, which at the first reading is not easy to be understood. Where relating how when the high Priest on the day of Expiation, had slain his own bullock, he gave the blood to one to stir it, to keep it from congealing, it faith ממרס ביה עליה, דוד, רדיה שלשה וחצי, [d] That be stirred it about, upon the fourth half pace of the Temple; which Maymony expresseth מברכים רדיה שלשה וחצי, [c] be stir it about that is should מיר. [e] Maym. in not congeal, upon the fourth half pace of the Temple without; that is, upon the very top of these twelve steps that went up into the Porch. The word רדיה [f] Basl Arsch (after the production of many examples of it) renders by סנדינגו, or pillars, or benches; I find not a fitter word for it here to express it by then Halfpace.

Now [g] Maymony in Beth habbechirab or in his treatise of the Temple, having to deal with these words of the Talmud that fis sinem.

I 2
The Porch.

we have been speaking of, doth utter them thus, *nº ano.

Round about the walls of the Porch from below upward they were thus: One cubit plane, and then an halfpace of three cubits, one cubit plane (or an ordinary rising of steps) and then another half pace of three cubits, and so; so that the halfpace and halfpace go about the walls of the Porch: His meaning is the same wish what was said before, but he addeth somewhat more, and that is, that these twelve steps thus beautifully spreading, every third step into an halfpace, did not only go up to the entrance into the Porch, but also there were such steps all along the front of the Porch Eastward; and also such steps at either end of it, North and South; and the reason of this was because the floor of the Porch was higher so much the floore of the Court, and there then were dores in the building besides the great dore that gave passage into the Temple, and into these dores you could not get without such steps.

Sect. II: The two Pillars.
Jachin and Boaz.

Of the gate or entrance into the Porch, and so into the Temple, and of its dimensions and beauty hath been spoken before, and therefore as to that particular we need say no more here, but may be silent: but one maine part of the ornament and beauty of it was there omitted, and referred to this place; and that is the two famous pillars that in Solomon's Temple stood at the cheeks of the entrance or passage in Jachin and Boaz. I find not indeed mention among the Jews Antiquities of any such pillars set at the entrance of the Temple, that we are surveying (which was the Temple built by Herod, the Temple that was in the days of our Saviour) though Esdras speak of such pillars at the doore of his Temple, ch.40,49; yet because we desire to give account chiefly of what we finde recorded in Scripture concerning the Temple in generall, we cannot passe over two such memorable monuments as these two pillars of whom the story and relation is held out by the Scripture so largely and exactly.
1. These two pillars (which were of brass) consisted either of them, of two parts, the pillar itself, and the boll and chapiter that was set on the head of it. The pillar itself was hollow, the circle incompassing the hollow, four fingers thick and the compass of that circling twelve cubits about, Jer. 52. 21. [a] King. 7. 19. [b] The whole thickness or diameter of either pillar 4 cubits, or 3 cubits, and 4 fifth parts of a cubit, as is the reckoning of Levi Gershom. The chapiter or boll likewise of either pillar was hollow, and was a huge piece of brass bowle or oval fashion, which had a very large hole in it, into which the top of the pillar was let, and to this chapiter fate upon it.

2. The length or height of either Pillar was eighteen cubits, besides the Chapiter, for the Text doth clearly reckon the height of pillar and chapiter distinctly. Now the booke of Chronicles summeth the length of both pillars together, and saith they were five and thirty cubits high, 2 Chro. 3. 15. in which it commeth short a cubit of that account and summe that is given in the booke of Kings and Jerem, which say, that either pillar was eighteen cubits, and so the whole of both was fix and thirty. But half a cubit of either pillar was taken up, and hid in the hole of the chapiter that fate upon it; and so that Text, in the booke of Chronicles, measures them as they stood with the chapiters upon them; two and twenty cubits and an halfe high, pillar and chapiter and all.

3. The chapiter or oval on the head of either pillar is called in the Hebrew קינ ula which Rabbi Solomon renders in the vulgar קינ ula, Kimchi, A Crown, with which the Chaldee agrees, who expresseth it by קינ ula, but Levi Gershom more exactly, saith, it was like two Crownes joined together. It was a huge great oval of five cubits high, and did not only fit upon the head of the pillars, but also flowered or spread over them, being larger about a great deale then the pillars themselves.

4. Whereas it is said both in 1 King. 7. 16. & Jer. 52. 22. that the height of either chapiter was five cubits, and yet in 2 King. 25. 17. It is said, that the height of the chapiter was thirty cubits; it is generally and well answered by the Jews, that the lowest:
The Porch.

The lowest two cubits of the chapter were plain, and without any graving or imbraying, but the three upper cubits were of such imbraying. To which may be added, and some of them do add it, that the two lower cubits were but the rising into the spreading or belly of the chapiter, and that they there are not reckoned in that place, but only from the belly upward the account is taken.

5. The ingraving or imbraying, or both of these chapiters is thus described by the holy Ghost in various particulars; as,

1. 1 King. 7. 17. which our English renders, *Nets of checker work*: And so the Lxx. use the word *Nets* also: The original word doth properly signify the in-wrapping and infolding of the branches of trees one within another, as Neb. 1. 10. Gen. 23. 13. Jer. 4. 7. Esa 10. 34. As vines or thickets (saith [b] Kimchi explaining the word) that are caught and infused one within another: And so others express this clause, *כמאים תלולות של לבית*; That the imbraying was like the branches of Palm tree: or like the handfull of branches they used to carry in their hands at the feast of tabernacles: This I conceive to be the proper meaning of the words, that the chapiters were curiously wrought with branch-work, even goodly branches standing up with their feet from the belly of the oval, and their boughes and leaves curiously and lovelily intermingled and inwoven one with another. And the words might not improperly be translated thus, for the clearer understanding of their meaning, and of the manner of the work it selfe. With thickets of branch-work, and wreaths of chaine-worke.

2. *Wreathes of Chaine-worke*. The word ידנה, in Daut. 22. 12. signifies the fringes that they wore upon their garments for memorials of the law, [*ברקנש*] in the Chaldee Paraphrast. And according to such a sense is it to be taken here, that about the belly of the chapiter was a curious fringe or border of wreathen and intwined work, upon which border stood the feet or root of the branch-work spoken of before; and those branches from thence went upward spreading upon the swelling of the chapiter, and bowing
Two rows of Pomegranats were wrought artificially below the boughes of these branches, as if they had been the apples that those branches bare, but only that they were not scattered dispersly among the branches, as apples use to be in their trees, but were ranked into two severall rows or borders severally below them.

But here we had need to looke upon the text with much seriousness, for in two things about this very thing it speaks obscurely and with much difficulty: For first in speaking of these rows it faith, that the chapiters were above or upon the Pomegranats, 1 King. 7, 18. Now it is so harsh to hear of the chapiters being upon the Pomegranats, whereas it is most undoubted that the Pomegranats were upon the chapiters, that some copies, as David Kimchi tells us, have been so bold as to change the word, and instead of אָשַׁשׁ עליה התפניות, to read עליה התפניות אָשַׁשׁ עליה התפnicas upon the head of the Pomegranats, to read עליה התפudiantes upon the head of the pillars; but as he well observes, the Masoreth by putting a Mem Veni upon it, or a note that it is not read so anywhere else, doth conclude that it is and must be read so here, upon the head of the Pomegranats: Now the construction of this may bee fetched from 2 Chron. 3, 16, where it is said, that bee put the Pomegranats upon the chains; that is, the two rows of the Pomegranats were close above the fringe or border of chaine-work, which was as it were the bottome and basis of the imbroiery; and so the bulke and body of the chapiter where the imbroiery was, was above these rows of the Pomegranats; and though the stalkes of the branches refted upon the fringe or chaine-work, yet did they not spread into their leaves and branches til their stalks had carried them above the Pomegranats: herefore the construction and sense of that verse, viz. 1 King. 7, 18: is to be taken thus. Thus bee made the pillars: And there were two rows round about by the branch-work, which branch-work was so to cover the chapiter, even that of the chapiter that was above the Pomegranats. Secondly, there is no small scruple about the number of the Pomegranats, because the text doth sum them up in severall countings, for in 2 Chr. 3, 16, there is mention only of
The Porch.

an hundred. In 1 Kin. 7. 20, of two hundred. And in 1 Kin. 7. 47, of four hundred: In all which diversity the main difficulty rests in the count of Jeremi, for there was a hundred Pomegranats in every rowe, according to the reckoning of the book of Chronicles; and so there were two hundred upon either chapter, as is the account of the book of Kings in the former place cited, that is 400 upon both chapters, according to the sum of the later quotation; but what to make of Jeremias ninety six is somewhat intricate at the first sight: His words are these, whereof the last word is hard to translate, and breeds all the scruples: The Chaldee and Lxx. render it, The Pomegranats were ninety six on a side, and so doth the Italian and our English; but this is of a very hard construction, since the rows of Pomegranats were in circles, the chapter being round, and whereas there were but an hundred in a row, how could ninety six of them bee upon one side? The word is more easy to paraphrase, then verbatim to translate. The meaning of the clause is this, that whereas there was an hundred Pomegranats in every row; when the pillars were set to the wall, four of every row could not be seen, but ninety six might, the other four being hid behind the pillar as it stood close up to the wall: And so the Pomegranats were 96 only in sight. Therefore the word may well be translated in the clause thus, And the Pomegranats were ninety six on the open sides, or towards the open air: for in this sense I conceive to stand here.

4. It is said moreover, in the text in the booke of Kings, And the chapiters which were on the top of the pillars had lily worke in the porch four cubits; for so should I rather translate in, then were of lily worke; and that upon these grounds. Because the work of the chapiters is so exactly described before to be of branch-worke and Pomegranats, and that but for three cubits or there about, that I cannot possibly imagine how they should be laid besides, to be of lily worke four cubits. a. The text expressly telleth afterward, That the lily-worke was on the top of the pillars, ver. 22, and not on the top or sides of the chapiters.

3. The word הֵינָּשֶׁת, In the Porch, or by the Porch, hath its
special emphasis and intention; for it is not said at all, that either the chapiters or the Pomegranate-work were In the Porch, but the thing is referred only to the lilly-worke.

The meaning therefore of the verse appeareth to be this, that at the head of the pillar, even at the setting on of the chapiter, there was a curious and a large border or circle of lilly-work, which stood out four cubits under the chapiter, & then turned downe, every lilly or long tongue of brasse, with a neat bending, and so seemed as a flowered crowne to the head of the pillar, and as a curious garland whereon the chapiter had its seat: And that particular expression that it was in or by the Porch, intendeth to shew that these long tongues of brasse which were made like lillies, did not suddenly decline, and lie down upon the sides of the pillars, nor suddenly ascend and stick upon the sides of the chapiter, but stood out into and along the porch a foure cubit circle, after the manner of a spread lilly, and then the tongue bended downward, as the lilly doth.

And this construction of that verse, helpeth to cleere and explaineth the next verse that followeth after it, which otherwise would cost some pains to translate it out of the original, or to make facil sense of it being translated: In consonancy and contexture to the verse before, so understood as hath been held out, this verse may be interpreted and paraphrased thus: And the chapiters upon the two pillars were also above this lilly work, for they lade upon the growing out of it, even from over against the belly, which was by the branch-work, for the lilly-work raught out, as far as the belly of the chapiters raught out, with an accurate bowing or swelling upwards towards the belly, where the stalkes of the branch-work, and the rowes of the Pomegranats were; even as a lilly gently swelleth up, before the tongue or utmost point of it turneth downe againe.

5. The place where these pillars stood is somewhat uncertain; the text indeed faith, they stood before the house, 2 Chr. 3.15. and before the Temple, ver. 17. but yet it is to seek, whether within the porch at the entering in, or without the porch, or within the porch at the Temple dore, which last is the opinion of Rabbi Sol.
The Porch.

Up on the text cited. Upon these four reasons I am induced to conceive that they stood within the porch, even at the very entrance into it, joining or standing up to the very cheekes of the gate or entrance. 1. Because Ezekiel hath so placed his two pillars in the porch of his Temple, namely, at the top of the steps, by the posts or cheekes of the entrance itself, Ezek. 40. 49.

2. Because, as we observed before, it is said, that the lily-work under the chapiters was four cubits in the porch. 3. Because the book of Kings saith, that Solomon set up the pillars, סַה, for the porch, as the word properly signifies, though David Kimchi, and our English translate it In. The expression seemeth to intimate these two things, first that the pillars were set up for the porch door, and not for the Temple door, as was the opinion of Solomon Jarchi cited before: And secondly, that they stood for the porch, or very entrance into the building, as door cheekes or posts at that entrance חַתּוֹן, דְּמֵרָה, As the door cheekes of the porch, as faith Josephus. 4. That obscure passage of Ezekiel, chap. 40. 48. The breadth of the gate was three cubits on this side, and three cubits on that side, cannot be so understood, as if the entry or passage into the porch were but six cubits broad (and why also should he speake of this side, and that side, if he meant but one entire breadth?) but it is well understood by Kimchi to mean, that on either side of the entry there was something standing out into the breadth of the entry, three cubits, which made the passage it self but fourteen cubits broad; which measure of three cubits, though it fell short one cubit of the thickness of these pillars cast by Solomon, yetfaileth with the measure of Ezekiel's pillars, it may do this for us, as to shew us how these pillars that we have in hand were placed, by the disposing and placing of those of his, namely, on your right hand, and on your left, as soone as ever you were stepped within the porch.

The names of the two pillars (to omit the fancies of some Jews about them) were Iachin and Boaz, 1 King. 7. 21, which words denote establishment and strength. Iachin signifies he shall establish: from God's promise to establish the throne of David, and his people Israel. And Boaz denoteth Herein is strength; namely,
The Porch.

namely, alluding either to God's promise, in which was all their strength and settlement or to the Arke which was within, which is called, The strength of the Lord, Psal. 80. 2. & 105. 4.

Sect. III. Closets for the Butchering instruments.

Yet before we enter into the porch, and so into the Temple, there is one thing more calls for our observation, and that is, certaine closets or places that were in this pile of the porch, in which were laid up the knives and instruments that were used by the Priests, about the killing, and slaying, and cutting up of the beasts to be sacrificed. The treatise Middoth giveth intelligence and account of these places in these words, [a] The Porch was broader then the Temple, fifteen cubits on the North, and fifteen cubits on the South, Sect. 7, and that that exceeded was called Beth hachillapoth, where they laid up the knives.

The word הַחִילַפָּה doth signifie the butchering knives of the Temple, Exr. 1. 9. from יָדַע faith [b] Aben Ezra, as it be- [b] Vid. Ab. Ex. tokeneth cutting off, which it doth, Esey 2. 18. Prov. 31. 8. And in Exr. 1. [c] so faith Kimchi on the same place דַּתָּה, are knives : [c] Kimch. Lb. And of this sense is Beth hachillapoth, for because they laid up the knives there, therefore the place was called, The chamber of the laying up of the knives.

There was therefore on either end of the extent of the porch for that space that it stood out further then the buildings of Temple a chamber, one at the end towards the North, and another at the end towards the South, in which two large chambers were foure and twenty little closets, wherein the knives were laid up severally for the foure and twenty courses of the Priests: And these and such like little closets the Jews call
The Porch.

Because they were closets or boxes joining to the wall. And besides these that we are speaking of where the butchery instruments were laid up, Maymon reckons four-score and sixteen more, for the laying up of other things, four for every one of the four and twenty courses. There were (faith hee) 96 closets in the Temple, whereinto lay up the vestments, four closets for every course. And the name of every course was written upon their closets, and they were all shut: And when the men of any course came into the service upon the Sabbath, they opened their closets, and took out the utensils: and when they went out of the service, they restored their vestments to their closets againe, and shut them up. And why made they four closets for every course? Namely, that the utensils might not be jumbled together, but all the breeches were in one closet, and upon it was written Breeches; Girdles in another closet, and upon it written, Girdles; All the Bonnets in another closet, and all the coats in another.

Now he neither telleth where these closets were; nor speaketh he among them all, of these for the knives, that are before us: and the reason of this latter, is easily given, because in the place where he hath the words that are produced, he is only speaking of the installing & arraying of the Priests: But where to find these 96 closets he hath left us at uncertainty. Were they in the rest of the building of this porch? It is not like they were, because the Priests usually came ready with their vestments on, into the Court, and especially so high as the Porch, and came not thither for their vestments to put them on; there was room enough in the other buildings about the Courts to lodge all these closets in; but where to point them out we must suspend.

But what became of the other rooms of the porch, besides the entrance; and these two at either end of the building; for there were 25 cubits between the entrance and these chambers on either side upon the ground, and there were divers chambers and several stories over head, the building being so very long, and so very high? There is not express intimation to be had, either in Scripture, or in the Jewes Antiquities, as far as I can find, how these several parts were disposed of, and there-
therefore we can assert nothing, but leave it to censure.

A renowned monument the Jews speak of, [e] namely, crownes that were laid up in closets for a memorial: as it is said in the prophet Zachary (for they take that literally) Zach. 6. 14. And the crownes shall be to Helem, and to Tobiah, and to Jedaijah, and to Hen the son of Zephaniah; for a memorial in the Temple of the Lord. And they say, that the young men or Candidates of the priesthood did use to climbe up golden chaines which were fixed to the roofe of the entry of the porch, that they might looke up into the closets to see these crownes.

And now let us go in at the entrance of the porch. And there Josephus his prospective doth represent it to us in these colours, [e] Thence is the vine of the temple, Zach. 6. 14. And the crownes shall be to Helem, and to Tobiah, and to Jedaijah, and to Hen the son of Zephaniah; for a memorial in the Temple of the Lord. And they say, that the young men or Candidates of the priesthood did use to climbe up golden chaines which were fixed to the roofe of the entry of the porch, that they might looke up into the closets to see these crownes.

And now let us go in at the entrance of the porch. And there Josephus his prospective doth represent it to us in these colours, [e] Thence is the vine of the temple, Zach. 6. 14. And the crownes shall be to Helem, and to Tobiah, and to Jedaijah, and to Hen the son of Zephaniah; for a memorial in the Temple of the Lord. And they say, that the young men or Candidates of the priesthood did use to climbe up golden chaines which were fixed to the roofe of the entry of the porch, that they might looke up into the closets to see these crownes.
The Porch.

woman of famous renowne, and of great benefactorship, towards the Jews; of whom, and of whose sons Izates and Monobazes, Josephus hath a large story, Antiq. lib. 20. cap. 2. which I referre the Reader. Of this Candlestick of her bestowing, there is mention in the Talmudicke treatise Joma, in this passage. [c] Ben Kattin made the twelve couches for the laver, whereas before it had but two; he also made the engine for the laver (of which hereafter) that the water of it might not be uncleane, by staying in it all night. Monobaz (Monobazes) the King made all the handles of the vessels which were for the service of the day of Expiation of gold. Hulnabas mother made the golden Candlesticke over the Temple dore: she also made the golden Table whereon was written the section about the suspected wife, &c.

[c] Joma per. 3.

[d] In the porch on either side of the Temple dore there was a Table. On the right side, a Table of Marble, and on it they set downe the shew-bread as they carried it new into the Temple: And on the left side was a Table of Gold on which they set the old bread downe for a while, when they fetched it out: And the reason why they began on the marble Table, and tendered on the golden was שָׁפָאָת רוֹחַ מְזֻבָּה Because they rose higher and higher with holy things, and went not lower and lower.

[d] Maym. in Beth habbech. per. 3.
Chapter XIV.

The Holy place.

Section I.

The Temple Door.

The entrance out of the porch into the Temple was through two gates; and either gate had a door or folding leaves: for the better understanding of which, let us first look upon the dimensions of this passage as we have done upon the others.

The Talmud and Josephus do seem at the first sight exceedingly to differ, about the measure of this gate: the Talmud reckoning it but twenty cubits high, and ten broad; and Josephus, five and fifty cubits high and sixteen broad. In which diversity, if we take the proper meaning of either party, the difference between them will not be so vast, as at the first skanning it doth seem to be. It is the manner of the Talmud in measuring of the gates to speak only of the open space through which the passage was, but Josephus, as hath been observed before, measures the whole front of the gate both above the open space and the spreading of the posts on either side it: and after this their usual manner they both of them measure this gate through which we are going: The very open space that gave the passage was but twenty cubits high and ten broad, and of this measure were the two doors: but the front of the gate was three cubits (curiously wrought and richly gilt) on either side, and five and thirty cubits above the gate to the roof or first floor of the entry of the porch: and this is the meaning of Josephus as it appeareth plainly enough by these his two passages.
*The Holy place.*

That the gate of the house (meaning this that we are about) was gilt all over, and so was the wall all about it: And as to the second, he hath this saying somewhat difficult, but well understood resolving the matter according as hath been spoken. 

But the Temple having two flooress, or being double roofed, that within was lower then that without and had gilded dores of 55 cubits high, and 16 broad.

Now by what he saith that the Temple was δύο θέατρα, or double floored or roofed, his meaning is, that as you stood in the Temple there was a first floore over your head, and a room above that which was called παρεκκλήσιον of which wee have spoken before, and above that there was the roofe; Had all the house been open to the very roofe as our churches are, there could have been no difference between the height of the holy and most holy place to the roofe, but both had beene alike.

But both places being floored over, and having an upper chamber above them, there was a difference made in the height of this first floore: for in the holy place it was five and fifty cubits from the ground, but in the most holy place it was but twenty, as shall be shewed. Now the porch had its floor lay at the least as high if not higher then the floore of the holy place: and so the space above the gate to the first floore was a goodly space, and made a faire front: It seemeth by our Author that the first floore of the porch was 90 cubits high, yet doth he reckon the height of the gate but five and fifty, because he reckons only to the height of the floore of the holy place, and the height of the front of the gate of the Oracle, for he speaketh of them both alike.

Thus much being observed concerning the height and breadth of this gate, it is also to be remembred that the wall of the Temple was six cubits thick, as was observed when we measured the breadth of the building. [c] The two leaves of the gate therefore which were five cubits broad apecce, were hung up a little within the thickness of the wall from the porch, so that when they were opened they covered the whole
whole thickness of the wall on the right hand and the left, that as you passed thorough you could not see it.

Now at the very furthest of the thickness of the wall towards the holy place, there was a two leaved doore likewise paralleled to this that we have surveyed, which when the leaves opened, they fell back to the wall which was at the lower end of the house, and covered a place which was unguilded: for all the walls were guilded but onely the places where the leaves of the doores fell back.

And thus had you two severall doors of two folding leaves speeces to go through betweene the porch and the Temple, the one standing within a cubit of the porch, and the other at the very edge of the Wall within, and so when they were both that there was a five-cubits space betwixt them, which was so much space in the thickness of the Temple wall.

The outer door, is called commonly by the Jewes the great doore of the Temple, not but that the inner doore was as big, but because of the great front that this gate had, which the other had not: And of this outer doore there are these memorials or remarkable things recorded among them. First that the morning Sacrifice was never killed till this doore was opened: And so it is recorded in the Treatise Tamid or concerning the dayly sacrifice that he that was to slay the Sacrifice, killed him not till he heard the noise of the great gate opening.

And there they relate that the noise of this gate might be heard to Jericho, and so the noise of divers other things there mentioned, in which they do hyperbolize for the glorifying of the matters of the Temple. And a second thing for which this doore is renowned among them, is, for that it had two wickets in it, in either leafe one, one in the North leafe and another in the South: And that through that in the South no man passed, but that that was it of which Ezekiel faith, This gate shall be shut, it shall not be opened and no man shall enter in by it, &c.

Now for the opening of these doores every morning
The Holy Place.

way was thus: One took a key and opened the wicket in the North leaf of the doore and went in, into the five cubits space between the two doores: and there he went in at a doore into the very wall where there was a hollow passage into the holy place, comming forth in the place where one of the leaves of the inner doore fell to the wall.

Being come in he opened that inner doore, and then he came and opened the outer doore, at the noise of the opening of which the killer of the morning Sacrifice went about that worke: In this five cubits space between the two doors even behind the leaf of the doore on the right hand, there was a marble flag of a cubit square lay loose in the floor with a ring fastned in it to pull it up, and when the Priests tryed any suspected wife, they came hither and pulled up this stone, and tooke dust from under it, to put into the water to make her drinke as was enjoined Numb. 5.17. &c.

S E C T. 2.

The Veile.

Between these two doores also in this five cubits space, there hung a veile answerable to the veile at the doore of the Tabernacle, Exod. 26.36. And so it is testified by Josephus, who speaks of two veiles, one at the entring into the holy place, and another to distingiuish betwixt the holy and the most holy. And he describes the veile to have been of the measures that he had newly spoken of before, namely 55 cubits deep and 16 cubits broad (yet the gate where it hung was but ten) and that it was \textit{πιστο} Babylonian tapestry worke, of blue, purple, scarlet and fine twined linnen, which he resembles to the foure elements.

Other Jewes likewise give us intimation of such a veile hanging at the entrance into the holy place. For the Talmudick treatis \textit{Tamid}, mentioned but a little before, speaking of the High priest going into the holy place to worship
The Holy place.

worship, faith, there were three that held him, one by his right hand
and another by his left hand, and a third by the precious stones in the
breast plate: And when the president heareth the sound of the High
priests feet comming out, hee liftest up the veile for him: and then
himselfe goeth in and worshippeth, and after him his brethren the Priests
go in and worship.

[c] There were 13 veiles in all about the Temple: namely, [c] Mayn. in
7 for the seven gates of the Court: one at the gate of the Kele Mikdads
porch, one at the gate of the Temple, and two betwixt the per. 7.

holy and the most holy place, and two just over them in the
rooms above: [d] And there was an overseer of the veiles,
that tooke care for the supply and the right ordering of
them: and if they were defiled by any common uncleanness,
they were taken downe and washed and hung up in the ἱππý
chel to dry: And when new veiles were made, they were hung
up on the gallery in the Court of the women, that they
might be viewed by all the people to see that they were
right.

SECT. 3.

The holy place it selfe.

[d] His place was forty cubits long and twenty broad: [a] i King. 6.
and in Solomons Temple it was thirty cubits high, ha-
ving no floore at all on this side the rooffe, [b] but in Herods [b] Joseph. ubi
Temple it was sixty: For the children of the captivity buil-
ding their Temple sixty cubits high, they floored it not over
but left it open to the rooffe in the holy place as Solomons
Temple had been, and according to the same height was
the floore laid, when it was floored over in the time of
Herod.

And here two things are to be remembred; 1. that whereas
the lower leads of the building which were over the side
chambers, were but 50 cubits high, as hath beene described,
and there was a passage of those leads into the upper cham-
ber over the holy place, and it was by steps of ten cubits
high,
high, partly without the wall, and partly within the thick-
ness of the wall it selfe. 2 That there was an inequality of
the height of the flooers in the three parts of the house, the
porch, the holy place and the most holy. The first floore
of the porch was 90 cubits high, the holy place 60, and the
most holy but 20. And therefore whereas there was a floore
over the most holy place, even with the floore over the holy
place, viz. at 60 cubits height, that was not the first floore
over it, but there was another floore 40 cubits beneath
that.

The beauty and richness of this place was exceeding great:
The floor of it upon which they trod was planked with firre
boards, and they gilt with gold; and the walls were also
fielded or wainscoted with cedar, and that gilt likewise: This
gilding was from the ground floore, even to the floore over
head, all the 60 cubits high up the walls; and this is meant
when the Text faith He built the walls of
the House within with boards of Cedar from the floore of
the house to the walls of the covering: that is, up to the very walls
of the floore over head, as it is well expounded by the Rab-
bins upon that place.

For fifty cubits height of the walls was the embroidery of
branches and open flowers, &c. and for the ten cubits above,
it was the place of the windowes: for the side chambers
without the house, in three stories, did take up the height of
fifty cubits high, so that for so high no windowes could be
made into the house, but the space of ten cubits above, was
the place for the windowes which were made narrow with-
out and broad within.

The deckage or carving of the wainscot of the walls is said
to be מְרִיבָת פְּקָת יִמְשָׁע וּמְסִירָי. The carving of knops
and open-flowers as our English renders it: but the Hebrew
Doctors are somewhat nice about the construction of these
words. The Chaldee expounds it, the ingraving of the likeness
of egges (ovalles) and wreathes of Lilies: as if he meant that he
wrought the walls with the worke of Lillie garlands, and
an oval in the midde st of a garland: [c] Levi Gershom under-
stands as the Chaldee doth, but he takes them to
The Holy Place.

to be such ovalls as are the buds of flowers, and that out of them came the flowers spreading and opening as in their maturity. [d] David Kimchi takes [d] Kings. 6. for wild gourds, and so our English hath it also in the Margin; and this I take to be the proper construction of the words and this the embroidery of the walls: That there was the carving of Cherubims and palme trees and the carving of gourds and open flowers interchanged thus: first a border of gourds or pompions or such like apple-fashioned sculpture intermixed with marigolds, gilliflowers, and such opening flowers, and this border or wreath went round about the house: upon this wreath as upon a base, were set the feet of Cherubims, and the rooting of palme trees both which stood up from this wreath [e] a Cherub and a Palmetree, a Cherub and a Palme tree round about: above the heads of the Cherubims and Palme trees was such another wreath, and Cherubims and Palme trees set upon that againe, and so interchangeably to the top. By all which was signified the attendance of Angels, Heb. 1. 14. and flourishing condition, Psal. 92. 12, 13. of those that serve the Lord and wait upon him. Every one of the Cherubims was pictured with two faces, one of a man that looked toward the Palme tree on one hand, and the other of a Lion that looked towards the Palme tree on the other.

Whereas it is said that twenty cubits were built on the sides of the house with boards of Cedar from the floor to the walls, 1 Kings 7. 16. the Jews do expound these twenty cubits by way of breadth and not of height, as thinking that they mean, that besides the sides of the house on either hand, which were 40 cubits long, he also made the like worke upon either end of the room, which was twenty cubits broad: But the Text doth speake it more peculiarly of the most holy place, and sheweth what was the height of that, which was different from the outer roome or holy place, as we shall see hereafter.
Here were three remarkable and renowned things in this room of the holy place, which next came to our observing, and those were the Candlestick, the Table of Shew-bread, and the Altar of Incense, the first of gold, and the other two gilded, so that here in this room could nothing be seen but gold. \[a\] Josephus sets out these three things with this Encomium. 

That they were three most wondrous workships, and to be renowned amongst all men: And that the seven Lamps in the Candlestick resembled the seven Planets: And the twelve loaves upon the Shew-bread table, the twelve signs in the Zodiac or the year: And the Incense Altar, whereon incense was offered, which came partly out of the Sea, and partly from land, denoted that all things are of God and to him.

\[b\] The Candlestick was eighteen hand breadth high, which according to the cubit of six hand breadth was a yard and an halfe: It had three feet, which almost lay flat upon the ground: At three hand breadth height, there was a flowing of a coronet curiously spreading out, then went the shaft up, two hand breadth high; and there was a dish, a bosome, and a flowing above the bosome, and all in a hand breadth compass: thence the shaft went up again, plaine for two hand breadths, and then was there a bosome of a hand breadth, and there went out two branches, which were carried out, bowed on either side, till they were to be brought up straight to an equall height to the top of this middle shaft out of which they proceeded. Then was there an hand breadth of the shaft plain, and a bosome of an hand breadth, and then came out two branches more on either side: And again, one hand breadth of the shaft plain, and a bosome again of an hand breadth, and then came out two branches more: Above them was two hand breadth of the shaft plain: And for the three hand breadths above, there were three cups, and three bosmes, and three flowerings in that space, and so the lamp stood in a flowing.

In every branch that came out of this middle shaft; there were
were three cups at a handsome distance one from another, and above the highest above, and above that a flower, and in that flowering the ladder stood: And before the Candlestick there was a stone with three steps cut in it, on which he that mended the lampes stood, and on which he set down his dishes whilst he was about that worke.

This Candlestick of seven branches (to which allusion is made, Apoc. 1. Zachar. 4. 2. Apoc. 11. 4.) was set on the South side of the house, but so as that the arms or branches of it spread North and South: All the lampes or lights that were set in these branches that came out of the shaft, were turned bending, and looking towards the lamp which was in the middle in the shaft it selfe, and the lamp in that, was turned bending towards the most holy place, and therefore it was called The Western lamps: These seven lamps (which denoted the seven Spirits of God, Rev. 4. 5. & 5. 6. which the Jews call, the Seven Spirits of Messiah, from Esay 11. 1, 2, 3.) did burn continually, or if any of them were gone out, every morning and evening they were lighted again, and their perpetual light resembled the word and doctrine of Salvation, the light of the Lord, in which we see light.

These lampes were called the candle of the Lord, 1 Sam. 3. 3. where it is said, before the candle of the Lord went out, the Lord called to Samuel &c, upon which words, David Kimchi giveth this gloss: If this be spoken concerning the lampes in the Candlestick, this was somewhat before day: for the lampes burnt from even till morning, yet did they sometimes some of them goe out in the night. They put oil into them by such a measure as should keep them burning from even till morning, and many times they did burn till morning, and they always found the Western lamp burning. Now it is said, that this prophecy came to Samuel, before the lampes went out, while it was yet night, about the time of cocke crowing; for it is said afterward, that Samuel lay till morning: Or allegorically it speaks of the candle of Prophecy as they say the sun ariseth, and the sun sets: Before the holy blessed God cause the sun of one righteous man to set, be causeth the sun of another righteous man to rise. Before Moses his sun arose, before Elies sun set, Samuel's sun arose, and this is that which is said, Before the candle of God went out.
The Holy place.

The Lord needed no light of candles (no more then he needed bread which was set upon the Shew-bread table) nor the Priests needed no candles in this room neither, for the windows though they were high, yet did they give light into the roome abundantly, but God by these candles did as it were enlighten the people to teach them spirituall things by these corporall, and to acquaint them with the necessity of the light of his word, and the bread of Salvation which came downe from heaven. And therefore when Solomon did make ten candlesticks, and ten tables, and set them intermixedely by five and five on either side the house, he added nothing to God, but he added only more splendor to the service, and more lustre to the Doctrin, of the necessity of the light of the word, and of the bread of life. Our wisemen say (saith Baal Haturim) that the Western lamp (which never went out) was a testimony that the Divine glory dwelt amongst Israel.

SECT. 5.

The Shew-bread table.

On the Northside of the house which was on the right hand, stood the shew-bread table of two cubits long, and a cubit and a half broad, in the Tabernacle of Moses, but wanting that halfe cubit in breadth in the second Temple (the reason of the falling short not given by them that give the relation.) It stood length ways in its place, that is East and West, & had a crowne of gold round about it, toward the upmolt edge of it, which the Jews resemble to the crown of the Kingdom.

Upon this Table there stood continually twelve loaves, which because they stood before the Lord, they were called Temidin, for which our English hath found a very fit word, calling it the Shew-bread: The manner of making and placing of which loaves was thus.

Out of four & twenty MND Sata (three of which went to an Ephah) that is, out of eight bushell of wheat being ground, they
they lifted out [f] four and twenty tenth deal [g] or Omers [f] Lev. 24, 9, of the purest flowers; and that they made into twelve cakes, two [f] Ex. 16, 36; Omers in a cake; or the fifth part of an Ephah of corn in every cake: They made the cakes square, namely ten hand breadth long, and five broad, and seven fingers thick: They were made and baked in a room that was in the great building Beth mo-kaddh, on the North side of the Court, as we shall shew anon, and they were baked on the day before the Sabbath.

On the Sabbath they set them on the table in this manner: Four Priests went first in, to fetch away the loaves that had stood all the week, and other four went in after them to bring in new ones in their stead; Two of the four last carried the two rows of the cakes, namely six a piece; and the other two carried in either of them in a golden dish, in which the frankincense was to be put to be set upon the loaves, and so those four that went to fetch out the old bread, two of them were to carry the cakes, and the other two the dishes: These four that came to fetch the old bread out stood before the table with their faces towards the North, and the other four that brought in the new stood between the table and the wall, with their faces toward the South; those drew off the old cakes, and these as the other went off flipt on the new, so that the table was never without bread upon it, because it is said, that they should stand before the Lord continually.

They set the cakes in two rows, six and six, one upon another, and they set them, the length of the cakes cross over the breadth of the table (by which it appears, that the crown of gold about the table, rose not above the surface of it, but was a border below edging even with the plain of it, [b] as is well held by Rabbi Solomon,) and so the cakes lay two hand breadths over the table on either side; for the table was but six hand breadth broad, and the cakes were ten hand breadth long: Now as for the preventing that, which should not break off, if they had no other way to prevent it (which yet they had, but I confess that the description of it in their authors I do not understand, yet their manner of laying the cakes one upon another, was such, as that the weight rested upon the table, and not upon the points that hung over.

The
The Holyplace.

The lowest cake of either rowe they laid upon the plaine table: and upon that cake they laid three golden canes at distance one from another, and upon those they laid the next cake; and then three golden canes again, and upon them another cake, and so of the rest, save only that they laid but two such canes upon the fifth cake, because there was but one cake more to be laid upon. Now these which I call golden canes (and the Hebrews call them so also) were not like reeds or canes, perfectly round and hallowethorow, but they were like canes or kexes slit up the middle, and the reason of laying them thus betwixt cake and cake, was, that by their hollowness air might come to every cake, and all might thereby be kept the better from moldiness and corrupting; and thus did the cake lie hollow, and one not touching another, and all the golden canes being laid so, as that they lay within the compass of the breadth of the table, the ends of the cakes that lay over the table on either side, bare no burden but their own weight.

On the top of either row was set a golden dish with a handfull of frankincense, which when the bread was taken away, was burnt as incense to the Lord, Lev. 24. 7. and the bread went to Aaron and his sons, or to the Priests as their portions to be eaten. Num. XII. v. 4.

What these loaves did represent and signify, is variously guessed: the number of twelve in two rows seem to referre to the twelve tribes, whose names were so divided into six and six in the two rows on the high Priest's shoulders: And as bread is the chief subsistence and staffe of our mortall life, so the offering of these might denote an acknowledgement of the people, of their receiving of all their subsistence from the Lord, to whom they presented these as their tribute: and these as well as the lamps standing before the Lord, might shew, that their spirituall and temporall support were both before him. But our pursuit is to looke after the things themselves, leaving the allegorizing of them unto others: for in such things men are most commonly more ready to give satisfaction to themselves, then to take it from others, for as much as the things themselves may be bended and swayed to various application.
The Holy place.

Sect. 6.

The Altar of Incense.

The Candlestick stood on the one side of the house, and the Table on the other, and this Altar in the middle: not just betwixt them, but somewhat higher in the house toward the most holy place than they were. These three ornaments and furnitures of the holy place were set in a third part of the house; that is, whereas the house Beth kabbee, (meaning the holy place) was forty cubits long, when you had gone up six and twenty cubits, and two thirds parts of a cubit into the room, there stood the Table and candlestick, and somewhat further higher towards the vail stood this Altar.

It was a cubit square, and two cubits high, had four horns at the four corners of it, and a crown about the brim or edge of it, which the Jews say denoted the Crown of the Priesthood: It stood not so nigh the vail of the most holy place, but that one might go about it; and so how the Priest did on the day of Explication, and be sprinkled the horns of it with blood, we observe elsewhere.

On this Altar (commonly called the golden Altar) incense was offered morning and evening every day: a figure, if you apply the action to Christ, of his mediation, and it to man, a resemblance of the duty of prayer. The twelve cakes which resembled the sustenance and sustentation of the twelve Tribes, which was ever before the Lord, were renewed only once every week, but the lamps were dressed, and the incense offered twice every day, for we have more need of the light of God's word, and of prayer, than our daily food. And if we will apply all the three to Christ, The Kingly office of Christ provided bread for his people, his Prophetick office provided the light of his word, and his Priestly office the incense of mediation.
The Holy and the most Holy place were divided under by a threefold partition, namely by a cubic space, and by two veils, on either side of that space: The partition space which was a cubit broad, and no more, by the Jews is called \(\text{יִּֽהְלַם לָוָּלָו} \) (Aruch, in which Rabbi N. when confesseth to be a Greek word, and be faith it signifieth within or without, as meaning, "in the Holy and most Holy place") that it was doubtful to them, whether it were within or without; and thus it is interpreted in the Talmud: [d] Maymon helps us to their meaning thus. In the Temple there was a wall which parted between the Holy and most Holy place, a cubit thick. But when they built the second Temple, they doubted whether the thickness of that wall belonged to the measure of the Holy place, or to the measure of the most Holy place. Therefore they made the most Holy place twenty cubits long complete: and they made the holy place forty cubits long complete. And they left a space between the holy and most holy place of a cubit breadth; and in the second Temple they built not a wall there, but they made two veils, one at the end of the most holy place (Eastward), and the other at the end of the holy place (Westward); and between them there was a cubits breadth, according to the thickness of the wall that had been in the first Temple: But in the first Temple there was but one veil.

The word \(\text{יִֽהְלַם לָוָּלָו} \) therefore is well conceived by the learned [e] Lempertor to be the Greek \(\text{τυπεως} \), which signifieth a disease in the eye, distraint, and easing the sight, and hindering it, and so were the eyes of the understanding of the builders of the second Temple at a stand about this place, whether it should belong...
The most Holy place.

belong to the Holy, or most Holy place, and there upon they called the place it self "Taan".

The wall that Solomon built for the parting of the Holy and most Holy place, being a cubit thicke (in stead of which this space was left), had these things regardable and considerable in it, and not easy to be understood.

First, For the entering of the Oracle, hee made doors of Olive tree. 1 King. 6. 31. These latter words are very difficult of construction, and if we go to Glossaries for the explication of them, they will give us variety of senses, but little facility of understanding. The Chaldee renders it only, Their posts with its lintell were orderly set, taking the word מְלֹם in the sense of מְלֹם ranked in order, & giving but very little light unto the obscure place. David Kimc. and Rabbi Solomon seem to understand it, that the posts of the doors were not four square but five square, if we may use such a word, or wrought into five ribs, as their own words are. But Levi Gerbom hath a far fetch for it, for he thinkes מְלֹם meaneth the Fifth gate that was in the Temple as you went forward; the Temple door the fourth, the Porch door the third, the door of the inner Court the second, and of the outer Court the first.

To me the words seem to bear this construction; The post which was the door cheeky was at the fifth cubits, meaning from either wall of the house, come inward five cubits, and there was the door cheek, and so the house being twenty cubits broad, the door hereby is concluded to be ten. And this may the rather be so interpreted, because the text had been taking notice of the breadth of the house immediately before; as when it was speaking of the Cherubims wings, it saith, the wing of the one touched the one wall, and the wing of the other touched the other wall, and speaking of the adorning of the house, it saith, all the walls of the house were carved, and the floor gilt, and then he comes on to speak of the partition between the one house and the other, and saith, That the Oracle had a two leaved door of Olive tree, and the fifth cubit from either wall was the post which served for the cheeck of the door: And so it is said in ver. 33. He made for the door of the Temple posts of Olive tree, from the fourth cubits, that is, four cubits from either side wall: see...
he set up an Olive beame for a post on either side the dore, of a cubit thicke, and so the dore came to bee ten cubits broad.

A second thing of difficulty to be understood about this partition wall in Solomon's Temple is that which is spoken in ve.22. of the same Chapter, And he made bars in chains of gold before the Oracle, and he overlaid it with gold. All the difficulty lies in the first word, for it is generally agreed by the best skill'd in the language, the Chaldee & the Rabbins that רְבֵּי קָוֹן signifies chains, but, what is meant by ברית is the Question. The word properly signifies, He caused to pass over, but in this place, R. Solomon, and D. Kimchi take it in a Chaldee propriety, as signifying to make bars, because ברית in the Hebrew is translated תְּשׁוּבָה in the Chaldee. The sixteenth verse of 2 Chr. 3. giveth some light to this obscurity, for there it is said, He made chains as in the Oracle, and put them on the heads of the pillars, by which he means the flower wreaths that we spake of before that went about the chapter, and the like is to be understood here. That upon this wall which was before the Oracle, and divided betwixt the holy and most holy place, be made borders, or chained wreaths, with a swelling in the border like a bar in it carried from the one side of the house to the other upon this wall.

Sect. 2.

The Vails.

The Vails were two as was observed before, and the reason given why, these two vails were renewed every year, the old ones taken away, and new ones put in their room: It was woven of four colours, blue, purple, scarlet, and fine white linen yarn. every one of these threads twisted six double, and woven upon hair for the warp, of 72 hairestwisted into every thread. These two vails rent at our Saviour's death from the top to the bottom, Mat. 27. 51, and gave demonstration of the laying open and comming of those Ceremonious things which had thitherto been reserved in such recluseness and singularity:
The most Holy place.

Singularity: The Evangelist indeed calleth it by the name of On t vail, and so also doth Josephus, when he saith, De Bell. two, yet hung they up to bee but as one partition. Had they known where the proper place of one vail had been, there had been but one in this second Temple, and no more.

Imagine what an amazement it would prove to the two Priests that were that evening that our Saviour suffered, to mend the lamps, and to burn the incense, to see, and for the rest of the people to hear that the vailes rent of their own accord from the top to the bottom, and no hand upon them. Had not a vail been upon the eyes of that Nation, they might have seen more in this matter then they did, and made a better use of it then they made. Whether that story that is both in Josephus and in the Talmudick, about the gate of the Temple opening of its own accord, which we shall relate ere long, referre not to this story in the Gospeell, be it referred to the Reader to judge. The Apostle himself gives us the typicall application of this piece of the Sanctuary, Heb. 10. 19, 20. Having boldnesse to enter into the Holyeſt by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh.

SECT. 3.

The most Holy place itſelf.

The most holy place in Moses his Tabernacle was a perfect cube of ten cubits long, and ten cubits broad, and ten cubits high: And the like was it in the Temple that was built by Solomon of twenty cubits every way, 2 Chron. 3. 8. For though the Temple itself were thirty cubits high, yet did he floor over the most holy place at twenty cubits height: And to this sense is that verse to be understood in 1 King. 6. 16. He built twenty cubits on the sida of the house, both the floor and the walls with boards of Cedar, he even built them for it within, even for the oracle, even for the most holy place.

The beauty of the walls of this place, was agreeable to the other.
The most Holy place.

There, decked with Cherubims and palme-trees, and some precious stones intermixed, floore and walls, and roofe and all gilded with gold. It is said in 2 Chron. 3. 9. that he overlaid the upper chambers with gold, which may move a just Querie, for over the Holy place there was no upper chamber at all, (that is, in the Temple built by Solomon, for of that we are speaking) but it was all open to the roofe, being but thirty cubits high: and over the most holy place there was indeed an upper roome of tenne cubits high, but why this should bee called chambers in the plurall number, and why it should bee gilded at all, since there was no comming into it, nor no way to come there, is not easy to apprehend: And as for the side chambers, that were set on the outside of the house, is there warrant or reason to suppose them overlaid with gold, where they were to lay up corn and wine, and such other things of tythes and first fruits? therefore by might be understood, not the upper chambers in the common sense in which the word is used, for there was none over the Holy place but the upper floore, or the roof of the holy and most holy place, and so the text sheweth that the roome were all overlaid with gold every where, both the floore on which they trod, and the walls and the floore or roofe over head.

But another text in the booke of Chronicles helpeth to resolve this doubt, and that is, 1 Chr. 29. 3. Moreover because I have set mine affection on the house of my God, I have of mine owne proper good, of gold and silver which I have given to the house of my God, over and above all that I have prepared for the holy house: Even three thousand talents of gold, of the gold of Ophir, and seventy thousand talents of refined silver, to overlay the walls of the house withall; where these two things are remarkable. 1. That he saith this preparation was above what he had prepared for the holy house, & yet he saith he had prepared it for the house of God. And 2. that there is mention of silver to overlay the walls withall, whereas it is plain that within the Temple itself all the overlaying was of gold. Therefore it is thus to be understood, that beside the store of gold that David had provided for the gildings of the house within, in the Holy and most Holy place, he had also laid
The most Holy place.

by a stock of gold & silver both, to gild and overlay the chambers over the porch (for there were upper chambers diverse in it, the height of it being 120 cubits) and to beautifie the side chambers, and the other chambers that were about the Courts.

Now in the Temple after the captivity, we do not find that they were so curious to reduce the compasse of the most holy place to a cubick form, but that the height of it did exceed the breadth, it being twenty cubits long, and twenty cubits broad like that of Solomon, but the height far more for ought I find determined to the contrary.

SECT. 4.

The Cherubims and Arke.

As there were two Cherubims upon the Arke it selfe, so also did Solomon cause two Cherubims besides, to be made to stand over the Arke, it standing between them: they are so plainly and facilly described in 1 King. 6.23. that I shall referre the reader thither for the story of them, and say no more concerning them but only this, that as the two Cherubims upon the mercy seat, may very well be sembled to Christs two natures, so these two that stood by, to the two Testamentes; which in their beginning and end reach the two sides of the world, The Creation, and the last Judgement, and in the middle doe sweetly join one to another.

The Arke (the strength and presence of the Lord, Psal. 105. 4. and the glory of Israel, 1 Sam. 4. 22. the most pregnant and proper resemblance of our Saviour, in whom God dwelleth among men) described, Exod. 25. 10.&c. and 37. 1. &c. [a] was Maym. in set upon a stone, up toward the West end of the most holy place, even under the middle wings of the two tall Cherubims per a. that stood besides it: For the Cherubims spread forth their two wings over the place of the Arke, and the Cherubims covered the Arke, and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the Holy place before the Oracle, and they were not seen without, 1 King. 8. 7, 8. 2 Chron. 5. 8, 9. For
The most Holy place.

before the Temple was built, while the Ark was in a moving posture, the staves whereby the Ark was born, was of an equal length on either side it, ready for the Priests shoulders when there was occasion for the Ark to sit; but now when they had brought it in into Solomon's Temple, where it was to fix and remove no more, they drew out the staves towards that side that looked down the most holy place, [b] Levi Gerzom is of opinion, that these staves were not the same that were made by Moses, but of a longer size, and that they raught down to the very dore; and that though there were dores betwixt the Holy and most Holy place, yet those dores could not shut because of these staves. [c] And Kimchi, and Iarchi come up very near to the same supposal, conceiving that the Arke stood not up near the Western wall of the house, but more downward, towards the dore, and that the staves raught down to the dore, and on the day of Expiation, when the high priest went into the Holy place, he went up to the Arke between these staves, and could not go off to one hand or other.

But that that hath strained them from this conception is, 1. Because they have strictly taken the word שֵׁם in the text in the book of Kings, for the Holy place without the vail, whereas the booke of Chronicles doth expressly render it by the word אָרֶכֶד The Arke; for whereas the one place saith, that the heads of the staves were seen, שֵׁם, the other hath it שֵׁם. And so the word שֵׁם meaneth not the whole room, either of the Holy or most Holy place, but that singularly Holy place that was under the wings of the Cherubims; for of that place had the text spoken immediately before, when it said, The Priests brought the Arke into the most holy place, under the wings of the Cherubims. For the Cherubims spread forth their wings over the place of the Arke, &c. and then he comes on and faith. And they drew out the staves, so that the ends of the staves appeared out of that holy place, meaning under the wings of the Cherubims. And 2. The authors allledged, have strictly taken מַעַל to mean so, as one standing at the dore betwixt the Holy and most Holy place had the most Holy place before him, whereas it signifies in the same sense that it doth in that clause in Gen. 1. 20, Let the fowl fly upon the earth which our English hath
The most Holy place.

hath well rendered, in the open firmament of heaven. And so is it to be taken here, and the verse in hand may be properly understood thus; And they drew out the staves at length, so that the ends of the staves were seen from that holy place in the open face of the Oracle: but they were not seen without. The staves were the same that were made by Moses, and their length not great, but only so much as to fit a man's shoulder on either side of the Ark; and now when they had set the Ark between the two standing Cherubins on the floore, the Cherubins' inner wings covered the Ark, and the staves that were above at the ends of the Ark, but the rest of the staves drawn out downward toward the Oracle were shot out from under the Cherubins' wings, and appeared in the open face of the most Holy place, and the high Priest when he came to offer incense at the Ark on the day of Expiation, he stood before the Ark between the staves.

[d] It is fancied by the Jews, that Solomon when he built [d] Magazine ubi the Temple, foreseeing that the Temple should be destroyed, he sup[ed] very obscure and intricate vaults under ground to be made, wherein to hide the Ark when any such danger came, that howsoever it went with the Temple, yet the Ark which was as the very life of the Temple might be safe. And they understand that passage in 2 Chron. 35. 3. Josiah said unto the Levites, Put the Holy Ark in the house which Solomon the son of David did build, &c. [e] as if Joab having heard by the reading of Moses his Manuscript, and by Huldah's prophecy, of the danger that hung over Jerusalem, he commanded to convey the Ark into this vault, that it might be secured, and with it, say they, they laid up Aaron's rod, the pot of Manna, and the anointing oile: For while the Ark stood in its place, upon the stone mentioned, they hold that Aaron's rod and the pot of Manna stood before it, but now were all conveyed into obscurity, and the stone upon which the Ark stood, lay over the mouth of the vault. But Rabbi Solomon, which useth not ordinarily to forsake such traditions, hath given a more serious gloss upon the place; namely, whereas that Manassib and Aaron had removed the Ark out of its habitation, and set up images and abominations there of their own, Josiah speaketh to the Priests to restore it to its place again: what became of the Ark at

N 2
The most Holy place.

The burning of the Temple by Nebuchadnezzar we read not, it is most like it went to the fire also. However it sped, it was not in the second Temple, and is one of the five choice things that the Jews reckon wanting there. Yet had they an Ark there also of their own making, as they had a breast-plate of Judgement, which though they both wanted the glory of the former, which was giving of Oracles, yet did they stand current as to the other matters of their worship, as the former breast-plate and Arke had done.

And so having thus gone through the many parts and particulars of the Temple itself, let us but take account of the several parcel measures, that made up the length of it an hundred cubits, and so we will turn our eye and survey upon the Courts.

1. The wall of the porch was five cubits thick.
2. The Porch itself eleven cubits broad.
3. The wall of the Temple six cubits thick.
4. The Holy place forty cubits long.
5. The space between Holy and most Holy place one cubit.
6. The length of the most Holy place twenty cubits.
7. The Temple wall six cubits thick.
8. The breadth of the chambers at the end six cubits.
9. The wall of the chambers five cubits thick.
The dimensions and platform of the Temple itself being thus laid out, we may now the better observe the forme and situation of the Courts that were before it or about it: Where, in the first place it will bee needfull to remember that againe which was spoken before, which was, that the Temple and the Courts about it, were not pitched so just in the middle of the Mount of the house, as that they lay in an equall distance from the four sides of the incompaſſing wall, but they were situate more towards the North side and West, in such manner, as that they left lesſe space betwixt them and the West, then betwixt them and the North; and lesſe betwixt them and the North, then between them and the East; and lesſe betwixt them and the East, then betwixt them and the South.

There were three which we may call Courts, belonging to the Temple, besides that space in the mountaine of the house without them, which was very large, and which is ordinarily called by Christian writers, Atrium Gentium, or the Court of the Gentiles. And these three were, The Court of Israel and the Priests, the Court of the women, and The Chel; but properly and ordinarily the two former are only called Courts. That word in Hebrew is מַעְרַב used in the text, 2 Chron. 4. 9. and in the Chaldee Paraphraſe, Eſay 1. 12. 1 Sam. 3. 3. Exek. 43. 8. and by the Rabbins most constantly when they speak of these places. David Kimchi giues the Etymology of it הַמַעְרַבֶּה that it was called חַד (which signifies helpe) because that every one that came to pray there with a good heart was helped by the Lord his God: And much to the same purpofe Rabbi Nathum, when he faith, they prayed there to the Lord to help them, &c. there being their laſt recourse for helpe in all exigents, as, 1 King. 8. 31, &c. the word is used in Exek. 43. 14.
The most Holy place.

in another sense, namely, for a border or half pace at the foot of the Altar, on which the Priests that sacrificed stood, [d] as Kimchi expounds it upon that place, and which we shall meet with afterward.

These two Courts are sometimes so spoken of in scripture, as if they were three, for there is mention of the Court of the Priests, and the great Court, 2 Chr. 4. 9. and the Court of the women, as we shall observe by and by, and yet they were indeed but two, for though the Court of the Priests, and the Court of Israel were distinguished, yet were they not divided, but the Court of the women was divided from them both.

The measure of the Court of Israel and the Priests (which is sometime called Emphatically, The Court, and sometime, The Court of Israel) [c] was 187 cubits long; that is, from East to West, and 135 broad from North to South. The Temple stood just in the middle of the breadth of it, so that the front of the Temple or the porch being 100 cubits broad, this Court breadth lay 17 cubits and an half on either side of it; and the body of the temple itself being but 70 cubits broad, this Court lay 33 cubits and an half broad on either side it: Now behind the West end of the Temple it extended but 11 cubits; so measure from the utmost West side of it there, and you have 11 cubits behind the Temple, 100 cubits the length of the Temple, and then it extended Eastward before the Temple 76 cubits.

[f] The Court of the women lay just before this Court, joining that, being of equal breadth with it, namely, 135 cubits from North to South, but not so long as it from East to West, for it was only 135 cubits that way also, and so it was a perfect square.
Bout both these Courts thus laid, there was another inclosed space incompassing them in, and this by the Jews is called The יִבְעֵל Chel. The word is used by Jeremy, Lam. 2. 8. in that sense (as [a] Maym. in some Jews do interpret) that wee are to understand and describe here. Both the יִבְעֵל Chel, and the wall mourn: by the wall, being meant the wall of the Court, and by the יִבְעֵל the space that incompassed it round about; and so translated by the Chaldee אַּבָּר כֵּלָּה the incompassing or inclosure. The Scripture frequently useth the word יִבְעֵל for a wall, trench, or rampart, as 2 Sam. 10. 15. 1 King. 21. 23. Obad. ver. 20. Nab. 3. 8. and it is rendred variouly by the Hebrew Expositors there, but of the sense of the word & nature of that place at the Temple that we are looking after, they give us this unanimous account [b] that it was a place or space of 10 cubits broad, incompassed with a wall, between the mountain of the house and the Courts. I cannot find a better name for it, then the inclosure or outer virge of the Courts.

The words of Rabbi Nathan in Aruch in two severall places may move two severall doubts about this place, for in one place hee saith that the יִבְעֵל Chel was a place incompassed with a wall between the mountain of the House and the Court of the women. And in another place he saith, that יִבְעֵל Chel was a wall higher then the wall called [c] Ar. in יִבְעֵל. The יִבְעֵל Chel was a wall higher then the wall called [d] Ab. in יִבְעֵל. Out of which words he seemeth to hold out these two opinions the one, that the יִבְעֵל Chel did not incompasse all the Courts, but only the Court of the women; and the other, that the יִבְעֵל Chel was not a space of ground, but a wall; but these two doubts we shall clear as we goe along.

And first to evidence that this יִבְעֵל was a space of ground, and not a wall, we have not only the testimony of the Talmud and
and divers other Jews that measure out the breadth of it to be 19 cubits, but we have mention abundantly in them of people coming into it, and standing and sitting in it: as R. Nathan himselfe giveth one instance, [e] when he speaketh of a great Divinity Schoole in the הַהֹלֵל: And [f] Abraham Zacutub speaketh of Rabban Johanan ben Zaccai having a Sanhedrin there. [g] And Rambam relates at large how those that brought their Passover lambs into the Court when they were dispatchted, went and stood in the הַהֹלֵל, and diverse of the like examples might be added, which prove evidently enough what kind of thing this הַהֹלֵל was, namely, not a wall but a space of ground. And so R. Nathan meaneth even when he saith, it was a wall bigger then the wall: for so the word הַהֹלֵל at large when it is taken for other places then this in the Temple, and is joined with the word בְּרֵעוֹל is defined by the Jews to mean חַס הַהֹלֵל בְּרֵעוֹל [h] A wall, and a Son of a wall, or an inner and outer wall; that is, a lower wall before ahigher, as Rabbi Solomon construes it not close joined together, but some space of ground between, and so our Author understands it, though he speak so short.

The wall that inclosed the הַהֹלֵל is called מִשְׁרוֹן in the Talmud and Rabbinian language, which Nathan rendreth plainly a wall, but [i] some other expound it for a wall curiously latticed, or made of wood, but Josephus comes and speaks further, somewhat like to both their senses, and tells us that it was of stone, but curiously wrought: Let us a little examine what he faith,

As you went through this (that is, the mountain of the House) into the second Temple, there was a stone wall that went about of three cubits high of very curious worke: wherein stood pillars at an even distance, some in Greek and some in Latin letters, giving notice of the holyneffe
holiness of the place; That no stranger must enter within the holy place: for the second Temple was called holy, and they went up 14 steps into it out of the first. And a little after Mera ατ τας δισεχάσεις θ'αιμος το μεγε το τοιχας διακυλινα μυχην ἵνα πάντες ἤος. And above the 14 steps it was 10 cubits to the wall (of the Court) and all even. Out of what relation we may observe these things remarkable.

1. That the outmost space of all, that lay within the great incompassing wall (that which the Jews distinctively call the Mountaine of the house) was also commonly call the first Temple: And in this very sense doth the Gospel speak very oft, using the word Temple when it meaneth but this outmost space, as John 2.14. Jesus found in the Temple those that sold Oxen &c. John 8.1,3. Mat. 21.14, 15.

2. That within this ὅπι Chel no strangers might come but Jewes only, and for this purpose there were pillars in which there was so much written in Greek and Latine sentences. And so the Jewes say that the ὅπι Chel was more holy then the Mountaine of the house, because no stranger might come into it, nor none polluted by the dead. And upon this very thing we may conclude if we had no other ground to conclude it by, that the ὅπι Chel did incircle or incompass all the Courts and not the Court of the women onely: for if the ground along that Court for 10 Cubits next to it were so holy that a stranger might not come upon it, certainly we must hold the ground along by the upper Court as holy and as unaccessible for strangers every whit. And therefore whereas R. Nathan in what was alledged before, saith that the ὅπι Chel did inclose the Court of the women, and speaketh of inclosing no more, he doth not exclude the other, but speakes, according as the ὅπι Chel lay to one that came in at the East gate.

3. That into the ὅπι Chel there was the first rising, all being levell from the East gate thither, and the rising into the ὅπι Chel was 14 steps or 7 cubits or as the Talmud more truly reckons but 12 steps or 6 cubits (for every step was half a cubit rise) and the ὅπι Chel being 10 cubits broad it was levell to the wall of the womens Court.

The wall that incompassed the ὅπι Chel was not high as were the other walls about the Temple, but it was onely as
The Intlesure.

It were barres before the higher wall of the Court, but of 3 cubits high; the fashion or worke of it being very curious, wrought into paves or lattices, or such open worke that one might looke through it as well as over it.

The passages into the Chel through this wall were many, namely, one before every gate that went into either of the Courts, and there on either side the passage, was a pillar set up, with the inscription mentioned, advising strangers to beware of coming upon the holy ground.

Now in the Syrogrecian Kings times when the Jewes and Jerusalem lay in subjection to those Kings this wall that was the barre against strangers going any further, was broken by those Kings in thirteen places, they scornfully and disdainfully, and impiously breaking in upon the holy ground. But the Jewes made up the breaches againe, and ordained thirteen adorations and oraisons to be made against the Heathen Kingdomes upon any ones coming to any of the places where the breach had been.

CHAP. XVIII.
Chap. XVIII.

The Court of the Women.

The Courts of the Temple (to the surveying of which we are now come) were properly two, The Court of Israel and The Court of the Women: For though there was indeed a distinction between the Court of Israel and the Court of the Priests, as that the one was not the other, and they that came into the one, might not come into the other; yet was the one so within the other, and the partition between the one and the other so small, and but one boundary that inclosed them both, that they were indeed not so very properly two Courts, as two several places for the Priests and for the Israelites to stand in, in one Court: But the Court of Israel and the Court of the women were so truly and apparently two different Courts, that they lay one before another, and they were parted and divided one from another, with a very high wall.

The Court of the women is not mentioned in Scripture by that express name and title in any place, but yet it is spoken of there under two or three other Epithets, or denominations. 1. It is called the New Court, 2 Chron. 20:5, where it is said that Jehoshaphat stood in the congregation of Judah and Jerusalem in the house of the Lord before the new Court: that is, he and all the congregation stood in the mountain of the house Eastward before the Court of the women. Now David Kimchi upon the place though he speake not out so much, yet he concludes indeed that that new Court meaneth the Court of the Women, and he giveth two reasons why it is called New: [a] either because it had gone to decay, and they had newly repaired it, or because they had made some new Laws concerning it, and had appointed that none that were defiled, so as they needed to wash themselves the same day, should come within the Camp of Levi: which is a peculiar prohibition.

---

[a] Kimch. in 2 Chron. 30.
The Court of the Women.

The Talmud as concerning this court of the women: But rather it was called new, because it was not made when the other Court was by Solomon, but added in aftertime.

There is mention indeed of the Inner Court built by Solomon 1 Kings 6:36, which inferreth an outer, but that outer meaneth the whole mountaine of the house which lay without the Court of Israel, as is well observed by some of the Hebrew Doctors, and that is it which is also called the great Court in contradistinction to the Court of the Priests, 2 Chron. 4.

And in that there is mention onely of Solomons building the inner Court, it is an argument that hee built but that Court, and that this that we are speaking of, was not extant in his time, but taken in and built afterward, either by Asa or by Jehoshaphat, before that time and occasion that the text mentioned in the book of Chronicles speakeoth of: and so there came to bee two Courts in the House of the Lord, 2 Kings 21.5.

It is called The outer Court; Ezek. 46.21. as that text is generally and truly understood by the Jewish writers, which we shall have occasion to examine anon; and the reason of the name doth easily appear, namely because it lay on the outside of the Court of Israel, and further off from the Temple.

It is also called The Treasury, John 8, 20. the reason of which name we shall observe before we have done with the survey of this Court.

But by the Jewish writers it is generally and ordinarily called The Court of the Women; and the reason of that name was, because the women might go no higher or further, then into this Court. This being the proper place for them to worship in, and stumble not in the knowledge of the Temple, further then this towards the Temple was unacessible to them: onely when a woman brought a sacrifice, she might go into the Court of Israel, as we have observed in another place.

This Court lay at the East end of the Court of Israel, and was parted from it by a high wall, so that whosoever came
The Court of the Women.

to worship here, could see nothing of the service in the other Court, and indeed here but little unless they went up the steps of the gate and looked in: for til you came to the middle of the entry of the gate that went up into the upper Court, it was but of the same holiness with the Court of the women, but beyond the middle, it was holier.

The floor of this Court was even and level throughout, and it was a perfect square of 135 cubits long, and 135 cubits broad; and it was curiously flag'd with marble, as indeed was all the space, both Courts, Chel, and the other space that was within the wall that inclosed the holy ground: And they have this tradition about the pavement of the Court, where the Altar stood, That all the Court was flag'd in with fair stones, and if any flag were loosed, although it lay still in its bed, yet was it not lawful to stand upon it to do any part of the service till it were fastened again.

The entrance into the Court of the women was by three gates, one on the East, one on the North, and one on the South, and there was a fourth on the West, which went up out of this Court into the upper Court or that of Israel. All these gates as also all the other that went into the upper Court (of which hereafter) were [b] Jophb. de lulm vis pana tolaer, ομοιο συ αργαία δια έτος, gilts all over both posts and lintels, one only excepted, of which instantly.

We will goe up at the East gate out of the Ε`, out of which there were five steps that rose up to the gate to land you in it. The gate it selfe was exceeding sumptuous and exceeding beautifull: and this was that which was called the beautifull gate of the Temple, Acts 3.2. at which the Creeple lay begging of almes, both of men and women that went into the Temple; At this gate began τι ἵβρου ἵειν, The inner Temple, as Josephus doth often call it, distinguishing between that space that was inclosed within the boundary wall that inclosed the whole holy ground, and that space that was inclosed within the wall that inclosed the Courts: the former of them was called the outer Temple, and the latter was called the inner, and both of them bare the name of the Temple: and so in the Scripture, whosoever went but within the
The Court of the Women.

compass of the holy ground, is said to have gone into the Temple.

Now this gate being the very front and entrance into the Inner Temple, or into that space within which the choicest sanctity and bravery of the Temple was, it was built and decked with such sumptuousness and singular gallantry, as was fitting for the frontispiece of so brave a place: And hence it came to beare the name of beautifull, and that the rather also, in comparison of the gate Shusfan, or the outmost East gate that entered into the mountaine of the house, for that was but a low and homely gate-house, for a reason that hath been observed heretofore: but this was goodly and lofty, and stood bravely mounted upon the far higher ground.

This gate Josephus [i] calleth the Corinthian gate, because it was of Corinthian brass, whereas thereof the gates were gilt with gold. And here occurreth a difference betwixt him and the Talmudical writers; for they do unanimously hold the brazen gate to be the gate of Nicæor (which wee shall survey anon) which was the gate that went out of the Court of the Women into the Court of Israel: but he doth as confidently affirme on the other hand, that it was that that went out of the Cheł into the Court of the women. His words are these Mia A' |#529-vráveð Koeºsis xºax8. There was one gate without the Temple of Corinthian brass, which exceeded in glory those of gold or silver. Now where this gate stood, namely, in that place that we are upon, appeareth by this passage of his a little after. The gate above the Corinthian gate which opened East, over against the gate of the Temple, &c.

It is not much materiall to determine whether of these Eastern gates were of brass, it is onely needfull to be resolved which of them was that that was called the gate of Nicæor, (because upon the knowledge of that there are divers things depending, and in the next chapter but one, shall be shewed that it was that gate that went out of the Court of the Women into the Court of Israel.) But if I were so moderate between the differing parties, I should say their difference in this matter is not real, but onely apparent: Josephus calls the gate that came into the Court of the Women, the brazen gate,
The Court of the Women.

gate, because it was all so, posts and lintell and all overlaid with braffe, which shone above gold: but the Talmudists say, the dooress of the gate of Nicanor were only of braffe, but the whole front of the gate beside, all of gold: and so that was not the brazen gate, but onely brazen dooress, but the other was properly the brazen gate.

When Peter and Iohn had healed the Creeple at this gate, the text faith, that he went with them into the Temple, that is, into the Court of the Women, which was the common and ordinary place of worship for those that brought not a Sacrifice, and from thence he went backe againe with them through this gate into Solomons porch or the Easterne cloister of the Mountaine of the house, and there they preach and convert five thousand. And now let us goe up through this gate into the Court, and survey it it selfe.

In the four corners of the Court of the women there were four rooms of forty cubits, and they were not floored over, and thus they shall be in time to come, say the Talmudists from Ezek. 46.21,22. Now these four rooms were every one 40 cubits long from East to West, and 30 cubits broad from North to South, for so may we best interpret it according to the place alledged in the Propheſie of Ezekiel. His words are these, Then be brought me fath to the utter Court, and cauſed me to passe by the 4 corners of the Court, and behold in every corner of the Court there was a court. In the 4 corners of the Court were Courts of 40 cubits long and 30 broad. The word אֶרֶץ is of doubtfull signification, and diversly interpreted: The Lxx read it אֶרֶץ little, for so they render it "Avan Mike; A little Court, and it is easy to see how they misforme it for i: some understands it according to the Chaldee transmutation of  ו changed into  א and thinke it meaneth מַקְזָב ו ו joined, and so our English hath it, and so [K] Rabbi Nathan, produceth some instances of the word in this sense, but concludeth that אֶרֶץ means nothing but that these bai...

him, and in the very same words: But how to understand this is somewhat difficult: If wee should conceive that they were clearly open on the top without any covering at all, the constant works that were done in them, and the things that were laid up in them will deny that; and if we shall say they were roofed over, how shall we answer to the generall testimony of the Hebrew Doctors which holdeth otherwise. We will therefore looke first to what use these several rooms were constantly put, and then we shall be the better inable to judge of this matter.

\[n\] That in the South-east corner was a roome for Nazarites: For there they boiled their peace-offerings, polled their haire and put it under the pot, according to the Law, Numb. 6. 18. \(o\) Nazarism was most ordinarily for thirty dayes: though sometime it was for yeares and sometime for terme of life. He whose vow was expired, was to bring three beasts, one for a burnt-offering, another for a sin-offering, and a third for a peace-offering: \(p\) If he polled his head in the Country, as Paul did at Cynthrea, he was to bring his haire and burne it under the Caldron where his peace-offering was boiling, which was in this place that we are speaking of: And if he polled it here, it was the readier.

The Jewes in the Treatise allledged in the Margine above, speake of a Samson Nazarite and an everlasting Nazarite, not but that Samson was a Nazarite always: but they use this distinction in reference to the manner of the Vow making. He that tooke on him to be a Nazarite like Samson, as saying Behold I will be a Nazarite like Samson, or like the Son of Manoah, or like the husband of Delilah, or like him that carried away the gates of Azkab, or like him whose eyes the Philistims put out: such a one might never cut his haire, but it must ever grow upon him: and such a Nazarite did Absalom take upon him to be, but he was forced to cut his haire once every yeare, it was so heavy: But he that was a Nazarite everlasting (that is, that tooke upon him Nazarisme upon other termes, as he that said I will be a Nazarite according to the number of
of the baire of my head, or the dust of the Earth, or sand of the Sea shore) he might poll his head once in thirty dayes: but his haire was not to be thus burnt, because his vow was not out. But he whose vow was expired, wherefover he polled his head was to come to this place, and here to boyl his Peace-offering and to burn his haire, and the Priest tooke the shoulder as it boiled, and a Cake and a wafer of unleavened bread, and put all upon the hands of the Nazarite, and waved them, and then was the Nazarite at liberty to drink wine, and to be defiled by the dead. But R. Simeon faith that as soon as any of the blood of any of the Lambs was sprinkled on him, he was at this liberty: The same tract also speaketh of women Nazarites at [o] Queen Helena who was a Nazarite first by her own ingageme[n]t seven years, and by coming into the land of Israel seven years more, and by a defilement, seven years more, one and twenty in all: [p] And Mary of Tarmud, who whilst the blood of her offerrings was sprinkled on her, word was brought her that her daughter was in danger of death, and she went away, the sprinkling butse done, and baffe undone, and found her daughter dead: and came againe and was sprinkled out: Now to inquire whether these women cut their haire at the expiring of their vow, is not much to this place and purpose, and therefore wee shall not trouble our selves at present to hearken after it. But me thinkest that [q] passage of Simeon the just, [q] Iuchasini: was to purpose, who in all his life time would take a sin-offer-fol 15 trac.ing but of one Nazarite only, and his reason was, because bee thought they made their vowes in some passion, and repented of it when they had done.

2. [r] The North-east rooms [r] Mid.ubifin were the place of the wood, where the Priests that had blemishes did search the wood for wormes; for any wood that had wormes in it was unclean for to burne upon the Altar. [s] The great Sanbedrin sat in the building Gazith, and a maine worke of theirs continually, was that they judged of the Priesthood, and tried the Priests as concerning their genealogy (whether they were truly of the Priestly line or no), and concerning blemishes (whether they were fit to serve or no) every one that was found failing of the right pedegree, was desribed with black, and vailed with black, and got him out of the Court.
The Court of the Women.

But whoever was found right and perfect was clothed with white (compare Rev. 3.4 & 7.9, and went in and served with the Priests his brethren; VV whoever was found of the right blood of the Priests, but some blemish was found in him, he went and sate him down in the woodroom, and wormed the wood for the altar, and bad his portion in the holy things, with the men of the house of his father, and eat with them. And when a Priest was found without blemish, they made holy day and great rejoicing, and blessed God for it, with a Solemn prayer.

* * *

3. The Northwest room was the roomes of the lepers: After the many rites for the cleansing of the leper abroad in the Countrey, at his own house, as killing a Sparrow and be sprinkling him with the blood mingled with water, sending another Sparrow flying in the open aire, having himselfe with a razour every hairie off, &c. On the seventh day hee was to shave himself again, and to wash himself in water, and then he was clean from defiling and might come within Jerusalem. On the eight day he brought three lambs, for a sin-offering, trespass-offering, and burnt-offering. Hee bathed himself in the Lepers room, and went and stood in the gate of Nicanor, and there the Priests besprinkled him, &c. the manner of which we have observed elsewhere.

4. The Southwest room was called the house of the oil. For there they laid up the wine and the oil, whereof there was so frequent and constant use by the appointment of the Law in their meat and drink offerings, see: 15.

And now that we have seen the use and employment to which these roomes were put, it is the more reasonable to consider of that which we mentioned before, namely whether these four roomes in the four corners of the Court of the women, were quite open to the skies, or roofed over, and in what sense to take the word מְנואפַּר.

Two things doe here meet us which are considerable. 1. That these places in Ezekiel are called Courts: 2. That he faith in every one of them there were boylng ranges, to boil the Sacrifices of the people. Ezek: 46.21, 21. And yet doth the Talmud allot them to these particular uses. All which, and what...
The Court of the Women.

what is said moreover, that they were not roofed over, may very well consist together. For grant every one of these spaces to be built within with chambers round about: there might be very fair chambers and yet a good handsome open Court in the middle; at either end chambers of 10 cubits broad, & yet an open space of 20 cubits between: And on either side chambers of seven of eight cubits broad: and yet an open space of fourteen or sixteen cubits between: Thus therefore doth the building in these places seem to be; that there were fair chambers round about which were roofed over as other buildings, and in the middle was an open court, round about which were boiling ranges, whose chimneys went up in the inner walls of the chambers or the walls to the open place: And so the word ををして to be rendered caminata, as it is by some, and as by our English Bibles margin made with chimneys. And thus were these places roofed, but not as the rest of the buildings about the Temple, with a continued roof, for here was a void place or even quadrangle in the middle, and thus did the inner Court serve for boiling places, and the rooms round about for other uses.

Such was the Platform of the Court of the women. It was a perfect square: in the midst of every one of the walls of it was a gate: in every corner of it, was one of these buildings: and now what was between these buildings along the wall till it came to the gate? was it cloistered all along, as were the other walls about the Temple? The Talmud answers that at first it was not הָוֹרְתָא וְהָסָיָא לָא הָוָּא מֶּקְוָיָא [x] The Court of the women was not cloistered about: but הָוָּאָה וְהָרָא רַבִּיתא [a] It was all plain at first, and nothing but pavement and bare walls; but upon some experience of inconveniences that they found they made cloisters, and balcones or galleries within the cloisters upon three sides of it, East, North and South, all about.

The inconvenience R. Nathan tells us was this בַּל הָוָּא לָיִי נא רָא בָּא וְאֵין שְׁאֲרָה בְּמִי הַנִּשְׁאָר [b] That men and women being promiscuously mingled together, it was occasion of lightness and irreverence. Therefore they made a balcony (אֶחָד בְּרוּנִים in Nathan & Maimony, but הָוָּא בְּרוּנִים in the Talmud) round about the Court, which came out from the wall and was roofed over head. And so the women
The Court of the Women.

Women stood in those galleries, and men stood in the Court below. And it is a Tradition, that at the first when they looked on the festivity of pouring out of water, the men were within, and the women without, which caused some irreverence: whereupon they made three galleries in the Court, upon three sides of it, that they might behold from above.

So that at first there were neither cloistered nor balconies in this Court, till this inconvenience put them upon making of such: and then they were but galleries or balconies, without any cloistering with the support of pillars, as there was in the other Court: But in the sumptuous buildings that Herod made of and about the Temple, this Court was cloistered with as much state & bravery as was the other, or as was the mountain of the House which we have surveyed, only whereas that was a double cloister all about, but on the South, where it was treble, the cloisters of both the Courts were only single: Take the Testimony of Josephus about this matter. [c] Αἱ σοι ἔπευξα τὸν πυλῶν ἐν τῷ τίχῃ ἄνω ἑξαμακρύναο ἀπὸ τῶν ρηχωματικῶν στάδων μὲν καλοὶ καὶ μέγαλοι ἄνεγχωτο λίθον. Ἡ σοφία Αἱ ἀπλάθε τὸν ἀνεχθὲς τῆς κάτω ἐν τῷ ἀναλίστηρῳ: Ηε οδοντος ἀπαθούς αἰθέριος αὐτὸν ἐν ἀπαλλακτω: He had been speaking immediately before concerning the gates and passages into both the Courts, and it may not be amiss for the better understanding of the passage before us, to take up his words a little at large. Εἰς τὸν ἄνω αἱ ἄνθρωποι κατασκευάζοντες κλίμακες ἅπαντον ἐν τῷ τίχῃ. From thence (out of the πύλη) five steps brought you up unto the gates, which on the North and South were eight in number, namely four on either side: and two necessarily on the East, for the Court appropriated to the women to worship in being walled on that quarter, there must needs be a second gate, which opened just opposite to this first. And as for the other sides (of the Court of the women) there was one gate on the South and another the North by which they entered into the women's Court: For through the other gates (of the Court of Israel) women might not enter, nor go beyond the enclosure of their own Court. And that place was permitted for the Israel that dwelleth in the land, and that dwelleth in foreign countries to worship in: Now the West quarter had no gate at all, but the wall there was built continued (without any opening of a gate in it) And thus he comes on with this saying 'Αἱ σοι ἔπευξα τциальн, &c.
The Court of the Women.

Now the cloisters which ran between the gates along by the wall, turning inward before the treasuries, were born up with exceeding fair and great pillars: But they were single and they wanted nothing in their exceeding greatnesse of those that were below.

Now in that hee faith these cloisters were ἀνάρρητα ἄνω, along by the wall turning inward, his meaning is, that they were joyning to the wal, and stood within the Courts and not without, and so they ran along the Courts within from gate to gate: And they wanted nothing of the greatnesse of the pillars and cloisters that were below along the wall of the mountaine of the house, but only that those were double and these single: And as for the cloister in the Court of the women, it had this difference, both from those in the mountaine of the house, and those in the Court of Israel, that this had a gallery made in it for women to stand in and to look down into the Court, whereas the others had no interposition but were uninterrupted to the roof.

This Court of the women was the place, where both men and women, did ordinarily worship, that either came to pray at other times then the hours of prayer, or that at the hours of prayer came and brought no Sacrifice with them. In this Court it was, where Paul was laid hold upon, as a violater of the Sanctity of the place in the peoples repute, who thought hee had brought Gentiles in hither, Acts 21. 26, 27, &c. who might not goe so much as into the obel. In this Court did the High-Priest once a year, namely at the Feast of Expiation read a portion of the Law, and the King once in seven yeares, namely at the Feast of Tabernacles in the year of Release: and here every year at the Feast of Tabernacles was the great dancing, singing and rejoicing, for the drawing and powring out of water, of which and of the other particulars named, I have given the full account, in the treatise of The Temple Service.
Before we part out of this Court of the women, those words of Josephus, which were cited even now, which say the cloisters of the court, were turned inward before the Treasuries, may justly challenge us to stay here a little and look about us, whether we can find any Treasuries hereabout, or what may be said to the Gazophylacium of the Temple, the name and mention of which is very well known and ordinary both in Scripture and other Writers, but the situation thereof about the Temple something difficult to find out: Now in these two words of Josephus, Πεν, two main things are observable, and to be looked after towards that search that we are now about; the one is, the number, importing more treasuries than one, and the other is, the situation of these treasuries in reference to the cloisters mentioned, *The cloisters were before them.*

The Treasuries of the Temple were of a twofold nature and captivity, namely Treasure-chests and Treasure chambers, the former were called Shopheroth, the latter Lecacoth, and both bare the general name of Corban.

[a] Talm in Shekalin per. 6
[b] Maym. in Shekal. per. 2.
[c] Id. ibid.
[d] Talm. ubi ante. per. 1.

There were thirteen treasure-chests at the Temple, which by the Jews are commonly called שָפְבוֹרְוֹת Shopheroth which signifies properly Trumpets [b] because trumpet-like they were wide in the bottom and narrow in the top: that money that was put in, might not easily be got out.

[c] Two of these chests, were for the half-shekel that every Israelite was to pay for the redemption of his soul or life (for which the Law is given, Exod. 30.13.) the one chest for the payment of the last year (if he had missed to pay at the due time) and the other for the half-shekel for the yeare present. [d] On the first day of Adar which answereth in part to our February, there was general notice given throughout the Countrey, that they should provide to pay their half-shekel; and on the fifteenth day of that moneth the Collectors sate in every City to
to gather in, and they had two chests before them (as were at
the Temple) and they demanded the payment calmly and u-
fed no roughness or compulsion. On the five and twentyeth day
of the month, the Collectors began to sit in the Temple, and
then they forced men to pay, and if any one had not where-
with to pay, they took his pawn, and sometime would take
his very rayment perforce: They had a Table before them to
count and change the money upon (from whence they were
called מִשְׁמַר שׁrna or Menfarun, and two chests before
them to put into.

A man that brought a shekel to change, and must have halfe
a shekel again, the Menfarun or Collector was to have some
profit upon the change: [c] And that addition or profit is called Kolbon (קֹל בֹּנָן) And bow (e) Mayn.ubdi
much profit did bee require for change? The twelth part of a Denar. sup. per. 3. et
us, and never lesse: Nay if two came together and paid a Aruch in
shekel for them both, so that there needed no change, yet the
receiver was to have some profit from them both: The Talmud
and the Authors cited in the margin doe discourse exceedingly
large about this קֹל בֹּנָן Kolbon, and who was to pay it,
and who to be quit from it, and how much to be paid, and to
the like purpose, but the generall conclusion is still for some pro-
fit, which exaction was that that caused our Saviour to over-
throw וְאֶלֹהֵי נַחֲלֵי the Tables of these Colbonist Isb. 2. 15.
at the first Passeover hee came up to Jerusalem after his baptism,
and Matth. 21, 12. at his last: for these Receivers began to sit
in the Temple for that purpose, but eighteen or twenty dayes
before the Passeover, and continued for that time when the
concourse of the people was greatest, and after it was over they
had done.

And so the market that was in the Temple of sheeq and oxen
it is like it was not constantly there, but for such times of con-
course, when the multitude of people and Sacrifices was so
exceeding great, though indeed there was merchandizing of o-
ther things there all the year long in the Taberne or fopps that
we have spoken of before: The place where the marketing of
the sheeq and oxen was, was the great Space of the mountaine
of the house, that lay upon the South side of the Courts, for
no...
Of the Garkophylacia or Treasuries.

on the West and North sides the room was too strait for such a matter; and on the East side was the most common entrance of the people; and so these cattel would have stopped up the way: but on the South there was a place exceeding roomy and spacious, and it they had taken up for a market at such times, making the house of God an house of Merchandise.

Amongst those Authors that speake of these two half-shekel chests, I finde not any that doth inform us, where they stood, or where these Collectors of the poll-money did sit in the Temple to receive it: nor indeed is it of any great import to inquire after it, since their sitting there was but for a short space, as a moneth or such a matter, and so they had done: It is most probable they fata about the East gate Shushan as being the chiefest and commonest entrance.

Besides these two treasure-chests that were in use but for a certain time every year, there were eleven more that were of constant and continuall use, and that stood in their places all the year long, and upon every one of them was written what use and employment they were put unto.

1. One was for them that were to offer two turtle doves or two young pigeons, the one for a burnt offering, and the other for a sin-offering: they cast in their price hither.

2. A second was, for them that were to offer a burnt offering of birds only.

3. A third, for whosoever offered money to buy wood for the Altar, he put his money into that chest.

4. A fourth, for whosoever would offer money to buy Frankincense.

5. A fifth, for whosoever would offer Gold for the Mercy Seat.

6. A sixth, for the residue of a Sin-offering, that is, if a man had set apart a sum of money for a Sin-offering, and it bought a Sin-offering and there was to spare, that which was to spare was put into this chest.

7. A seventh, for the residue of a Trespass-offering:

8. An eight, for the residue or surplus of an offering of birds, of men and women that had issues, and of women after childbirth.

9. A
9. A ninth for the surplus of a Nazarite offering.

10. A tenth for a surplus of a leper's trespass-offering.

11. The eleventh for whoever would willingly offer a sacrifice of the herd, the money wherewith to buy it, be cast into this chest.

These many chests stood continually in the Temple, with every one its title written upon it, that told its use, that whoever would offer any one of these things mentioned, he could readily go by those directions where to put the money of his offering. And these are those Gathophylacia or Treasuries that Josephus saith the cloisters were before; that is, whereas the Courts were cloistered round about, and those cloisters were on the side toward the Court, supported with pillars, these chests were set in the Court before those pillars: as if such chests should be set in the quadrangle before the pillars that beare up the cloister walkes in the Royall Exchange London.

But in whether of the Courts were these chests disposed of, in the Court of Israel, or the Court of the women, or in both some in the one and some in the other?

Ans. These considerations do evince, that they were placed in the Court of the women: 1. Because thither was the access free, then it was into the Court of Israel, and it is no doubt, these chests would be set in a place most commodious for every one to come unto them: women might not come into the other Court at all, nor men neither, so ordinarily as they might into this, and these treasuries in all reason were to be set where men and women did both resort. 2. In the upper Court, if these chests stood before or on the outside of the Cloister, they stood in the Court of the Priests, and thither might not an Israelite that was come into the upper Court, enter, unless it were upon three singular occasions when he had a sacrifice, which we have mentioned elsewhere, and putting money into the treasuries was none of them. 3. It is said in Mark, 12. 41. That Jesus sat over against the Treasury, and saw the people cast in money, and he saw a widow throw in two mites: Now into the Court of Israel, this widow might not come, and in that Court Christ might not sit, for they had a tradition, that none might sit in that Court, but only the Kings of the house of David.
But the meaning of the place is, that Jesus sitting in the Cloister of the Court of the women, saw the people cast money into these chests, according as they were minded to offer for this or that occasion: and there came a poor widow and threw in two mites which make a farthing. It is the ordinary expression that the Hebrew authors use to signify the people giving to the treasury by, to say יְשַׁלִּים They cast in their money: which phrase the Evangelists also follow in this story: And since we are upon this poor widow's offering, let it be without offence, to digress so much, as to give in this rate-table of the Jews, for the understanding of the value of her two mites, and how they made a farthing, and it may be it will be useful on other occasions: 

The shekel, or piece of silver mentioned in the Law, the weight of it was 320 barley corns; but the wise men added to its weight, and made it of the same weight with the coin called אֶבָּלוֹת The shekel called an Assar, and what is the weight of the Assar אֶבָּלוֹת? Three hundred eighty and four middle barley corns: The shekel is four Denarii. The Denarius is six מָכָא Meabs; now the Meab is that which in Moses his time was called a Gerab: The Meab was two Pondions: The Pondion was two מַכָּא Assarins: And מַכָּא. A mite, was the eighth part of an Assar (so two mites make a fourth part), and the weight of a Meab which was the Gerab, was thirteen barley corns: and the weight of an Assar (Assarius) was forty barley corns: the weight of מַכָּא a mite, was half a barley corn, &c.

The place then of these treasure-chests was in the Court of the women, before the Cloisters, some here and some there on the several sides of the Court; (and therefore this place is also called the Treasury, Job. 8:20, where it is said, These things spake Jesus in the treasure at he taught in the Temple, &c.) and for the people both men and women had access to them, and offered as their hearts or their occasions moved them, and the inscriptions of the chests did give them direction.

As there were these treasure-chests, so also were there treasure chambers, besides those that have been mentioned before, at the gates of the mountain of the House, and besides those that joyned to the body of the Temple: Besides the chambers, where tithes, first-fruits, vessels, and vestments were treasured up, as they,
Of the GaKaphylacia or Treasuries.

they were in the chambers by the gates, and by the sides of the Temple, there were three chamber treasuries of remarkable note, but the place where they stood is something difficult to discover.

1. There was the chamber, or treasury, of the half-shekel poll money, into which the two chests that have been spoken of, were emptied when they were full, and the chamber locked and sealed up. Now at three set times of the years, they took the money out of this chamber againe: The Talmud and Maimonies in the treatise Shekalim doe give the story, and the manner of that action thus: At three times of the year they emptied this chamber: Namely, fifteen days before the Passover, fifteen days before Pentecost, and fifteen days before the feast of Tabernacles. or as Rabbi Akiba the sonne of Arzai saith, on the nine and twentieth of Adar, the first of Sivan, and the nine and twentieth of Ab: He that went in to fetch out the money, must not go in in any garment, in which it was possible to hide money, nor in his shoes or sandals, nor with his Phylacteries on, because it was possible to hide money under them: when he went in, a watch stood at the door without, and all the while he was within they talked to him, and he againe to them, that so he might be prevented for putting any money into his mouth: He began not to emptie out any money till he gave them without notice, by saying, I empty, and they answered him, Empty, Empty, Empty, three times over: The money that was in the chamber was put up, when it was first brought in, into three great chests, containing nine Seabs, or three bushels a piece: and if there were more brought in then would goe into these three chests, it was laid by some where in the chamber: He that went in took three chests of three Seabs a piece, or every one containing a bushel, and he filled them out of the great chests within. His three that he brought in, had these three letters M. J. B. written severally on them, for distinction sake: for one was filled in the name of the Jews of the Land of Israel, and another in the name of those that were in towns and countries nearer hand, and the third, in the name of those in Babel and Media, and further off. And thus having filled these three at one time, they were brought out, and the money bestowed to buy the daily sacrifices, and additional sacrifices, and shewbread and salt for the sacrifices, and wood for the altar, and other things that were necessary for the service.
vice: and thus they laid out the money as long as those three
bushels would run; and at the next appointed time, he went in
to the chamber again; and did the like.

2. There were two other treasure chambers, in one of which
was laid up what was offered towards the repair and service
of the Temple; and another in which was laid up what was
offered for charitable uses. The Talmudists speak of them
thus: "In these places were treasuries which were
reserved for charitable uses. There were two
chambers in the Temple, one the chamber of the Silent, and
the other the chamber of the Vessels: The chamber of the Silent,
was where religious men did silently or secretly put in their
offerings; and poor children of honest parents,
were brought up by them secretly. The chamber of the Vessels was,
where any that willingly offered any vessel, cast it in there; and once in
thirty days the treasurers opened the chamber, and fetched out
what they found fit for the supply of the Temple, and what was not of it
false for, they sold and turned into something that was fit, &c.

Now where about these chambers stood, it is something dif-
cult to discover; we shall guess at their place when we come
to survey the upper Court; the mention of the Gazophylacia
which we have found in this Court of the women that we are
about, hath led us thus farre aside as to speake of these cham-
bers also, though they were not in this Court but in the upper
part: we shall have so much the less to say of them, when we
come to their owne place.

And now to seee over this Court that we have been so
long about, at one view: As you were entered into it at the
East gate, you saw in every corner of it, a piece of building that
had a quadrangle in the midst of it: on the North and the
South sides, there was a gate just in the middle between these
buildings: and from the buildings on either side, there ran a
cloister supported with goodly marble pillars unto the gates: &
she like cloister there was at the East quarter at which you en-
gaged: These cloisters had benches within them for the people
to sit downe when they brought goods: there were in the
cloysters that ran along the outside wall that encompassed the
mountaine of the house: Before these cloisters on the East,
North, and South sides, stood the treasure chests, and then you
were
Of the Gate of Nicanor.

were come into the open Court. Before you as you went up toward the Court of Israel, was a goodly rising of steps up to the gate of that Court, called the gate of Nicanor which we are now to survey the next: and upon this quarter there was no cloister at all.

CHAP. XX.

Of the gate of Nicanor, or the East gate of the Court.

The Court of the Women, which was of the platform that hath been described, was parted from the Court of Israel by a high wall: namely of thirty two cubits and an half high from the floor of the Court of the women; yet but only twenty five cubits high from the floor of the Court of Israel it selfe; for so much higher was the ground in that Court, then in the other.

Just in the middle of this wall, was the gate that conveyed out of the one Court into the other: [a] to which gate there was a rising of fifteen steps, every step halfe a cubit high, the whole rising seven cubits and a halfe in all. So high was the Court of Israel above the Court of the women.

[b] Those fifteen steps, (saith the Treatise Succab) were answerable to the fifteen Psalms of degrees in the book of Psalms, because upon these the Levites stood and sang. Not in the daily service, or in the ordinary course of the Temple musicke, for their place of standing in that, was in the Court, (as shall be shewed) but only on that solemnity at the feast of Tabernacles, which was called Succoth: The rejoicing at the drawing and pouring out of water: of which we give account in its due place.

[c] Those steps that rose up to the gate, were not laid in a square, or straight, as steps are ordinarily laid, but they were surp., laid in a semicircle. And one reason of that may be for the gaining
gaining of roome on either side them:[d] For on either side of
the gate and of the steps, there were under-ground chambers in
the wall, whose roofe was even with the floore of the Court of
Israel, the doores opening into the Court of the women; in
which rooms the Levites used to lay up their musical instruments when they had done singing in the daily service in the
Court of Israel: They came downe the fiftene steps out of
the Court, and at the bottome, stepping off either on the right
hand or the left, there were doores in the wall, into chambers
where they laid their instruments up.

This gate that we are now entering, or the gate betwene
the Court of the women, and the Court of Israel [e] is held
by some of the Jewes to have been called by seven severall
names (besides the gate of Nicanor, which in Herod's temple was
the most common and knowne name of it) of some of which
the matter indeed is cleere, but of other there is doubting.

1. It was called The upper gate of the Lords house. 2 King 15.
35. 2 Chron. 27. 3. and so the treatise Succah in the place cited
before, doth expressly call it. [f] The upper gate that goeth
downe one of the Court of Israel, into the Court of the women: and
the east gate that went out of the Court of the women into
the Chel, was called [g] the lower. Now whereas it is said that
Jotham built the upper gate, it inferreth not, that there was no
gate before, but it meaneth that he repaired it, or that he added
some buildings to it.

2. It is called the new gate, Jer. 26. 10. & 36. 10. in both
which places the Chaldee paraphrase expressly calleth it the East
gate of the Sanctuary of the Lord: It is apparent by that latter place
in Jeremy, that it was the gate that went into the upper Court,
or the Court of Israel, and so it both appears that it was the
gate that we are about, and also the reason of the title of the
new gate may be collected from what was spoken a little before,
namely because it had been repaired by Jotham. [b] Some give
this reason of the title to

3. The gate Harshib, Jer. 19. 2. is understood by some to

---
mean this East gate of the Court of Israel that we are upon, though both the very text of Jeremiah himselfe, and also the Chaldee paraphrase and other Jewes with him, doe not clearly allow of such a construction, but place the gate Harshib in another place.

1. The text of Jeremiah doth place Tophet at the entry of that gate Harshib, which how improper it is to apply to the East gate of the Court of Israel is ease enough for any one to judge, that doth but know that there were two gates betwixt this Court gate, and the valley that lay before the Temple, if that valley had been Tophet. But 2. Tophet or the valley of the Sons of Hinnom, lay a good way upon the right hand as you stood in the East gate of the Temple, as was observed before, and faced the city Jerusalem, and not the Temple, and so the gate Harshib must be one of the gates that went out of Jerusalem into that valley, and not out of the Temple. 3. The Chaldee paraphrase doth call it מַלְכָּה which David Kimchi expoundeth, the Dung-Port, and believeth it to be the same Dung-gate that is mentioned in Neh. 2. 13. though I believe Nehemiah's dung-port was in another quarter. The word Harshib is of a twofold construction: namely, either as derived from Here, which signifies the Sunne, and so our English in the margin hath rendered it the Sun-gate, having translated it the East-gate, in the text: or from Here, which signifies a Postshead; for there (saith Rabbi Solomon) they cast out their broken Postsheads. We shall not need to be inquisitive from whence this gate did beare its name (whether from the Sunne rising upon it, or from some Idolatry committed to the Sunne near to it, or from the pots house hereabout; or from calling out of broken pitchers at it) since it is not that gate that we are about in the Temple, but a gate of the city Jerusalem, which we have not now to doe withal.

4. Some of the [i] Hebrew writers do understand יָם יָבֹא The gate of entrance spoken of Ezek. 40. 15. to meane the gate [i] Kimch. in that we are about, namely the East gate of the Court of Israel: Jer. 19. R. Sol. for which reason it may be the Chaldee paraphrase hath translated it יָם יָבֹא The middle gate, as being betwene the gate that cometh into the Court of the women, and the gate of the
5. Among the seven names that are given by the Rabbins to this gate, that name of the middle gate was one, as appeareth by the authors in the places alleged; and this was the reason of the name, and we need to seek no further for it.

6. They also conceive that it was called the gate Sur, a King; or the gate of departure, because there those that had been uncleane, were separated and put aside, and might goe no further, till their atonement was made.

7. And likewise the gate of the Foundation, but of these two we shall have occasion to speak afterward, and shall there examine whether this gate have those names or no.

8. But the name by which it was most famously knowne in the last daies of the temple (and which it carried to its grave, or till the Temple and it were buried in ruins) was the gate of Nicanor. The upper gate (saith Maymony) is the gate of Nicanor: And why is it called the upper gate? Because it is above the Court of the women: And to the same purpose, and in as plaine terms speaketh the gloss upon the treatise Sotah, the gate of Nicanor was the upper gate which was between the Court of Israel, and the Court of the women. And soever it reckoneth the gates of the Court of Israel, it still maketh the gate of Nicanor to be the East gate: And that Maxim in the Jerusalem Talmud, Every place where it is said, Before the Lord, is meaneth the gate of Nicanor, confirmeth the same things, as appeareth by the cleansing of the leper, and the trial of the suspected wife, both which were set in this gate, and are said to be set before the Lord.

And to take up, what is copiously said by the Talmudists concerning this gate, and concerning the reason why it was so called, from the mouth of one man, to save more labour let us heare the author of Fuchasin concerning this matter, speaking thus at large.

Nicor was in the time of the second Temple: and I wonder at Rabb, that he did not mention him in the Catalogue of chief men that are upen record for religiouseffe: As be mentioned Hananiah the Son...
Son of Ezekiah, the son of Garon, in the beginning of the treatise Shabbath, into whose chamber the scholars of Shamai and Hillel came:

And so Aba Saul ben Batmith, in the end of the treatise Shabbath.

Now this Nicanor that is often mentioned in the Mishnah was one of the Chasidim (or religious) but the common people are not so. He is mentioned in the first and second chapters of Middoth, as that there is a gate in the Court on the East, which is the gate of Nicanor, and that it had two wickets, one on the right hand, and another on the left.

And so it is said in the 6. Chapter of Shekalim, and that is set over against the most holy place which was westward where the divine Glory dwelt: And therefore in the end of the treatise Beracoth, it faith, Let no man use irreverence before this gate of Nicanor, or the East gate:

And so in the first chapter of Sotah. In the gate of Nicanor, they make the suspected wife drink the bitter water, and they purifie women after Childbirth, and lepers. And in the end of the chapter (or the seventh chapter of the treatise Pesachim) it is said, that the gate of Nicanor were not holy (as the Court) because lepers stood there, and put in their thumbs and great toes into the Court; And so in the third chapter of Joma, and the second chapter of Tosephose there is said, there were wonders wrought with the doors of Nicanor, and they mention it renownedly: And if so, then had it been fitt to have recorded him. The story is thus. This Nicanor was one of the Chasidim, and he went to Alexandria in Egypt, and made there two brazen doors with much curiosity; intending to set them up in the Court of the Temple, and be brought them away by sea: Now a great storme happening, the mariners cast one of the doors over board to lighten the ship; and intended also to throw over the other also. Which when Nicanor perceived, he bound himselfe to the doors with cords, and told them, that if they throw that in, they should throw him in too: And so the sea ceased from her rage: And when he was landed at Ptolemairs, and bemoaned the losse of his other doore, and prayed to God about it, the sea cast up the doore, in that place where the holy man had landed. But some say a great fishe cast it up: And this was the miracle that was done about his doors, and they set them up on the East side of the Court, before the Temple. But in the books of Ioseph ben Gurion, he saith, That the gate of Nicanor was so called, because a wonder was done there for there they show Nicanor a prince of the Greeks in the time of the Asmoneans, and so it seemeth in the latter end of the second chapter of the treatise Taanith. Thus Inchasfin.
I shall not insist upon it, to dispute it out, whether of these things alleged were the cause of the name of this gate, or whether something else: Some other conjectures might be added, as whether Nicanor that sent the doors from Alexandria were not he that was the king's chief Master of the Ceremonies there, of whom Josephus maketh mention [q] and relateth how he provided chambers & diet for the Septuagint translaters: or whether this gate were not so called in honour of Seleucus Nicanor, the first king of Syria, who was a great favourer of the Jewish Nation [r] as the same Josephus also relateth: But I shall leave the searching after the etymology and original of the name to those that have mind and leisure thereunto: it sufficeth to know the gate by its name which was so renowned and famous in all Jewish writers: only as to the story about Nicanor a Grecian prince being slain here, compare 3 Maccab. 7. 33, 34, &c. Joseph. Antiq. lib. 12, cap. 17.

Before we part from this gate, we must remember to say something about the gate Sur, and the gate of the foundation of which there is mention 2 Kings. 11. 6. & 2 Chron. 23. 5, because that these are held by some as was shewed before, to have but names of this East gate of the Court that we are about:

The texts where these names are mentioned do speak to this purpose in our English translation.

2 King. 11.

Ver. 5. A third part of you that enter in on the Sabbath, shall even be keepers of the watch of the king's house.

6. And a third part shall be at the gate Sur: and a third part at the gate behind the guard.

7. And two parts of you shall go forth on the Sabbath, even they shall keep the watch of the house of the Lord, about the King.

2 Chron. 23.

Ver. 4. A third part of you entering in on the Sabbath, of the Priests and of the Levites shall be porters of the doors.

5. And a third part shall be at the King's house, and a third part at the gate of the foundation.

The two courses of the Priests and Levites now present, namely
Of the Gate of Nicawer.

namely that course that came in on the Sabbath, and the other that had served their weeke and were now going out, Jeboiada divides either of them into three parts, into six in all. They that came in on the Sabbath were to be: 1. A third part of them for the Altar and service, the Priests for the sacrifices, and the Levites for singers and porters as in the constant duty and attendance. For it was now the Sabbath day, and had it beene any other day, it is not to be imagined, that Jeboiada would neglect the affairs of God though he want about the affairs of the King: But he provides for both, so that the Temple service may have its due attendance, as well as the Kings coronation. And therefore ver. 3. of 2 Kings. is necessarily to be rendered thus, A third part of you shall be those that come in on the Sabbath: that is, a third part of you shall be as those that come in on the Sabbath to attend the service as at other times. And so is 2 Chron. 23. 4. to be translated, A third part of you shall be those that come in on the Sabbath, for Priests, and Levites, and Porters: that is, to attend the Altar, song and gates as in the constant service.

2. Another third part, for keepers of the watch at the Kings house.

3. And another third part, at the gate Snr which is also called the gate of the foundation.

Thus the texts in the two booke laid together, do plainly distribute the course that was to come in on the Sabbath, as he will see that will carefully compare them together in the original.

The course that was going out on the Sabbath was disposed,

1. One third part of them to the gate behind the guard.
2. Two third parts to keep the watch of the house of the Lord for the safety of the King.

Now the very disposal of these guards will help us to judge concerning the gates that we have in mention; and will resolve us that they were not any gates of the Temple at all, but that they stood in some place else. For the gates of the Temple were guarded by the Porters of the course that came in as in the ordinary manner: and there was an extraordinary guard added besides throughout all the mountaine of the house, and

R 2
Of the Gate of Nicandor.

in the Court, of that course that was going out, 2 King. 11. 7, 8. 11. Therefore the gate Sur or the gate of the foundation, which was guarded by a third part of those that come in on the Sabbath, cannot be supposed for any gate of the Temple, since the Temple was guarded by two parts of those that went out. So that were I to describe the city as I am now about describing the Temple, I should place the gate Sur somewhere in Sion, and there also should I place the gate behind the guard: and it would not be very hard to gather up faire probability of their situation there. Now though so strong guards were set both in the Temple and in Zion, yet Athaliah for whom all this ado is made, comes up into the Temple, so far as to see the young King at his pillar in the Court before the East gate, and no man interrupts her, partly because she was Queene, partly because she came alone, and chiefly because they knew not Jehoiada mindes concerning her. But when he bids have her out of the range, they laid hold upon her, and spared her till she was downe the caufey Sallesteth, and then they slew her.

If by the range, the ranks of men that stood round about the mountaine of the house, be not to be understood, I should then thinke they meane either the ranks of trees that grew on either side that caufey, or the railes that were set on either side it for the stay and safety of those that passed upon it. And this sense Levi Gerfom doth not unproperly expound those words in 1 King. 10. 12. Of the Almug trees the King, made TEVOD for the house of the Lord and for the Kings house. The word TEVOD doth properly signifie a Prep or Support: yet is expressed in 2 Chron. 9. 11. The King made of the Almug trees APIM high waies to the house of the Lord: And I think (saith the Rabbin) that in the ascent that was made to goe up to the house of the Lord from the Kings house, be made as it were battlements (that is railes on either side) of the Almug trees, that a man might stay himself by them, as he went along the highway of that ascent. And so in other ascents of the house of the Lord or of the Kings house, where there were not steps, as the rise of the Ahar, &c.
We will leave the belief of that wonder that hath been mentioned about the brazen doore of Nicanor in its shipwrack, to those that record it: but we may not passe over another wondrous occurence related by Josephus, of the brazen gate (whether this of Nicanor, or the other which he calleth the brazen gate, as by its proper name, wee will not be curious to examine) which is a great deale more worthy of belief, and very well deserving consideration: Hee treating of the prodiges and wonders that presaged the destruction of Jerusalem, amongst others hee relateth this. *Hi Ae Aivatolikw plwn tis edeotes xanew mwn enve x tissewnta, &c.* The East gate of the inner Temple, being of brasse and extream heavy, and which could hardly bee shut by twenty men; being barred and bolted exceeding strong and sure, yet was it seene by night to open of its owne accord: which the simpler and more foolish people did interpret as a very good Omen, as if it denoted to them, that God would open to them the gate of all good things: But those of a deeper reach and sounder judgement, did suspect that it presaged the decay and ruins of the strength of the Temple.

And with this relation of his doe other writers of his owne nation concurre, who report, That forty years before the destruction of the City, the doores of the Temple opened of their owne accord: Whereupon Rabban Jochanan ben Zaccaia (afterward chiefe of the Sanhedrin) cryed out, Open thy doores O Lebanon that the fire may devour. And from that time the great Sanhedrin fitte from the room Gazith, and so removed from place to place. The like saith Rabbi Solomon on Zeche. 11. 1. Open thy doores O Lebanon;[a] Hee[c] R. Sol. in prophesieth (saith hee) of the destruction of the second Temple: and forty yeares before the destruction, the Temple doores opened of their owne accord: Rabban Jochanan ben Zaccaia rebuked them: and said, O Temple, Temple, bow long wilt thou trouble thy self? I know thy best is to bee destroyed, for Zechariah the sonne of Iddo prophesied thus of thee,
Of the Gate of Nicanor.

there, Open thy doores O Lebanon that the fire may devoure thy Cedars, &c.

There are three remarkable things which the Jews doe date from forty years before the destruction of the Temple: namely this of the Temple doores opening of themselves, and the Sanhedrins slitting from the room Gazith, and the Scarlet List on the Scapegoates head not turning white, that are as Testimonies against themselves about the death of Christ, which occurred exactly forty years before the Temple was destroyed. Then the Lord shewed them by the Temple doores opening, the shaking of their Ecclesiasticall glory, and by the slitting of the Sanhedrin, the shaking of their Civill, and by the not whiten ing of their Scarlet List which had denoted pardon of sin, their deep die of sin and guilt for the death of Christ. Compare this self-opening of the Temple doores with the renting of the vail of the Temple of its one accord, and they may help the one to illustrate the other. And mee thinkes the words of Rabban Iechanan upon the opening of the doores, O Temple bow long wilt thou disquise thy self? doe seem to argue that before that opening there had been some other such strange trouble in the Temple as that was, which might be the renting of the vail.

SECT. 2.

A Sanhedrin sitting in this Gate.

This Gate of Nicanor or the East-gate of the Court, was the place where the suspected wife was tryed by drinking of the bitter waters and where the Leper cleansed stood to have his atonement made, and to have his cleansing wholly perfected, the rites of both which things wee have described in their places. In this Gate also did women after child-birth appear for their full purification; here it was that the Virgin Mary presented her child Jesus to the Lord, Luk. 2. 22.

[a] Talm in Sanhedr. per. 11. [a] In this gate of Nicanor (not in the very passage through it, but in some room above or by it) there sat a Sanhedrin of 8 bree
Of the Gate of Niconor.

three and twenty Judges: Now there were three ranks of Judicatories among the Jews. A Judicatory or Consistory of three. A Judicatory of three and twenty: and the great Sanhedrin of seventy one. In smaller towns there was a Triumvirate or a Consistory set up consisting only of three Judges: these judged and determined about money matters, about borrowing, pilfering, damages, restitutions, the forcing or inticing of a maid, pulling off the shoe, and divers other things that were not capital, nor concerned life and death, but were of a inferior concernment and condition. In greater cities there were Sanhedrins of three and twenty, which judged in matters of life and death in some cases, but not to all:

And there was the great Sanhedrin at Jerusalem which was to Judge of the greatest matters. Now a Sanhedrin of three and twenty was not set up in any great City; but only in such a one as in which were two hundred men fit to bear office. How many are to bee in a City that it may bee fit to have a Sanhedrin set up in it? It is a question of the Talmudic own proposing and it giveth this answer, That there are to be a no. compare Acts i. 15. And into what offices or places these are to be distributed, might be alledged out of the Gemarists and Maymony if it were pertinent to this place: Only these many let us name of them. Every Sanhedrin of three and twenty had three fours of Probationers of three and twenty in every fourm: And when there was need of a man in the Sanhedrin, the highest in the first fourm was fetched in, and made Judge: and the highest in the second fourm came in and sat lowest in the first fourm; and the highest in the third fourm came up and sat lowest in the second; and some other man was found out from abroad, so sat lowest in the third fourm: and so the Sanhedrins and the fourms were still kept full.

Now as the great Sanhedrin sate in the Temple, so also did two lesser Sanhedrins of three and twenty a piece, the one in the gate Shaphum or the gate of the mountain of the House, and the other in this gate of Niconor or the gate of the Court: And their rising to be Judges in the highest Court of seventy was set by degrees through these two. Whosoever was found a man of fit and competent qualifications, he was first made a Judge in his own City.
City: and thence he was promoted into the Judicatory of the gate of the mountain of the house, and from thence into the Judicatory in the gate of the Court, and so at last into the great Sanhedrin. In some of these Judicatories in the Temple our Saviour shewed his wisdom at twelve years old, Luk. 2. 46. And some of these Judges were they that tempted him with the question about the woman taken in Adultery, which was brought to be judged before them, Jof. 3. 4, 5.

In the times before the captivity into Babylon the great Sanhedrin itself sat in these two Gates, sometimes in the one, and sometimes in the other, as they thought good, Jer. 34. 4 & 26. 10 & 36. 10, but in after times when the room Gazith was built, and the great Sanhedrin of seventy one betook it itself thither, these two gates were furnished, either of them with a lesser Sanhedrin of thirty and twenty: The place of their sitting was in some room over the gate: for as it was not possible for them to sit in the very passage through which people went and came, so was it not lawful for them to sit in the gate of Nicanor, in that part of the gate that was within the Court; for within the Court might no man sit but the King only. Yet might they sit in the upper rooms though they were within the compass of the Courts, for they held them not of so great a holiness as was the space below.

This is the gate of which Ezekiel speaketh, chap. 46. 1, 2. The gate of the inner Court that looketh toward the East, shall be shut for the six working days: but on the Sabbath it shall be opened, and in the day of the New Moon it shall be opened: And the Prince shall come by the way of the porch of that gate without, and shall stand by the post of the Gate, &c. Before this gate within had Solomon pitched his brazen Scaffold, on which he kneeled & prayed at the Consecration of the house. 2 Chron. 6. 13, compared with 1 Kin. 8. 22. and in after times the Kings entering in at this gate had their station within it, as he had given them example, and there stood the Kings pillar, as it is called, 2 Chron. 23. 13, that is, his seat was set within this gate in the Court by one of the pillars that bare up the Cloister: For as this East quarter of the Court was the most proper place for the people to worship in, so most especially in that place of it which did most directly face the doore
The gate of Nicanor.

doore of the Temple and the Altar before it; and that was in
the very entrance up from the gate itselfe, and here was the King
seated by one of the pillars. Something according to this
disposition of the King in his place in the Court doth Ezekiel
speak, though in his description there is some kind of differ-
tence for mystery sake. You may observe in him, that the East
gate of the outer Sanctuary was continually shut, and the East
gate of the Inner was shut all the six days of the week, which
were not indeed so in the common use of the Temple as it
stood, for both the gates were dayly opened, but he hath so
characterized them for the higher magnifying of that glory
which he saith was now entered into the Temple: And where-
as indeed the King in his worshipping did go within the Court,
or within the gate and there worship, and there sit downes in
the time of Divine Service, he hath brought in the Prince
but to the polls of the gate and there standing while the Saca-
crifice was offering: By his description every one that came
to this gate, must either enter at the North gate or South
gate of the Court of the women, because the East gate was shut,
chap. 44. 1. and hereupon is that injunction, that when the people
of the Land come before the Lord in the Solomons Feasts, like that entereth
in by the way of the North-gate to worship, must go out by the way of the
South gate, and be that entereth by the way of the South gate, must go
forth by the way of the North gate: The Temple being shut, he must not return by the way of the
gate whereby he came in. Ch. 46. 9. Whereas in the common access
to the Temple as it stood either before or after the captivity,
the East gate of the Court of the women was constantly open
and their most ordinary coming in was at that gate, & so they
went up through the Court of the women to the gate of Nica-
nor, yea and sometimes within it into the Court: Ye: did
they imitate and follow this prescript of the Prophet under
the second Temple, in not returning and going out at the same
gate at which they had come in; The Talmudists have this
Tradition about this matter.

עָלָהָּ לְדָוִדָּ הָבָנֵי הָיִתָ לְרָדָּ הָיוֹת ַכּ [e] AB that come [e] Midper, 3
to the Temple according to the custome of the place, come in at the
right hand, and fetch a compass and go out at the left, which meaneth,
not (as the Glossaries do expolaine it), that a man was always
to goe out at the gate oppoſite to that gate at which he came in, but that he may not goe out at the same gate at which he came in but at some other: as came hee in at the East gate, hee must not goe out at the East gate againe, but at the North or South: Onely they give exception in two sorts of persons to whom particular occurrences had befallen, for they were about still to the left hand. What is the matter with thee that thou goest that way? Because I am a mourner. Now he that dwelleth in this house comfort thee. Or because I am an excommunicate: Now he that dwelleth in this house put into thy heart that thou mayest hearken to the words of thy fellowes, and they may receive thee.

So that the common and ordinary way of coming into the Temple to worship, was to come in at the East gate of the Court of the women; and up to the gate of Nicanor, and there to worship and so back again; and out at the North or South door of that Court: The Pharisee in the parable went up to this gate as farre as hee could goe, because hee would put his seeming devotion to the farthest, but the poor Publican stood a far off. Luke 18.13. Even the King himself though hee came in on the West quarter of the mountain of the house; yet came hee down hiser to goe into the Court of the women, and so up through the East gate of the Court, to his sate which was before that gate. The stationary men, of whom wee have spoken in due place, they went within the gate into the Court of Israel, and so did other Israelites at the solemn festivals when there were abundance of Sacrifices, especially at the Passover, and hee that brought a single Sacrifice went into the Court at one of the North gates of it, of which wee shall speake when its course comes; but ordinarily a man that came into the Temple to pray or to worship, and brought not a Sacrifice, hee worshipped before the gate of Nicanor which faced the gate of the Temple, and so returned.
of the Gates and Buildings in the Court wall on the East and South sides.

And now are we come within the Court, where having very many things to survey and take notice of, let us first begin with viewing the gates and buildings that were in the wall which did inclose it, and first of all let us observe the East quarter of the wall, in which the gate of Nicanor was, which wee have newly surveyed and at which wee entred: There was never a gate but this in all this East quarter, nor were there any buildings in the wall in this quarter, but only two, which stood on either side of the gate one, and near to the gate, on your right hand and on your left as you entred in.

That on your right hand was called ..., the chamber of Phinehas the Wardrobe man: of whom there is mention in the Treatise Shekaliwm, among the chief Officers in the Temple. These are the chief Officers in the Sanctuary, (faith the Talmud there), Zoban the sonne of Phinehas, over the Seals: Abijah over the Drink-offerings: Mathias the sonne of Samuel over the Lots: Pethahiah over the Bards. (for Sacrifice) this Pethahiah was Mordecai, &c. Phinehas over the Wardrobe, &c. Now the gloss upon that place faith that these men named, were the eminentest and worthiest men that ever were in these several Offices, and that they were not all in one, but in several generations: Bartenora conceiveth that the Office of this Phinehas was, to array the Priests when they were to go in to serve, and return, to disarray them again when they had done, and to keep their clothes. Mid.

Which we are not to understand of his helping them on and off with their vestments every day, when they went to and came from the service, for they put them on and off themselves, but he provided vestments for them at their first entering into the service, and when they were old he tooke them into his custody againe, and provided new. ... Now this provision was at the...
Of the Gates and Buildings in the Court.

the publick charge, hee only took care for it, and the garments being overworn, they were returned again, for the Publick use, for we have observed elsewhere, that they were ravell'd into wick-yerne for the Lamps and for the great lights at the feast of Tabernacles, at the Rejoycing for the putting out of water.

On the left hand of the gate was מֶנֶחַ מַחְלֶה. The chamber of the Pastry man, for so let us call him, a man that took care for the providing and preparing of the High-Priests daily. Mean offering, which in the Talmud language is commonly called מִשְׁמָא הַיָּרֵדָה. The receivers of the High-Priest, of which we have spoken in due place, and this his daily offering was one thing, whereby he was differenced from an ordinary Priest.

There is much diversity of opinion among the Jews, yet even in the Talmud it is told about the number of the gates into this Court: In some places it reckons 7, which indeed was the right number, but in some other places there is mention of 10, thirteener. Nay (faith the gloss upon one place) some there are that reckon seven, some five, some three, some thirteen, but the generality hold for seven: Now the reason of this difference is in regard that some of them reckon only the gates of most constant and frequent passage which were, especially three, namely, the Gate of Magmor on the East, and one on the North and one on the South, of which we shall speak ere it be long: others reckon only the gates which were guarded, which were only. We depose in what follows what doth not appear out of the Court into buildings by it, as well as goes to pass through, and so they raise the number thirteen: But the number that wee fix upon is seven, as most generally and most properly intimated, both by the Talmudick and by Joseph, in the second Temple. And how many were in the first Temple, we shall say something to before we had done with the Court: On the South side were three gates, The water-gate, which was most built of all the three, מִשְׁמָא הַיָּרֵדָה. The gate of the Priuiledges, called also sometime מִשְׁמָא הַיָּרֵדָה. The gate of tabernacles, תּוֹלֵדָה, which was in the middle standing. מִשְׁמָא הַיָּרֵדָה. The gate of building, which was made to lead into new yds under the west. Now besides these three gates on the South side, there were also
of the Gates and Buildings in the Corps.

also three other buildings in the wall which bare these names: 1. The room-Gazith. 2. The room of the draw-well. And 3. The room of the meal. And so we have the materials or subject of our Survey on this South side before us: let us now fall to work and observe the situation and use of these several places.

And first as he giveth testimony to this number that we fix upon, when he saith that \( \textit{o} \) Antig. lib. 15, cap 14, there was an equal space between gate and gate, and between either gate and the corners of the wall. And doth Symmetry and the rules of the best proportion engage us to understand his expression about these gates in the like sense; namely, that they both stood at an equal distance one from another, and that the two outermost stood at the same distance from those corners towards which they stood.

Now the length of the Court (and so of this wall) being an hundred eighty seven cubits, the situation of the gates according to the Symmetry will fall into these proportions: From the East corner of the wall, 46 cubits and three quarters upwards towards the west, was the very middle of the water-gate: As much forward still was the middle of the gate of the firstlings: the same measure still forward, was the middle of the gate of kindlings, and as much yet forward, taught to the West Angle of the wall: And so may we best and most uniformly conceive of the situation of the gates. And therefore whereas the Hebrew writers do most ordinarily when they speak of these gates, say that they were \( \textit{q} \) Near the West, it is not to be spoken as if they were all crowded toward the West corner, but it is spoken in comprehension of both Courts together, the womens and this.

As for the three several buildings that were also on this side
of the Gates and building in the Court.

intermixed with the gates, these things may be observed towards their posture and situation. 1. That the water gate and the draw-well room doe seem by their very names to refer one to another, as that it is not proper to part them, and howsoever there was something else in the reason of the name of the water-gates, besides its standing to near the draw-well, yet shall we observe hereafter that this might bee also one reason of the name of it, and that those two did indeed stand joyning together. 2. The Talmud saith the roofs of these three pieces of building were even (Mid. per. 5.) by which it seemeth that they stood not at distance one from another but conjoyning, but only that a gate interposed between them. 3. We shall see anon out of the Jerusalem Talmud, that the water-gate of the wood-room stood joyning together. 4. The Talmud, Maymose, and other of the Jewish writers speaking of, and naming these three rooms, doe ever set Gazith first or last, and thereby they shew that it stood on the outside one way or other, East or West, and stood not in the middle. 5. If we set it further West, it will then stand in the Lot of Benjamin, whereas the great Sanhedrin which sits in it, [r] are held by the Jews, and that upon good ground, to have sitten in that part of the Court that was in the Tribe of Judah, Gen. 49. 10. Therefore in most propriety (these things considered) must it bee concluded that Gazith did stand below the draw-well, the draw-well below the water-gate, or more toward the East corner of the Court; the water-gate below the room of the wood, and all these joyning together, as their sitation will be confirmed in our further progresse: wee will first begin at the East corner where was the roomes or building Gazith.

CHAP. XXII
HE building Gazith (a) so called because it (b) Aruch. in was made of stone neatly wrought, as the word הַר is used (1 Kings 5, 16) appeareth (b) by the Author of Job ch. 16. Sched [c] who was the Vice-president of the Sanhedrin, when Judah ben Tabba was Nasi in the sixth Generation from Ezra, (d) even in the time of Haggai (c). Incha. wbi From am the Asmonsean. it was ס'פּוּ לְמָיִא הַר יִשְׂרָאֵל [e] half holy, and half of it common, that is, halfe of it stood within the Court, and half of it within the לֶחֶם chel, and it had a door into either place. (f) And in that halfe of it that stood in the Maym. in לֶחֶם chel, did the great councell or Sanbedrin sit, of seventy one Judges. Now a speciall reason why they sate on that side of the house, which was in the לֶחֶם chel, was, because it was not lawfull for any man who soever to sit within the verge of the Court unless it were the King, שִׁבְֹעַ הַבְּשָׁלֹם אלהים there is no man may sit in the Court unlese it be one of the Kings of the house of David. In the other part of this building which stood within the Court, the Priests used to call lots daily for the distribution of the Service amongst them, of which we have spoken largely elsewhe.

Wee cannot come so near the great Sanbedrin, as to survey the room in which they sate, but that we must take some notice of them before we goe, and looke a little into their considera- tion, sitting, power and story: They will not take it well if we passe by them and take no notice of them at all.

[b] The number of the Judges in this high Court was seventy (b) Talm. in ty and one, answering to Moses and the seventy Elders chosen Sanbedr. per. 1. by him, when God in the Wilderneffe did first ordaine this great Judicatory, Numb. 11. They were to be in

---

Starting with page 135, the text continues discussing the chamber or room Gazith, the seat of the great Sanhedrin. It explains the building's construction, its use by the Sanhedrin, and the significance of its location within the Temple area. The text references biblical sources, such as 1 Kings 5, 16, to support its historical and religious context.
chosen of Priests, Levites, and Israelites, (the New Testament often expresseth the distinction, by chief Priests, Scribes and Elders) but if Priests and Levites fitly qualified were not to be found, [2] if all the Council were men of other Tribes, it was good and lawfull.

[k] Their qualifications must be, that they must bee Religious and learned both in Arts and Languages: must have some skill in Physick, Arithmetick, Astronomy, Astrology, ye must know what belonged to Magick, Sorcery, and Idolatry, that so they might know to judge of them. They were to be without main or blemish of body, men of years but not extreme old, because commonly such are of too much severity, and they must be Fathers of children, that they might be acquainted with tenderness and compassion.

Their manner of sitting was thus: The eminentest among them for worth and wisdom, they appointed to be the chief in the Council, and him they called the Nasi or President, and him they took to represent Moses. Then the next eminent, they chose to be his second, and him they called Abib or Din. The Father of the Council or Vice-President. He sat upon the right hand of the Nasi, (compare the phrase of sitting on the right hand of power, Matt. 26:64.) and then the whole Sanhedrin sat on the one hand and on the other in a semicircle. On the right hand before them, and on the left there were two clarks of the Council, one registred the acquitting votes and Testimonies, and the other the casting compare, Matt. 27:39.

[i] The proper and constant time of their sitting, was from the end of the morning Service, to the beginning of the Evening Service, and so their sitting and the Divine Service did not clash one with another: yet sometime did occasions that came before them, prolong their session even until night, and then they might determine the matter that they had been debating on by day, but they might not begin a new business by night. They violated their own custom and tradition in judging of Christ by night.

It was in their power and cognisance to judge all persons, and all matters (yet inferior matters they medled not withal, but referred them to Inferior Courts) in so much that they judged...
Judged a whole tribe, a prophet, the High-priest: nay the King himself if there were occasion: If the High-priest did any thing that deserved whipping they whipped him (faith Maimony) and restored him to his dignity again: And although they admitted not the King of the house of David to be a member of the Sanbedrin (faith the same author) yet did the Kings judge the people, and the Sanbedrin judged them if there were occasion: They had these two traditions cleane contrary one to another, and yet both of force and took place in their severall seasons, The King judgeth and they judge him: And although they admitted not the King of the house of David to be a member of the Sanbedrin, they had four sorts: stoning, burning, slaying with the sword, and strangling. In reference to which the Targum on Ruth hath this glossie in the first chapter, ver. 16. Naomi said unto her, we are commanded to keep Sabbath and Holy days, so that we may not walk above 2000 cubies: Ruth: Ruth 1: 16. I will go: Naomi saith, we are commanded not to lodge together with the heathen; Ruth saith, where thou lodgest I will lodge: Naomi saith, we are commanded to keep the six hundred and thirtene commandements; Ruth saith, what thy people observe I will observe as if they were my people: Naomi saith, we are commanded not to worship strange gods; Ruth saith, Thy God shall be my God: Naomi saith, we have four judicial deaths for offenders, stoning with stones, burning with fire, killing with the sword, and hanging on the tree; Ruth saith, as thou diest I will die.

1. Thoſe whom they burned they used thus: They set them up to the knees in a dunghill, and two with a towell about his neck pulled and strained him till he opened his mouth wide, and then they powred in scalding lead which ran downe into his bowels.

2. Thoſe that were strangld they also set up to the knees in a dunghill and two with a towell stole and strangld him, the one pulling at the one end, and the other at the other, till he died.
3. Those whom they slew with the sword, they did it by beheading them.

4. Whom they stoned they stoned naked: first one of the witnesses threw him or put him that he might dash his loine a stone, if that killed him, there was no more ado; if it did not, the other witnesses took a great stone and dashed it on his breast as he lay on his backe, if that killed him there was an end, if not, all the people flung stones at him: This helps us to understand what is meant by the witnesses laying downe their garments at Sauls feet, at the stoning of Steven, Act. 7.58., namely because they were to be imployed first in his stoning, and they laid by their upper garments that they might not trouble them. And this illustrates that passage of our Saviour, which indeed alludes to this manner of stoning. Whoever shall fall upon this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder, Mat. 21:44. for he that was stoned, was first slung upon a stone, and then a stone was dashed upon him. Those that were stoned were also hanged: there is some dispute among the Talmudists whether all were hanged that were stoned: but howsoever, they conclude that blasphemers and idolaters were: and this helps us still to understand the usage of Steven whom they condemned and stoned for blasphemy, for so they made it: He was first dashed upon a stone by one of the witnesses, and then a huge stone dashed upon him by the other, yet died he not by either of these, but recovered his knees againe, and died kneeling and praying, all the people flinging stones at him; and afterwards he was hanged upon a Gibbet: and that night taken downe and buried: for so was the law that he should not hang upon the tree all night: Now his buriall was different from the common buriall of those that were executed: as Christ was also being begged by Joseph of Arimathia: for whereas the Sanhedrin had two burying places for executed malefactors, one for those that were stoned and that were burnt, and the other for those that were slaine with the sword and that were strangled, it appeareth that some devote christianes tooke downe the body of Steven and made a solemn buriall for him in some other place.

Although the Sanhedrin did sit in the Temple, yet were the executions
executions without the city: as Levit. 24. 14. Deut. 17. 5. Heb. 13. 12. Act. 7. 58. whipping and flocking was executed often in the Temple, as Deut. 25. 2. Jer. 20. 2. and for this purpose they had their Sarjeants for officers ready attending them continually for the execution of such a penalty.

[1] The Shoterins (aith Maymon) were [2] Maymuni. Such as carried rods and whips: and they stood before the Judges: they super. per. went about the streets and innes to look to measures and weights, and to beat every offender: and all their doings were by the appointment of the Judges: and whomsoever they saw offending, they brought him to the Judges, and they judged him according to his offence.

[4] This great Sanhedrin in Gazith was the foundation of the traditional law and the pillar of instruction (compare the phrase 1 Tim. 3. 15.) and from them decrees and judgements went out for all Israel. And whosoever believed Moses and his law, was bound to rest upon these for matters of the law. Thus Maymuni in the place cited in the margin. Therefore in all doubts, about Judiciall matters, the ultimate recourse was hither as to a determiner not to be doubted of or varied from. The manner was thus [w] Had a man occasion to inquire about any such matter, he went first to the Judicatory that was in his owne city: if they could resolve it, well and good: if they could not, one of them went to the next Sanbedrin: if that could not resolve it, he went to the Sanbedrin of the three and twenty in the gate of the mountaine of the house: if that could not, he went to the other Sanbedrin of three and twenty in the gate of Nicanor: and if that could not, he went to this in the roome Gazith, and there he received a positive determination: which for him being a judge to transgresse against, it brought him under the notion of a rebellious elder, and in danger of trying for his life.
The President of the Sanhedrin from the captivity to its dissolution.

Having digressed thus far in viewing the Judicatory that sat in the room Gazzith, let it be excusable yet a little further to interrupt out further survey so far as to take a Catalogue and notice also particularly of all the heads or presidents of this court, in the generations from the returne out of the Babylonian captivity, till City, Temple and Sanbedrin came to nothing: as their names and order are recorded in the Jewish writers: as in the Talmudick treatise Avoth: in Avoth Rabbi Nathan; in the preface of Maymony to Jada: in the author of Zachasfin; and in dispersed passages in the Talmuds.

1. The first was Ezra, of whom there is so renowned mention in the Scripture. The Sanbedrin of his time, is ordinarily called by the Jewes הַנִּשָּׁדֶרֶב הַגָּזִית, the great Synagogue, and those eminent persons are reckoned of it, which are named Ezr. 2. 2. Zerubbabel, Jeshua, Nebemiah, Seraiah, Baeliah, Mordecai, &c. He is said to have come up to Jerusalem in the seventh year of Darius; Ezr. 7. 8. which was four and twenty years after the peoples returne out of Babylon, and how the Sanbedrin was disposed of before that time, is hard to determine. His Sanbedrin or great Synagogue is ordinarily reckoned of 120. men (compare Ac. 1. 25.) but whether all at once or successively, it is not much important to dispute here. He lived by the computation of some chroniclers of his owne Nation, till that very year that Alexander the great came to Jerusalem, and then died on the tenth day of the month Tebeth; and so by their account he wore out both the Babylonian and Persia monarchies: they hold also that Haggai and Zachary and Malachi died the same year with him, and then Prophecy departed. Compare Ac. 19. 2.

2. Simon the Just: Some Hebrew writers that doubt not that he was head of the Sanbedrin, do yet question whether he were high Priest, or an ordinary priest, but Josephus who wrote in Greek, asserteth him for High-priest: And some again that hold him
him to have been High-priest can find in their hearts to thinke
that he was the very same with Jaddua, but Josephus doth
clearly distinguish them, placing Simeon after Iaddua and Onias
betweene. The times of his government may be discovered by
observing that Eleazer his brother who succeeded him in the
High-priest-hood was he, to whom Ptolemy Philadelpheus sent
for the Septuagint, to translate the Bible. There are exceeding
high things spoken of this Simeon by his countrymen, some of
which, we have mentioned elsewhere, to which I shall only
add this record of him, *That in his time the scarlet list on the
scapegoates head turned white: that the lot for the scapegoate ever came
up in his right hand: that the western lamp never went out, and the
fire on the altar ever burned pleasantly, but when he died its force abated.
This adagie is ascribed to him: *The world standeth upon three
things: upon the Law, upon Religion, and upon viewing Mercy; He
was surnamed the Just and to men and works is not to men the quæ-
voluit invenit Both because of his piety towards God, and his good will
towards his nation, Joseph. Ant. lib. 12. cap. 2.*

3. Antigonus of Soce: He was the master of Sadoc & Baisius, who
mistaking & misconstruing his good doctrine, vented the Heres-
sie against the resurrection; his doctrine was this, Be not as servants
that serve their master because of receiving a reward, but be as servants
that serve their master, not because of receiving a reward, but let the fear
of heaven be upon you: which his crooked disciples construed into
this impious sense, that there was no reward at all to be had for
the service of God, & so they denied the world to come. But his
schollers, Joseph ben Joexer & Joseph ben Iochanan held orthodox.

4. Iosue, or Joseph, ben Joexer of Zeredab (Ieroboams towne,
1 King. 11. 26.) he had Iosue or Joseph ben Iochanan of Jerusalem for
his vice-president. Here the Talmudick records begin to reckon
them *in pairs, that is, the President and Vice-president:
both not but that there were vice-presidents before, but they
be not named, and so were there after the times of Hillel also,
though they be not named then neither.

This Joseph ben Joexer, had children so untoward that he
would not leave them his land but bequeathed it to pious uses.

5. Iosue the son of Perebiab president: Nattai the Abelite vice-
president. This Iosua is recorded to have lived in the time.
The Chamber of room Gazith.

of King Iannai called also Alexander, the son of Hyrcanus: This Hyrcanus was likewise called Iannai; he affected the Kingdome, and thereupon the wise men or great ones of that time would have put him from the High-priest-hood: but he maintained his station by the sword, for he slew divers of the wise men, which caused Iosha the son of Perabiah to flee to Alexandria, but he was recalled, upon the mediation of Simeon ben Shetab.

6. Judah the son of Tabbaip president: Simeon ben Shetab vice-president. A gallant pair for integrity and justice. Were their lives to be written, most eminent actions of theirs might be related which are recorded of them: as that they hanged four-score witches in one day: Judged King Iannai: the one of them wept daily for an error of judgement that he had committed, and the other preferred the execution of justice, before the safety of his owne son. This Simeon ben Shetab is he whom we suppose the builder of this room Gazith that we are surveying. 

7. Shemaiah president, and Abtalion vice-president: These were kinsmen, and of the posterity of Shemacherib, but their mother was an Itraeit.

8. Hillel president, and Shammai vice-president: At first it was Hillel and Menabem, but Menabem departed to the service of Herod: Hillel was one of the eminencest that ever was among the Jewish Doctors, both for birth, learning, rule and children: He was of the seed of David by his mothers side, being of the posterity of Sheophatiah the son of Abital, Davids wife. He was brought up in Babel, from whence he came up to Jerusalem at forty years old, and there studied the Law forty yeares more, under Shemaiab and Abtalion, and after them he was president of the Sanbedrin forty yeares more: The beginning of his presidency is generally concluded upon to have been just an hundred years before the Temple was destroyed: by which account, he began eight and twenty years before our Saviour was borne, and died when he was about 12. yeares old. He is renowned for his fourscore scholars, one among which was Ianathan ben Uzziel the Chaldeer paraphrast.

9. Rabbah Simeon, Hillels Son: this man was first dignified with the title Rabbah, he is supposed to be the Simeon mentioned...
The Chamber or room Gath is.

And Luke 2. that tooke Christ in his armes, and for that, it is conceived that he is not of so frequent and honourable mention among the Jewish writers as others of the same ranke with him are, they not well relishing his confession of Christ, whom they deny: He began his presidentship about the thirteenth yeare of our Saviours age, if the date and account of Hillels rule mentioned before be current, and how long he sat president, no one mentions, but some assert that his rule was not long.

The author of Inchasim relateth that he is never mentioned in the Mishneh, or in the Code of the Jewes traditions, it may be his imbracing Christianity made him toole towards their traditions, so that there is none to father on him, as there are on the other Doctors. It is like he was a secret professor of Christ, as Nicodemus was, and kept both his place and profession.

10. Rabban Gamaliel, Simeons sonne: This was he under whom Paul was brought up, Acts 22.3, and see Acts 5.34. He was president of the councell when Christ was arraigned: and lived two and twenty yeares after: Or, kevos the Targumist of the Law, did solemnly celebrate his funeralls: He is commonly styled Rabban Gamaliel the old, either because he was the first of that name, or because he was of a long life. Of him they have this saying in the last chapter of the treatise Sotah: From the time that Rabban Gamaliel the old died, the honour of the Law failed, and purity and Pharisaisme died. And the Targum: From the time that Rabban Gamaliel the old died, the Law was small, and its presidents fell, and its presidents fell also, which were the.

11. Rabban Simeon, Gamaliels sonne: He was slaine at the destruction of the Temple: and so should his sonne also have been, had not Rabban Tochanan ben Zaccai, being in favor with Cesar, beggd his life: And thus have we followed the succession of the presidents of the Sanhedrin till the Temple and city fell: but the Sanhedrin fell not as yet, but continued in a slitting and languishing condition for a good space still, and had its presidents till it fell also, which were these.

12. Rabban Tochanan ben Zaccai: he was not of the blood of Hillel, but he was his scholler: he came to be president upon the death of Rabban Simeon last mentioned, his Sanhedrin late in Tabeel. 

13. Rabban Gamaliel of Tabeel: this was Rabban Simeons son whom Rabban Tochanan ben Zaccai beggd from death, of the hands of
of Caesar, at the slaughter of his father, his minority made him unfit for the presidency when his father was slain, therefore Rabban Iochanan ben Zaceai, bare that place, and after his death this Rabban Gamaliel succeeded.


15. Rabbi Iudab the son of this Rabban Simeon: he is eminently called Rabbi and Rabbinne baceados: He collected and compiled the Mishnaioth.

16. Rabban Gamaliel the son of Rabbi Iudab: Here the title Rabban expired: and the Sanhedrin was gone.

CHAP. XXIII.

The Draw-well room.

The west end of this famous roomie Gazish, there was the House which was called the House or room of the Draw-well: and the reason of the name was, because there was a well there, with a wheel over it, and from hence they fetched up water to serve all the Court.

It was not a little water that was used and spent at the Temple for the filling of the lavers boyling the offerings, washing the sacrifices, nay for washing of the Court, and filling cisterns for the Priests to bath in: It was not a small quantity of water that did serve these turnes, and yet the Temple never wanted but had it always in great abundance: The place itself was dry rocky and without water, but they conveyed their water in pipes thither from a place at some distance where there was a spring-head that lay convenient for such a purpose, which was called The fountain Elam: Of this the Babylon Talmud discourseeth in the place alleged in the margin and to this purpose The house of the Sanctuary was higher then the land.
land of Israel, and the land of Israel was higher than other lands. They knew not the like, as they produce in the book of Joshua. It is written throughout. The border went down, and the border went up, and the border went up. But of the tribe of Benjamin it is written the border went up, and it is not written the border went down. Learn from hence, that this was a place thought fit to build the Sanctuary in, by the fountain Etam, because it was high: But they said, let us bring it a little lower, because it is written. And he shall dwell between his shoulders, Deut. 33. 12. Their meaning is this; that whereas the Sanctuary was to be higher than the rest of the land, and whereas the tenor and scope of the Scripture holdeth out the tribe of Benjamin to be highest, because all ascending and no going downe is mentioned in the chorography of his tribe, therefore they thought of building the Temple by the fountain Etam which was the highest ground of Benjamin: but when they considered upon Moses' his prophecy that God should dwell between the shoulders of Benjamin and not upon his head; they thereupon chose Mariab a lower ground, and brought their water from Etam thither: [d] An Aqueduct came from Etam, [d] Talm. Jerus. saith the Jerusalem Talmud in the place quoted in the margin: in Joma per. 2. It is scarce within the bounds of the subject that we have in fol. 41. hand, to go about to search where this Etam was. There is a place in the tribe of Simeon that is called by this name, 1 Chron. 4. 32. now though it is true that Simeon and Judah lay intermix'd in their habitations, yet I believe this intermixture was not so near Jerusalem as our Etam was. There is mention of the rock Etam, Indg. 15. 8. and of the city Etam, 1 Chron. 11. 8. let the reader be his own chooser whether of these he will take for the place that we are upon, or whether he will refuse both: I only mention them; it belongeth rather to a survey of the land, then of the Temple, to debate the matter to a determination: The gloss upon the place of the Talmud cited above, saith [e] It seemeth that the fountain Etam was the well of the waters of Nephoab, of which there is mention Josh. 18. 15. And to the like purpose speaketh Kimchi in his comment upon that place of Joshua [f] They say (saith he) that the well of the waters of Nephoab was the well Etam which is mentioned by our Rabbines: This place appeareth to have laine westward of the Temple, and the pipes
pipes from it to have come downe upon that quarter, and to have passed along on the South side of the house it selfe, in the place called the coming downe of the waters, of which we have spoken before, and so to have been disposed of into the several offices about the Court: and that in such abundance, as that it ran continually, and yeelded water and to spare, upon all occasions: we shall have occasion to looke after it, againe, when we come to speak of the molten sea.

Of this conveyance of water, Ariſtes, an eye-witnesse and spectator of it, giveth testimony, in these words (g) "συναγωγος ιερος εις τον παλαιον νους των πυθωματων των ιερων και σπηλαϊων της θεος". There was a continual supply of water: as if there had springing an abundant fountain underneath. And there were wonderfull and unexpressible receptacles, under-ground, as appeared five furlongs space about the Temple: each one of which had divers pipes, by which waters came in on every side, all these were of lead, under-ground, and much earth laid upon them. And there were many vents on the pavement, not to be seen at all, but to those that served: so that in a trice and easely, all the blood of the sacrifices could be washed away, though it were never so much. And I will tell you how I came to know of these underground receptacles: they brought me out more than four furlongs space out of the city, and one bade me stoope downe at a certaine place and listen what a noise the meeting of the waters made.

Now whereas it seemeth by this testimony, that water came to the Temple from severall other places about Jerusalem, as well as from Etam, we shall not be much scrupulous about it, though among the Talmudicks I meet with no such intimations, but since they name Etam as the most eminent, and from whence the chiefest vessels in the Temple were continually supplied, it may suffice to looke after that onely, and this may be enough to have spoken of it.

The Draw-well, which and whose roome we are now surveying (b), is said to have been saine or digged by the children of the captivity upon their returne and building of the Temple. But whether to a spring that was in that place, or whether as a cisterne to receive the water from Etam, if it shall be questioned, there might be severall reasons given to prove that it was for the latter purpose: As 1. Because it is not easy to conceive
The Draw-well room.

A spring in that rocky place as Mount Moriah was, especially there having been none there looked after under the first Temple. 2. Because both the Talmudists and Ariftes cited before, do bring all the supply of water from other places. 3. Because the Laver is said in the testimony alleged out of the Jerusalem Talmud, to be supplied from the well Etam, which that it was supplied from this Draw-well we shall see hereafter. And 4. because there is mention of The place of the comming downe of the water on the South side of the Temple, which hath been shewed in its due place not capable of any construction so proper as this, that the pipes from Etam came downe along there.

The waters then from that fountaine Etam being gathered into this well or great cisterne, were from hence dispersed into the severall offices and places where water was necessary (as the new river from the water house into London) a wheele being used to raise it and force it up into the pipes or conveyances that were to carry it into the severall receptacles and uses: For in some places there were bathes on the very top of the gates and buildings, as we shall observe as we goe along, and to keep them full and in a continual supply of water, was required, some inforcing of the water up, which was done by the use and activity of this wheele.

Now over this well there was a faire building, sutable to the rest of the buildings about the Court, and it had a doore into the Court, that the priests might readily and without going about, step out of the Court into it, when they had occasion to fetch up water for any use. And so are we to understand of that passage in the treatise Tamid, where speaking of him to whose lot it had fallen to cleanse the burnt-offering altar in a morning, it faith thus: [i] He that had it allotted to him to cleanse the altar must cleanse it: And they say to him, Take heed that thou touch Tanim, person's not the vessell, until thou have washed thy hands and thy feet: (now the diblo into which he was first to take up the ashes, was set between the rife of the Altar and the Altar in a corner on the west side of the rife;) No man went into the Court with him (for all the rest of the priests laid still in the lottery roome) nor bad he any candle in his hand, but he went by the light of the fire on the Altar: and they saw him not.
neither heard they his voice, untill they heard the noise of the engine that Ben Kattim made, namely the engine of the laver: and they said he is about washing his hands and feete at the laver. Now whatsoever this engine of Ben Kattim making was, which we shall inquire into afterward, it is undoubted that the water in which he washed at the laver, was drawne out of the Draw-well and conveyed into it after what manner we shall see anon, for the water might not stand in the laver all night: And so it is apparent that this priest that thus washed his hands and feet, was got into the well-room out of the Court, when the gates of the Court were not yet opened, but went into it through a doore that went into that roome out of the Court.

This helpeth to understand that passage of Ezekiel of the living waters Ezek. 47, which are said there to come down on the right side of the house on the South side of the Altar, ver. 1. alluding to the comming of the water into the Temple from Etsam a spring shut up and a fountaine sealed for that purpose: for the pipes that brought the water from it, came downe on the South side of the Temple, in the place that was called Enn. The comming downe of the water, of which we have spoken already, and so into this cistern in the well-room, just over against the Altar, on the South side of it, and so was carried into the several offices of the Temple, &c.

CHAP. XXIII.
The water gate and the room of Abibus.

At the west end of the Draw-well room, was a gate that opened directly upon the Altar, which was called [a] the water gate. The reader will readily conceive the reason of the name to have been, because it joyned so close to the water-house, and this Etymology might be very current and allowable, but the Talmudists give other reasons of the name besides. The Mifra in the treatise Shekalim, hath this speech upon it. [b] Why is [b] Shekalim the name of it called the Water-gate? Because through it they brought the tankard of water, which was for the pouring out of water as the feast of Tabernacles. Rabbi Eliezer the son of Jacob saith, because the waters ran out thereby, which came from under the threshold Ezek 47. Of these two reasons the former is more generally intimated in the Talmud, and it is indeed the more reasonable in itself. I have shewed in the treatise of the Temple service, chap. 16. Sect. 4. how high and how strange a solemnity the Jews had at the feast of Tabernacles, of pouring out of water upon the Altar, and rejoicing after it: For whereas all the yeare besides their libation or pouring out the drink-offering was of wine alone, they now added and mingled water with it, and took such joy and rejoicing upon that action, as the like was not used at any other occasion: the manner and reason of which is fully discoursed in that place: [c] Now how was this libation of [c] Succah water? (saith the Talmud in Succah.) There was a golden tankard per. 4. that contained three logs; One filled it at Siloam, and brought it in at the water gate: and the trumpets sounded &c. Siloam fountaine lay South of Jerusalem (although the poole of Siloam lay on the west) and from thence the next way posibly to the altar was through this gate, it facing the Altar and the rise to it, and it was no marvaile, it seeing the pouring out of water in libation was reputed so high a matter, the gate through which it was
The Water gate.

was brought did take its name from the bringing of that water through it. And it is not to be passed without observation, that they fetched their water for this solemn libation from Siloam a great way off, when the Draw-well was so near at hand to have supplied it.

There is mention of a Water gate in Nehem. 8. 3. where it is said that Ezra read in the booke of the Law before the street that was before the Water gate: but this was a gate of the city, and not of the Temple, as is apparent in the same booke of Nehem. ch. 3. ver. 26. and whether it tooke that name from the waters issuing out of Solomon's poole and running that way, or from the waters running that way from the Temple, as Ezek. 47. 2. it is not a place here to diffuse.

Over this gate of the Temple that we are about, which was called the Water gate, there was a roome or chamber which was called לְעֵלָית בֹּשֶׁת נְקֵדֶב The chamber of the family of Abbtines. This Abbtines was one of the chiefe men that gave denomination to the office of which they were, to succeeding generations (as we observed ere while also about Phinehas the man of the wardrobe or vestry) and he is mentioned in the treatise Shekalim, where all those chiefe officers are reckoned up, which record let us take out here at large [d] These were chiefe officers which were in the Temple: Ἰοκαναν the son of Phinehas over the seale: (what these seales were, I have shewed in the Temple Service pag. 16.) Abijah over the drink offerings. Mathia the son of Sammel over the lots: (see there pag. 102, 103.) Pethabiaib. over the birds. (ibid. 87, 88. This Pethabiaib is Mordecai: And why is his name called Pethabiaib? because he opened and expounded matters, and be understood the 70. languages. Ben Abijah over the diseased in their bowels. Neobonia the digger of cisternes. (ibid. pag. 17.) Gvini Kerazor the son of Gebber over the shutting of the gates. Ben Beibbi over the correction (to cudgell the Priests or Levites that were found asleep upon the guards, ibid. pag. 50. 51.) Ben Arza over the cymball (ibid. pag. 58.) Haggor ben Levi over the song: Beth Garas over the making of the show bread: Beth Abbtines over the making of the incense: Elizezor over the vailt; And Phinehas over the wardrobe.

So that this Abbtines was one that had the oversight of the making of the incense: and all that succeeded in this office were called
called Beth Abbtines or the family of Abbtines, and this room or chamber over the water-gate was the place where they did their worke in this imployment.

Their traditioary receipt for the compounding and making of the incense wasth is: They had eleven Aromatick simples of which they tooke these quantities: Of Stacte myrrha, kele Mikdash Galbanum & frankincense of every one 70 pound weight: of Myrrhe, Caffia, Calamus, Crocus, an sixteene pounds. Of Costus twelve pound, of Cinnamon nine pound, of Cloves three, in all 368 pound. All these they pounded very small in a mortar which was called the mortar of the Sanctuary, and which mortar was carried to Rome at the saking of Jerusalem & they added to it some Sodom salt, Amber of Jordan (rarities not rarely spoken of in Jewish writers) and an herbe of an odoriferous smoke, which very few were acquainted with: Every yeare they made this quantity of incense, and every day in the yeare there was a pound of it offered, and so of the 368 pound there was 365 pound gone: Of the three pounds that remaine, the High-priest tooke his handfull on the day of expiation: and the rest was called be residue of the incense: Not that the yearly stock was spent at the day of expiation, for it was not spent till the beginning of the month Nisan, but that this was the account of the expence of it: On the first day of the month Nisan or on their new years day, they began upon a new stock: And the two pounds and oddde that remained of the old, was given to workmen that repaired the Temple towards their pay: and then was bought of them againe, and used as of a new stock. Every single spicery was pounded by it selfe, and all the while that he that pounded it, was about it, he still said To be pounded well, to be pounded well, &c. and then they mingled alltogether.

It was a caution that All the making & compounding of the incense should be in the Sanctuary in the midst of the Court: By which whether the very open place of the Court, be meant, or that part of this room of Abbtines that stood in the Court it is not much important to dispute, this was the room in which the incense when it was made was reserved, and likely it is that this also was the place where
it was mad: And here it was pounded againe twice a yeare and aired and looked to that it might take no hurt.

Into this roome the High-priest was brought for a certaine time against the day of expiation, that he might learne to take his handfulls of incense against that day, as was required, Levit. 16. 12. For this was the place (saith Aruch) where the incense was prepared: And they brought him bither that they might teach him to take his handfulls of it.

In this roome also the priests kept a guard every night, as it is related in the Talmud in the treatise Tamid and Middoth in these words In three places, the priests kept guards in the Sanctuary, namely in Beth Abhines, and in Beth Nifsots, and in Beth Mobadh: Beth Abhines and Beth Nifsots were upper roomes, and the younger priests kept, which nightly guarding was intentionally as much for the honour of the Sanctuary as for its security, and these two guard chambers Abhines and Nifsots, were both over against the Altar, the one on the one side of the Court and the other on the other: and here the younger sort of priests watched, but the grandees in Beth Mobadh, in the furthest end of the Court westward, as we shall see when we come thither.

On the roof of this water-gate, and of the roome Abhines, there was a bath, in which the High-priest did wash himselfe the first time of his washing on the day of expiation: for although the Bathing place, on the top of the roome of Happarvah (which we shall survey in its place) was the place where he washed oftentimes on that day, yet here he washed first: for here had he spent somet ime in the chamber of abhines before the day came, and here was the fittest and readiest place for him to bath when the day was come: Here he had been all the night before, and when the morning was come, and he is to go about the service, he first goeth to the top of this gate and there batheth himselfe in water: And this the treatise Joma intendeth when he saith thus: Five batings of his body and ten washings of his hands and feete did the High-priest use on that day, and in the holy ground, on the top of the roome of Happarvah, but only the first, &c. This was a place most convenient for a bath, it being so neare the Draw-well roome,
The Weed-room, as joining to it, and this it may be helped forward the naming of it the watergate.

Chap. XXV.

The Wood-room and the room Parbedrin.

He Pile of building that we are now about, joined to the water-gate on the west side of it, and it carried a double name: for it was called either The chamber or rooms of the wood, or The room of Parbedrin. It was called the room of the wood, because that after the blemished priests had wormed the wood, in a roome of the same name in a corner of the Court of the women, as we have observed, they brought that that they found fit for the Altar, into this roome that it might be neare, and ready to be carried to the Altar when there was occasion.

As for the other name that this building carried, it is written two wayes [a] The Babylon Talmud [b] Maymony and some others read it with  and call it The chamber of Parbedrin. But the Jerusalem Talmud, [c] Mifhanaioth in octavo, &c. read it with  and call it The chamber of Parbedrin: about which difference we shall not controvert: Now though the two Talmuds doe thus varye one letter in this matter of the name, yet they both agree upon another matter and say that in old time, it had been called The chamber of the Court-sellers. I observe also from Maymony, that it was called the High-priests chamber, by a sigular Propriety: for speaking of putting of the High-priest apart for seven dayes before the day of expiation into this roome (for so the Talmuds in the place cited in the margin informe us) he expresseth it thus [d] Talm.; [e] Maym. in iom. baccipp. [c] They put him apart from his own house.
The Wood-rooms.

house into this chamber in the Sanctuary. And so the Jerusalem Talmud doth also call it, though it do not express it by the proper name when it saith. The High-priest was put for a certain time into the chamber of Abothine, which was over the Water-gate, and which joined to his own chamber. And here by the way you may observe, that this wood-room, and room of Parbedrin did joynen to the Water-gate as we have seated it: the one room being over the other, the wood room below and Parbedrin above.

Now it was called the High-priest's chamber, not so much for that he was put apart hither for a few days in the year, as for that it was ordinarily employed by the High-priest to call his brethren of the Priesthood together in it, to consult about the affairs of the Temple and the service: so that it was as the Veftry, or as I may so express it, the Deane and Chapter-room, where they met together in consultation about such matters.

We have observed elsewhere, that besides the High-priest, there was the Sagan, two Katholikin, seven Immarcalin, and three Gizbarin, which were principal officers in the Temple for the receiving, disbursing, and taking care of the stock of it, and providing for the reparies of the buildings and the due administration of the service: These were the Counselors of the Temple, that advised and took care for the welfare of it, and this was the roome where they sat constantly in counsell for that purpose: and hereupon it was called the chamber of the Counselors. The reason of the change of its name into the chamber of Parbedrin, or Parbedrin (read it whether way you will) the Gemara of the Talmud in the place cited above giveth in these words. It was called the chamber of the Counselors till the High-priesthood began to be bought and sold for money, and came to be changed often: these counsellors were then also changed often and then it was called the chamber of Parbedrin. The meaning seemeth to be this: that whilst the High-priesthood stood and remained in its beauty and integrity, the High-priest and his brethren, kept a solemn and grave counsel table here for the benefit and advancement of the Temple, but when money and prowling did make and change High-priests, money and silver did also make
make members of this council, and they sought themselves rather then the publicke, the people therefore could not finde in their hearts to call them Counsellors, but called them Parbedrin or Sitters onely. Yet were they also called Counsellors even while they were called Parbedrin, to distinguish them, from the great Councell: Joseph of Arimathea was one of these Mark. 15. 43.

The word Parbedrin is as like the Greeke word ἱσάρεως, as Sanbedrin is like ᾿Εὐṓρας, and it may very well be conjectured, that since the great Sanbedrin and Society, were both Counsellors, that this company was called Parbedrin, to distinguish it from the Sanbedrin: especially considering how neere they fate together, there being but the Water-gate and the Well-room, betwene this roome and Gatzib: There late the great Councell of the nation, and it was called Sanbedrin, and here late the Councell of the Temple, and it was called Parbedrin: that is Aßesseors, or the Councell that late neare the Sanbedrin. And thus were there foure Counells in the Temple: three of them not onely Counells but Judicatories, namely the great Sanbedrin of 71. and the two lesser Sanbedrins of 23. And this of Pitres which was not so properly a Judicatory as meerely a Counsell.

The Jerusalem Talmud expoundeth the word Palbedrin פַּלְבָדִין (for so it readeth it) by the word היראֶין, a word of as much obscurity as the other; It is like it is some Greeke or Latine word of Priority, but not easily pitched upon particular: Baal Aruch renders Palbedrin by a word as hard as itselfe too, namely by פַּלְבָדִין. Agardemin: but he facilitates it by this interpretation, namely that it signifies [g]. The over [g] Aruch in feers of the weights and measures, that were to booke to the Ephab and the Hin, that they were right, and sealed them, and they ferue those that kept shop in the mountaine of the house, if they sold too dear, and they bade them sell cheaper.
The Gate of the Firstlings.

His Gate which was next beyond the buildings last mentioned, west-ward, was called by two names. Sometimes the gate of offering; so some read it: but most commonly the Gate of the Firstlings; both which names redound but to one and the same sense, for the gate took its denomination, from the bringing of the Firstlings through it to be offered up.

The law concerning consecrating to the Lord whatsoever first opened the womb and matrix, Exod. 13, was intrigued by the Jewish tradition with a world of difficulties, but for an ultimate resolution, of what Firstlings were fit to be offered and what not, there was one appointed whom they called Mumcheb, who did determine it: of this title the Glossaries give this interpretation and account. Mumcheb is derived from the word Mackab as it signifies in that clause: And it reacheth to the Sea of Cinnereth, Num. 34.11., which bespeaks going straight: And this word Mumcheb means that he was skilful: and be received authority from the president of the Sanhedrin or from a Sanhedrin in the land of Israel, of men ordained. The head of the Sanhedrin gave him power for this office laying to him: Loos Firstlings concerning blemishes: that is, take thou power to binde and to loose as concerning blemishes of Firstlings, to determine what blemishes do hinder them from being offered and what not. The Talmudists doe use the phraes of binding and loosing in reference to things prohibited or permitted: as: Upon necessity the Lord loosed salvation on the Sabbath, that is, they permitted it. The Schoole of Shammasi bound working on the Eve of the Passover, that is, prohibited it; but the Schoole of Hillel loosed it: that is, permitted it, or held and taught that.
The Gate of the Firstlings.

that it was lawfull. \[b\] The Scribes have bound leaven: And \[i\] The wise men have loosed all for things, &c. It were not a very hard taske to produce hundreds of examples out of Jewish writers to this purpose, wherein their use of the expression of binding and loosing doth most ordinarily refer to things and to things lawfull or unlawfull as they were so held out by the law and by their doctors: And particularly the binding and loosing of Firstlings, and the binding and loosing of vows, were of singular note and notice among them, \[k\] And the loosing of Firstlings (saith Abraham Zacchiub) was a matter of more difficulty than fol. 50.

loosing of vows: where, by loosing of vows, he meaneth not that any one had power to absolve and acquit from lawfull vows once made, but that there were some appointed to judge of vows, and to determine concerning them whether they were lawfull or not lawfull, and whether they bound or bound not.

No Firstling must be kild or offered till it had been first viewed by the Mumcheb: \[l\] And he that was not a Mumcheb (appointed by the Sanhedrin) and yet would take on him to view a Firstling, and so it was killed upon his approvall, he was to make it good: and he that received a reward or was hired to view a Firstling, it was not currant, unless he were authorised by the Sanhedrin: so doe, as Ailah a wise man of Tabneh, to whom the wise men permitted to take 4 Assarí for viewing a leane Firstling, and 6 for viewing a fat, &c.

A Firstling lambe or calfe, approved by the Mumcheb, is fit for sacrifice and brought to the Temple for that purpose, was slaine on the south side of the Altar, or at the least on the south side of the Court. The Talmudick tract Zuzchin in the fifth chapter doth purposefully discourse what sacrifices were to be slain on the North side of the Altar, and what other where: And having nominated particularly what on the North side; it saith \[m\] That a sacrifice of thanksgiving, the Nazarites' ram, the ordinary peace-offerings, the Firstlings, tithe, and Passover were slaine vuchin per 5 in any part of the Court: where by any part of the Court, it meaneth the South side, in opposition to the North of which it had spoken before, and it meaneth the South side in such a latitude, as not onely just over against the Altar, but in a larger extent, as we shall shew more fully when we come
to survey the sides of the Court it selfe.

The Firstlings then being to be slaine on this South side of the Court, on which we are surveying the gates and buildings, they were brought in at this gate which we are upon, and from thence it take the name of the gate of the Firstlings: The water-gate indeed was nearer the Altar, and a more direct way to it, but to have killed the beasts thereabout would have hindered the passage to the Altar, from the Draw-well, Water-gate and wood-room, unto which places there was very frequent recourse from the Altar, and therefore the Firstlings and other sacrifices that were to be slaine on the South side of the Court, were brought in at the gate above, as more out of the way, and slaine thereabout as in a place of less interruption. Now whereas the tradition mentioned, doth allot the South side of the Court for the proper place of slaying those particular sacrifices that it nameth, yet doth it speak in this latitude of that their killing might be in any part of the Court: because that though ordinarily and regularly they were to be slaine on the South side of the Court, yet if they were numerous and could not conveniently be slaughtered in that place, they might be slaine on the other side, as the Pasch were killed on both the sides, because of their number: whereas the sacrifices that were to be slaine on the North side must be slaine there, and there was no dispensation to remove them thence.

The presenting of the Firstlings at the gate that we are about, may put us in remembrance of presenting the first borne: All the males of Israel were to appeare before the Lord thrice every year, Exod. 23.17, now this command did not take in children (as their tradition did interpret it) till they were able to walk up out of Jerusalem to the Temple in their fathers hand: and the presenting of the first borne to the Lord, was not inforced by that command, but by that, Exod. 13.12 & 22. 29. where both the Targums of Jonathan and Onkelos, doe expound the setting apart of the first borne to be before the Lord, or at the Temple: and so doth the text of Scripture it selfe in Num. 18.15. Luk. 2.23. The place where they were presented, was in the gate of Nicæus, for that was both the most peculiar place of appearing before the Lord, and there women that had
The Gate Hadlak.

had borne children did stand to have their atonement made for them: And there it was where the virgin Mary presented our Saviour Luke 2, and there she paid five shekels for his redemption, Num. 18. And Hannah did the like at Shiloh: 1 Sam. 1. 34. onely she had keepe her sonne longer then ordinary because when she did present him at the Sanctuary she meant to leave him there for ever, and for that reason, she relieved him not neither, but gave him to the Lord.

CHAP. XXVII.

The gate הִדָּלָק Hidlak, or of Kindling, or of the burning fire.

It is easie to justifie and affert the translation of הִדָּלָק by kindling, but is not so easie to give a reason why this gate which stood most weft on the South side did bear this name. The common opinion of glossaries upon it is plausible enough, but onely for one objection that may be made against it. [a] They hold that it was called the gate of kindling or Burning, because through it wood was brought to the Altar to keepe the fire continually burning according to the law Lev. 6, 12. But why this way? since they might have gone a nearer way to the Altar by far, either through the water-gate or the gate of the Firstlings, seeing the wood-room was betweene them two, as hath been shewed: and it is probable enough that the wood out of the wood-room was not brought through any of the Court gates at all to the Altar, but out at a doore which went out of the roome it selfe in to the Court.

To finde out therefore a reason of the name, I cannot but look over to the other side of the Court, from this gate that we are about, to that gate there, that was over against it, and there I obserue the gate to be called Beth Mahadh, or the Gate of the burning fire, as well as this is called the Gate of kindling. And the reason

[a] Bartenor. C. Lemp. in Mid. by gloss. in Shekalim per. 6.
The Gate Hadlak.

reason of that name was, because a fire was kept there continually for the senior priests, as shall be shewed anon, and so it may be well conjectured, a fire was kept here for the Levites: And though I finde not mention either in the Talmud or Josephus of any building that joined to this gate, yet since there is mention in the treatise Middoth of the Levites keeping a guard,

(b) Midper. In the chamber of the vaile, I finde not where to allot that place better then to this gate we are about: For when it speake of the chamber of the vaile, it meaneth not either any chamber joyning to the body of the Temple itselfe, nor any chamber in the Court (for the Levites kept not their guards within the Court but without) but some chamber without the Court, which was over against the place of the vaile, which divided betwixt the holy and most holy place. And as there was a long building that ran along from that opposite north gate up toward the west to the very corner of the wall of the Court that way: so from this gate westward there ran a long building to the corner of the Court on this side, in which large piece of building having partitions within, there were two guards of Levites almost joyning together: So there were three of those guards very neare together: one joyning to the gate on the East side, (for at five of the gates of the Court the Levites guarded, and this was one of the five) another joyning to the gate on the West side, which was called the guard over against the vaile, and the third at the corner of the Court: Now as there was a common fire kept for the Priests on the other side of the Court, in a large building opposite to this, from whence the gate joyning to it tooke the name: so is it very likely, there was a common fire kept for the Levites which gave this gate the denomination of the gate of kindling.

Thus have we surveyed the gates and buildings on the south side of the Court, their order thus, comming up from the East towards the West: First the room Gazith at the Southwest corner: then the roome of the Draw-well: joyning to that the Water-gate, and over that the roome Abibim: Joyning to that gate on the other side, the Wood-room, and over that the Councell chamber: then the Gate of the Firstlings, with a Levites ward joyning to it on one side: then the Gate of kindling and a Levites ward
ward on either side it, and that building on the West side of it running up to the West corner of the Court. Now Aba Jofe a sokes man in the Talmud, nameth yet one gate more, and more West then these that we have named, on this same side which he calleth the upper gate, and over against it on the North side he nameth a gate more then the common account and calleth it the gate of Jecobiah: But he goeth alone in his opinion as to the number of the Gates of the Court: yet thus farre doe other of his nation goe with him, that they say there were three gates on the North side of the Court, and that there was besides them, a passage through Beth Makadd large building out of the chel into the Court, which I suppose is that which he calleth the gate of Jecobiah: and the reason of the name is given, because Jecobiah went out at that gate into his captivity: And so it may be that in this large building on this side which ran betweene the Gate of kindling and the West corner, there was a passage thorough, which he titles with the title of the upper gate.

But howsoever it was in his account in the second Temple, the very title of the upper gate may not undeservedly call upon us, to looke after that which is called the upper gate of Benjamin in the house of the Lord, in the times of the first Temple Jer. 20. It is said there that Pasbur smote Jeremy and put him in the stocks that were in the high gate or upper gate of Benjamin, which was in the house of the Lord. Our English hath made it thie to render it in the house of the Lord, it may be because they thought it improper to have a paire of stocks in the Temple: and therefore they have translated it which was by the house of the Lord, as reputing it not a gate of the Temple but some other: but the words in the original are so plain, and the consent of translators so unanimous that it meaneth in the house of the Lord, that to swave from it were but to straiane a plain and a facile text, and to obscure a place which is not obscure of itself. The mountaine of the Temple lay in the lot of the tribes of Judab and Benjamin as hath been observed before, & the line that divided between the lots came along at the Southeast corner of the Altar as we shall observe anon, so that the Temple and Altar were in the tribe of Benjamin according to Moses prophecy that God should dwell.
between Benjamin's shoulders, and so was the South wall of the Court till you came down over against that point of the Altar, and then came in the lot of Judah. It appeareth therefore that there were but two gates on this side of the Court in the times of the first Temple, and they were called the upper and the lower gate of Benjamin, because they stood in his lot: And there were two gates on the North side of the Court, and they were called, The gate of the Altar, which was Northward, and the gate of the Lord's house which was Northward, as we shall shew by and by.

And for this place or engine of correction (were it a dungeon as the LXX. seemes to hold it, or a pillory as David Kimchies father, or a pair of stocks as our English) it is no solecisme to hold that it was in the house of the Lord (namely in that part of this gate that stood out of the Court in the Chel) since there was judging, scourging, mauling, and stoning, even in the Temple itself, as hath been taught before.

And now to be going over from the South side to the North along the wall of the Court at the West end, there was no gate upon that quarter at all, but the wall was plaine without any gates or openings in it. And so Josephus makes it cleare, when he saith, 'That part that was on the West had no gate at all; but the wall that way was an entire continued building: which relation is also agreeable to the general consent of the Hebrew authors, Aba Jose onely excepted whom we mentioned even now, who speaketh of two gates here, but neither nameth them, nor selleth for what use they served: and indeed what needed any gate here at all, so farre from the service, and behind the Temple? There was indeed at the backe of the Court wall in the middle betwixt the North and South corners of it, a building standing in the Chel, where the Levites kept a guard which was called The guard behind the mercy-seat: but there is no evidence that there was any doore out of it into the Court, and if there had been it was but a doore and not a gate. Of the guards of the Priests and Levites about the Temple the record is thus: [a] In three places the Priests kept guards in the Temple in the chamber of Abytnes, in Beth Nisessa and
The Gates and buildings.

in Beth Mokadha. And the Levites in one and twenty places: five at five gates of the mountaine of the house: Four at the foure corners of it within: Five at five gates of the Court, and foure at the foure corners of it without: One in the chamber of Corban: One in the chamber over against the Veile, and one behind the place of the Mercy seat.

Chap. XXVIII.

The Gates and buildings in the Court wall on the North side.

Ere now came to the North side of the Court, where before we fall to surveying of the gates and buildings, that were there, in the times of the second Temple, it will not be amiss to looke what we finde there in the times of the first in that passage of Ezekiel chap. 8. ver. 3, 5.

14. He brought me in the visions of God: to Jerusalem to the doore of the inner Court gate that looketh toward the North, where was the seat of the image of jealousy which provoketh to jealousy. And he said unto me, Sonne of man: lift up now thine eyes the way towards the North: and I lift up mine eyes the way towards the North, and behold Northward of the gate of the Altar: this image of jealousy in the entry. And he brought me to the doore of the gate of the Lord's house which was towards the North: and behold, there sat women weeping for Tammuz.

Here are two gates specified on the North side of the Court and they are called the gate of the Altar, and the gate of the Lord's house towards the North: because the one was over against the Altar, and the other over against the body of the Temple: To that over against the Altar is the prophet first brought in his vision; and there he seeth the image of jealousy: not in this gate of the Altar, but in the mountaine of the house: Northward of this gate, and of the prophet as he stood in it. For the prophet is not brought within the Court at this gate, but is set without it, and there he is bidden to looke Northward, and there he seeth
The Gates and buildings in the Court.

feeth that image. This was not any picture or image to represent jealousy by, but it is called the image of jealousy, because it provoked the jealous God to jealousy, it being set even in his Sanctuary and before his Altar: what Idol this was is but left labour to go about to determine: I should also one conjecture Moloch as any other, because that was the highest Idolatry and most provoking, namely their burning of their children in the fire, and because they were exceeding taxable and taxed for this Idolatry. Whether there were this Idol in the Temple at this very instant when Ezekiel had the vision, which was in the sixth year of Zedekiah, or whether the vision represent to him the Idolatry that had been in the Temple at any time, is not much easier to determine neither, but be the Idol what it would, and mean he the time when he will, it was a small abomination when an Idolatrous chappel or mansion is erected in the mountaine of the Lords house; even facing the very gate that opened upon the Altar. This gate was the lower North-gate which in the times of the second Temple was called the Gate Nisotas or of the Song.

Before the prophet is brought to the upper North gate, the text faith he was brought to the door of the Court, ver. 7, that is, to the East gate which was the commonest way of entrance, and in that gate the Sanhedrin used to sit in those times, and there he feeth their Council-chamber painted all about with imagery, and the 70 members of the Sanhedrin themselves offering Idolatrous incense. Then is he brought to the upper North gate, which opened upon the body of the Temple, and there he feeth women weeping for Tammuz, what Tammuz was, or what their weeping meant, it is not to our subject to insift upon here: I will only leave the gloss of David Kimchi upon this matter with the reader, and trouble him with no more discourse of it. Some interpret (with him) that they kept a feast to the Idol in the beginning of the month Tammuz; others interpret the word Tammuz to signify burnt from סנֵה נָהָל Dan. 3. 19, meaning that they kept forbhim; that was burnt, because they burned their sons and daughters in the fire. Others, that they had a trick to convey water into the Idol's eyes, which was called Tammuz, so that he seemed to weep and to beseech them that they would serve him. But
The Gates and buildids in the Court.

But our great wise man Rabbi Moser bar Maiemon writes that it is found in the bookes of the ancient, that there was a man of the Idolastrous prophets whose name was Tammuz, and be called to a certaine King and commanded him to worship the seven planets and the twelve signes, and the King slew him: And on the night of his death, all the Idols from all parts of the earth were gathered into the Temple at Babel, to the golden image which was the image of the Sun, which image hung between heaven and earth, and it fell into the midst of the Temple, and all the images about it: It told them what hath happened to Tammuz the prophet, and all the Idols went and lamented all that night, and when it was morning they flew to their own homes: So this became a custome to them on the first day of the month Tammuz every year, to bewail and lament Tammuz. But some interpret Tammuz to be the name of a beast which they worshipped.

Thus may we suppose upon this text of Ezekiel, that in the Temple before the captivity there were but two gates on the Northside of the Court, or at least there is not mention of any more; but in the second Temple there were three: The names of them going from West to East were these. 1. Corban. 2. Beth Makadh. 3. Song. Now everyone of these gates is owned by a double name: for the gate of Corban is also called Beth Makadh: The gate of the women is also called Song. The gate of the Song is also called Beth Makadh. And thus are those Talmudick passages to be understood which carry difficulty with them, because they seeme to carry contradiction: whilst one reckonsthe North gates thus [c] On the North was the gate of Corban, the gate of the Women and the gate of the Song: And another thus [d] On the North was the gate Beth Mekadch, the gate Corban and Beth Mekadch. The former reckoning their order from West to East, and the latter from East to West: the reason of these doubled and differing names we shall look after as we go along.

There were also other buildings on this side the Court besides the gates as well as there were on the South side which we have surveyed already. And those were Shewket, the room for Salt, the room for Par, and the washing room, besides other rooms, which we shall find out in our progresse.
Chap. XXIX.

Beth Mokadh. גִּבְעַת מֹכַדְּאָד.

Ur Survey is to begin at the Northwest corner of the Court wall, and there we meet with the building called Beth Mokadh, a place of remarkableness for several particulars.

1. It was a building so large that it [a] was so large that [a] it raught from the Northwest angle of the wall to the gate below, of the same name, and so it took up a fourth part of the length of that side of the Court: [a] and it contained foure several rooms in the four corners of it; that room which was properly called the room Mokadh being in the midst of them as the Center: And this the treatise Middoth uttereth in these expressions [c] There were four rooms in Beth Mokadh which was properly called the room Mokadh being in the midst of them as the Center: And this the treatise Middoth uttereth in these expressions [c] There were four rooms in Beth Mokadh, which is no more than it seems like bad chambers, opening into a dining-room: Two of which chambers stood within the Court and two without, and marks were set within to shew where the two grounds parted.

2. The four rooms in the four corners of it, were these.

[d] The Southwest room was called because there they lodged the lambs that were appointed for the daily sacrifice. And the room was never without in lambs in it a day together. For no lamb was offered but which had been taken up four days before; and so this necessitated, that if two of the six were taken out to day for the morning and evening sacrifice, other two must be brought in before night: And by this means it was never without six in it a whole day together.

2. [g] The Southwest room was the room of those that prepared the Shewbread, which God had appointed to be set before him on the golden table every Sabbath. The Family of Garmu was for this work. These two rooms mentioned stood either wholly or some part of them within the Court.

3. [s] The Northwest room was the room of those that prepared the Shewbread, which God had appointed to be set before him on the golden table every Sabbath. The Family of Garmu was for this work. These two rooms mentioned stood either wholly or some part of them within the Court.
Beth Mokadh

was the place where the Maccabean family laid up the stones of the Altar, which the Grecian Kings had defiled. For when Antiochus Epiphanes had made such miserable havoc at Jerusalem, as that he had laid Religion, Laws, Liberties, Altar, Sacrifice, and all wait, and had defiled the Altar with abominable sacrifices, Judas Maccabees and his brethren getting a little ground of their enemies and of their miseries, began to purifie and restore the Temple: and consulting what to doe with the Altar stones which were prophaned, and which Mattathias their father had therefore pulled down, they, laid them up in this room till a prophet should come that might resolve what to doe with them.

4. [?] The northwest room was a room through which they went to a bathing place out of the middle room which was properly called Beth Mokadh, whoever had received any nocturnal pollution in their sleep. Now where this bathing place was it is controverted, whether under ground, or whether on the outside of the outmost wall: The treatise Tamid gives account of it in these words: [m] Doth a nocturnal pollution by Gomorrha happen to any of them? be get out and get along in the gallery that leads under the Temple, and candle burns on either side till he come to the bathing place: there was a closet and a stool, and if he found the door lock he knew there was someone there, but if open he knew there was nobody there; so he goes down and bathes himself, wipes himself, warms himself in the closet, and comes again and sits among his brethren.

3. The room of Mokadh which was in the midst of these four, they being as it were parlors in the four corners of it, is said to be יִדוֹת יִרְבְּרָךְ [n] built archwise: not that the surface or uppermost part of it was like an arch of stone without any other roof, but that being raised and roofed like the other buildings about the Court, it was solely in this lower room made archwise, because there was a passage through it out of the 

into the Court. And there were two gates to this room of passage, one towards the Chel, and the other towards the Court, and that into the Court had a wicket in it, through which they commonly went in and out; the great gate standing there, and so it is like bad that also into the Chel. And this passage I suppose is that which Aba Jonas calleth the gate of Jecboniah,
This roome was called Beth Mokadh, or the place of the burning fire, because a fire was kept here continually, all the cold time of the yeare for the Priests, both by day and by night: By day to warme themselves at when they came from the service, for upon that they attended barefooted and very thin clad: and in the night to kepe them warme as they kept their guard: for in this roome was a guard of the Priests as was observed before, and this was the chiefest guard of all: Beth Mokadh, (saith the Talmud) was a great arched room, and it was set about with stone benches on which the Elders of the house of their fathers slept, and the keys of the Court were in their keeping: But the young men of the Priest-hood slept in their garments on the ground: they slept not in the holy garments, but put these off; folded them up and laid them under their heads, and lay in their owne wearing clother. So that this roome was both a thorough passage and a great hall where was kept a common and a constant fire: and the gates on either side of the arch being shut, it was as a close roome, and as if it had not beene a thorough passage at all.

In this roome there was a box or cabinet as we may call it, in which were laid up the keyes of the Court, and taken out and in, as the dooresh were locked or to be unlocked. The Talmud describes it thus: There was a flag of Marble and a ring was fastned in it, and a chaine, at which the keyes of the Court were bung: when the time of locking the gates came he took up the flag by the ring, and took the keyes off the ring and locked the gates within, and when he had done he put the keyes on the chaine, and the flag in its place againe: Now this marble flag, which in Hebrew is called אַלְתָּבָא אָלֶת, on the upper or outside of it had a ring by which to take it up, and on the inner side, a chaine so wrought as that the keyes might fitly and readily be hanged on or taken off as there was occasion: And this box appeareth to have been in the ground, partly because we have mention of such another flag with a ring in it and that lay upon the ground, and dust was taken from under it for the triall of the suspected wise, and partly because the tradition saithLOYLY ḤOSAYN That after the Priest had laid up the keyes and laid downe the flag, he laid his pillow upon it and there slept.
6. If any in their sleep suffered Gomorrhae, they were to bath as was said before, and the way to the bathing place is expressed in these words: He goeth downe a turning staire case that went under the Temple. The word יבירה generally signifies all the body and buildings of the Temple, as the whole stood like a sumptuous and goodly Palace (for so the word doth properly signify) and so it is used 1 Chron. 29. 19. Therefore it is hard to tell which way this passage to the bathing place lay, since the word will inlarge it to any part of the Temple. It appeareth that it was some vault under ground through which they passed; into which vault they went downe by a turning paires of staires, out of the Northwest roome of Beth Mokad. And from thence whither they went, whether under the Chel as Rabbi Eliezer conceiveth, or under some part of the Court, or mountaine of the house, it is but in vain to search: It seemeth the Bath was under ground, and a roome by it with a fire in it to warme themselves at when they had done bathing.
CHAP. XXX.

Of the Gate Beth Mokadh called the Gate of Corban: And of the other Gate of Corban, called also the Gate of the Women.

We need not inquire why the upper of these two gates was called Beth Mokadh; the considering that it joined to the East end of that piece of building that was so called, which we have newly surveyed, will resolve that question; but why the lower was called The gate of the Women, and why both of them the Gates of Corban, will cost more labour to finde it out.

I shall tender about the former these two conjectures:

1. Because at this Gate the women in the former Temple, did weep for Tammuz, as was observed out of Ezekiel even now: And 2. Because at this gate the women that brought sacrifices went into the Court to see them offered. For although it was not lawfull for women to goe ordinarily into the Court as it was for men, but they were confined to their owne Court, yet as I have observed elsewhere out of Tosaphta, women when they brought sacrifices might and did goe into the Court of Israel as well as men. It is true indeed that women after childbirth appeared in the gate of Nicanor for the making of their atonement, and came but up into the gate and not into the Court at all, because they came thither for their full purification; but those women that were clean, and came not upon any occasion of purification, but brought burnt-offerings or sin or trespass-offerings, they presented them and themselves with them at this gate. There was a gate was nearer to the Altar then this, namely, the Gate Nisotes, which we are to survey by and by, but the place of the rings or slaughter place being between it and the Altar, it was not a place of that clear and uninterrupted accesse that this was of,
and therefore the sacrifices both of men and women were presented here. Yet did the gate bear the name of the women rather than of the men, as from the rarer matter of the women's going into the Court, which was more commonly done by men.

And this helps us to one reason why this gate was called the Gate of Corban, or of the offering, namely because the sacrifices to be offered up were brought up in this way. And this very reason Barteneor gives saying, *Here they brought in the most holy Sacrifices, which were to be slain on the North side of the Altar.* Over against this Gate on the other side of the Court there was a gate that bare two names as well as this: It was called the gate of offering, because the sacrifices that were to be slain on the South side of the Altar were brought in at that gate: and it was called also the gate of Firstlings, because those were the chiefest of those offerings. So also this gate where we are: it was called the gate of Corban or of offering, because the Sacrifices to be slain on the North side of the Altar were brought in by it: and it was called also the gate of the women, because their passage through it with their sacrifices was more rare and remarkable than mens. [b] Now these were the sacrifices that were slain on this North side of the Altar: The most holy sacrifices, the bullock and goat of the day of Expiation, the bullocks and goats that were burnt, all sin-offerings, whole-burnt-offerings and trespass-offerings.

Onely the lambs of the daily sacrifice, though they were slain on the North side of the Altar, yet is it like they were not brought into the Court at this gate, but at that that joined to Beth Mokad, for in that piece of building the Lamb-room was where they were kept as hath been shewed. And so we have one reason why these two gates bare the name of Corban. The upper was so called because the daily sacrifice or Corban was brought through it, and the lower, because other sacrifices were brought through that.

But there was something more in the name besides: As there were several treasure chests in the Temple, which have been named, and several treasures in the gate-houses of the mountains
taine of the Temple, and in the chambers that joyned to the Temple itself: of vessels, vestments, tithes, firstfruits, &c. So on this side of the Court was the treasure of the poll money, & for the poore, and for the reprise of the Temple, which more especially was called Corban: The word as at the first and most properly it signified an offering (and so is it frequently used in Leviticus, and that is the sense that we have newly parted with) so in the Jews common language it came also to signify the Treasure of the Temple, as Mat. 27. 6. The Priests tooke the money and said it is not lawfull to cast it into the Corban. And so Josephus faith that Pilate occasioned a tumult among the Jews by consuming the sacred treasure which was called Corban upon making an Aqueduct. And so the treatie Middoth reckoning the guards that were in the Temple, nameth one at the chamber of Corban: one at the chamber of the Vaile; and one behind the Mercy seat: From which last passage, laid to this consideration that we are about, namely that there were two gates on the North side of the Court which were called Corban, there is some ground and probability to place the Corban or chiefest treasury of cash or money there where we doe. It appeareth by the distribution of the guards in the tradition cited that the guard at the chamber over against the Vaile, and at the chamber of Corban were on the several sides of the Court, or else there were no proportion or conformity in their stations. All the seven gates of the Court were guarded, two with Priests, and five with Levites: all the four Corners of the Court were also guarded, and there was besides (faith the tradition) a guard at the chamber of the Vaile, and another at the chamber of Corban, and another behind the Mercy seat, that is, one on the one side of the Court over against the body of the Temple, and another on the other side, and another just behind, which was called the guard behind the Mercy seat. Now where can we properly looke for the chamber Corban, as between those two gates that both bare that name? And the matter here seemeth somewhat nearly parallel to the case, that we observed about the gates and house of Hophni upon the West quarter of the mountain of the house, for as there was a piece of building
Of the Gate Beth Mokadh.

...ding that ran between two gates which itself was called the house of Asuppim, and gave occasion to the gates on either end of it, to be called the gates of Asuppim; so here was a piece of building that ran between two gates, which itself was called Corban, and gave occasion to the gates on either end of it, to be called the gates of Corban likewise.

To come down therefore from the gate of Beth Mokadh, towards the East, there was first a piece of building joyned to that gate, which was a treasury and was called Corban, and then was there a room where the Levites kept their guard, and joyning to that there was another treasury or Corban, and joyning to the East end of that, a gate called by the same name Corban but called also the gate of the women.

Now to distinguish these treasuries, whether the one of them was the treasury for the half Shekel poll-money, and the other for money and vessels offered for the use and repair of the house, or whether one of them was the treasury for the Temple and the other for the poor, which distinction we observed before, it is but in vain to inquire after, since it is not possible to resolve when we have done all we can: onely this I suppose may not unpertinently be observed, that the treasuries wherein they put money, (whether chambers or chests) were those that most properly were called Corban, rather than the treasuries where they laid up other things: And according to the several places where these chambers and these chests stood, the place was called the Treasury, and the House of the Treasure.

And here let us looke after a place of Scripture, which speaketh something in relation to the treasury, and may not unpertinently be taken into consideration before we part with this subject.

The place is in 2 King. 12. 9. & 2 Chron. 24. 8. about the treasure or collection chest that was made by Jeboiada, for the gathering of money for the repair of the Temple, which had been defaced and defaced in the daies of Azariah. And because there appeareth a visible contrariety betweene the two texts that handle that matter, it may not be amisse to lay them together, and then to see how they may be reconciled.

Z3  2 King.
2 Kings 12:9. Jehoiada the Priest took a chest and bore a hole in the lid of it, and set it beside the Altar, on the right side as one cometh into the house of the Lord.

Ver. 13. Howbeit there were not made for the house of the Lord, Bowles of silver, Snuffers, Basins, Trumpets, any vessels of gold or vessels of silver of the money that was brought into the house of the Lord.

To heale the contrariety that seemeth to be in these texts, the one saying the chest was set beside Altar, and the other, that it was set without the gate: the one that there were no vessels made of the money that was offered, and the other that there were vessels made: it is to be observed that though the chest might be the same, yet the stories concerning it and concerning the money coming to it are to be understood not of the same time. The zeal of Joas the King and the dulness of the priests towards the repaire of the house of the Lord are here compared and laid together (though good Jehoiada did alwaies the utmost in him towards it) Joas had urg'd the repaire of the Temple, and that the Priests should get up all the money accruing to it for the use of it and bestow it to that purpose: namely the halfe shekel poll-money of everyone that passeth the account: the money that any one was set at to redeeme him from any singular vow Lev. 27. and all the money that any offered of his owne free will: every one of the Priests to take it of his acquaintance: yet in the three and twentieth of the Kings reign, there was nothing done towards repairing: Thereupon the King seeing either the slackness or the falsehood, or both, of the Priests, requires them to meddle no more with receiving money, nor with repairing, since the business under their hands went on no better: which they irreligiouly & furlily are content to doe, not caring whether the Temple be repaired or no. But good Jehoiada slacketh not.
not, but sets a chest with a hole in it beside the Altar, that what money might be had, might be put in there for the use appointed: But when that did not availe to doe the work, nor to buy any vessells for the house and service of the Lord, for the money went still through the Priests fingers the chest being in their Court, Josa the King either removes that chest, or makes another and sets it without the Court at the coming in, whither every one might have accessse to it, and proclaims through all the Country that they should bring in the money appointed by Moses; the Princes and people came readily and joyfully and bring it in, so that there was enough to perfect repaires, and withall to make those vessells for the Temple that were wanting.

CHAP. XXXI.

The Roome of Salt: of Parvah, and of the washing.

There were three roomes betweene the middle gate Corban, which was also called the gate of the women, and the more westward gate Corban, which was also called the gate Beth Mokad, namely two treauries and a Levites ward betweene the two: So were there three roomes also betweene the same middle gate Corban, and the gate more Eastward which was called the gate Nisfts, and those were [a] The roome of the Salt; the roome of Parvah, and the roome of the Washers: The roome of the Salt was the most Westward of the three, and joyned to the gate of the women, and it was so called, because they there laid up the Salt for the use of the Temple. For howsoever Salt and Wine and Oile and such things were sold in the Taberna, for the use of particular persons offerings, yet for the publick offerings and service, these things were stocked up at the publick,
The use of Salt at the Temple was exceeding much, [b] for nothing was laid on the Altar unsalted, but only the wood, the blood and the Wine of the drink-offering: and how much Salt might be spent upon all their sacrifices, let any one imagine, for this was the Law, with all thine offerings thou shalt offer Salt, Lev. 2. 13. And they had not this way only for the spending of Salt, but they also salted the skins of all the sacrifices when they had flayed them off. For the skins belonged to the Priests as their Fee: the course therefore of the Priests that was in serving, did till salt the skins of what sacrifices they offered, that they might not be offensive, and kept them till the end of the week of their service: and on the Eve of the Sabbath, towards night they divided them to every one his share.

The place where they salted and laid up the skins till that time, was in the roome of Parvah which joyned to this roome of the Salt, on the East; and which is the next piece of building that we are to survey: The reason of the name is somewhat doubtfull: the Gemarites in the treatise Joma debating it, conclude in this tradition: נָיַרְנָה בְּרֹאשׁ [c] what is meant by Parvah? Rab Joseph saith, Parvah was a Magician; [d] the meaning of נָיַרְנָה (faith Rabbi Nathan) is to this purpose: Parvah is the name of a man who was a Magician: And there are some of the wise men that say that he digged a vault under ground, till he could come to see what the High-priest did on the day of Expiation. And the wise men were aware of this vault that he had made, and they found him in it, and they called this chamber by his name. The short gloss upon the Mishnaiah in ołów vo goes yet further: A Conjurer (faith he) whose name was Parvah built this roome by Magick: And some say that he digged through the wall to see the service of the High-priest, and there he was slain. Magick was a matter more in use at the Temple among some of the Grandees there, then one could have possibly thought that it could have beene: for the Jerusalem Talmud relates that some of the High-priests used to destroy one another with it [f] But others deduce the reason of the name Parvah from Parim which signifieth Bullocks, because of the many hides or skins of bullocks that were laid up there: About which matter we shall not be curious to sway the balance.
The Roome of Salt.

lance one way or other: but shall leave the reason of the name to be disputed by them that have a mind to such a busi-
ness, it is enough to our survey to take notice of the place, and name and use of it without more circumstances.

At the East end of this building of Parvab, there was ano-
other piece of building which was called The roome of the Washers: And the reason of the name was [g] Because in this room they washed [g] Mid. ubi
the inwards of the sacrifices according to the law, Lev. 1. 9. It hath supra.
been a very generall conceit, of washing the beasts that were to
be offered in the poole of Bethesda, of which there is mention,
Job. 5. If that opinion meane, the washing of the beast whilst
he was alive, I know not where the least footstep of any such
custome is to be found, either in Scripture or in Jewish monu-
ments of antiquity. And if it meane the washing of the inwards
after the beast was slaine, the roome that we are about was the
place where that was done, and they went no further: and
when they had first washed them here, they did it againe upon
the marble tables, of which we shall speake ere it be long.

[b] Out of this roome of washing, there was a paire of win-
ding staires, to the top of the roome Parvab, [i] and on the [i] Jona per.
top of that roome there was a bath, where the High-priest did 3;
bath him selfe on the day of expiation, the severall bathings
that he was to bath on that day, but only the first which was
in the bath on the top of the room Aabtines, as hath been ob-
served before. It appeareth that here was a great issue or run-
ing cock of water, in this washing roome, which served for the
washing of so many intrails as there was occasion to wath
continuall: and that there was a conveyance of water to the
rooie of the adjoining roome, where also a cock ran to supply
the bath.
E are now come to the gate that was most East of all the three on this North side, and it bare the double name of [a] the Gate Nitsos and [b] the Gate of the Song. The word Nitsos betokeneth properly sparkling, as Eze. 1. 31. Ezek. 1. 7, &c. and so it signifies the beames of the Sun, which as it were sparkle at his rising or going forth. But sometimes it is used by the Rabbins to signify Drops, which are as it were the sparks of water: And sometime as Baal Aruch observes, Froth or Foame: Now to what sense of all these to apply the name of this gate, and to give the reason of its denomination in that sense, will prove more labour than profit, though the pains be put to the best improvement. I shall leave it upon these two conjectures in the sense of Sparkling: That it was called the Sparkling gate, either because the fire or flaming of the Altar shone upon it, it standing in most opposition to the Altar of all the gates on this North side: or because the South sun did give a great dazling light upon the gilding of this gate, which it did by neither of the other on this North side, the height of the Temple interposing between the Sun and them: But this gate lay clearly open to the South Sun and so the leaves of the gate being gilt, they gave a sparkling and dazling reflexion into the Court.

But why it is called the gate of the Song, for ought I can finde, is left also only to conjecture: And I shall only offer this; Because they that came in at this gate came in the very face of the Levites as they stood in their desks singing, or playing on their instruments and making the Temple musick.

Joyning to the East side of this gate there was a building [c] was called from the gate, [c] The house Nitsos, in which the Priests keep a guard in the upper room, and the Levites in the lower:
lower: and betweene this building and the gate there was as it were a cloister passage, by which passage there was a way out of the very gate into the roome below where the Levites kept. & there was also a passage out of the cloyster into the chel. And lois that clause in the Talmuds survey of the Temple to be understood when it faith. That this gate was like a cloyster, and a chamber was built over it, where the Priests kept ward above, and the Levites below, and it had a doore into the chel. The meaning of which passage may be conceived to be this: That as you went through this gate Nisfots out of the Court into the Chel upon your right hand there was not a plaine wall for the side of the gate, as the other gates had, but that side was open with pillars (as the cloyster sides were of which we have spoken) and within those pillars there was a little cloyster or walke which was almost as long as the passage through the gate was broad: So that when you were in the hollow of the gate you might step in between the pillars into this cloyster, and so into the roome where the Levites kept their guard, and over this cloyster and that roome and over the gate, was there a place where the Priests kept their ward, and this was one of the three places where they warded: Out of the Levites roome there was a doore into the chel.

These buildings ran thus from this gate of Nisfots Eastward a pretty way, and then there joined to them another building which raught to the very corner of the Court wall. And it was called The house of stone: Not as if it were built of stone and the other buildings of wood, for the rest were of stone also: nor as if this differed in manner of building from the rest: but because all the vessels that were used in it were of earth or stone; And so the Gemara upon the treatile Joma explaineth it. Before the Temple at the North-east corner was the chamber of the house of stone, and shibber they put the Priest apart, that was to burne the red cow seuen days before. And it is called the house of stone, because the worke of it was in vessels of dung, earth, or stone. In which passage they doe not only give the reason of the name, but they also give an evidence of the situation of this place, when they say it was: Before the Temple at the North-west corner. And as
The Court of Israel,

for the putting of the priest apart into this room that we are about, who was to burne the red cow, there is the like record in the treatife Parah, in these words [f] Seven dayes before the burning of the cow, they put apart the priest that was to burne her out of his house into the chamber which was before the Temple in the Northeast, which was called the house of stone, and they be sprinkled him all the Seven dayes, &c.

CHAP. XXXIII.

The Court of Israel, and of the Priests: And the Levites desks where they sung.

Hus having passed round about the wall that inclosed the Court, and observed every particular gate and building in it, we are now to enter into the Court it selfe and to survey that, and there we shall finde much variety.

[a] The whole length of the Court from East to West was 187 cubits, and the breadth from North to South 135. [b] The parcelles of the totall summe of the length were these, from East to West.

The breadth of the Court of Israel eleven cubits.
The breadth of the Court of the Priests eleven cubits.
The breadth of the Altar two and thirty cubits.
Between the Altar and the Temple, two and twenty cubits.
The length of the Temple it selfe an hundred cubits.
Behind the West end of the Temple to the Court-wall, eleven cubits.
The parcelles of the breadth were these, going from North to South.
From the wall of the Court to the pillars, eight cubits.
From the Pillars to the Marble tables foure cubits.
From the Tables to the place of the Rings, foure cubits.
The space of the Rings it selfe, foure and twenty cubits.
From the Rings to the Altar, eight cubits.  
The Altar and the rise to it, sixty two cubits.  
From the foot of the rise to the South-wall of the Court, 
five and twenty cubits.  

Of all these particulars we shall give account as we goe a-
long: And first it will be needfull to cleare the tarmes, of the 
Court of Israel and the Court of the Priests: Now these are to be 
understood in a stricter acceptance or in a larger: In the strictest 
sense they were taken for the first ground you passed over as 
you went up from the East wall of the Court, or where the 
gate of Nicanor was, unto the Altar, and they are said to be 
eleven cubits broad a piece. But in the larger acceptation, the 
Court of Israel, was a space of ground upon which the lay men 
of Israel, for so let me call them, might stand, along within the 
wall that inclosed the Court, on the North, South, and West 
quarters of the Court as well as on the East.  

The Court was cloistered along the inclosing wall of it 
within, even as we have observed of the mountaine of the 
house, and the Court of the women already: And so not on-
ly reason it selfe doth evince unto us, which will tell that if the 
inferiour places, and of lesse veneration, were so beautified, much 
more was this which was of the chieuest honour and highest 
worship, but both Josephus and the Talmudists, doe also give 
testimony to such a purpose: For Josephus in those words that 
we had occasion to cite a good while agoe, Αἰ οὐκ ἔτην πάγον 
παντὸς ἐκ τοῦ νυμφείου ἀπεπεραται ἀϕ’ Θεοῦ dic &c. [c] Cloisters ran along the [c] Joseph.de 
wall within from gate to gate, born up with faire and great pillars bel.lib.5 c. 14. 
&c. doth intimate no lesse: for though he doth particularly 
in that sentence speake of the cloisters before the Gazophylacia, 
or treasure-cheasts, which we placed in the Court of the woman, 
yet doth the scope of this discourse in that place, referre to 
both the Courts. The Talmudick treatise Tamid likewise speak-
ing of the Priests first coming every morning into the Court, 
it faith [d] They came out through a wicket out of Beth Me-
kabb, and being come into the Court they parted into two per.1. 
companies, and one went one way and another another, 
Per exedere, along the cloister, round about the Court, 
to see whether all was well and safe there. And you had mention

A a 3.
The Court of Israel;

even now of pillars 8 cubits distant from the North wall of
the Court, which though indeed in their very name they speak
that they were low pillars and not such as bare up the roofof
the cloisters, as we shall observe when we come to speak of them,
yet were there higher pillars by them that were such Sup-
porters.

On the North and South side therefore, and at the West end
of the Court, there was a cloister like unto those that we have
spoken of already borne up with pillars and roofed over head,
that people might stand under unanointed of raine and wea-
ther, and this was the Court of Israel, that went round about
the Court: for in this might lay-men stand, and so they did,
when there were great multitudes at the Temple, as there was
at the three festivals when they were injoyed to appear before
the Lord. In the rubrick of the Passover which is given
by the Talmud in the treatise Pesachin: It is said, [e] The Pas-
sover was killed in three companies: And the first company went in,
and the Court was filled, &c. Now by the filling of the Court with
people is not meant all the parts of the Court within the wall
that did inclose it, but this Court of Israel or cloister where the
laity might stand, round about: And all inward, or what was
inclosed by this cloister, was in the large acceptance the Court
of the Priests: This cloister did not retain the same space of
liberty of standing or walking, in every part of it, for here and
there there were buildings that flood out something into it, as
part of Beth Moladeth did at the North-west corner and part of
the building Gazith at the South-east, &c. yet was there such pas-
sage by them made more or lesse, that the buildings did not
thrust him that would passe, into the Court of the Priests, but
that there was a space to passe, sometimes larger, and some-
times narrower even all the Court round about.

Now at the East part or quarter of it as you came up out of
the gate of Nicamor, you entered upon that which was called in the
stricter sense, the Court of Israel, which was eleven cubits over as
you went up towards the Altar, and then was that which also,
in the stricter sense was called the Court of the Priests, and that
was eleven cubits over likewise: These two spaces were double
cloistered, being roofed over, and the roofe supported with a
double
double row of pillars: the one row standing out to the opening of the open Court, and the other row standing where the two spaces parted the one from the other. These were more peculiarly called the Court of Israel and the Court of the Priests upon these two or three reasons. 1. Because this was the most ordinary access of Israelites and Priests in their most solemn worship; it being just in the face both of Temple and Altar. 2. Because in that which was called the Court of Israel, the Stationary men did constantly stand, in their attendance on the service in representation of all the people, as we have shewed them such representatives, * in another place: And in that which was called the Court of Priests, did those Priests stand that had not employment in the present service (as all of them had not alwaies) and waited upon the worship and service, which their brethren now in employment were about. 3. That part of the roome Gazith which stood within the Court, opened into both these Courts; and as that was the roome, where the Priests cast lots for the dividing of the service amongst them, so it was the chappell (as it were) where they said a good part of their daily liturgie, and so the people and Priests in these Courts were ready to hear it. The one Court was distinguished from the other by some grates or barres or such like things which the Jews call יִנָּבְלָה יֶבֶן: which stood between pillar and pillar in that middle row of pillars that bare up the roof of the cloister: Into the Court of the Priests, whether largely or strictly taken, the Israelites or lay people might not come but upon special occasion, and that occasion was threefold; namely, either to lay his hand upon the beast that he offered, or to kill him, or to wave some part of him, and then his coming into the Court either of Israel or of the Priests or both, was ordinarily at the North or South side of the Court, according as his offering was to be slaine on the North or South side of the Altar, as we have observed before.

[c] The Court of the people was levell with the floore of the East gate or the gate Nisamor, but the floore of the Court of the Priests was two cubits and an halfe higher, and the rising thus. Imagine you came up from the gate of Nisamor: or rather imagine the Levites coming up from it with their music.
The Court of Israel,

call instruments in their hands (which we observed before they laid up in rooms just under the Court of Israel, but the doors of those rooms opening into the Court of the women) when they were risen the many steps into the gate of Nicanor and were come thorough it, they had on either hand a faire passage into the cloister or Court of the people, (such another as he hath that cometh upon the Royall Exchange either out of Cornhill or Bartlemew-lane, he may step into the cloister walk on whether hand he will) they walked upon even ground till they came over the breadth of the Court of the people or to the pillars which were on the further side of that Court which bare up the cloister, and distinguished the Court of the people and the Court of the Priests one from another: Then was there a rising of two cubits and an halfe, but stepped up thus. First there was a step of a cubit high, and then three steps of halfe a cubit high a piece, thus it was as you went directly up from the gate of Nicanor forwards. But if you would turne on either hand, there were the desks or standings of the Levites, where they stood to sing and to make their musick, made with steps, as even as that middle rising just now mentioned: first a rising of a cubit height, and that ran along at that height all along before the railes and pillars, that parted twixt the Court of the Priests and Court of people: and then were there three steps up of halfe a cubit high a piece, and on the highest step stood the Levites with their instruments and their song: their feet even with the flore of the Court of the Priests: and a desk before them.

Elias Levita it seems observed not this rising both into the Court & in the Levites station, when he saith [g] that their דקן (which was the name of their desks, and which the learned render, Suggestus or Pulpitum.) was nothing else but a bench or fourme whereon they stood: for their feet stood even with the flore of the Court, and were not raised above it at all. His words are these, I wonder at this Targum (on Psalm 134.) Lift up your hands O ye Priests upon the holy ים For behold דקן the bench on which the Levites stood when they sung, and it is called דמיא Douse in the Arabick: but in the Dutch and vulgar Douse: In this construction of it by דמיא a bench, and owning...
and of the Priests.

owning it for an Arabick word he followeth [b] Aruch, ver- [b] Aruch in batim, but I confess I do not very well understand the cause [b] of his wonder, especially considering what he faith before the words cited, namely this: We call the place where the Priests lifted up their hands when they blessed the people דקן, and so is the Targum, Lift up your hands O ye Priests on the holy מֵאָרֶכֶת and at this I wonder. Now if he wonder, that the Targum hath brought in the Priest blessing the people from the דֵקֶנ rentals or Pulpit, in that Psalm: he might have found this like in other places. For the Chaldee of Jonathas upon the law doth thus render the 23 verse of the sixth of Numbers [i] Speak to Aaron and his sons saying, Thus shall ye bless the children of Israel spreading their hands upon the נֵאָרֶכֶת דקן, and they shall speak to them in this manner: where the Hebrew gloss in the margin interprets it [k] by spreading their hands in the place called דֵקֶנ נֵאָרֶכֶת, and a little after, יַגִּבְו וּיָמִלְו קָרָא רְאִים. The bench or place called דֵקֶנ דקן. And so the large Chaldee Paraphrase upon the Canticles, glosseth the seventh verse of the third chapter (Behold his bed which is Solomon's: threescore valiant men are about it) thus [l] when Solomon the King of Israel built the house of the Sanctuary of the Lord in Jerusalem, the Lord said by his word, How beautifull is this house of the Sanctuary which is built to me by King Solomon the sonne of David, and how beautifull are the Priests when they read forth their hands, and stand upon their דֵקֶנ דקן and bless the People the House of Israel by the threescore wonders that were delivered to Moses their master!

But it seemes his wonder is at this, that the Jews so generally, and the Chaldee Paraphrase particular should hold that the Priests when they blessed the people stood upon the דֵקֶנ דקן, whereas the דקֶנ דקן or these Deskes were for the Levites and not for the Priests: And if I did conceive that they meant these very deskes of the Levites, when they say the Priests stood in the דֵקֶנ דקן and bless the people, I should wonder with him also, but I suppose they meant some other deskes appropriate to the Priests for this purpose or the place of the priests standing when they blessed the people, and as by a name best knowne they call it דקן.

The words of the Talmud in description of these deskes B b where
The Court of Israel,

where the Levites stood to sing and to make their musick are these. [m] Rabbi Eliezer the sonne of Jacob saith, there was a risinge (viz. out of the Court of the people into the Court of the Priests) and it was a cubit high, and the [m] Dukan was set above it, and in that there were three steps of halfe a cubit high a piece: So that the Court of the Priests is found to be higher then the Court of Israel by two cubits and an halfe. So that it appears indeed that the Levites stood upon raised steps in their deskes, but it is plain with all, that the highest step was no higher then the floore of the Court before them, and that that step whereon they stood, was not called the Dukan, but the whole place of the three steps risinge.

And thus were the eleven cubits of the Court of the Priests at this East quarter of the Court taken up and divided: Namely two cubits and an halfe taken up by the deskes of the singers (for as was the height of the steps, so was their breadth), and eight cubits and an halfe for the Priests standing. The Court of Israel parted from the Levites deskes, by pillars and railes: The Levites standing parted from the Priests by a wainscot deske or some such thing. The Court of the Priests open to the Altar, but onely that the pillars that supported the cloister, stood in a row before it.

And so we have the dimensions and platforme of the Court, & of the buildings and the cloisters that stood about it: But before we proceed to observe the particulars that were within it, I cannot but thinke of a piece of structure, that in its story looks something like to some of the cloisters that we have described either in the mountaine of the house, or in one of the Courts, though I believe it was none of them, and that is The Court of the Sabbath, of which there is speech and mention, 2 King. 16. 18, where it is said of Abaz, The Court of the Sabbath, that they had built in the House, and the Kings entry without, &c. How to frame the verbe to this sentence is somewhat doubtfull: whether to say be turned it from the house of the Lord, and so doth our English, or be turned it to the house of the Lord, and so doth the Chaldee Paraphraſt & some others with him: for the word in the original doth not determine it: were that the question before us, I should adhere to the sense of our English (for the Kings entry
and of the Priests.

Entry without was turned to the house of the Lord from its first making: but our question is what this Court of the Sabbath was. The Lxx. have rendered it foundation of the chaire or seat, upon what mistake in their unprickt bible, a mean Hebrician will easily discover, namely that they read Massath for Massach ('Daleph and Capb small being like) and for Sabbath they read Shebeth. [n] The most received opinion about this matter is, that this was some special piece of building, that was purposely made for the course of Priests that went out every Sabbath to repose themselves in, till the Sabbath was out, or till they might goe home. And the reason of this conception is because of the word Sabbath, which they suppose to referre rather to the change of the Priests courses, who came in and went out on the Sabbath, then to the service, or the peoples attending, whose concourse was greater at the festivalls then on the Sabbath; I should rather take it to meane some Court of guard that was made on the Top of the cansey Shallechetb up towards the gate Coponius, where the Kings guard stood on the Sabbaths having attended the King into the Temple, till he came out againe, there to receive him againe and to guard him home: and I should understand and construe the word The King in conjunction with both particulars named, namely that it meaneth the Kings court of the Sabbath as well as the Kings entry without: and my reason for this opinion I should fetch partly from the mention of these gates that we had in speech before, namely, The gate of the foundation, and the gate behinde the guard, 2. King. 11. 6. And partly from the passage in Jerem. 38. 14. where it is said that King Zedekiah sent and tooke Jeremy the Prophet unto him into the third entry that was in the house of the Lord, where Solomon Jarchi doth ingeniously confesse that he knowes not what this third entry in the house of the Lord was: but perhaps faith he is meaneth the Court of Israel; the Court of the women and the Chel being the two other. Kimchi doth well conceive that this entry was as they came from the Kings house into the Temple, but more of it he hath not determined. I should say it meaneth the gate Coponius: and conceive the King coming to the Temple, through these entrances or passages. First at the bottome of the staires or de-

The Court of Israel,

scend of Sion, much about his turning to come upon the caussey there was the gate of the foundation, then being come up the caussey towards the Temple, he passed through the gate behind the guard and walked through the Court of Guard which I suppose was called the Kings covert for the Sabbath, and so through the gate Coponius which was his third entrance or gate he passed through. These gates we said before, were gates of Sion, meaning that they were in the way from the Temple thither, and not gates of the Temple itself.

According therefore to this supposal, I apprehend that Ahab becoming a Renegado to religion, did deface and defile the Temple within, and did clean cut off the way of the Kings access thither without, as if he and his should never have more to doethere: And according to this supposal also I apprehend, that Zedekiah having garisoned himselfe in the Temple, while the Chaldeans were now lying in siege about the city, he sends for Jeremy from his prison in Zion, and he comes up to the gate Coponius or Shallecheth, and there the King and He conferre together. And now let us turne our eyes and observation upon what is to be found in the Court from which we have thus farre digressed: and first we will begin with the Altar: which is not onely the most remarkable thing to be observed there, but which must also serve us as a standing marke, from whence to measure the place and light of other things.
CHAP. XXXIII.

Of the Altar of Burnt-offering.

He Altar that Moses made in the wilderness, because it was to be carried up and down, was of light materials and of small dimensions: for it was of Shittim-wood, and but five cubits square, and three cubits high, with a grate of brass hanging within it for the fire and Sacrifice to lie upon. And therefore when it is called the brazen Altar, 2 Chron. 1. 5, it is because it was plated over with brass, Exod. 38. 1. But when Solomon came to build the Temple, and there was to be no more removing of the Tabernacle of the Congregation as there had been before, he made the Altar 2 Chron. 4. farre larger and weightier than that of Moses: namely of brass 1 and of twenty cubits square and ten cubits high.

I shall not be curious to inquire whether Solomon's Altar were of brass indeed or no, or whether it is said to be of brass, though it were of stone, because it succeeded in stead of Moses his brazen one as some Jews conceive, or as others, because though it were of stone, yet it was overlaid with brass: I see no reason why it should not be properly and literally understood that it was of massie brass indeed: for why may we not well conclude by the plating of Moses his Altar over with brass, that it was made of wood only for lightness, and had it not been for that, it had been all of brass as well as the outside: And that that outside plating, might be a warrant to Solomon to make his Altar of Massie brass: It is true indeed that there is a command of making an Altar of Earth or stone, Exod. 20. but it may very well be questioned, whether these altars meant not such as were made upon speciall and emergent occasions, namely upon the Lords singular appearing to particular persons, as to Gedeon, Manoah and others, who upon such appearances built Altars and sacrificed. Judg. 6. 26. & 13. 19. 1 Kin. 18. 30. 31.
There is but little to be discovered about the exact fashion and fabric of Solomon's Altar, because the Scripture speaketh very concisely of it: For it saith only thus, He made an Altar of Brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. 2 Chron. 4, 1. So that it was foure times as big in it square, as was the Altar made by Moses, and three times as high, and a cubit over: but whether it were exactly of the fashion of that of Moses, as whether the middle space within its square were hollow like his, or made up with stone, and whether it had a grated hearth like his, or a solid, and what was the manner of the ascending and going up to it, may be rather apprehended by supposal, then certainly knowne by any scripturall description or demonstration.

The sacrifices that are recorded to have been offered sometimes at once, both upon the Altar of Moses and that of Solomon, are exceeding wonderfull, and may cause a man to marvaile, how so vast numbers should be laid and burnt in so little a space, as even the larger of them was of, though a very large time should be allowed for it: as Solomon's 1000. sacrifices upon Moses his Altar, 1 King. 3. 4. and the people's 700. oxen and 7000. sheep upon Solomon's, 2 Chron. 15. 11. &c. Moses his Altar was but five cubits square, and how long a time might be required for 1000. beasts whole-burnt-offerings, for so they are called, to be burnt in so small a compass? David Kimchi upon that place and story glosseth thus, He offered not all these sacrifices in one day, but before he returned againe from Gibeon to Jerusalem: yet it seemeth by our Rabbines that they made it to be done at one time. The greatest solemnities that ever were at Jerusalem lasted ordinarily but seven daies; or at the utmost but fourteeene, when they would double their festivity, as at the dedication of the Temple, 1 King. 8. 65. now grant Solomon's fourteeene, nay twice fourteeene daies stay at Gibeon, yet will it seeme difficult that he should dispatch so many sacrifices even in that time. And at his owne Altar at Jerusalem, how vast is the number of sacrifices that is mentioned, 1 King. 8. 63. And Solomon offered a sacrifice of peace-offerings, which he offered to the Lord, two and twenty thousand oxen and an hundred and twenty thousand sheep: to the King and all the children of Israel dedicated the house of the Lord.
Of the Altar of burnt-offering.

The same day did the King hallow the middle of the Court, &c.

Allow the whole fourteen days that are spoken of in ver. 65, unto this business, and yet the text seems to limit it to a shorter time, and for all that, a man may rather stand amazed at such a thing as this doing, then find out any satisfactory apprehension how it should be done. Sure the divine fire upon the Altar, was of a more singular quickness of dispatch then ordinary fires: or else I know not what can be said to these things. The Jews do reckon several wonders that were continually acted at the Temple, as that no flies intisled that place, though there were so much slaughtering of beasts there, and that the smoke of the Altar always went straight up and was never blowne aside by the winde, &c. which though it may be they are the lesse beleived for the rellators sakes, yet certainly well weighed in themselves they carry very good sense and reason in them. For who would have been able in the summer to have stood in the Court near the Altar where there was so much blood shed, and flesh stirring, if the slaughter place there had been troubled with stink, flies and waspkes, as our common slaughter houses are? And how reeky and smokie a place would the Temple and all the places about it have been, and how would those that attended the service, have been chokeed and stifled, and no man able to have indured in the Court, if the smoak from off the Altar had been blowne up and down with every puffe of winde, as we ordinarily see smoak to be? So that for the prevention of such unconveniences as these which would have made the service intolable and unaccesible, we cannot but acknowledge a continual miraculous providence and dispensation. And so in this particular that we have in hand: that multitudes of sacrifices, such as were especially at the three festivalls, should be dispatched by the fire within the time allotted for the offering of such sacrifices, is rather to be ascribed to miracle then to any thing else. The Altar is called Ariel the Lords lion, as we shall observe by and by, and it was a lion of a very quick devouring.

Now whereas it is said that Solomon did hallow the middle of the Court that was before the house of the Lord, for there he offered burnt-offerings and meat-offerings, and the fat of the peace-offerings.
because the brazen Altar that was before the Lord was too little to receive them: lay this also in too, and yet it will be difficult enough to apprehend the dispatch of so many thousand sacrifices in so short a time, if this consideration be not also laid in therewithall. But the question that is most ordinarily raised out of these words is, in what sense to understand this hallowing of the middle of the Court: whether he burnt the sacrifices upon the very pavement, as is the opinion of Rabbi Judah, or whether he set up Moses Altar by his owne Altar and offered on it, or whether he built an Altar of stone by his brazen one, for these opinions are also held, but I thinke the greater question is about the place, and what is meant by the middle of the Court? Upon which quære, these two things, may first be taken into observation. 1. That fire from heaven, in the time of David, had appointed out the exact place of offering sacrifice or of the Altar, 1 Chron. 21.1. and to go about that piece of service in any other place of the Court, required either a propheticall warrant, or a dispensation through meer necessity, both which dispensers were concurred here. 2. That this place which Solomon hallowed in the Court, was hallowed by the very service performed upon it; The Altar of Moses was hallowed at its first setting up, by being anointed, and so doe the Jewes, not without good ground, assert that Solomons Altar was hallowed likewise: but this necessitated place, for to let me call it, which Solomon was constrained to set apart for that service, was not so served, but his very sacrificing there did hallow the place: namely for such a present employment, but not for future. And so the current of the text may be interpreted, he hallowed the middle of the Court, for there he offered burnt-offerings: so that whereas the other altar, being anointed sanctified the gift, this extraordinary Altar did not so much sanctifie the offering at the first, as was sanctified by it: And so the Temple after the returne out of the Babylonian captivity and all the utensils belonging to it, were sanctified by the very service, for there was neither divine fire, nor any cloud of glory, nor any anointing oil to sanctifie them. The middle of the Court which Solomon hallowed, I suppose is to be expounded in the largest acceptation of either of the words
words, both the middle, and the Court: for the word the middle of a thing in the Scripture language, is not alwaies taken for the very Center of the thing mentioned, but for any part within that thing, be it in it whatsoever it will, as in the middle of the land, and in the middle of the Congregation, meaneth but within the land, and in the Congregation: So is the phrase to be understood here, that Solomon hallowed the Court in any part of it for the burning of the Sacrifices, though the precise compass of the Altar, was fixedly pointed out as the only place for such a purpose, by fire from heaven: And as for the word the Court, the present occasion doth seeme to extend the sense of it to the whole compass of the holy ground: for if we looke upon the vast and infinite number of Sacrifices that were to be slaine and offered, we can doe no lesse, and all little enough too, then allow the whole compass of the holy ground for it: And the word the Court, standeth not in opposition to the mountain of the house, but both the mountain of the house, and the Court it selfe, are both called by that generall name the Court in contradiction to the very body of the Temple.

Ezekiel's Altar is said to be twelve cubits long, and twelve cubits broad, square in the four squares thereof. Ezek. 43. 16. which [g] Ezek, in 43. 16. Talmudick doe reckon up to four and twenty cubits upon every side of the square: for they suppose that the account is not as measuring from corner to corner on every side, but measuring from the very midit or center of the Altar to any of the sides, and thither was twelve cubits: And the reason of this their construction is, because it is said לֵילֶךְ יָבֵשׁ, Towards the four squares of it. It might seeme (say they) that the whole Altar was but twelve cubits square in all: but when it is said לֵילֶךְ יָבֵשׁ, that he measured from the middle, twelve cubits every way: And of this square, namely of four and twenty cubits on every side, they hold the Altar to have been after the captivity, and to they describe it. R. Jose saith, At the first the Altar was but 28. cubits on every side: And according to this measure it narrowed in its rising till the fire place was but twenty cubits square: But when the children of the captivity came up, they added three more cubic feet on the North, and four cubic feet on the West like the fashion of the letter G.
Of the Altar of burnt-offering.

As Solomon's Altar was ten cubits high, 2 Chron. 4. 1. so also was the Altar at the second Temple, and so the Jerusalem Talmud doth witness saying לאנה היקוקת. The height of the Altar was ten cubits: And of that height is Ezekiel's Altar, whose copy the children of the captivity did very much follow: Now as it was impossible for the Priests when the Altar was so high to stand on the ground and to serve upon it, so had they an express prohibition against going up to the Altar by steps, lest their nakedness under their loose coats should be discovered, Exod. 20. 26. Therefore as a temper betwixt these two exigents, there was a gentle rising made from the ground to the top of the Altar whereon the Priests might go up to the Altar to serve upon it, and this rising was called קבזב Kebesb which may well be englised the rise of the Altar.

The gloss upon the Mishneb in the treatise Zabim, and R. Nathan from thence hath taught us to understand the manner of this rising, by that instance and description that they give of the word קבזב. That is a great plank that mariners have, that when they will come downe out of the Ship, they descend, or come downe upon it, to save their feet from touching of the water, and this plank is called קבזב Kebesb; And so in the treatise of the Sabbath they have a case, about a קבזב Kebesb or such a plank.

Now as for the manner and forme of the Altar and of this rising...
Of the Altar of burnt-offering.

rising up to it, and for the right understanding of all, which is not very facil, divers things are to be observed. As,

1. There are reckoned these several parts of the Altar. First, the foundation, which also in Ezekiel is call טֶבֶּשֶׁם or בֶּזֶּזome upon the ground. Ezek, 43.13, 14. This was one cubit high from the ground, and one cubit broad, and the length of this foundation upon every side of the square was 32 cubits. And therefore whereas it was said before, that the breadth of the Altar and its rise was 62 cubits from North to South, it is to be so taken, as that the rise is to be accounted a thing different from the Altar itself, and lying a great space further out then the compass of the Altar did, as we shall see anon: Now this foundation which is said to be 32 cubits square every way, did not hold the complete measure of a cubit broad in every part of it, but in the Southeast corner of it, it wanted somewhat to make the corner a perfect angle answerable to the other corners. And this is that which the Talmud meaneth when it saith עֲֽלֵה כִּי הָעָלְמִי עַל פְּלֵי כֹּל הָאֵזֶמֶּז וּלְמַעְרָה עַל עַל פֶּלְּאָה מַעֲרָה אֵלַי אֶל הָאֵזֶם В [m] The foundation was a perfect walk, all along on the North side, and all along on the South: but on the South it wanted one cubit, and on the East one cubit. That is, were a man upon the foundation, he might walk upon all the length of the North side, and might turne at the North west corner, and so walk on the West quarter: but would he doe so, to goe off from the South quarter to the East he could not, for when he was to turne at the Southeast Angle, there was no such Angle there, as there was at the other corners, for it was broken off, and wanted a cubit on the South side, and a cubit on the East, which two cubits should have met to have brought the corner into a sharpe point like the others. Now the reason of the defect is given by them else where, to be because, that very corner only of all the Altar was not in the tribe of Benjamin, but in the tribe of Judah. For they held it necessary that all the Altars should be in the lot of Benjamin, because of those words of Jacob [w] Benjamin shall raven as a wolf, in the morning he shall devour the prey, and in the Evening he shall divide the spoile: which 27. how they understood of the Sanctuary and Altar being built
Of the Altar of burnt-offering.

within Benjamin's lot, appears by the glosses that the Jerusalem Targum and Jonathan put upon it. Benjamin, say they, is likened to a devouring wolf, because he was a strong tribe: In his country the divine Majesty of the Lord of all the world was to dwell, and in his possession was the house of the Sanctuary to be built; In the morning the Priests shall offer the daily lamb, till it be the fourth hour of the day, and between the Evenings they shall offer the other lamb and at Evening they shall divide what remaineth of the rest of the sacrifices, and every one shall eat his portion. But more copiously in the treatise Zevachin or concerning sacrifices, where this very point about the want of this corner of the Altar is copiously discussed. The fifth chapter of that book, sitteth it self purposely to describe the several places where the several sacrifices were slaine besides the Altar: and after other things it falls upon the question that is before us about this deficient angle of the Altar, and it handles and determins it thus [6] The Southeast corner had no foundation: what was the reason? Rabbi Eliezer saith because it was not in the portion of the Ravenor: As Rabbi Samuel the sonne of Rabbi Isaac saith  מיעת אוחל בヘルפ,json תורת אמן The Altar took up one cubit in the portion of Judah: Rab. Levi bar Chama saith, R. Chama bar Chaninah saith there went a line out of the portion of Judah, and entered upon the portion of Benjamin. And righteous Benjamin was troubled at it, as it is said רוחת עליה כל חיות The glossary renders it, he was carefull for it every day. Yet righteous Benjamin obtained to become HOST to the holy blessed God as it is said; And he shall dwell between his shoulders: The meaning of which passage is to this purpose: that the line that parted the lots or portions of the two tribes Judah and Benjamin, came just over at this point of the Altar, that if this angle of the foundation had beene made like the other, a cubit of the Altar would have been in the lot of Judah, which they had no scripture warrant for, for the Altar was to be in the lot of the Ravenor, that is of Benjamin that should raven as a wolf, therefore they chose rather to make no angle at all at this point of the foundation, then to make it, since it would fall in the portion of Judah.

As this Southeast point of the foundation was remarkable for this, that it had no corner, so was the Southwest corner of
it remarkable for another thing, and that was, for two holes
that were in it near to the Angles point, one upon the West
foundation, & the other upon the South, into which the blood
that was poured upon the foundation did run, and so into a
sink or common-shore under ground, which emptied itself
into the valley of Kidron.

2 The base or foundation having thus risen one cubit from
the ground and carried a cubit breadth round about, but one-
ly in the Angle that hath been mentioned, the square of the bo-
dy of the Altar, was grown then, a cubit narrower on every
side, and so it was but 30 cubits upon every side of the square;
and thus it held for five cubits high, and then it narrowed one
cubit more; and this narrowing was called the Circuit of
the Altar: And there the square was but eight and twenty cu-
bits on every side: But here the Talmud measure differeth from
the measure of Ezekiel, which though Rabbi Solomon observeth,
yet he concludes that the measure in the Talmud was the true
measure in the second Temple. Ezekiel faith that from the bot-
toms upon the ground, to the lower settle were two cubits, whereas the
Talmud faith but one, and from the lower settle to the higher,
Ezekiel reckoneth four cubits, but the Talmud five: In which
difference in the particulars yet there is agreement in the main
summe, and both of them doe raise the Circuit of the Altar
6 cubits high, and therefore we shall not spend time to recon-
cile them here, but leave them to be taken up by, and by;
only we cannot pass over the word that Ezekiel useth, for both
the Foundation and the Circuit, and that is Azarah which
is the common word that is used for the Court: Because that as
the people did tread in the Court at the time of the service, so
did the Priests upon these ledges or sides of the Altar: espe-
cially upon the higher, which was called the circuit of the Altar,
when they went about it to besprinkle the horns of it with
the blood of the sacrifices: The manner of which action the Tal-
mudick chapter lately cited, giveth us the relation of, in the
Adishneb, in these words [p] The sin-offering of the congregation, or [p] Zebochin
of a private person, and the goats, offered at the beginnings of the months, ubi supr. 3.
or at the solemn times, their slaughter was on the North side of the
Altar, and the taking of their blood in some of the vessels of the ser-
of the Altar of burnt-offering.

vice was on the Northside and it required a fourfold putting on the four horns. How was this done? He went up the Rize of the Altar, and turned off to the circuit of it: He went to the Southeast horn, and then to the Northeast, so to the Northwest, and lastly to the Southwest, and the blood that was left he poured upon the foundation on the Southside: Either of these ledges the Rabbines sometimes call Malben, either because they were as flooers whereon the Priests trod, for so the word is sometimes taken, or because they were often rubb'd to keep them white, since there was so much blood sprinkled on them: For the whole Altar was whitened over twice a year, namely at the passover and at the feast of Tabernacles. Rabbi saith, that it was rubbed with a map on the eve of every Sabbath.

3. A cubit height above this upper ledge which was called the Circuit, there was a narrowing againe, a cubit breadth, and there began the horns of the Altar, and now the square was but six and twenty cubits upon every side. The horns were at every corner a cubit square being hollow, and rising a cubit upward: for it is a usual saying among the Jews that the height of every horn was five hands breadth, or a common cubit, which is to be taken so as that the horns rose but one cubit straight up from their foundation or first beginning, abating by degrees from a cubit square in the bottom, into a pyramidal sharp, but so as that for one cubit height it rose straight, & then pointed outward like the tip of a horn: The lowest part of these horns, was seven cubits from the ground, and therefore these words, bind the sacrifice with cords to the horns of the Altar, Psal. 118. 27. can hardly be taken in propriety, as if the sacrifice stood tied to the Altar till it was offered, but as the Chaldee paraphrased it, it meaneth, Tie the lamb that is to be offered, with cords till ye come to offer him, and sprinkle his blood upon the horns of the Altar Joab in fear of his life is said to have fled to the Altar and to lay hold upon the horns of it. 1 King. 2. 29. in which passage the Hebrew doctors say he was doubly deceived, first in that he thought to have refuge and escaping, for willfull murder, and secondly in that he looked for safety by taking hold of it, whereas the refuge of the Altar, was on the top of it.
Rabbinas say, faith David Kimchi, the Altar was no refuge but for manslaughter committed unawares but on the top of it. But whether Joab or they were the likelier to be deceived in this thing, I leave to them to discourse between them: But this certainly cannot goe unobserved, that God in giving of the patterne of the Altar, was so punctuall for the making of horns to it in the corners of it, as that that is a speciall charge, both about the Altar of burnt-offering Exod. 27. 2. Thou shalt make the horns of it upon the four corneres thereof. And also about the Altar of incense Exod. 30. 2. The horns thereof shall be of the same. Now what the Lord intended to signifie by this so exact a prescription, it is not good to be too bold to go about to determine: yet we not unprofitably look upon them as a lesson for instruction: reading to us that as the Altar signifieth Christ, who offered himself upon himselfe, the manhood upon the Altar of the Godhead, and as the double Altar, of sacrifice and incense typified the offering up of Christ at his death, and the continuall incense of his mediation, so the horns of both Altars may well be conceived to signifie, the dignity, vigor and merit of his death and mediation: upon which whosoever layeth hold by assured faith shall escape condemnation: and unto which (as the Priests to these horns at every sacrifice mentioned) a sinner in every service is to make his address and application.

It is not an improper conception of Rabbi Solomon, about the law concerning the cities of refuge Exod. 21. 13. that as R. Sol. in Exod. 21. God enjoyned them when they should come into the Land of Canaan to appoint a place for the manslayer that had killed a man at unawares to flee unto, so that while they were in the wilderness God appointed them a place for refuge, upon such occasion, and that was the campe of the Levites: Now the addition that followeth in the next verse that they should take a wilfull murderer from his Altar, to put to death, doth not only confirm that his supposal, but it doth give some intimation, that even in the Land of Canaan, and when their refuge cities were set out, yet the Altar was then a Sanctuary for those that fled to it in such or such cases: A very eminent figure of deliverance from condemnation by laying hold upon Christs merits.
Of the Altar of burnt-offering.

[x] The Jews dispute why Joab, whom they hold to have been president of the Sanhedrin, and knew the law well enough that a willful murderer should not escape by the Altar, why he should flee thither: And they answer, that it was either to save his estate, which had he been slaine elsewhere had been forfeit: or to obtain his burial, which had he been judged and condemned judicially, he had lost and been cast away unburied: But it seemeth rather that the occurrence which is mentioned immediately before, and which occurred immediately before, namely about Abiathar, did give him occasion to do what he did: For though Abiathar were in the same fault with Joab, in the matter of Adonijah, yet had he escaped death (being only put from his office) upon these two reasons, because he had borne the Ark and was High-priest, and because he had been afflicted and partner with David in his afflictions; under this latter predicament Joab fell as well as he, and might hope for favour in that respect equally with him: And as for the former, Joab indeed was not, nor could not be a Priest; yet, thought he, I will do as much towards that as I can, that is, lay hold on the horns of the Altar, and there devote myself to God and his service by that solemn Ceremony, and it may be for these two considerations, Solomon will spare me, as he did Abiathar (for that the laying hold of the Altar in this kind had a vow in it for the future, as well as a present safety, might be argued from the nature of the Altar, which made holy what touched it, and from the very circumstance of laying hold upon it.) But Joab to the willful murder of Abner and Amasa, had added contempt and opprobrium of the King upon David's throne, which figured him that was to reign over the house of Israel forever, and therefore unfit to escape, and incapable to be any such votary.

[y] A cubit above the first rising of the horns of the Altar, the square narrowed a cubit again and so was now but 24 cubits every way, and so held on to that flat of it on the top where the fire lay: The cubits-ledge, that the abatement made to be as a bench round about, was said to be the place whereupon the Priests went, and stood about the Altar to lay on the pieces of the sacrifice, or to stirre them as
they lay in the fire: And this helpeth us to judge concerning the manner and fashion of the hornes spoken of last: namely, that they did not rise directly upright higher then the Altar itself, for then it had been impossible for the Priest to goe about the Altar upon this ledge, for the hornes would have hindered it they had risen a full cubit square up hither: but their forme is to be conceived as was said before, namely, that they rose indeed up even with this ledge, but they so sharpened and bended outward when they came levell with it, that the Priests had passage betwixt them and the Altar.

From the Circuit of the Altar upward, which was four cubits, was that part which more peculiarly was called Hareel, and Ariel, Ezek. 43.15. And Hareel was four cubits, and from Ariel upwards were the fire hornes. He had described the graduall risings of the Altar hitherto in the verses before, in these characters and descriptions.

Verse 13. The bottome shall be a cubit, and the breadth a cubit. This was the Foundation of which we have spoken, a cubit high and a cubit broad.

And the border thereof by the edge thereof round about a span: The edge of this foundation was not sharpe as are the edges of stone steps, but it was wrought as are the stone borders of our chimne hearths, with a border of a span over: and so the blood that was poured upon this foundation could not runne off to the pavement, but was kept up that it might run downe at the holes forementioned, into the common-shore.

And thus was the top of the Altar: The top of the Altar was also finished with such another bordering.

Verse 14. And from the bottome upon the ground even to the lower settle, two cubits. Not that the foundation called here the lower settle, was 2 cubits thick in the flatness of it, as it lay upon the ground, for the verse before saith that the bottom was but a cubit, but that from this foundation, there arose a slope rising a cubit height, which was somewhat thicker then the body of the Altar presently above it, and so from the ground to the top of this rising, where the square narrowed were two cubits and from the top of this sloping where the square narrowed, to
the circuit, was properly but four cubits, but from the foundation lane. And so though the Talmud speaketh differently from the Prophet (when it saith the foundation or lower settle was but one cubit high, and he, two: and when it saith the height from the lower to the higher settle, or from the foundation to the circuit was five cubits, and the Prophet saith but four, yet do they both mean but one and the same thing, but understood as hath been spoken: namely, the one taketh the foundation or lower settle, barely as it lay flat upon the ground, and the other takes it with this cubit tall slope rising from it, made leaning a cubit height to the body of the Altar: and this interpretation helpeth to understand that which David Kimchi profeseth he cannot tell what to make of; and that is, why the upper settle which was narrower by two cubits in the square, is called the greater, and the lower, which was larger in the square, is called the lesser: The reason whereof is this, because the upper, though it were lesser in compass, yet was larger in breadth, because this leaning slope rising that we speak of, took up a good part of the breadth of the lower, and so the walk upon it was not so clear and large as it was upon the other.

And then the Prophet tells us, that when the body of the Altar was thus risen six cubits high to the upper settle, which the Talmudicks call the circuit, Thence Harel was to be four cubits, and from Ariel and upward, the four horns.


Of the Altar of burnt-offering.

they served other Gods in every place upon high hills, this which was the Hill of the Lord was but five cubits high, and if you will take the word Ariel, our Rabbins of happy memory, faith, he, say the Altar was called Ariel (or the Lords Lion) because the holy fire that came down from heaven couch'd on it like a Lion.

The word Ariel doth also signify one exceeding strong, 2 Sam. 23. 20. and so doth Arel, Esay 33. 7. But take it whether way you will here, either for a strong thing or for the Lords Lion, the Altar was very properly so called, either because of the devouring of many sacrifices Lion-like, or because of the great strength and prevalency the people had by sacrifice, the Lord owning them wonderfully in that service, whilst gone about according to his will or because of the strong Lion Christ, whom the Altar and Sacrifices did represent. Jerusalem, and especially Zion the City where David dwelt, is also called Ariel, the strong one, or the Lion of the Lord, because of its prevalency against all enemies whatsoever, whilst it continued to be the Lords, through the strength of those promises that were made unto it: but when it forsook the Lord, and became profane, it is threatened that it shall become as the other Ariel, or the Altar, where was continually abundance of shedding of blood and slaughter, Esay 29. 1, 2.

The very top of the Altar was four and twenty cubits square, and this was called מַעְרָאָה Maarachah, or the Hearth, where, as we observe elsewhere, there were three fires continually burning, but especially one very great one for the sacrifices. And thus was the bulke and platforme of the Altar; It was a large pile of 10 cubits high rising by degrees, so as that at the foot it was 32 cubits on every side of the square, but at the top came to be but four and twenty.

The rising thus, 1 The base one cubit rising, and then the square leffened a cubit. 2 The body of the Altar rising plaine 5 cubits, and then leffening one cubit in the square. 3 A cubit rising againe, and the square leffening a cubit, and at the bench where it narrowed there stood the four horns out at the four corners. 4 A rising againe one cubit, and a narrowing one cubit, and there was the bench where the Priests stood to serve. 5 And then a rising two cubits, and there was the Hearth.

Thus
Thus stood the Altar, and thus stood the Priests upon the highest bench to serve, but how came they up thither? If they could have gone up the steps that we have mentioned, namely, where the square still descended, yet was it unlawful, because of that command Exod. 20. 26. But they could not goe up that way neither, for we have scene that between the first bench and the second there was five cubits rising, which is a measure farre beyond any mans stepping up: the way therefore for them to goe both to the top of the Altar, to their bench two cubits below the top, and to the other benches, as there was occasion, was thus provided.

[3] Mid. per. 3. [3] There was a gentle rising causey (for so let us call it, they called it שִּׂבְעֵשׁ Chebebeh) on the South side of the Altar 36 cubits broad, that beginne 32 cubits from the Altar foot and rose easily to the head of it in a gentle ascent, made of the same materials that the Altar was, of which hereafter, so that this causey lay out from the Altar two and thirty cubits on the South side, leaving on either side it four cubits breadth, which it wanted of the breadth of the Altar.


[4] On the West side of it there stood two tables, one of silver, on which they set and laid the vessels of the service: the other of marble which was called the Table of the fat, on which they laid the pieces of the Sacrifice when they were to bee brought up to the Altar. And there was also on [5] the same side of it, and (as [6] it is probably conjectured) made in the very side of the causey or rise it selfe, a place into which those birds that being presented to be offered, did prove unfit, were cast, till some convenient time to convey them away, this was called נְבֵה Rebubah, for so we may conclude upon [7] R. Nathanael credit who solreadeth, though others differ: יֵשׁ צֵרֶן יָבָעָה יָבָעָה יָבָעָה [8]. And there (faith the generall consent) they laid up the birds unmeet for offering. [9] On the East side of it, was the place where they laid the guts and garbidge of the birds that were offered, and where he that cleansed the incense Altar poured downe the ashes he brought forth, and he that brought the first ashes from off the burnt offering Altar, did the like: But these things continued not long there after they were laid downe, but were speedily by some or other conveyed away:

By
Of the Altar of burnt-offering.

By the marble Table, which was called the **Table of the fat**, the Priests stood when they sounded their trumpets at the time of divine service.

The ordinary way of going up this rise or causey, or bridge, was on the right side of it, that is, on the East, and to come down on the West, (only upon three occasions mentioned in the place cited in the margin,) and this helps us somewhat to understand a story (which we shall have occasion to looke after elsewhere,) related in Joshua, of two Priests going a strife who should first get up to cleanse the Altar of its ashes, (which was the first worke done in the morning,) the one of them thrust the other off the bridge and broke his leg, because they went so near the sides though they had room enough to have gone up in the middle without danger, but the manner was not to goe up that way.

As a man went up, first there was a little causey on the East side, that brought him from the first beginning of this great causey to the foundation of the Altar if he had occasion to goethither: And as he went up higher, when he was come as high as the circuit, there was another to carry him off thither, if he had occasion to sprinkle blood upon the hornes of the Altar. But above that I read not of any such come off, not that the Priests had not constant occasion to step off to the uppermost ledge or bench, for there they used to stand continually when they were turning the pieces in the fire, or the like; but because by the time that the rise was come up thither, the step off was so easie, that a leffe matter then what deserved the name of a bridge would serve the turne.

Thus was the forme of the Altar and the ascent to it: but I must mention here before I have done with the forme of it, somewhat that was visible upon it, that had some reference also to the forme of it, and that was, A red line that went round about it in the just middle between the bottome and the top, to be a direction to the Priests that they might sprinkle the blood above or beneath (for sometime they did the one and sometime the other, as we shall shew when we treat concerning Sacrifice) as the occasion called upon them to doe, and not mistake. For whereas some
blood was to be poured or sprinkled at the bottom of the Altar, and some upon the horns of it, some below, some above, to make sure that either of these should keep its right place and not transgress, they set this line to be a bound between them.

The materials and manner of working up this renowned pile, let the Reader take in the Talmuds and in Maymonide his owne words and expressions [15] When they built the Altar (say supr. Talm. in they) they built it solid like a pillar and they made no hollow in it: Zevach. fol. 54, but one brought whole great stones and little (for an iron tool might not be used upon them) and he brought mortar and pitch and lead, and mixt all and poured all into the base that he had laid according to his measure, and so he built on upwards and he put in the midst of the building a piece of wood or of stone at the South east borne according to the measure of the foundation, and so be put in the midst of every one of the bornes till he had finished the building; then he took away those pieces that were in the midst of the building, and so the South east borne was left without a foundation and the rest of the bornes were left hollow.

[16] These stones that made the Altar and the rife to it are recorded to have been gotten in the valley of Bebbacecerem, a place mentioned in Neh. 3. 14. & Jer. 6. 1. and the same record tells us, That twice a year the Altar was whitened, namely at the Passeover and at the Feast of Tabernacles; and the Temple whitened once a yere, namely, at the Passeover. Rabbi saith, on the Eve of every Sabbath they rubbed the Altar with a mop because of the blood; they might not plaster it with an iron Trowel, lest that touching should defile it; for iron was made to shorten mans days, and the Altar was made for the prolonging mans life, and it is not fit that that which would shorten should be lifted up upon that that would lengthen.

Thus was the fashion and proportion of the Altar the Lords Table, Mal. 1. 7. the holiness of it was such that it sanctified the gift. Mat. 23. 19. that is, whatsoever came upon it, being fit to be offered, וְיִנָּחֵם מִן מִן הַבָּשָׁם The Altar sanctified whatsoever was fit for it. It is a Talmudicke maxim in the Treatise Zevachin, the very beginning of the ninth chapter: And at the seventh Halocha of the same chapter, they say, That as the
Of the Altar of burnt-offering.

the Altar sanctified what was fit for it, so also did the rise of the Altar: and there they discourse at large what things if they were once brought to the top of the Altar might come downe and what might not, which we shall not insist upon.

Before we part from the Altar, we have yet one thing more to take into observation about it, and that is the base and wretched affront that ungodly Abaæ put upon it, in not only setting up another Altar by it, but also in removing the Lords Altar out of its place, and out of its honourable employment to give place to his. The story is 2 King, 16. He sends the pattern of an Idolatrous Altar from Damascus, and Uriah the Priest maketh one according to that pattern: and when the King came home and saw the Altar, he offered upon it his burnt-offering, meat-offering, drinke-offering, &c. And he brought also the brazen Altar which was before the Lord from the forefront of the house, from between the Altar and the house of the Lord, and put it on the North side of the Altar, ver. 14. Rabbi Solomon expounding this place, conceiveth that by the Altar of the Lord is not meant the Altar properly and indeed, but some appurtenances that related and belonged to the service of the Altar, and this conclusion he produceth from two or three traditional Premises: his words are these, This Altar that he removed cannot be the brazen Altar that Moses made, for that was laid up; and it cannot be the Altar of stone which Solomon made, which indeed is called the brazen Altar in the Booke of Chronicles, for that could not be removed from place to place, but by pulling downe: and behold we have a Tradition, that the fire that came downe from heaven in the days of Solomon, went not off the Altar till Adonijah came and caused it to goe off, for be pulled the Altar downe: So that I cannot interpret the Altar here but of the lauers and bases of brasse which served for the Altar, and stood beside it, them Abaæ removed, &c.

You need not marvail if he goe alone in his opinion when you looke upon it, and how it is strained, and especially from this pinch, because though the Altar of Solomon is called brazen, yet he holds it to have been of stone, and overlaid: were it of brasse or were it of stone, Abaæ his modesty was not so much but that he would pull it downe to serve his turns as well as remove it. It appeareth by the Text allledged that Uriah's modesty,
modesty was a little more then Abaz had; for he had set his Altar behind the Altar of the Lord, betwixt it and the East gate, so that the Lord's Altar was betwixt that new-found one and the Temple (it seemeth the space at the entering in from the East gate, was more open in the times of the first Temple then it was in the second.) But when Abaz comes, he removes Solomon's Altar towards the North, and brings up his own and sets it in the place of it, and so does as it were supplant the Lord of his possession and usurpe upon it, putting the Lord's Altar out of use as well as out of its place, and giving his owne the greatnesse because it was the greater, in the employment for all the Sacrifices that were to be offered, both ordinary and extraordinary, both of the King and People: while the Altar of the Lord must stand by as a cypher, onely with this dignity, which was lesse then none at all, *The brazen Altar shall be for me to seek to when I think good.* As for the departure of the divine fire from off the Altar, which had come downe in the daies of Solomon, of which our Rabbin speakeh, it is not unworthy some of the Readers thoughts: For the Temple was so oft prophaned, yea and sometimes shut up, before the captivity into Babel, as 2 Chron. 24.7. & 28.24. &c. that it is hardly to be imagined, but that the fire which had been continued from the descent of that divine fire, was at some of these times or other extinguished. And then *quere* how Hezekiah and Josiah in their reformation did for fire againe upon the Altar.
CHAP. XXXV.

The Contents of the Court betwixt the Altar and the North side of it; and betwixt the Altar and the South side.

The most ordinary and universal slaughter of the Sacrifices was on the North side of the Altar, and so is it declared at large in the Treatise [a] Zevah. [a], Talm. in chin through the fifth chapter, of which we have had occasion to speak before; The most holy offerings (say they) are slain on the North side, the bullocks and the goats of the day of Expiation, their slaughter was on the North, and the taking of their blood in a vessel of the service, was on the North; The bullocks that were to be burnt, and the goats that were to be burnt, were slain on the North, and their blood to be taken on the North; The goats of the beginning of the months, and of the solemn Feasts were slain on the North, and their blood taken on the North; The whole burnt offering most holy was slain on the North, the peace offerings of the Congregation and trespass offerings, were slain on the North, &c. and generally the greatest number of Sacrifices were slain on that side the Altar: On that side of the Altar therefore were necessaries and accommodations for that purpose and convenience, and those were especially these three, the place of the rings, the tables, and the hooks in the pillars.

[b] Eight cubits from the Altar Northward was the place of the rings, and that place was four and twenty cubits over towards the North still. מְשֻׁלֶּה מִזְרָח [c] Now there rings were in six rows, four in a row: but some say they were four rows, and six in a row, and there they slew the Sacrifices. These rings or staples rather, were fixed downe in the stones of the pavement, and either a bending hooke was fastned to these staples, that they might bring the necke of the beast under and hold him fast, or they drew down the neckes of the beasts to be slaine with cords to these staples and there fastned them, and so they had them at command to slay.
The space betwixt the Altar

... lay them with facility. It is not much to be controverted whether there were six rows of these rings, four in a row, or three rows with six rings in a row; this doth not much break the square, since the same number of rings and the same compassed ground remaineth still.

Here was the place where they tyed the sacrifices till they were killed and where they killed them; and this place is commonly called בקאר הנחלים. The place of the slaughter: and to these rings they tyed the sacrifice with cords, till they were to offer him, and to sprinkle his blood on the bones of the Altar as the Chaldee Paraphrast renders the 27. verse of the hundred and eighteenth Psalm.

Now although the command was strict and express that such and such sacrifices should be slaine on the North side of the Altar, Lev. 1.10,11, &c. that is in propriety just betwenee the Altar and North wall of the Court; yet where there were many such sacrifices to be slaine at once, so that this place of the rings was not able to containe them, then they killed them higher up in the Court, namely in that space that was between the Altar and the porch, but on the North side of it, as neere as might be in the place parallel to this place of the rings. This matter is handled and decided in Tosaphta on the treatise Corbanoth in these words [d] Which is the North side of the Altar, where it was fitt to kill the most holy sacrifices? It was from the North side of the Altar to the North side of the Court even just over against the Altar which was 30 cubits breadth. The words of Rabbi Meir: Rabbi Eliezer from Rabbi Simeon addeth the space from the Altar to the porch, even to over against the closet of the Butchering knives, which was 22 cubits. But Rabbi addeth the place where the feet of the Israelites trod, which was eleven cubits broad, and 187 cubits long: and the place where the feet of the Priests trod which was eleven cubits bread, and 187 cubits long: מאה ותרע עשרים ותשע מטרים ותרע עשרים ותשע מטרים. From the side of the North wall, to the East wall of the Court. That is, along the North wall, from the West end of the Court to the East, for so both the measure of 187 cubits which was the just length of the Court confirmeth, and the same author in the next following chapter doth also illustrate in these words [e] Rabbi Jofi saith, all the Altar may be understood for North-
and the North side of it.

Northward: As it is said, and he shall kill it on the side of the Altar.
Northward before the Lord. Rabbi Jofi from Rabbi Judah saith.
From the midst of the Altar Northward was as the North, and from
the midst of the Altar the other way was as the South: And so Rabbi
Jofi from Rabbi Judah saith also: There were two wickets in the house
of the butchering knives, opening towards the West, and eight cubits
from the ground, so that the Court might be fit for eating of the most bo-
ly things, and for the killing of the lesser holy sacrifices, even behind the
oracle. From both which allegations taken up together, we
may observe, 1. That the Israelites had a standing on the
North side of the Court as well as on the East, which though
it was not nor indeed could be exactly eleven cubits broad as
was their station at the East end, yet was it a station for them
as well as that: And our author when he speaketh of the place
where the feet of the Israelites stood, of eleven cubits broad, and of the
place where the feet of the Priest stood of eleven cubits broad: he
meaneth not that there was such a space for the Israelites and
the Priests to stand in all along the North side of the Court as
there was in the East, but his meaning is this: that when the
sacrifices to be slain on the North side of the Altar were exceed-
ing many indeed, that rather then want room to kill them,
they should not only lay them in the place of the rings, but
even in the standing of the Priests and Israelites at the East end,
namely so farre on that ground, as lay even with that space
that was on the North side of the Altar: and so might they
use the like space all along the North side of the Court for the
same purpose even to beyond the West end of the Temple.
2. That the house of the butchering knives, called הנב
ורון was in that end of the porch that pointed North-
ward, and that the doores thereof were behind the porch West-
ward, even where the wing of the porch stood out more Nor-
therly then the breadth of the Temple and extended: and there
the going up to these doores was by steps even eight cubits
high: and the reason why the doores were there, rather then
in the front or the end of the Porch, was because the passage
to them there, tooke up the least room, and was the least hin-
drance in the Court.

Ee 2

FOurre. [f] Midd. per. cubits 5.
cubits from the North side of this place of the rings there stood marble tables upon which they washed the inwards of the sacrifice, and cut it up into pieces: and four cubits further North, there were the pillars on which they hung up the sacrifice upon hooks that for they might seize it. These pillars the Jews call [אֲרֹ֣כָּה] which [אֲרֹ֣כָּה] interprets [אֲרֹ֣כָּה] pillar's low or shorty (it may seem the word is taken from the latine Nama, and to the treatise Parah, speaketh of a red cow low and small, Nama & minuta:) Now these pillars were not those that supported the cloister on this North side of the Court, but low pillars set by these or joyning to them, [אֲרֹ֣כָּה] eight in number, over the heads of which were laid transome beams of cedar, and hooks of iron fastned both in these beams and in the pillars, on which hooks they hanged up the beast slain for sacrifice, that they might the better come at him to slay him: The pillars had every one of them three hooks in them, one above another; that they might best fit for beasts of several bignesses and sizes. And before these pillars, or rather, before the space that was between the pillars (so that one might easily pass between,) stood the marble tables, on which, after that they had given the entrails of the beasts their first washing in the washing room mentioned before, they wash and dress them a second time and made them fit and faire for the Altar, and on which after they had slain the beasts he hanged upon the hooks, they cut him in pieces according as he was to be cut and divided for his laying on the Altar to be offered up.

From these low pillars to the North wall of the Court were eight cubits; and this was the place and space for Israel standing on this side the Court: for though these pillars spoken of did not bear up the cloister under which the people stood, yet did they stand so even or close to those pillars that did, that from these pillars we may, and the Jews do count and measure the space of the Israelites station on this side, and it was three cubits narrower than their standing at the East end. Thus was the space taken up that was between the Altar and the North side of the Court, now let us come to view the space on the other side of the Altar toward the South: Where first the קָטַּנְיָה
and the South side.

sey or Rise that went up to the Altar took up two and thirty cubits: even just as much space on this side, as there was betwixt the Altar and the further side of the place of the rings on the other. But here a question may not improperly be moved out of the Arithmetick of the Talmudicks about the measure of the Altar, and the rise of it, which they hold out: for they lay expressly that [k] the Altar was two and thirty cubits square, and that [l] the rise on the South side was two and thirty cubits long, and yet summing up both together, they say that [m] the Altar and the rise were but sixty two cubits: whereas [m] ibid. per. according to the two particulars named they should be sixty five: four: But the reason of the account is from this, either because they reckon the length of the causey or rise, not from the out side of the foundation of the Altar, but from the narrowing of the Altar above the Circumic, for thither did the Causey bring them and land them there, as the ordinary place of their service, when they went to besprinkle the horns of the Altar with the blood of the sacrifices: or else because they reckon not the two first cubits of the rise or the very entrance upon it, it being so flat and near to the ground, as that there was so much of the rise gone, before there was any stepping off to the bridge that went to the foundation of the Altar: And yet though they doe sometime account thus of the Altar, and the rise that they tooke up but 62 cubits, yet in distributing the 137 cubits of the Courts breadth into particular spaces they then allow, as they cannot doe otherwise, 32 cubits to the Altar, and as many to the rise: for the particulars are thus: (that we may sum them againe.)

From the North wall to the pillars 8 cubits.
The place of the marble tables, 4 cubits.
From these tables to the space of the rings, 4 cubits.
The space of the rings it selfe, 24 cubits.
From the rings to the Altar, 8 cubits.
The Altar it selfe, 32 cubits.
The rise or causey, 32 cubits.
From the rise to the South-waill 25 cubits.

Now these five and twenty cubits which were betweene the
The space betwixt the Altar

foot of the rise and the South-wall, is given account of by the treatise Middath in these words: And the residue of space which was between the rise and the wall, was also a place of low pillars.

These were some sacrifices slain on the South side of the Altar as well as those that have been mentioned were on the North: There were sacrifices which were called יִשְׂרָאֵל. The holy of holies or the most holy sacrifices, and those were the burnt-offering, sin-offering and trespass-offering and others reckoned before, and these were undispensably tied to be slain on the North side of the Altar, or at least on the North side of the Court as hath been spoken: And there were offerings which were called צְבָּאֵל. The lesser holy things, and these might be slain in any part of the Court and were not bound to that side: as צַלְגּוֹן חוּלָּה צְבָּאֵל. Thank-offerings and the Nazarites ramme which were lesser holy offerings, were slain in any place of the Court: Peace-offerings which were of the lesser holy things, were also slain in any part of the Court, and so were the firstlings, the terrors and the Passover, which were also reckoned as lesser holy things. Now although they speak of any part of the Court, as permitted to slay the sacrifices in, yet most especially have they reference to the South side of the Altar in opposition to the North, and the South side understood in that latitude as the North side was when extremity and multitude of sacrifices put them to it: For when the sacrifices were no more then what could be killed within the very compass between the North side of the Altar and the North wall of the Court, they were slain there, but when numerousness of sacrifices urged [o] all the North side of the Court from East to West ends, and as far South as to the middle of the Altar, was used to slay the beasts in, and all that, was accounted as the North: So on the South side of the Altar, there were marble tables and low pillars for the very same use that there were on the other side of the Altar, namely for the slaughtering and cutting up and washing the intralls of the sacrifices, but when greater store came then that very space just between the Altar and the South wall would contain, then all the South side of the Court was

[n] Zevachin.  

per. 5.

[o] ibid. per. 6.
was permitted for that use, even as farre as the middle of the
Altar betwixt North and South.

The five and twenty cubits space therefore that wee are
to give account of betwene the South wall of the Court,
and the foot of the rise of the Altar, were thus parcel-
led. 1. There were eight cubits from the Court wall to
the pillars, as there were on the North side, and this
was the breadth of the Cloister, and the standing of Is-
rael on that side the Court. 2. The disposall of the Ta-
bles as on the other side before the pillars tooke up foure
cubits. 3. And then the thirteene cubits betwene these
and the foot of the Altar rise, was partly (as is probable)
taken up with some rings as on the North side though
not so many (for they needed not) and partly with some
plaine pavement next to the rise, that the Priests might have
access to it the better.

CHAP. XXXVI.

The space betwixt the Altar
and the Porch.

The Altar stood before the gate or entrance of
the Porch, that gave access into the Temple,
and the space betwixt the foundation of the
Altar and the foundation of the Porch [a] was
two and twenty cubits: But there was not so
much cleare ground or plaine pavement and
passage betwene them, for the staires of the Porch being in
number twelve and every step a cubit broad besides the halfe
pace or enlarging at every third step, caused that these steps lay
downe a great way in the Court towrds the Altar: and took
up a good space of these two and twenty cubits. Every one of
these steps was halfe a cubit high, and thereupon the whole
rise ariseth to be six cubits from the ground to the landing in
the
The space betwixt the Altar
the porch, so that he that stood in the Porch gate his feet stood even and levell, with his feet that stood upon the Circuit of the Altar: [b] Upon these steps of the Porch the Priests stood when they came out from burning incense and blessed the people.

As concerning the space betwixt the Porch and Altar, these things are remarkable about it.

That no man might come upon this space that had any blemish upon him, nor any man might come bare headed: the reason of the former restraint is easy to be apprehended, because of the holiness of the place; being so near both to the Altar and the Temple: and the reason of the latter is, because in their greatest devotions they used to cover their head, and therefore none might come bare headed into so devout a place.

That no man might stand upon this space, or stay within it, while the Priest was burning incense in the holy place.

For whilst they burned incense in the Temple every day, all the people departed from the Temple, that between the Temple and the Altar there was not a man till be that burned incense came forth. And so at the time that the High-priest went in with the blood of the sin-offering, which was to be sprinkled within, all the people withdrew from between the Altar and the Temple, till he came forth againe: And because they might know the time when to withdraw from this space at the daily incense, the Sagan or President of the service called to the Priest that was within the holy place with a loud voice, and gave him notice when he should begin with the incense, saying to him, Offer the incense, and as he spake thus, the people withdrew: The reason of this custome I shall not be curious to looke after, but whether the Cerimony did not fitly resemble, how far distant all men are from having any share with Christ in his intercession, which the offering of the incense resembled, be it left to the reader to consider.

In this space between the Temple and the Altar, was the murder committed upon Zacharia, the son of Barachia, as our Saviour mentioneth, Mat. 23:35.

Now there are various conjectures who this Zachary should be: Some think he of Zachary the prophet whose booke of prophecy we have in the old Testament. Some suppose it might be
and the Porch.

be John Baptists father, and some conceive that Christ speaketh there predictively, foretelling that they should slay Zachary the son of Baruch in the Temple, the story of which Josephus giveth in lib. 4. de bel. cap. 19. But the Talmudists doe help us to understand it of Zacharie the son of Jehoiada, who was stoned by the people in this place in the dætes of King Joas, 2 Chron. 24: 7. Why he is called the son of Barachias and not the son of Jehoiada is not a place here to dispute: the Jerusalem Talmud hath this story concerning his slaughter, which may give us cause to thinke, that our Saviour spake according to the common receiv'd opinion: and was understood to meane Zachary the son of Jehoiada, though for special reason he calleth him the son of Barachias. [e] Rab. Jochanan saith, eighty thousand young Priests were slaine for Zacharies blood. R. Jocban asked R. Aba, where slw they in Taanith. Zacharias? In the Court of the women, or in the Court of Israel? He sol. 69. faith to him, not in the Court of Israel, nor in the Court of the women, but in the Court of the Priests, &c. And seven transgressions did Israel transgress that day: They slew a Priest, a Prophet, a Judge, shed innocent blood and defiled the Court, and the Sabbath, which was also the day of expiation. And when Nebuzaradan came thither he saw the blood bubbling. He saith to them, what meaneth this? They said to him, it is the blood of bullocks and rams and lambs which we have offered upon the Altar. Presently be brought bullocks and rams and lambs and killed them, and as yet the blood bubled or reeked above their heads. And when they confessed not, he banged them up. They said, the Lord is pleased to require his blood at our hands. They say to him, it is the blood of a Priest and Prophet and Judge, who prophesied to us concerning all that thou hast done to us, and we stood up against him and slew him. Presently be brought eighty thousand young Priests and slew them: And still the blood bubbled: Then he was angry at it: and said to it, what wouldst thou have? that all the people should perish for thee? Presently the holy blessed God was filled with compassion and said: what? is this man that is but flesh and blood, filled with pity towards my children, and shall not I be much more? of whom it is written For the Lord sby God is a mercifull God, he will not forsake thee nor destroy thee, nor forget the covenant of thy fathers: Presently be gave a signe to the blood and it was swallowed up in the place. R. Jochanan saith the 80000. young Priests fled to the midst of the chambers of the Sanctuary, and
The space betwixt the Altar and the Porch.

they were all burnt, and of all them, none was left but Josuea the son of Jozedek, as it is written. Is not this a brand plucked out of the fire? Zech. 3. 2.

In this space between the Altar and the Porch, there stood the Laver, but not directly before the Altar, but removed towards the South, so that it stood betwixt the rise of the Altar and the porch, as we shall observe in the viewing of it by and by. But the Talmud speaketh of a Vessel, which by its relation appeareth to have lain directly betwixt Porch and Altar, which it calleth Migrephah, but what to English it, is not very ready.

The Talmud speaketh thus of it, [f] They (that were to goe into the Temple to burne incense, and to dresse the lamps) came between the Porch and the Altar, one of them taketh the Migrephah and rings it between the Porch and the Altar, one man could not beare another speake in Jerusalem, because of the sound of the Migrephah. It served for three things: The Priest that heard the sound of it knew that his brethren the Priests were gone in to worship, and he ran and came. A Levite that heard the sound of it knew that his brethren the Levites were gone in to sing, and he ranne and came. And the chief of the stationary men brought them that had been uncleane and set them in the gate of Nicother. Now what kind of thing this Migrephah was, I finde but little light towards an exact resolution. [g] Some say it was a great vessell which they rung to make a sound, but of what fashion, and whether for any other use also, they leave uncertain.

The Chaldee renders מְגֹרֵפָּה by מְגֹרֵפָּה in Exod. 38. 3. &c. which seemeth to be the same word with this that we are about, and so he understandeth it to meane some of the fire-shovels that belonged to the Altar, which being either rung upon, or shoved upon the pavement, would make a loud noise being of brasse, and very big.

The Jews upon the sound of this and divers other things at the Temple do hyperbolize thus, [h] Even from Jericho they heard the noise of the great gate of the Temple, when it opened. From Jericho they heard the ringing of the Migrephah. From Jericho they heard the noise of the Engine that Ben Kattin made for the Laver. From Jericho they heard the voice of the cryer that called them to their services. From Jericho they heard the sound of the pipe.
Concerning the Vessels of the Temple.

beard the sound of the Cymbal. From Jericho they heard the sound of the song. From Jericho they heard the sound of the Trumpets. And some say also, the voice of the High-priest when he uttered the name Jehovah on the day of expiation, &c. The truth of which things is not to be pleaded, seeing it is apparent that they are uttered by way of hyperbole, onely it may not be improper to observe how common the phrase was, *From Jerusalem to Jericho*, which is also used in Luke 10.30.

C H A P. XXXVII.

Concerning the Vessells and Utensils of the Temple.

SECT. I.

The Laver.

He first command of making the Laver, and the end of it being made, is related in Exod. 30.18,19,20. &c. in these words, *Thou shalt make a Laver of brasse, and his foot of brasse, to wash withall,* and thou shalt put it between the Tabernacle of the Congregation and the Altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat, when they goe into the Tabernacle of the Congregation, they shall wash with water, that they dye not, or when they come near the Altar to minister, &c.

And the making of it is related in Exod. 38.8. *He made the Laver of brasse, and the foot of it of brasse of the looking glasses of the women assembling, which assembled at the door of the Tabernacle of the Congregation.* The measure and the receipt of it is not at all described; The Holy Ghost hath left it undetermined what was the forme or the size of it, but hath given notice onely of the materials of it and the end: It was made of the brazen Looking-
Concerning the Vessels and Looking-glasses of the women that assembled at the doore of the Tabernacle: The Septuagint expresseth it, of the Fasting women which fasted at the doore of the Tabernacle, reading נֶּחְשַׁן נֵ rtrim for נֶּחְשַׁן: The Jerusalem Targum, with which also Jona-
thans agrees, reads it, of the Looking-glasses of the modest women, which were modest at the doore of the Tabernacle: which Aḥen Ezra's gloss upon the place helps us to understand thus, It is the cus-
tome of all women (saith he) to look their faces in Looking-glasses every morning, either of brass or glass, that they may see to dress their heads; but be bold there were women in Israel that served the Lord, that departed from this worldly delight, and gave away their glasses as a free-will-offering, for they had no more use of them, but they came every day to the doore of the Tabernacle of the Congregation to pray and to hear the words of the commandement: The end of it was to wash the hands and feet of the Priests, but the most ultimate end was to signify the washing and purifying by the spirit of grace, which is so oft called water in the Scripture; and so the sprinkling of the blood of the Sacrifice, and the washing in the water of the Laver, did read the two great Divinity Lectures, of washing by the blood of Christ from guilt, and by the grace of God from filthiness and pollution.

The cize and measure of the Laver, at the second Temple, is not described neither, only we have these things recorded of it in the Antiquities of the Hebrew writers.

1. That it stood between the Altar and the Porch, as the Primitive appointment was, Exodus 30. 18. but not just and directly between them, but מִשְׂנֵי נֵא וְגֹדַה [a] a little aside toward the South. And the reason given for the placing of it there, is this; [b] Because it is said, And the Altar of burnt-offering at the doore of the Tabernacle of the Congregation: meaning that the Altar was to be before the Tabernacle of the Congregation, and the Laver not to be before the Tabernacle of the Congregation, but it was set a little aside toward the South.

2. That at the first it had but two spouts or cocks out of which the water ran, at which they washed, but that in after-
times [c] Ben Kattin made 12 spouts or cocks to it, יִבּוּ דְ צ as the [d] Aruch in Mishneh recordeth in the Treatise Ḥoma: It calleth the cocks הָּלֹויּ וַיַּקְרְבּ [d] because (saith Aruch) they were at the paps of a woman...
Ptenſils of the Temple,

woman, and water ran out of them, at which they washed their hands:
and so Rabbi Solomon charactering the Laver, faith, [e] It was like a great Cauldron, and it bad pipes (or cocks) that voided wa-
ters out of their mouths: Now the Gemara of the Babylon Talmud
upon the Mifnæeh cited, disputing the case why Ben Kattin
should make 12 spouts to it, they resolve it thus, That the Tra-
dition was, that he made so many that the 12 Priests his brethren
which had to do with the dayly sacrifice might wash themselves at it all
together: we observe in its due place, that there were so many
Priests employed about the offering up of the dayly sacrifice,
some for one part of the service, and some for another: There-
fore this Ben Kattin being a Priest himself, did so provide that
these many Priests that were to be employed together, might
also stand and wash together: and by this that so many might
wash together at the severall cocks of it, it appeareth to be a
vessel of great reception and capacity.

3. There is frequent mention among the Talmudicks of an
appurtenance to the Laver, which they call מוקנה עלייה which
before we can English, will cost some inquiry. The Mifnæeh
even now cited, recordeth that as Ben Kattin made the cocks
for the Laver, so also that he made מוקנה עלייה, the Mukene to
the Laver, that the water of it might not be unclean by staying all
night. And so in the Treatise Tamid [f] where it is discour-
sing of the Priest that should cleanse the Altar, going to wash his
hands and feet at the Laver, it saith, That his fellows heard the
sound of the wood which Ben Kattin made, the Mukene for the
Laver: The Gemara upon the former place disputes מנה [g] [e] Jorna fol.
what is the Mukene? Rabba saith it is a wheele: And so
saith Aruch מורה מוקנה עלייה, מוקנה עלייה [b] The meaning of Mu-
kena is a wheele: Now in what place and to what use this wheel
was, is now all the question: [a] Some say it was to let downe
the Laver into the Wel, to fill it with water, or to let it lie in the
Well all night: and so there is speech in the Treatise Zevachin
of [k] drawing and fetching up the Laver out of the molten sea which
Solomon made, for it was let downe into that all night, lest the water
of it should be polluted by standing all night in it.

But when we observe the greatness of this Laver that we
are speaking of under the second Temple, at which, as hath

---
Concerning the Vessels and

been related, 12 men might stand round and wash together; and when we consider that there was no Well neere to the place where the Laver stood, by divers pieces, it will appeare a thing unimaginable, that one Priest should let downe the Laver into the Well and fetch it up againe full of water, for the Tretise Tamid makes, the dealing with the Mukene of the Laver (be it what it will) to be but one Priest's worke. I do not remember that I have read of what matter the Laver of the second Temple was made, whether of brasse, or stone Conduit-like: for to hold it of wood is very unsuitable to the exceeding great stateliness of the Temple in other things: yet were it of wood, it would have been a very hard taske for any one man to manage it in that manner as they doe a bucket in a Well, be the Engine of Ben Kattin: making never so active, and cunningly contrived; [1] and therefore Maimonides leaves it as a thing of doubtfulnesse, about letting it downe into the Well, for, saith he, they let it downe into a gathering of waters, or into the Wel, and on the morrow drew it up, or they filled it every day in the morning.

Therefore by the Mukene of the Laver, I see not what else can be understood, then some contrivall either found out, or at least the cost of it discharged by Ben Kattin the Priest, whereby water was drawne up and forced by the wheel in the Wel-roome in some singular conveyance to fill the Laver when there was occasion: Not that the Laver was stirr'd out of its place or needed any such removall, but (as it is knowne by common experience,) water by the working of a wheele was carrie in pipes into it at pleasure. So that whereas the standing of the water in it all night, did make the water uselessse and unlawfull for that end that the water of the Laver was to serve unto, it either was evacuated over night, when the worke of the day was done, or if it stood all night it was let out in the morning by the Priest that was to do the first worke of the day, (namely who was to cleanse the burnt-offering Altar of its ashes,) and he had no more to do but to fill the Laver againe, but only to goe into the wel-roome, and there to draw at the wheel a while, and that brought up water by conveyances into it: So that now to give an English translation to the word מַכָּנָה Mukene, we may
may very well call it the Engine of the Laver, and so doth Aruch wi.
Rabbi Nathan give us some encouragement to do, when he tells
us that it is a Greek word, and I suppose he means the Greeke
word MnXavi Macchina, an Engine.

4. There was never to be so little water in the Laver, but
that it might be sufficient to wash four Priests a rowe: and the
reason of this Tradition Baal Turim would derive from this,
[n] because the word which is used for this washing,Exod.30.18 is observed by the Masoreth to be used in all four 30.
times: But a reason something more rational is given by
others, and that is this, [o] Because it is said, And Aaron and his [o] Maym. ul
sons shall wash thereat, now these were four, Aaron, Eleazer, Ishamar, and Phinebas.

5 Their manner of washing at the Laver, was thus, [p] He laid his right hand upon his right foot, and his left hand upon
his left foot, and the cock or spout running upon them, be
thus stood stooping and washed hands and feet together: And
he that went about the service with unwashed hands and feet
in the morning, was liable to death by the hand of heaven: And
none might enter into the Court to do the service there till he
bath bathed, yea though he were cleane: And in the service
he must stand upon the bare pavement, so that here was exceed
ing hard and bitter service all the winter when he must bath
his body in cold water before he enter, and wash hands and
feet in cold water being entered, and stand in thinne linnen and
on the cold stones all the while he was there.

Sect. 2. Solomon's ten Laver's.

1 King. 7.
Concerning the Vessels and

in all other particulars of the Temple he shewed and provided for magnificence as well as he did for necessary use and for conveniencies: so in this provision for water for the occasions of the Temple, he did not only take care for abundance, but he did it with that cost and stately manner, that only himselfe in the other things he did can shew a parallel. I believe neither any story, nor any Founder's Art, did or will ever shew such master-pieces of Workmanship in that skill and in that mettle, as were his Lavers and his molten Sea: and the Holy-Ghost hath been as copious and precise in the description of these two, but especially of the former, as in any piece of Art or Workmanship, especially of that bignesse in all the Scripture.

The great addition that Solomon made to the first patterne, in the number of Candlesticks, Shewbread tables, and Lavers, was not onely in state neither, but something in figure seemeth to have gone along with it; namely, that there might be signified the abundance of light, bread of life, and Purifying, that was to be exhibited in and by him whom the Temple did represent: And as Moses his single parcels did hold out a significacion of these things themselves, so his decuplated number did hold out the happy abundance of them to be found in him that is all light, life, and holiness.

The Lavers, ten in number, and all of one mold, cize, and fashion, were for the washing of the parts of the Sacrifices that were to be washed, as the Sea was for the bathing of the Priests. Their situation was five on either side the Court, over against the Altar and place of slaughtering, as evenly and conveniently as they could be set: For howsoever [b] some of the Hebrew Doctors have been of a mind, that all the ten Tables of shewbread that Solomon made stood on one side of the house, and the Table that Moses made just in the middest of them, and the like by the ten Candlesticks and the ten Lavers; yet is the Text so plain about the Lavers that they were placed five on the one side of the house and five on the other, 1 King. 7. 39. that it doth not only put the matter out of all doubt for them, but it doth confirm the like for the two other sufficiently, if there were no other confirmation.

The
Vessels of the Temple.

The fashion of every one of the Lavers (for by any one of them you may view all the rest) is described by the Holy Ghost to this purpose.

First, there was a flat piece of brass, of a very great size for length, breadth, and thickness, borne upon four wheels: such pieces are not to be seen in these our days, and it is great oddness that no days have shewed such but only these; for every piece is said to be four cubits long, and four cubits broad, and three cubits high: and since in the world we cannot finde a piece of brass to parallel them withall, we must compare them to something of another material, and so let us liken them for proportion to a stone or marble Table of these dimensions. The Septuagint (by what misprision, it is hard to tell) have made the length of every one of them five cubits & the height six, and so [c] Josephus who constantly followed them hath followed their error, upon which mistake we shall not spend time: that that [d] Rabbi Solomon giveth occasion to scruple at, is better worth looking after, and that is, whether when the Text saith that the height of every piece was three cubits, it mean that it was so thick, or that the upper side of it was so farre from the ground as it lay upon the wheels. Of these two things the latter seemeth to be the more probable upon these two considerations.

1. Because it is not said, the thickness, but the height of it was three cubits, as shewing that it meaneth not the massy thickness of the piece, but that as it stood supporting the Laver, the surface of it was so high from the ground.

2. There was none need of so vast a thickness, either for the weight that it was to carry, or for the sumptuousness that it was to bear, but half such a thickness would more then abundantly discharge both the one and the other. And therefore the conception of our Rabbi is very probable, and not unfit to be entertained, and that is, that whereas the wheels are said to be a cubit and an halfe high, ver.32. it is not to be understood of the full height of the ring of the wheele, but of the height from the ground to the axletree or laying on of this massy piece of brass, and that this piece was a cubit and a halfe thick it selfe, and so the surface of it lay three cubits high from the ground.

Concerning the Vessels and

These huge pieces of braffe are called by the Original Hebrew הָעָבֶד (which word the Lxx and Josephus reserve in the Greek, and write it ἡμάραν) which our English hath well rendered A Base, and so hath the Chaldee חָבֵד by the very Greek word ἀθάνας. For as when Moses was commanded to make the Laver, he was also commanded to make לְבָנִים his Base. Exod. 30. 8. (which our English hath translated his feet; not to be conceived a long leg or shank whereon the Laver stood, but some flat massy piece of braffe whereupon it was to fit): so for the setting and settling of these Lavers, this base of this size and description was מְשִׁיבָן דִּיוֹר as the Rabbines style it a seat or settle for the Laver to rest upon.

Now whereas it is said, that every base had four brazen wheeles, ver. 30, it is not to be so taken as to apprehend that they stood two and two on a side, as our Coach wheeles or Waggon wheeles do, but as the base was square, so there was a wheele on every side the square. And this appear at ver. 32, where it is related, that the wheeles were under the borders, and we shall observe by and by, that the borders were on every side. The wheeles that Ezekiel saw in his vision, chap. 1. were placed in the like posture, namely, standing square and not one edging before another.

Thus lay the base upon his wheeles: And now for the working of it up unto its compleatnesse; we are first to observe two rows of brazen staves or bars (but not very long) molten of the same piece with the base, standing up, one rowe upon the very edge of it round about, and the other standing a little more inward, (and that but a very little) upon it. These are those that the Text calleth עִטּוּן, and which word almost all the learned in the language both Jews and Christians, do say doth signify עִטּוּיָן וּמִסְסִים staves or bars set in rows like the staves of a Ladder, and which, if I may make so homely a comparision, I may resemble to the slates of a Cart standing on either side it, save that this had slates all about, and these too in a double rowe, whereas a Cart hath but single.

Between this double rowe of staves, there was a border or board of brass, if I may so term it, put between and stood up between—
tween them all about upon every side of the square, upon which border were ingraven the representation of Oxen, Lions, and Palmetrees. This border in the Originall is called מִשְׁמָא and that in the plural number, not because the row of the bordering was doubled as the row of staves, but because the one border went about upon every side of the square; and under the border on every side stood a wheel.

At the foot of the staves and border, namely, upon the very edge of the base outward, there were large shelves of bras laid round about, not level as our shelves that we set any thing upon, stand against a wall, but sloping and descending much after the manner as weather-boards are laid over windowes to put off the raines. The Hebrew Text calleth these נוּס Appendices made in a descending manner, rendred by the Italian, our English and some of the Rabbin's, additions made of thin worke: The use of these shelves or additions, was, that upon them the Priests might wash what they had to wash, and the filth by reason of the openness of the shelves or benches might still run off: For the washing of the parts of the Sacrifice, was not in the Laver itself, but in water running out of the Laver in cocks and spouts, which ran upon these benches or shelves, and they cast the water, both from off the edges of the base, and from off the wheeles which stood under them as under a covert.

At the head of the rows of the staves, there was a Base above, v. 29, that is, some rest or settle edging inward, upon which the sides of the Laver did rest as it sate downe into its base. David Kimchi conceiveth that it may meane a bench, or rest שְׁם מַעְטִיבִים בְּכִי וַיִּשְׁנָה whereas to set a tankard, or some lesser vessell by which they tooke water out of the Laver: but if it be considered how high it was to the top of the Laver, this will be found a very improbable way for getting of water out of it, and necessity it selfe will enforce us to conclude that the water they had out of it, they had at cockes: This upper rest or base was gathered into a circle or coronet, which is called a chapiter in our English and מִשְׁמָא in the Originall, of a cubit and a halfe over, and about this circular edge as neare as it would beare a square, a square bordering was set, ingraven as
Concerning the Vessels and...  

those below, and so the Laver bottome being set in this coronet, it stood raised two degrees or ascents of borderings above the base: This bordering above the Coronet was a cubit high, and the Laver bottome for that height was but of the breadth of a cubit and an halfe over, but then it flowed over and dilated it selfe so, as that it lay over the upper bordering, and that it sate upon and over the lower bordering and the slaves, and came out even with the edges of the base: and this spreading of it out is called its mouth, ver. 31. and so we may observe that the Laver was round in the bottome and square in the top; (we shall observe the just contrary in the molten Sea) and at the foure corners of the base, with which the four corners of the Laver pointed and flowed even, there were square brazen pillars, molten with the base it selfe, and of one piece with it, the feet of which stood upon the ground and their heads stood under the points of the Laver to beare it up, and to keep it steady: These pillars are called חסדת shoulders in the Text, and they are said to be בְּּאָמָנה at the side of every one of the sloping shelves, because at their joyning to the base these shelves joyned to it also, and at every corner of it these shelves were jointed to these pillars and their ends rested upon them: Now the feet of these pillars stood not upon the very ground, but there was a square of brazen planks cast also with the rest, which lay on the ground upon which these pillars and the wheelees stood, and these the Hebrew calleth פְּלָקָה, which the Chaldee and the Rabbins do expolaine by another word of the very same letters, but transposed פְּלָקָה Boards or Planks.

And now let us take up the Text that containeth this story about the Lavers, in a Paraphrase verse by verse along with it, & as neere the words of it as we can for the better understanding of the description, which is as copious as the description of any so little a piece in all the Bible; and as abstruse as the description of any piece whatsoever, great or little.

1 Kings chap. 7. ver. 27. And he made ten bases of brass, four cubits was the length of every base, and four cubits the breadth, and three cubits the height of the surface of it from the ground.

Ver. 28. And this in the worke of every base: they had borders...
Borders, and the borders were within rooves of staves.

*Verse 29.* And upon the borders that were within the rows of staves, there were Lions, and Oxen, and Cherubins: and upon the head of the rows of staves there was another base or settle: and at the foot of the staves, or below the Lions and Oxen, there were additionall boards set in a slope and descending fashion.

*Verse 30.* And every base had foure wheelese of brasse, and planks of brasse; and the foure corners of it had shoudering pillars; the pillars were call to be under the Laver, at the side of every one of the additionall boards.

*Verse 31.* And the mouth of the Laver, that is, the spreading and dilating of it felle into its full square, was from within the circular coronet that the upper base made, even from a cubit above it: and the mouth of that coronet was round like a base a cubit and an halfe over: and also about the mouth of it ingravings and borderings stood up a cubit high, but set about it in a square, and not in a circle.

*Verse 32.* And the four wheelese were on the four sides under the borders: and the axle trees of the wheelese were joined to the base, and the height of a wheele to the base, was a cubit and an halfe.

*Verse 33.* And the worke of the wheelese was like the worke of a Charet wheele: their axle trees and their naves and their felloes and their spokes all motten.

*Verse 34.* And there were four shoudering pillars at the four corners of every base, these shoudering pillars were of the base it selfe,

*Verse 35.* And on the top of the base, even at halfe a cubit height above the surface of it (so high were the rows of staves) there was the round compasse of the coronet of the upper settle: and on the top of the base, the staves and the borders that were there, were of one piece with it selfe.

*Verse 36.* And he graved upon the plates of the staves, and upon the borders thereof of Cherubins, Oxen, and Palme trees according to the proportion of every one: and there were so on the sloping shelves round about.

*Verse 36.* And he made ten Lavers of brasse: one Laver contained
Concerning the Vessels and contained forty bathes, and every laver was foure cubits square: and upon every of the ten bases was one laver.

S E C T. I I H.

The Molten Sea.

It was an equall wonder of Art, that so great and vast a vessel as the molten Sea should be cast, and that when it was cast it should be got up from the plaine of Jordan where it was cast, to the Temple: Being brought thither, it was set upon twelve brazen oxen, at the East end of the Court of the Priests towards the North-east corner.

The dimensions and contents of it are thus accounted by the booke of Kings. It was ten cubits from the one brim to the other, it was round all about, and his height was five cubits, and a line of thirty cubits did compass it round about: And it contained two thousand baths, 1 King.7.23.26, with which account the booke of Chronicles doth agree exactly in every point but only in the last, and there it differeth exceedingly, for it saith it contained three thousand baths, 2 Chron.4.5. Now that difference breedeth no small difficulty how to reconcile it, and that is not all the difficulty in this story of the molten Sea neither, for is not easie to cast, how so small a compass (though it was indeed a huge compass for one vessel) should containe so great a quantity of water. The Bath of the Hebrewes which was the greatest liquid measure that they had in use, was within a very little (a pint or such a thing) even and equall with the receit of our English bushell, or 8 gallons: now how a vessel of but 5 cubits deepe and often cubits from side to side, should containe 3000 baths, or nere upon 24000 gallons of water, is of some difficulty to imagine: The cubit in this vessel is to be taken parallel to its measure in other vessels and parts of the Temple, and so that particular will helpe nothing to a solution. The Jewes have deservedly taken this scruple into their consideration and dispute; and the conclusion that they have made upon the doubt and debate is this, [a] that this Sea

[a] Talm. in Erubbin per. in Gemar. & R. Sol. & Kimeb. in 1 King.7.
was square in the bottom for three cubits high, and every side of the square was 10 cubits broad, and so the whole was forty cubits about: and this squareness they goe about to prove from the oxen standing in a square facing under it (in which opinion they are farre different from their Countryman Josephus, for he saith that the Sea was his ἑμισφαίριον ἑμισφαίριον [b] fashioned in forme of an Hemiſphere, or halfe a globe, which if I understand a right, doth augment the scruple that we are upon. And they say with all that the upper part of it, namely for the height of the two upper cubits it was round, and they contracting into the round and circular forme did so much take in the compasse which lay out in the four corners of the quadrangle below, that now it was but thirty cubits about, according as the text faith, that a line of thirty cubits did compasse it round about. In which assertion although they speake that which is uncouth, and not ordinarily apprehended upon this matter, yet is their dispute so rationall if it should particularly be given at length, that if it be not found on the sudden worth the believing, yet certainly is the matter very well worth the considering, and so be it left to consideration.

Now as for the difference which is betweene the booke of Kings & the book of Chronicles about the contente of this vessell (which is a doubt more obvious and conspicuous to the eye) whilst one saith it contained two thousand baths, and the other, three thousand, the answer that is given generally by the Hebrew writers, may be some satisfaction (which is, that of liquid it contained but two thousand baths, but of dry things that would be heaped above the brim, it would hold three) though I believe there is more in it. The molten Sea was for the Priests washing themselves in it again they went about the service, 2 Chron. 4. 6. Now their washing being twofold, either of their hands and feet, or of their whole bodies, this vessell served for both, but, in diverse manner: Their hands and feet they washed in the water that ran out by some cocks and spouts out of it, but for the washing or bathing of their bodies they went downe into the vessell it selfe: Now had it been alwaies full of water to the brim, it had been too deepe for them to stand in, and would hazzard their drowning: therefore there was such
Concerning the Vessels and

a large set by cocks or pipes running out continually, that the water was kept at such a height, as should serve for their purpose abundantly, and yet should not at all endanger their persons. And so may we very well reconcile the difference in question by supposing, that the text that faith that it contained two thousand baths meaneth, the common and constant quantity of water that was in it; that was fit and served for their washing, and the other that faith it contained three thousand baths, meaneth that it would hold so much being filled up to the brim.

About the body of this huge vessel, there were two borders of ingravings, the worke of which the booke of Kings calleth סֵפֶר כָּל חַלְכֵּה which the Chaldee and the Jewes interpret Oval, but the booke of Chronicles calleth them Oxn: not in their full proportion but the heads onely, and the rest in an oval, in stead of the body, and it is conceived by some that out of these heads, or out of some of them the water issued forth, they being made as cocks or conveyances for that purpose.

The supply of water to these huge vessels (and that so abundantly that they were not onely alwaies full, but continually ran out and yet were full still) was from the well Etam of which we have spoken before: And the Jerusalem Talmud in the treatise Joma, speaking particularly of this molten Sea, and how it was for the Priests to bath their bodies in against they came to the service, it proposeth this question But is it not a vessel? Yes, but Rabbi Jehoshaua the sonne of Levi saith עֲנֵה הָעִיר מִי מְדִינָת יִשְׂרָאֵל A pipe of water commeth into it out of the well Etam: The meaning of the dispute is this; It was not lawfull to bath for purification in a vessell, but in a gathering of waters upon the ground, and how then might the Priests bath in the molten Sea which was a vessel? To this Rabbi Jo-...
SECT. IV.

Basins, Chargers, Dishes, &c. King Ptolemies and Queen Helens tables.

It is not to be imagined that either the numbers, or the names, or the several fashions, or the several uses of all the vessels in the Sanctuary should be given: it is ohs there were but a very few Priests though they waited there, that were able to give a precise distinct account about these things: therefore our going about to speak of them, it is rather because we would not say nothing, then from any hope or possibility we have, to give an estimate or description of them any what near unto the full.

Their number was so great that they were reckoned to 5400 in Exr. 1. 11. and ninety and three are averred by the Tamid. to be used every day about the daily sacrifice: and in the 3. treatise Ioma it appeareth that there were special vessels for the service of the day of expiation, & that King Monobazes made golden handles to them, & so other peculiar services had their peculiar vessels, as much that partly because of the multitude of imploiments of vessels at some certain times, and partly because of the change of vessels at special times, the number could not but be very great, nor is it to be supposed certain: the piety of one or other still offering one vessel or other in devotion.

The several fashions and cizes of them are rather to be guessed at, then determined, and the uses to which they were put must helpe us better towards such a conjecture, then either their names doe or any description we can finde of them.

1. There were basins in which the blood was taken when the beast for the Sacrifice was slaine, as Exod. 24. 6 and these the Jerusalem Talmud thinkest to be those that are called Agartalin Ezr. 1. 9. [c] Thirty Argatalin of gold. R. Samuel bar Talm. [c] Nachman saith In it they gathered the 3.
Concerning the Vessels and

the blood of lambs. A thousand Agartalin of Silver: R. Simeon ben Lachish saith, it was that wherein they took the blood of bullocks.

2. There were dished out of which the blood was sprinkled on the Altar; and these are held to be called Kephirim, in the place alleged out of Ezra: and to be the same with Mizrakim, of which word there is frequent mention in the Scripture: Kephirim (saith Solomon Jarchi) are Mizrakim, and they are called Kephirim, which betokeneth cleansing, because he that took the blood in this vessel wiped off the drops and blood that stuck on his hand, on the side of the dish: which action we have taken notice of in handling the manner of sprinkling the blood on the horns of the Altar: So that in these Jews construction, Ezra reckoneth by name but the two sorts of vessels that were first and most certainly used in the service, namely the great Chargers or Basins in which they took the blood and the lesser dishes out of which they sprinkled it: And it may be the ἱψυκ and the πρῖμον that every one of the 12 Princes offered at the dedication of the Tabernacle Num. 7. were these two sorts of vessels: The Mizrakim are said to be before the Altar, Zechar. 14. 21.

3. There were great voiders or trays, as I may call them, of gold or silver, in which the inwards of the beasts were taken and brought to washing, and brought when they were washed to the Altar: And dishes in which Salt was brought for the salting of all the sacrifices. And dishes in which the meat-offering was mingled, and other dishes in which it was offered. And it may be these that brought the inwards or the meat-offering, were those that יִנְלַיְנְל meaneth, if that word meaneth any vessel at all, as it is thought it doth, in 2 Chron. 24. 14. Some think it meaneth pestels (saith Kimchi) where with they pounded the spices for the incense: But in mine opinion it was a little vessel, where with all they took wine out of the Hin for the drink-offerings: And so it is said in the words of the Rabbins, The maids of the house of Rabbi as he was teaching them in the language of wisdom, said, יִבְּדָה יִנְלַיְנְל doth the יִנְלַיְנְל goe into the tankard; that is, the little vessel where with all they drew wine out of the tankard, &c. I shall not trouble my selfe nor the reader about this word nor about his opinion; the translation that our English hath made of it is not
Viensils of the Temple;

not onely very facil, but also very warrantable.

4. There were vessels out of which they powred the drinke-offering, it may be those are they that Josephus calls Phiala. Vessels as he reckoneth the holy vessels upon the place of Ezra before allledged, but nameth more kinds then he doth: let the reader draw among all the names he useth, which may be the title of these drinke-offering vesseles that we are about: I should choose between the two last, and take Phiale the rather of the two: and the powring out of the vials in the Revelation may chancereceive some illustration, by the readers reflecting upon the pow-ring out of the vial of the drink-offering.

5. There were chafing-dishes to take coales from the Altar for the burning of the incense, and dishes wherein to take ashes from the Altar, and from the Altar of incense, and dishes for frankincense and the dishes Tomi and Coz, which they used about the candles and incense Altar: and Censer or perfuming pans for the incense, Dishes about the newbread, and such variety of dishers, basins, vials, cruces, tankards and such like vesseles, that it were an endless labour to speake of them or seeke after them particularly. To which may be added, the axes, knives, flesh-hooks, forques, fire-pans, tongs, snuffers, pots, chaldrons, the vessele Pesachtar (a word used by the Chaldee Paraphrast Exod. 27. 3, &c.) and the instruments of musick, of which we have spoken elsewhere, the mortars for making the incense, and when we have reckoned all we can, we are sure we cannot reckon all, and therefore must leave them to supposal and conjecture. And to the discourse of them which I must leave thus imperfect, let me add two utensills more, which indeed were not of the like nature with these that have been spoken of, yet may well come in mention with them, because they were all furniture of the same house, and those were two golden tables, but of severall natures and uses, bestowed by Ptolemy Philadelphus King of Egypt, and Helena, mother to Monochezis.

[f] Aristea and Josephus after him, relating the story of Ptolemy's sending for the Septuagint to come to him to translate the Bible, they tell what sumptuous bounty and gifts he bestowed.
Concerning the Vessels and

wed upon the Temple and presented thither; and among other things that they spake of (as a great summe of money, certain golden and silver goblets, and certaine golden vials, \( \chiρων \) \( \alphaσηλας \)) they mention and describe a golden table, of that richness, cost and curious workmanship, as the like hardly to follow it in any story, as the reader may peruse them in the places cited in the margin, for I shall not spend time upon their description.

There is relation also in the Talmudick treatise Joma, of a golden table of Queene Helens belonging and devoting, but it was not of the fashion and nature of any tables that we have mentioned hitherto, but it was of a forme and quality far differing from them. It was not \( \νηλυσ \) Menufa, but \( \νυασ \) Tabula, and the tradition concerning it is thus: [g] Queene Helens mother to King Monobazes made the golden candlestick that was over the Temple doore; And she also made the golden table on which was written the Section of the law concerning the suspected wife. Num. 5. So that this was a written table hanged upon a wall, and not a table with feet standing upon the ground, as those were of which we have spoken. The Gemara of the Jerusalem Talmud informs us about it in these words: [b] She made the table of gold on which was written the Section of the suspected wife, and when the son rose, the beams sparkled on it, and so they knew that the son was risen. And what was written on it? R. Simeon ben Lachiš in the name of R. Tanai, saith, Aleph Beth was written on it. But behold the tradition is: As was the writing on the one side, so was the writing on the other: It was not thicke nor thin, but a meane between both. As was the \( \nu \) that was on the one side so was the \( \nu \) that was on the other. As \( \delta \) on the one side, so \( \delta \) on the other. R. Hosiaiah saith, All the Section of the suspected wife was written on it, and out of it be read and interpreted the whole Section. It seems this table hung upon the wall of the gate of Nicanor, for in that the triall of the suspected wife was made, the manner of which we have observed elsewhere.

As there were tables and candlesticks of gold 2 Chron. 4.7, 8: in the holy place, so there were tables and candlesticks of silver which were used in other places; 1 Chron. 28.15. as in the Courts and in the Priests chambers.

SECT.
It will not be much necessary to spend large discourse upon this subject about the garments of the ordinary Priests which they wore in the service, since we have described the vestments of the High-priest at large in another place, who wore all the same garments that the other priests did, but he wore other also, we shall therefore but briefly touch these particulars concerning them.

1. That the garments wherewith all the Priests were arrayed when they were about divine service, were peculiar for that place and occasion, and differing from the garments that they used in their ordinary wearing. Some Jews think there were such Priestly garments before the law, and they speak of such, bequeathed from father to sonne in the holy line even from Adam to Isaac, and they think the vesture in which Jacob obtained the blessing was of this nature: but about this we shall not be inquisitive.

2. The Priests when they were come up in their courses to the service, put off their ordinary wearing clothes, washed themselves in water, and put on the holy garments: See Lev. 8.6. Yea whilst they were at the Temple and attending there on the service, any of them that would sleep by night, slept not in the holy garments, but in his own wearing clothes, and in the morning when he was to go to his service, he put off his own clothes, bathed himselfe in water, and put on the garments of the Priest-hood. These expressions in Scripture, Put off the old man, and be renewed and put on the new, Ephes. 4.22, 23, 24. Put on the Lord Jesus Christ, Rom. 13. 14. Baptized into Christ, and putting on Christ, Gal. 3.27. Washed from our sins and made Priests, Rev. 1.5, 6. Not unclothed but clothed upon, 2 Cor. 5.4. seem to allude to this custom.

2. The holy garments of the Priests were of white linnen, and they consisted of four parcels whereas the High-priests in Exod. 28.
Concerning the Vessels and garments were of eight parcels, and they were of other colours as well as white: And, as hath been observed elsewhere, every Priest was first tried by the Sanhedrin, whether he were right and fit, and being so found he had his white garments put upon him, all which garments were found at the publick charge. The man clothed with linen with a writer's inkhorn by his side, Ezek. 9.3. Walking with Christ in white, Rev. 3.4. Arraying in white robes, Rev. 7.9, &c. do seem to referre to this holy garbe and colour of the Priests.

3. Upon their feet they wore nothing at all whilst they served, but stood in the Court barefooted, were it never so cold; nay though they were barefooted, yet might they not stand upon any thing to keep their feet from the cold pavement, but must stand barely upon that, were the service never so long and the season never so sharpe: The reason of their barefootednesse was because of the holinesse of the ground, as Exod. 3.5. Iob. 5.15. and the reason of their standing onely on the bare stones, was to shew their fervour and zeal to the service.

4. Upon their thighes and loins they wore linen breeches to prevent the discovery of their nakednesse, Exod. 28.42. either when they stood upright aloft upon the Altar, or when they stooped downe to any worke of the service either there or in any other place. And here I cannot but thinke of that ridiculous passage in Martial, lib. 3.epig. 24. which such a provision as this might have prevented: And of that passage in the treatise Tamid, where some of the Priests are said to be delivered to the Chazanim or overseers, and they stripped them of their garments, and left nothing upon them but their breeches.

5. Upon their bodies they wore a linnen coate or surplisse which was called ἱερεῖς τομήν: Exod. 28.4. by the Lxx. upon which Nobilis maketh this comment: Gratam dictionem retinet S. Hieronymus ad Marcellum. S. August. q. 114. habet cum cornibus &c. Hierome retaineoth the Greek word (Cosymbotan) Austin in quest. 114. translates it with hernes, and addeth that the Latine interpreters thought it better, to call it the coat with hernes, then if they had said, with tufts. But others interpret it strait and girt: which interpretation seemeth not impertinent, seeing that afterward in this same chapter Cosymbi and Cosymbot-
Vetnsils of the Temple.

do signifie knots. But others translate it out of the Hebrew, Ocellatam, or chec kered. And so it might be shewed from the originall of the Hebrew word used, that it so signifieth, and this linen was wrought diaper-like, with checker or diced worke or some such kinde of workmanship, which let it out with neatnesse as well as it was white.

6. This coate was girt to them with a long scarfe, which went divers times about them like a swaddle, which was called δάκαρ, and which both helped to keep them warme in their thin clothing, and to strengthen their backs in their hard service, which sometime they met withall,tagging with the beasts that they were to slay, and lifting at them when they were killed.

7. Upon their heads they had a bonnet or a miter, which was also a linen scarfe, often wrapped and wrapped about their heads, after the manner of the Turkish Turbantes, as is more fully described in the Temple-Service cap. 4.

* In these foure parcels of vesture, the High-priests and the other Priests were alike, for the High-priest wore these as well as they, but he had foure other parcels over and above which they might not ware, and by which he was singularly disting uished from them; and these were 1. Ἰγνύν The coat of the Ephod: this the Lxx. call πανδήμην. 2. Ἰβόν The Ephod it selfe, which he put upon that coat, and clasped it together over his paps with a curiouse girdle. This helpeth to understand that in Rev. 1. 13. ἐκ τῆς συμμετεορίας του ἑαυτοῦ, ἐκ τῆς συνεκκαθάρυσ του. 3. Ἰσχύν The Brest-plate: in which were put the Urim and Thummim Exod. 28. 30. which in the Apostles application seeme to signifie faith and love, 1. Thes. 5. 8. 4. Ἰγνύν The golden plate upon his forehead in which was written ἱλίς ἐν ὑμῖν the holy one of the Lord (compare Luk. 4. 34.) which have been particularly spoken to in the tract and placed cited a little above.

As the Priests garments were provided at the publick charge, so when they were overworne they returned to the publick a gaine, for their coats and breeches &c. were ravelled to make yarne for the lampes, and for the lights at the solemn nightly festivity in the feast of Tabernacles, and it is like for the Priests candles in their chambers.

SECT.
The appointment and composition of anointing oil is laid down in Exod. 30. 23, &c. where the Lord commanded thus. Thou shalt take unto thee principal spices, of pure myrrh 500 shekels, and of sweet Cinnamon half so much, even 250 shekels: and of sweet calamus 250 shekels: and of Cassia 500 shekels after the shekel of the Sanctuary; and of oil of olive an hin: And thou shalt make it a holy anointing oil, &c. The simples need not to be disputed of; only I cannot but observe and wonder at the conception of Rambam about one of them, who holdeth ṣor Mor which our English hath very properly translated Myrrhe to be [a] the congealed blood of an Indian beast: whereupon one of his glossaries takes him up thus: [b] It cannot enter into my bead, that they would put the blood of a beast into any holy composition, much less, of a beast unclean. But ṣor Mor is that that is spoken of in the Canticles, I am come into my garden my sister, my spouse, I have gathered my myrrhe. 

For the making up of these simples into the compound of the anointing oil, the way and manner is recorded to have been thus: [c] They were bruised every one apart, and by themselves, and then were they mingled and boiled in clear water, till all their strength was come out into that decoction: which decoction strained and having oil put to it, was again boiled to the height of an ointment and so reserved.

This anointing oil was only in use in the times of the Tabernacle and first Temple, and with it were their vessels sanctified, according as was appointed in the place of Exodus even now cited, and described Levit. 8. but there was no such ointment under the second Temple, for there the vessels were sanctified by their very use and serving in them: and so indeed was the Temple itself: For there was neither cloud of glory to sanctify the house, nor divine fire to sanctify the Altar, nor holy oil to sanctify the vessels, nor Urim and Thummim to honor the
The Priesm, and yet was the place and service then as holy as it was before. God by this abatement of those externall advantages and excellencies, and yet by the continuance of the honour of his worship and service, making way to the dignifying of the spirituall worship under the Gospel, when such externall and visible appearances of his presence were not to be looked for, & when all ceremonioustness in holy things should be abolished and laid aside.

With the holy oile whilst it was in use and employment, was the High-priest anointed, as well as other things, and when the use of the oile ceased, then was he consecrated by the arraying of him in the garments appointed for the High-priest, wearing, and he was said to be consecrated by the vestments, as we have observed in another place. The manner of his anointing whilst that was used, is described by the Talmudists to have been [d] after the form of a Greek Chi. They anointed the Kings (say they) after the form of a crown, but the Priests after the form of a Chi. what means, after the forme of a Chi? R. Menasses the son of Gada saith, after the forme of a Greek Chi. But what meaneth this? [f] R. Solomon saith it was first poured on his head, and then put between his eyebrows, and drawn this way and that way with the finger of him that put it there: which others expresse thus [g] one poured the oile upon his head, and it ran downe this way and that way, like two pearling dropings upon his beard, as Ps. 133.2.

The oile and anointing wherewith the Priests and the vessels of the Lords house were sanctified did denote the Word and the Spirit of God, whereby he sanctifieth the vessels of his election, even persons of his choice, to his service, and acceptance: Oile and anointing do signifie the Word as well as the Spirit, And in that sense should I interpret the anointing in 1 lob. 2. 20. 27. Ye have an unitio, that is the word, from the holy One, and ye know all things by it. And the unitio, that is, the word, which ye have received of him abideth in you: and ye are not to seeke for teaching from any man, for the same word hath taught you abundantly of all things, &c.
chap. xxxviii.

The Embleme of the Divine Glory at Temple.


Explained.

He Prophet Ezekiel saw the visionary Glory that he had described, chap. 1. and chap. 30. four times over. 1 At the River Chebar among the captives of his own captivity, chap. 1. that is, that captivity which was carried away with Jehoniab, for then was he himself captive. 2 In a plain among the captives of the other captivity, that is, Jehoiakim, Dan. 1. who dwelt indeed upon the coasts of the same River, but at some distance from the other, chap. 3. 15, 20, 23. 3 In the Temple, chap. 8. 4. And 4. at the renewed Temple agáin, chap. 43. 2, 3.

The vision and glory that he saw, was thus:

Ezek. 1. vers. 4. Behold a whirle-winde out of the North, &c.) Out of the North appeared a stormy cloud, with fire wrapped in it, which flamed into a brightness all about, and in the middle of all was as a glowing fire. For out of the North, namely, from Babel, was a storm to rise and fire to come, that was to destroy both City and Temple, and that should cause the glory of the Lord which dwelt there, to come out thence as out of burning, as this glory that he saw which represented that, came out of this fire.

Verse 5. Four living creatures, and this was their appearance, they had the likeness of a man.) That is, in stature and proportion of body, thighs, and legs, they had the likeness and erect shape of a man, only their head and feet, and some particulars else were different, of which he giveth account in the following verses.

Verse 6. But every one had four faces, &c.) I render the conjunction 'But; because (the Particle bearing it) it being so translated, giveth the clearer and the readier sense. They had
The Emblem of the Divine glory at the Temple.

the likenesse of a man. But every one had four faces.

And in verse 7. The same particle in הָּנַ֖יכֶּ בֵּ֣ית being translated exegetically, For, doth also cleare the sense. Their feet were straight feet; for the sole of their feet was as the sole of a calfes feet.

And they sparkled, &c. that is, their feet sparkled like burnished brasse, for the brightnesse of their bodies is described at verse 13.

Verse 8. And the hands of a man were under their wings on their four sides; so had they four their faces and their wings.) That is, they had their faces and their wings on their four sides: namely, a wing on their breast and a face that way, a wing on the backe and a face that way, and a wing on either shoulder and faces likewise, and under their wings every way was a mans hand and arm.

Verse 9. Their wings were joining one to another.) This is explained at ver. 11.

They turned not about when they went, they went every one straight before his face.) Which way soever they were to goe, they needed not to turne their bodies, to set their face that way as men and other creatures do, who when they are to goe this way or that way, they turne their bodies till their faces stand the way they are to goe: but these did not, nor needed they to doe so; for goe which way they would, they had a face that led them that way.

Verse 10. As for the likenesse of their faces &c. Every one had the face of a Man before, and the face of an Eagle behinde, the face of a Lion towards the right hand, and the face of a Bullock towards the left.

It is not much important to dispute, whether they had foure heads as well as faces, or only one head faced on every side; I should rather hold for the former, and could give some reasons that way me to that opinion, but I shall not insist upon them here.

Some there have been that have conceived that the quarters of their faces are named in reference to their standing towards Ezekiel, as that the face towards Ezekiel was a mans, the face which was upon Ezekiels right hand (which was the left hand
The Emblem of the Divine glory at the Temple.

of the Cherub) was a Lion; the face on Ezekiel’s left hand (which was the Cherub’s right) the face of a Bullock; and the face of an Eagle behind: but they that have been of that opinion have not observed, that the four living creatures stood not in a straight line all facing Ezekiel, but in a square posture, as shall be shewed by and by.

These living Creatures are called Cherubins by this Prophet very often, chap. 10. and by that name, laid to this description, he teacheth us how to conceive of the forme of the Cherubins that we read oft in Scripture, as the Cherubins upon the Mercy Seat, and the Cherubins that overshadowed the Arke in Solomon’s Temple, and the Cherubins wrought in the Tabernacle Curtaines, and carved upon the Temple walls, &c. namely, of this four-fold feature or having so many faces; saving that in the embroidery of the Curtaines and sculpture upon the walls, only two of the four faces could be made to appear. And so it is evident in Ezek. 41.19. where he saith there were Cherubins and Palm trees carved upon the walls, so that a Palm tree was between a Cherub and a Cherub, and every Cherub had two faces: so that the face of a man was towards the Palme tree on the one side, and the face of a young lion was towards the Palme tree on the other side. Their other two faces were to be conceived obscured in the wall as if they were looking into it. But it may not passe unobserved that these two faces of a man and a lion, were not the cherubs opposite faces, that is, that before and that behind, but they were his face before and his face on the right side: and hence I have one reason to conjecture that they had foure heads as well as foure faces, because it will otherwise be very harsh to imagine how his fore-face and right side-face should be set to looke before and behinde. Now these two faces of a Man and a Lion were the faces that the Cherub that stood upon the right hand of the Arke as it stood facing the people, looked upon the Arke and the people with all, his humane face toward the Arke, his Lions towards the people: And we shall observe afterward how those whom the Cherubins represented, had in office to looke mutually towards God and his people, and were Mediators between them.

The Prophet in chap. 10. vers. 14. reckoning the four faces of
The Emblem of the Divine glory at the Temple.

These Cherubins againe, begins with the face of a bullock first, which was a left hand face, and instead of the face of a bullocke, he calls it the face of a Cherub: was not the face of a Lion or Eagle the face of a Cherub, as well as the face of a Bullocke? It seemeth strange therefore that he should call the Bullocks face, the face of a Cherub rather then any other; But the reason seemeth to be taken from this consideration: The High-priest when he went into the most holy place up to the Arke, the Cherub that stood by the Arke upon his right hand, whither he was more ready to looke then on his left, stood facing him with the face of a Bullocke. Now the Prophet in this place is speaking of Gods glory flitting from the Temple, where it dwelt especially on the Arke between the Cherubins, and as if he looked at that right hand Cherub, which was now flitting from his station and removing, so he nameth that face that looked upon him: and he calleth the face of a bullocke, the face of a Cherub, because that was the face of the Cherub that was most looked on and observed by him that went into the most holy place.

Verse 11. Thus were their faces: and their wings were parted upward, ) Though their wings joined one to another at the setting on, yet they opened and parted upward, as also do the wings of other flying fowls: who though they grow neere together at the roots, yet they spread and part wider and wider toward the points: And the like in some parity may be conceived concerning the parting of their faces, that they grew upon one root as it were but parted upward, into so many heads: and to the construction of the verse seemeth to carry it where the Particle in the beginning of the verse is not ordinary, and requireth observation: It may very well be renderd, Both their faces and their wings were parted upward.

Two wings of every one were joyned one to another, and two covered their bodies, &c.) The description of the living creatures in Esay 6. and the parallel to them and these in Rev. 4. must help us to interpret this eleventh verse, about their wings. The Apocalypstick calls them living Creatures, and numberth them foure, and nameth their four faces punctually as this Prophet doth.
The Emblem of the Divine glory at the Temple.

but reckoneth their wings to be six apiece, Rev. 4. 8. Esay nameth indeed the living Creatures that he saw by another name then either John or Ezekiel do, yet he meaneth the very same, both for number and forme, for he saw the very same glory of God that these describe, that is, Gods glory at the Temple, as the very first verse of that chapter doth expal ne it: And in this sense is the word His glory to be understood, Job. 12. 41. Hee saw foure living Creatures, with four faces, and in all things like to these described here, as to their forme and proportion, and he faith every one of them had six wings, Esay 6. 2.

The Prophet Ezekiel faith no lesse as to that matter, although he speak it not so very plainly out: for laying verse 11. and verse 23. together, we shall finde the account of their wings to be to this purpose, and the same number. They had wings that were parted above: these were the two wherewithall they flew: And they had other two which joined one to another, over their heads, these are parallel to those wherewithall Esay faith they covered their faces: and they had two wherewithall they covered their bodies: those are they that he faith covered their feet: Thus is the eleventh verse to be understood: which the 24 speaketh parallel to, and something explaineth. It is said there, that under the Firmament (which was over their heads) their wings were straight one toward another: and they had two wings which covered on this side, and two wings which covered on that side: and the meaning thereof is this, that they alwayes carried two of their wings straight upright, joining together over their heads, and when they stood still they covered their bodies with four wings, two on back and belly, and two on either side: Whereas it is said in verse 24. that when they stood they let downe their wings, it is to be understood onely of those two wings wherewithall they flew, for they had every one of them two wings that they never let downe, and they were those wherewithall they covered their faces; and they had two other which they never lift up, and they were those wherewithall they covered their back and belly, or secret parts before and behind. For that expression of Esay, They covered their feet, meaneth, they covered their secret parts: for in that sense is feet sometimetimes taken in Scripture, as The baire of the feet, Esay 7. 20. &c.

And
The Emblem of the Divine glory at the Temple.

And thus are we to reconcile those two verses in this first chapter of Ezekiel, which seem to be dissonant, the one whereof, namely, verse 11, saith that with two of their wings they covered their bodies; and the other, which is verse 23, speaketh of four that covered their bodies; which mean distinctly thus, that two of their wings continually covered their secret parts before and behind, and they never lifted them up; and when they stood still, they let down their wings wherewith they flew, and with them covered their sides. And so it appeareth that their two flying wings grew out at their shoulders, and the wings wherewith they covered their faces, grew out at their breast and backe, and those grew out below them that covered their secret parts.

Verse 12. And they went every one before his face whithersover their minde was to goe, &c.) Went they backward, forward, side-way, any way, they had every one a face to goe that way, and needed no turning about to set their faces that way they would goe.

Verse 13. Their appearance was like burning coales of fire, &c.) Hence Esay calleth them Sereaphim, or burning ones; and that the rather, because fire is there threatened to the Temple.

It went between the living Creatures, &c.) It, that is, fire: Every one of the living Creatures was of a glowing and flaming brilliance, glowing like coals of burning fire, and flaming like Lamps, and yet besides this brilliance that they carried: every one with them, there was fire also in the midst of them, of a great brilliance and flashing as lightning: So in Rev. 4.5. Out of the Throne went lightnings and thunders and voices.

Thus was the appearance of these Cherubims, one thing more being added out of Ezek. 10.12. That their whole body and their backs and their hands, and their wings were full of eyes: The like is said Rev. 4.6. Now their posture or manner of standing was such, that standing still or moving, they were in a square forme, as if four men should stand so, as to make a square space or a quadrangle in the midst between them. Their quadrenuglar standing was (as I may so express it) diamondwise, or after the Diamond square, one looking towards the South with his humane face, and another with his humane face towards the
The Emblem of the Divine glory at the Temple.

the North, a third with the same face toward the East, and the fourth with the same towards the West. Thus they stood when they stood, and in this quadrature they moved when they moved: and to this sense is that passage to be understood in chap. 10.6, 7, where it is said that fire was between the Cherubims, and one of them rought fire from between them, that is, out of the square space that was in the midst of them as they stood. And so is Ezek. 1.15. which is the next verse that comes to be explained, to be understood.

Verse 15. And behold a wheele on the earth by the living Creatures on his foure faces,) That is, on the four sides or faces of the square body as it stood; namely, a wheele before every one of the living creatures on the out-side of the square: A wheele before him that stood with his humane face looking East, and a wheele before him that stood with his humane face looking West, and so before them that stood looking North and South: Or if you will apprehend this whole body as it stood in its square, in the forme of any of the living Creatures as he was single, do but conceive that one stood looking East with his face of a Man, and another West with his face of an Eagle, another looking South with his face of a Lion, and the fourth looking North with his face of a Bullocke; and so you have the four severall faces on the out-side of the square, and the four severall faces on the inside of it, and the four wheeles standing before the out-side staves.

Verse 16. As it were a wheele within a wheele,) The fashion of every wheele was so, as it were one wheele put croffe within another, so that they could runne upon either of these crossing rings as there was occasion: were they to goe Eastward, they ran upon the one ring, but were they suddeinly to turn South, then they ran upon the croffe ring: And so as the living Creatures had faces to lead them any way, so had these wheels rings or rims to go on any way: And this is meant in verse 17. when it said, they went upon their foure sides, and turned not when they went: Not but that they turned about, as wheeles doe when they goe, but when they were to change their way, as to goe from East to South or North, or from West to either of these quarters, they needed not to fetch a compasse and wind about to
The Emblem of the Divine Glory at the Temple.

to set themselves to goe that way, but they readily turned upon the crossing ring and needed no more ado.

And thus did the living Creatures stand in one square, and the wheeles in another square about them: And let us take a patterne of their motion, supposing the living Creatures to stand with their humane faces looking severally to the four quarters of heaven. Were they to move East, he that stood East his humane face led him, and his wheele ran before him; He that stood West, his Eagles face led him, and his wheel followed him; He that stood South, his face of a Bullocke led him; and he that stood North, his Lions face led him, and their wheels ran beside them: Were they to turne sudainly South? he that stood South, his humane face led him, he that stood North, his Eagles, he on the East his Lions, and he on the North his Bullocks, and now the wheels ran upon the other ring.

Verse 18. Thus were their ringes,) That is, one crosse within another: And they were high, and they were reverent,) יִנְנַנְנַ נָנָ נֶ לֶ כ לֶ נ לֶ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ Ne It were an easie sense, if the clause were translated, And they were dreadful, that is, wheeles had their dreadfulnesse as well as the living Creatures: But since the word יִנְנַנְנַ doth most properly and most generally signifie, the inward affection of feare or reverence, it seemeth in this place to meane the reverentiall and attendant posture in which the wheeles stood, ready to move or stand according to the motion or standing of the living Creatures, and both they and the living Creatures obseruant of that presence and glory, upon which they waited: Had it been יִנְנַנְנַ it might very well have caried it into that construction, but being יִנְנַנְנַ it may the better countenance this that is produced, and K. Solomon speaketh of some that did to interpret it.

Such was the fashion of this divine charriot, of living creatures and wheeles, the creatures drawing as it were and acting the wheels, whithersoever they moved, and the wheels moving or standing together with them in all voluntarinesse and compliance: Now the Lords riding upon this glorious carriage, is described in the verses following: An azure skie just over their heads, borne up as it were with the points of their wings

Kk
The Emblem of the Divine glory at the Temple.

which they held upright over their heads covering their faces with them: Above that skie a Throne, on which sat the resemblance of a man all fiery; from his loines upward like fire glowing, and from his loines downward like fire flaming: and a brightness in the form of a rain-bow round about him. Compare Rev. 4.2.3.

And now to take up the morall or signification of this Emblem, we will first begin with the consideration of the general intention of it, and then descend to the application of particulars.

That it intends in general to signifie and character out unto us, the Lords glory and presence dwelling at his Temple, and among his people, these observations will make it past doubting or peradventure.

1 The Temple is very commonly in Scripture styled by the name of Gods Throne, as Jer. 17.12. A glorious high Throne from the beginning is the place of our Sanctuary, Ezek. 43.7. The place of my Throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel, &c. Which the Lord proclaimeth when his glory was returned to the renewed Temple, as is apparent in the verfe immediately preceding.

And to the Prophet Esay faith, I saw the Lord sitting upon a Throne high, and lifted up, and his Train filled the Temple, &c. And the house was filled with smoke, &c. Esay 6.1.4. Where he charactereth the Lords sitting parallel to his dwelling in the cloud of glory upon the Arke, and from thence filling the whole house with the traine of his glory. And so in the booke of the Revelation, where the Lord is inthroned, with such living Creatures attending him as are described here, there are so plain intimations, that it meaneth his glory at his Temple, that nothing can be plainer; for when there is mention of a Sea of Glass before the Throne, and of seven Lamps, Rev. 4. v. 5, 6. and of a golden Altar of Incense, chap. 8.3. and of a voice from that Altar, chap. 9.1.3. &c. the allusion is so clear to the molten Sea, seven Lamps of the golden Candlestick, the Altar of incense, and the Oracle given from beyond it, which all were before the Arke where the Lords glory dwelt in the cloud, that the matter needeth no more proofe, then only to observe this:

And
The Emblem of the Divine glory at the Temple.

And that the throne and glory of God throughout all that description meaneth in this sense, there is evidence enough in that one clause in chap.16. v.17. a voice came out of the Temple of heaven from the Throne.

2 Ezekiel himselfeth sheweth that this glory referred to the Temple, because he hath shewed it pitched there, flitting thence and returning thither again. 1 He saith, that the glory of the God of Israel was at the Temple, namely, that he had seen and described in the first chapter, chap.8. 4. though he be there in numbring up the abominations that were committed in the Temple, which were great and many, yet doth he relate that this glory was there still, because the Lord had not yet withdrawne his presence thence. But 2. At the last the provocations in that place do cause it to depart, and that departure he describeth in the tenth chapter, and there he setteth forth the very same glory, and almost in the very same terms that he doth in the first chapter. He telleth that this glory of the Lord departed from off the Cherub, that is, from off the Mercy seat, where it had always dwelt between the Cherubims, and went out, first to the threshold, ver.4. then to the East gate, ver.19. then to the City and to the Mount Olivet, and so departs, chap.11. 23. But 3. When he speaketh of and describeth a new Temple, then he sheweth his glory returned thither again, chap.43. 2, 3, 4. And upon these three particulars of its pitching at the Temple, flitting thence and returning thither again, we may take up these observations for the further clearing of this signification.

1 That the Prophet maketh some distinction betwixt the glory of the Lord dwelling upon the Cherub, that is, on the Mercy seat, over the Arke, and the glory of the Lord upon these Cherubims: for he saith the glory of the Lord went up from the Cherub, and stood over the threshold of the house, these Cherubims then standing on the right side of the house, chap.10. 3, 4. and then that the glory of the Lord departed from off the threshold of the house, and stood over the Cherubims, ver.18. The glory of the Lord in the representation that the Prophet describeth in the first chapter was upon the Cherubims already, for he saith the glory of the God of Israel was there according to...
The Emblem of the Divine glory at the Temple.

to the vision that I saw in the plaine, *chap. 8, 4.* and yet he mentioneth another glory now added to it: namely, the cloud of glory that dwelt upon the Mercy seat, for he faith that upon the slitting of that glory from off the Cherub to the threshold, the house was filled with the cloud; the meaning of this we shall looke at afterward.

2. As to the slitting of this glory from the Temple, the Prophet saith he saw it when he came to destroy the City, *chap. 43, 3.* that is, when he came to foretell that the City should be destroyed. And he dated the time of his first seeing of this glory, in the fifth yeare of the captivity of Jehoiakim, *chap. 1, 2.* which was the fifth yeare of the reigne of Zedekiah, 2 King, 24, 8, 17, 18. in which very yeare Zedekiah did rebell against the King of Babel, which action was the very beginning of Jerusalem's ruine.

3. As to the returning of this slitted glory againe to the new built Temple, *chap. 43.* it is observable that the cloud of glory which had descended and filled the Tabernacle, and had done the like at Solomons Temple, did never so at the second Temple, or that built after the Captivity, as the Jews themselves confess, and that not without good reason: Yet doth the Prophet as clearly bring that glory into his new Temple, as ever it had come into them: but onely that this was in a vision, and so it shewed visionarily, the Lords dwelling in his Ordinances and presence among his people under the second Temple, unto which the People returned out of Babel, and in the spiritual Temple or Church under the Gospell (for Ezekiel's new Temple promised a bodily Temple to the returned, and promised and typified a spiritual Temple under the Gospell) even as he had done visibly in his cloud of glory, in the Tabernacle and first Temple. And he addeth further, that when that glory was entered, the East gate at which it came in, was shut and never opened after, *chap. 44, 2.* to denote the Everlasting dwelling of the Lord in the Church of the Gospell among his people, and never departing as hee had done, from Hierusalem Temple.

This then being the signification of this appearance and glory, in generall, we are next to look upon the particulars of it, which
The Emblem of the Divine Glory at the Temple.

which will more fully also confirm and clear this matter, and first we will beginne with the living Creatures, or Cherubims.

For the better discovery of them what they were, and what they meant, these things do deservedly challenge speciall considering and observation.

1. That they are plainly distinguished from Angels: For in Rev. 5.11. there is mention of many Angels round about the Throne and about the living Creatures, and the number of them was ten thousand times ten thousand, and thousands of thousands: And in Rev. 7.11. All the Angeli stood round about the Throne, and about the Elders, and the four living Creatures: So that here is apparent difference between Angels and living Creatures both in their names and in their placing: For the living Creatures were about the Throne, the 24 Elders about the living Creatures, and the innumerable multitude of Angels about all.

2. That they were such as Christ redeemed from the earth; For observe in Rev. 5.8,9. The four living Creatures as well as the four and twenty Elders fall downe before the Lamb, &c. saying, Thou wast slain and hast redeemed me to God by thy blood, out of every kindred and tongue, and people and Nation, and hast made us unto our God Kings and Priests &c. So that the living Creatures were redeemed, and were of people and Nations, and were made Kings and Priests as well as the 24 Elders, which cannot be applied to Angels.

3. That these living Creatures or Cherubims are never mentioned but in vision or Hieroglyphick: In vision, as in these places that have been cited of Esay, Ezekiel, and the Revelation, and in Hieroglyphicke, as the Cherubims covering the Arke, and wrought in the Tabernacle Curtaines, and on the Temple walls. It is true indeed that it is said in Gen. 3. God placed Cherubims at the gate of Eden, which is only for the fuller and more feeling apprehension of the thing, the Cherubims being such forms as with which the people were best acquainted seeing them in the Tabernacle curtains.

4. They therefore being thus constantly held out in a doctrinall and signifative tenour, as visions and Hieroglyphicks are, they are to be expounded to such a doctrinall and signifative
The Emblem of the Divine glory at the Temple.

tive sense, and so is the whole body of glory, as I may so call it, the whole visionary theatre or spectacle that is before us to be taken.

And first to begin with the quadrature or four-square posture of the whole appearance, which was touched before, and now a little more to be considered on. There is intimation enough in Ezekiel, that the four living Creatures stood square, with a fire in the midst of them; and the wheels in a square, on the outside of the square of the living Creatures: but in the Revelation it is yet more plain, for there it is said the four living Creatures stood round about the Throne, which could not be but in a quadrature, one before, another behind, and one of either side; for how else could four stand round about it? The Throne then meaning the Temple as was shewed before, this double quadrature about it, doth call us to remember the double camp that pitched about the Tabernacle upon the four sides of it, East, West, North, and South: When the Lord did first platforme and order the incamping of Israel in the Wildernesse.

1 He pitched his own Tabernacle in the middle, as that being the very Center, heart, and life of the Congregation, and they being all to attend upon it, and God thereby declaring himselfe to be in the midst of them, Lev. 26, 11, 12.

2 He pitched the Tribe of Levi in four squadrons on the four sides of the Tabernacle next unto it: for they being the Ministers that attended upon the publick service, and that drew nere unto the Lord, and were Mediators 'twixt God and his people, the Lord caused them to incampe next unto his Sanctuary, and betwixt the Camp of the people and himselfe.

3 The outmost of all, in four main bodies on the four sides of the Tabernacle, and of the Levi:es Camp, did the whole Congregation pitch, and so there were two quadratures, the Levi:es about the Sanctuary and the Congregation about the Levi:es. See Numb. 2.

Answerable is the platforme here, and the quadrangular posture is in reference and allusion to that, and from thence must we explain it. In the midst was a quadrangle of fire: and upon every side of that quadrangle a Gberub, and on the outside of the
The Emblem of Divine glory at the Temple.

The Cherubims even before every one of them was a wheel. And in the Revelation, A Throne in the middle, four living Creatures next about it, and the 24 Elders about them.

So that by this parallel to Israel's Camp from whence the platforme both in the Prophet and the Apocalpytick is taken, the foure living Creatures did signify the Priests and Ministers of the Lord, and the wheels in the one, and the 24 Elders in the other did represent the people or the Congregation: And this will arise clearer and clearer still to our observation, as we goe along to consider their place, actions and descriptions.

1 I know it is conceived by some that the 24 Elders in the Revelation were nearer the throne then the Cherubims (and that opinion must needs conclude the like in Ezekiel) but the contrary is apparent by these observations. 1 That (besides what hath been said upon v.15.) in Ezek.10.6: a man clothed in linnen, being bidden to take fire from between the wheels, from between the Cherubims, he first goeth in within the compass of the wheels, and then a Cherub taketh fire from the midst of the Cherubims and reacheth to him. 2 It is said there againe at v.9. that the four wheele were by the Cherubims; whereas if the wheels had been inmost it had been proper to have saide, the Cherubims were by the wheele. 3 And at v.18. It is said the glory of the Lord stood over the Cherubims, and chap.1.22,26. &c. it is said the Throne of God was just over their heads, and there is no mention of being over the wheele, which shews it very unlikely that the wheels were in the middle of the Cherubims. 4 In Rev.5:6 the platform is named thus, In the midst of the Throne, and of the four living Creatures, and in the midst of the Elders; the Throne in the midst, the living Creatures next, and the Elders outmost: and so againe in v.11, &c. 5 In chap.4:4. It is said that about the Throne were four and twenty seats, and on them four and twenty Elders sitting; and at verse 6. έίς εἰς μίαν τοῦ θρόνου, μεταξύ τῶν ζῴων: which is a hard piece of Greeke to construe, because there is an ellipsis of a particle, which not observed, hath produced but harsh interpretations of the place. The Syriack hath rendered it In the midst of the Throne, and about it, and before it, the most translations, In the midst of the Throne, and
The Emblem of the Divine glory at the Temple.

and about the Throne, which how to make a smooth exposition of, is hard to finde. The particle τι seems to be understood, which expressed the sentence would run thus, εν μιᾷ τι ἡ ἑδρα, καὶ τι ὁμορφή, that is, between the Throne and the encompassing that was about it (of 24 seats and Elders on them) there were four living Creatures.

Thus then was the place of the living Creatures, next the Throne; and that being the place of the Levites next the Sanctuary, it sheweth that these Cherubims or Creatures, did represent the Ministers and the wheelles, and 24 Elders did represent the Congregation.

And this will yet appeare the clearer by observing that the living Creatures were the first agents and movers continually in any expedition or implantment, as the Ministers were in the publick service. In Ezek. 1. & 10. the wheels moved or stood, according as the living Creatures did first. And in the Apocalypse the living Creatures first praise and worship, and then the Elders, chap. 5. 14. The four living Creatures said Amen, and the 24 Elders fell downe and worshipped, &c. chap. 4. 9, 10. When the living Creatures give glory and honour, &c. the 24 Elders fell downe, &c.

2 And now to come to the consideration of their figure and resemblance, and first to begin with their four faces, the Jewes acknowledge that these four faces were severally pictured in the four Standards of the squadrons of Israel's Camps as they pitched in the quadrangular forme that hath already been spoken of. There were figures (saith *Aben Ezra) in every Standard and Standard: And our Ancients do say that in the Standard of Reuben, there was the picture of a man, and in the Standard of Judah the picture of a Lion, in the Standard of Ephraim the picture of a Bullocke, and in the Standard of Dan the picture of an Eagle, so that they were like the Cherubims which Ezekiel saw: With which assertion Ramban also agreeth, and Targum Jonathan doth not much dissent, and this opinion was entertained as an ancient Tradition of the Nation: upon what ground, and upon what references of these Pictures to the Tribe and Standard to which they belonged, it is not much material to insist upon, to debate here. * Aben Ezra in Num. 12.
The Emblem of the Divine glory at the Temple.

Upon the observation that these representations were severally in the standards of Israel's camp, some have concluded, that therefore the four living creatures which bare these representations did signify the Congregation or people, and not the Levites or Ministers: which is improper to conceive, because such a construction allots all the four figures to every standard; whereas all the four standards did but make up and carry these four figures amongst them all. But it is not improper to allot all these four figures to every one of the squadrons of the Levites, for every one of them, nay every particular one of the Priests and Levites had interest in and relation to the whole Congregation, as being Ministers in their behalf: And as Aaron carried all the tribes upon his shoulders and breast, so are the Ministers in these emblems of the living creatures, deciphered as carrying the faces of all the standards of the whole Congregation: because of their reference to the whole Congregation, they serving at the Temple for it. What allegorical interpretations are made of these four faces, I shall not trouble the reader to produce, every one may find one such application of them or other as his conception upon them shall lead him to it.

As for the rest of the proportion of these living Creatures, they are especially remarkable for their wings and feet, for the rest of their bodies was like the body of a man: Two of their wings were always erect over their heads covering their faces, from under which they spied as it were at their way they were to goe, and at the glory they attended on: which pertinently denote the reverential respect that the Ministers of the Lord have to his glory and to the mysteries of his counsel; compare 1 Pu. I. 12. With two other wings they covered their secrets, in sign of humble sensibleness of their own deformity, and with two they flew, in signification of ready activity and attendance for and upon the Lord's service; their feet were in fashion like to the feet of a bullock, and in colour like polished brass; according to which latter character the feet of our Saviour are described Rev. 1. 15. His feet like unto fine brass as if they burned in a furnace. Every one will be ready to frame an allegorical application of these circumstances, according to his
his owne conception: It may be some (if they take those living creatures to represent the Ministers as I suppose they do) will when they read of their feet like to the feet of bullocks, apprehend that it is, because they trod out the corne of the word for the people; and as that was also done with a wheele, so there are wheeles here in the like manner: It may be they will think they are described thus footed for the fitter setting them forth as the drawers of this divine charret. It may be they will suppose the beauty and shining brightnesse of their feet, may signifie the holinesse of their waies shining in sanctity and burning in zeal: It may be they may thinke of the Priests feet red for cold as they stood upon the bare stones in their service, and they seeming insensible of it as are the feet of bullocks, and such variety of apprehensions will be ready to be taken up upon these things, that a man may speake his owne thoughts and opinion in this matter, but not readily bring another to be of his minde.

The likenesse of these living creatures all over their bodies, was as burning coale of fire, and like the appearance of lampes Ezek. 1. v.13 for the faithful ministers of the Lord are as a flame of fire, as Psal. 104.4. shining in life and doctrine likelampes and lights, Joh. 5. 35. Mat. 5. 14, 15, 16, and by the word of the Lord even devouring the disobedient, as Ir. 5. 14: I will make my words in thy mouth fire, and this people wood, and it shall devour them.

The fire that was in the midst of these Creatures, which went up and downe among them, and out of which proceeded thundrings and lightnings, Ezek. 1. 14. Rev. 4. 5. may draw our thoughts to the Altar and fire there, and to observe the Priests standing on the 4 sides of it in their attendance on it (and so Esay faith, one of the Seraphims took a fiery coal from the Altar and touched his lips with it, Esai. 6. 6, 7.) as these living Creatures stood on the foure sides of a quadrangle of fire which was in the midst of them, or rather it so plainly denoteth the word of God among his ministers, and the thundrings and lightnings and voices doe so clearly relate to the giving of the word at Sinai, that so to allegorize it, is without any straining at all, especially considering how commonly the word of God is compared to fire in the scripture, as Deut. 33. 2.
The Emblem of the Divine glory at the Temple.

Ier. 5. 14. & 23. 29. & 20. 9. 1 Cor. 3. 13.

Thus were these living creatures which did resemble and embleme the Lord Ministers: the embleme of the people or the Congregation was two fold; in Ezekiel, wheels; in the Revelation, four and twenty Elders, and these latter helpe to understand the meaning of the former. As the Arke and Cherubims upon it and by it are called the chariot of the Cherubims 1 Chron. 28. 18. the Lord there riding as it were in his glory and presence, in the cloud that dwelt upon it, even such another composure doth Ezekiel describe here, the divine chariot of the Lord, of his glorious and triumphant riding and sitting among his people in his word & ordinances and his presence in them: And it is remarkable what is spoken by Ezekiel in chap. 10. 4. 18. of which mention was made before when he faith, That the glory of the Lord went up from the Cherub and stood over the Cherubims: which meaneth but this, that that glory which had dwelt upon the Arke in the most holy place, did now depart and came to dwell upon this other chariot which he had described, of living creatures and wheels denoting this, that though the visible presence of the Lord which had appeared in the cloud of glory upon the Arke were now departed, yet was his presence still among his people in that manner which he emblemed in that Scheme, namely his ministers & people attending him in his word and ordinances, and acting and moving according thereunto. And in the description of this divine chariot, you may observe, that the living creatures or ministers, are characterized as both the body of the chariot and they also that acted the wheels: for the Lord rideth upon their ministry (as it were) and his name is thereby carried where he pleaseth: and they are those whom he useth by that ministry to draw and move the people to obedience, and conforming to his word: and there the Lord doth ride triumphantly among a people, as Psal. 45. 4. where ministers and people in joint and sweet harmony and consent, doe agree and concur, to carry up the word, name, and glory of the Lord, and both doe act in the power of the word and ordinances: the ministers ministering, and the people moving or standing according to the direction and influence of that word.
The Embleme of the Divine glory at the Temple.

What the Apoclypticke meaneth by the foure and twenty elders, he himsefl giveth some explanation of in chap. 21. 12, 14. where he speaketh of the gates and foundations of the new Jerusalem, parallel to the twelve tribes of Israel, and the twelve Apostles of the Lamb. And as these twelve and twelve, were the beginnings as we may call them, the one number of the Church under the law, and the other number of the Church under the Gospel, so under the summe and number of both these united together, or under the notion of these foure and twenty elders he intendeth the whole Church or Congregation both of Jewes and Gentiles. Both wheels and living Creatures are described full of eyes, in Ezek. 1. Rev. 4. 8, because of the great measure of knowledge the Lord vouchsafed to his people, and to denote the heedfulnesse of the Saints in their walking before him. The Lord himselfe is described dwelling upon them and among them, in bright glorious and majestick representations, but withall, incircled with the likeness of the bow that is in the cloud in the day of raine Ezek. 1, 28. Rev. 4. 3. which was the embleme of the Lords Covenant with his people: as Gen. 9. 13, 14, 15.
The motions and stations of the Arke and Tabernacle.

The Tabernacle (which in its time was as a moving Temple) being brought into the Land of Canaan by Joshua, was first pitched and set up at Gilgal, the famous place of their first encamping, but the Arke and it were parted asunder, immediately after the pitching of it: For that was carried into the field and marched with them in the wars of Canaan: while the Tabernacle stood without it at Gilgal, and there the Sanimate late served unto it, with a strong camp as a guard for defence of both.

The time of the Tabernacle standing there, was till the land was conquered, and Judah and the sons of Joseph were seated, which was seven years: though some of the Jews do allot it fourteen: in which time, as they also after that, high places were lawful, and it was permitted to offer sacrifices elsewhere than at the Tabernacle: because in that time they were abroad in the wars, and their condition was unsettled. Before the Tabernacle was first set up (say they) high places were permitted, and the service was done by the first born: But after the Tabernacle was set up, high places were prohibited, and the service was performed by the Priest-bond. The most holy things were eaten within the curtaine, and the less holy in any part of the camp of Israel. When they came to Gilgall, high places were permitted again: and the most holy things were eaten within the curtaines, and the less holy in any place.

The memorable monuments that had been at Gilgall, did leave it as a place of honour and renown, and did prove occasion in after times of exceeding much superstition, will-worship and Idolatry there: for there they sacrificed to blocks, Hosea 2.
When the land was conquered and now at peace, they removed the Tabernacle from Gilgal to a town of Ephraim, for his birth-rights sake, and set it up there and called the place Shiloh or Peaceable, because the Lord had given them rest from their wars and from their enemies round about. Here was built a house of stone, for the Tabernacle as the Jews suppose, but only it was not roofed over with any thing, save with the curtains with which it had been covered from its first making: and this they ground from 1 Sam. 1. 9. because it is called a Temple, and 1 Sam. 3. 15. because it is said to have doores.

The time of the abode of the Tabernacle at Shiloh (Ephrata or in the tribe of Ephraim, Psal. 132. 6.) was from the seventh year of the rule of Ithbus to the death of Eli 349 yeares, in which time occurred all the story of the booke of Images, and the translation of the High-priest-hood from the line of Eleazar to the line of Ithamar, which is not there mentioned, and the cause of which alteration is not recorded.

[f] In this time high places were prohibited: and at Shiloh, there was no rooife but a house of stone below and curtains above: and it was a place of rest: the most holy things were eaten within the curtains, and the lesse holy and second tithe without &c. In these times there is mention of a Sanctuary at Shechem: Josh. 24. 1. 25. 26. which meaneth only the house where the Arke was lodged for that present time: for all the tribes meeting at Shechem and being to make a Covenant with the Lord, they fetch the Arke of the Covenant thither, that the presence and dread of the Lord might be more visible among them, and the place where the Arke was set for that time was called the Sanctuary: as Moses tent was called the Tabernacle of the Congregation, because the glory of the Lord rested upon it before the Tabernacle of the Congregation itself was built. Exod. 33. 7.

From Shiloh, upon that fatal blow that Israel received by the
of the Arke and Tabernacle.

Philistines, 1 Sam. 4, the Arke was captivated, into the land of these uncircumcised, and the Tabernacle removed into another tribe, and they so parted that they never met againe, till they met together at Solomon's Temple.

The Tabernacle was removed to Nob, a city of Priests, 1 Sam. 22, 19, in the tribe of Benjamin, Neb. 11, 31, 32, and by the Jewes Chorography, within the sight or prospect of Jerusalem. The Chaldee Paraphraſt glosseth Esay 10, 32, where there is mention of this towne, thus: [g] He came and stood in Nob a city of [g] Chald par. Priests before the Wall of Jerusalem: He answered and said unto his army, Is not this the city of Jerusalem for which I have mustered all my Army, and for which have levied all my province! behold it is lefse and weaker then any of the cities that I have subdued. He stood and nodded his head and waved his hand against the mountaine of the house of the Sanctuary. For (faith Kimchi) from Nob he might see Jerusalem, and when he saw it from thence he spooke his hand at it as one despising it.

I hall not be curious to inquire whether Nob were any of the foure cities that were allotted at the first division to the Priests out of the tribe of Benjamin, Josb. 21, 17, 18, or whether it were of a latter possession (as Ramah was to the Levites of the stock of Samuel, 1 Sam. 1, 11) or if Nob were one of those foure first cities (and the same with Almon, for the other three are clearly distinguished from it, Esai, 10, 29, 30, 2 Chron. 1, 30) whether it were Baburius, which the Chaldee paraphraſt constantly rendreth Alemeth, the same with Almon 1 Chron. 6, 60. I shall onely obſerve this, that when the Tabernacle had left the tribe of Joseph one of the sons of Reuel, it betakes it to Benjamin another fonne of the same mother.

The warrant of its conveyance hither I doubt not was divine, by some propheticall direction, though it be not expressed: I dare averre that the removall of it from hence to Gibeon was so, though that be not expressed neither, and I judge of the one by the other: and my reason is this; because when David brings up the Arke to his owne city and there settles the Priests and Levites in their attendance upon it, he also settles Priests and Levites in their attendance on the Tabernacle at Gibeon 2 Chron. 16, 39, 40, 41, &c. Now what reason can be given why David should not rather have fetched up the Tabernacle.
... to his owne city as he did the Arke, then thus divide the service of the Priests and Levites, but because he knew the Tabernacle was placed in Gibeon by divine warrant and direction and he would not alter it?

If the Tabernacle removed to Nob presently upon the capturing of the Arke from Shiloh, it resided there about 37 years, all which time Samuel is alive, and seeth both the fall of Shiloh and the fall of Nob, and it may very well be, he was the director of the Tabernacle from Shiloh to Nob, and from Nob to Gibeon: In the time of its residence in both these places high places were permitted (as the Talmud conceiveth in the place cited even now) and the most holy things were eaten within the curtains and the leftholy things in any city of Israel.

At Gibeon another place of the tribe of Benjamin, did the Tabernacle stay from its first pitching there, till Solomon brought it up to the Temple when it was built: and whilst it stood here, a memorable piece of Divine justice against Saul cannot but be observed (to omit all other particulars) for as he had slain the Priests of the Lord, and had ruined the Tabernacle at Nob, so his sons are hanged up before the Tabernacle in Gibeon, 2 Sam. 21. 9. And now let us trace the Arke as we have done the Tabernacle till we bring them together.

The Arke being captived by the Philistines in the battell at Aphek, was detained in their land seven monethes, rather because they knew not what to doe with it, then for any comfort or happiness they found in it, for it was a plague to their gods, people and Country: At last it was restored: and first to Bethshemeesh, a city of Priests, Job. 21. 16. but there it proved also the destruction of the people: The Hebrew Commentators doe scruple both at the cause of the slaughter, and at the number slain: The cause is not so very abstruse, for the text saith it was because they looked into the Arke (though their various constrtution of the words hath bred their doubting) but it is something strange that Bethshemeesh a towne of no great note should lose fifty thousand and seventy inhabitants at one time (besides what escaped) a number of people answerable to the greatest cities. The Commentators spoken of, having observed this improbability will heale the matter with as improbable
of the Arke and Tabernacle.

bable a gloss: Seventy men (say they) which were valuable, every one to fifty thousand; and others retaining the scruple still, do raise it higher by their interpretation, for the fifty thousand men (say they) were every one of them valuable to the seventy men in the Sanhedrin. The text doth plainly distinguish of the persons, for it faith, that be smote of the men of Bethshemesh because they looked into the Arke, and be smote of the people: For the returne of the Arke had occasioned no doubt the concourse of the people all about, besides the inhabitants of Bethshemesh (it was now upon the time of the feast of Tabernacles when the Arke came up to them, and it may be that might cause the more confusse to the Arke when it was come) and the Lord for the boldnesse of Priests and people that would be loo king into the Arke, breaketh out upon them with the plague, and destroyeth so many thousands of them.

The Priests of Bethshemesh that had escaped, sent to the men of Kiriahjearim to fetch up the Arke to them, and so they doe. It is equally questionable, why they that were Priests should send about such a matter as this to the men of Kiriahjearim which were not, and that the men of Kiriahjearim should venture to fetch up the Arke, when they had seen the speeding of Bethshemesh by it: But the Lord had now forlaken the tribe of Ephraim, in which tribe Shiloh stood, and had made choice of the tribe of Judah Psal. 78. 67, 68. of which Kiriahjearim was a chief city; and whether he used the counsell of Samuel to the people for a means to accomplish his determination, or what other way, is not determinable, but it is brought to passe, and the Arke now leated in the tribe of Judah, out of which it never unsettled againe whilest it was in being.

A long time whilest it stayed in Kiriahjearim it was under the curbs of a Philistine garrison which was in that city 1 Sam. 10. 5. which might much dampe the peoples seeking and resorting to it, especially in this loosenesse and lukewarmenesse, or rather utter coldnesse of religion that was amongst them. However, at the end of twenty yeares a generall reformation doth begin amongst them, and they begin to hearken after God, the Arke and religion, and put away the strange gods that were among them, and God at that very instant
The motions and stations of the Arke, &c.

doth grant them a miraculous victory against the Philistines.

1 Sam. 7.

We read once of the Arkes being within the compass of the tribe of Benjamin before David fetched it up to Jerusalem, and that was with Saul at Gibeah 1 Sam. 14. 18. but it was restored from thence to Kiriatbjeaim as the place appointed for it as yet, by divine direction, for otherwise it might as easily have been set up in Nob where the Tabernacle was now standing.

David about the second yeare of his reigne in Jerusalem, fetcheth it up from Kiriatbjeaim thither, and there pitched an habitation for it in Sion, where it resided till it was translated into Solomons Temple, save onely that once it was taken out to have flitted with David in his flight from his son Absalom, but soone restored to its place againe. 2 Sam. 15. At this Tabernacle in which the Arke was lodged in Sion David sets up an Altar, 1 Chron. 16. 2. for the offerings at that present time of the Arkes bringing up thither, but not for continuall sacrificing. And there he appointed a constant musique to attend, of the Levites, but the Priests waited at Gibeon, where the Tabernacle was and the daily sacrifice.

CHAP.
The state and fate of the first Temple.

At Naioth in Ramah where Samuel and David spent some time together, they platformed the buildings of the Temple and the manner of the service. It was an unlikely time for David to think and contrive for such a thing at that time, when he knew not where to hide his own head from the fury of Saul; yet so sure was the promise to him, and so assured was his faith in it, that even from that time he laid the foundation of his thoughts towards the building of a Temple, setting of a service, and even all his time after was preparing towards it. In all his wars and victories he still remembered to dedicate something of his spoiles for that purpose, 2 Sam. 8. 10, 11, 1 Chron. 18. 8, &c. so that at his death he left the greatest sums of silver and gold, and stock of brass and iron and such materials that is recorded in any story: And as he had his first instructions from Samuel, so did he ripen then by the propheticke directions of Gad and Nathan the Prophets, 2 Chron. 29. 25. and so settled the Priests and Levites in their courses, and carpenters and masons to work; and had described the platforme of all things so exactly, that he left to Solomon in a manner but the care to see the worke done, for he had prepared all things before.

About eleven or twelve years space was the worke of the Temple in hand, before it was finished, namely four yeares in hewing stone and framing timber, and seven years and an halfe in bringing up the building: For David in the last year of his reign hath gathered all the proselytes in the land to the number of 153000 and had set them to worke, and so they continued framing and preparing materiales till the fourth yeare of the reign of Solomon, in the second moneth of which yeare the foundation of the house was laid, and in the eight moneth of his eleventh yeare the worke was finished, 1 Kings. 6. 38. and so
The state and fate

it was seven yeares and an halfe in building, which the text for roundnesse of number doth count but seven.

It was a yeare within a moneth after that it was finished before the dedication of it, in which time it is likely, they were getting away the rubbish, and preparing for its consecration, it lying uselesse all the while, for the providence of the Lord disposed that it should be dedicated at such a time, as that the time should carry a mystery and type with it, as well as the Temple itself. In the eleventh yeare of Solomon's reigns in the moneth Bn\ which is the eight month it was finished. 1 King. 6. 38. and in his twelth yeare in the moneth Ethanim which is the seventh moneth it was consecrated: even at the time of the feast of Tabernacles. 1 King. 8. 29. 2 Chron. 5. 3. or the fifteenth day of that moneth: Concerning the title Ethanim by which this moneth was named, the Jewes have these glosses: The Chaldee renders that verse in the book of Kings thus, And all the men of Israel were gathered to the King in the old moneth, which they called the first moneth, but now the seventh. [b] Some of the Rabbines say it was called Ethanim (which signifieth strength, or strong ones) because the fathers were borne in it which were the mighty ones of the world: And others [i] because it were the greatest feasts: or [k] as others, because in it the fruite were gathered, which are the strength of man's life; etc. But whatsoever was the notation of the name, certainly the remarkablenesse of that moneth was singular, in regard of many eminent occurrences that befell in it, of which we have spoken elsewhere, the most renowned of all which was, that our Saviour in that month was borne into the world (and what then on that very day that the Temple was consecrated, namely the 15: day of the moneth) of whose incarnation and birth how lively a type, the Temple and its dedication were, I need not to illustrate: Thus was the Temple dedicate and the service of it began anno mundi 3001.

As the dedication of it, both the books of Kings and Chronicles inform us, that the Tabernacle of the Congregation and all the holy vessels that had been in the Tabernacle were brought up thither, 1 King. 8. 4. 2 Chron. 5. 5. But the question is, What became of them there, were they used or were they laid
of the first Temple.

laid up? There are that assert either way: and the latter seemeth the more probable, namely that these things of Moses, upon the rising of a greater and more eminent glory, did decay and were laid aside, as all his Ceremonies were to doe upon the rising of the Gospel.

The Temple though it were of a heavenly resemblance, use and concernment, as figuring Christ's body, Job. 2. 19. enjoying God's presence, 2 Chron. 7. 16. and Israel's worship, Psal. 122. 4. &c. yet being but an earthly building it was subject to the universal condition of earthly things, casualty and changing: Nay there is hardly any state or place in any story, of which may be found more vicissitudes and alterations of condition then of this: and there is hardly any Kings time of all those that reigned in the time of the Temple, in which it received not some remarkable alteration of estate or other. In the time of Solomon that built it, it received that vile affront of an Idol Temple built by him in the face of it, and what became of the service of the Temple in those times may be shrewdly suspected: In his sonne Rehoboam's time, it was first forsaken by the ten tribes, and afterward by Judah in itself, who fell to Idolatry, and then it was plundered by Shishak. How oft the Treasures of it were plundered, sometimes by forainers, sometimes by their owne Kings, how oft it was prophane, as by Ahibiah, Abaz, Manasseh, how the service of it was either totally slighted, or slightly performed, how Idols set up in it, &c. Akars to strange gods: how the blood of the High-priest shed, and the manners of the Priests corrupt; and the house of prayer made a den of thieves, as also how sometimes againe it was repaired, the service restored, the Priests reformed, and matters amended with it, is so plainly and copiously described in the books of Scripture, that it were but transcription of the text to recite them in particular. As last it had run out its date, and it was fired and all its precious vessels were captived by the Babylonian: what became of the Ark the Scripture doth not mention; the Jewes conceive that it was hid, in some vault that they say Solomon had purposely made against such a time, where it escaped the conquerors fury: but this we leave to their owne credit.

The time of the standing of this first Temple from its finishing.
The state and fate ing in the eleventh yeare of Solomon, to its firing by Nebuzaradan, was 420 years.

SECT. II.

The state of the second Temple under the Persian Monarchy.

Although between the returne out of the Babylonian captivity, and the small desolation of Jerusalem, there might seeme to be strictly and literally two Temples, that of Zorobabel, and that of Herod (for Herod began his Temple from the very foundation) yet do the Scriptures, and all Jewish writers unanimously and generally own them but for one Temple, calling it the second Temple all the time there was a Temple after its first building under Cyrus, that it would be but needless labour and unwarrantable curiosity to take up any other notion or distinction of it. For though the Temple built by Zorobabel were pulled down to the very ground by Herod, when he built that fabricke that stood to the last fate of Jerusalem, yet since that demolition was not by destruction and ruine, but for reparation and for its bettering, there is no reason to reckon these as two severall Temples, but as one Temple first built and then repaired to a more excellent and glorious condition.

From the first yeare of Cyrus (in which he proclaimed redemption to the Captives, and gave commandment to restore and build Jerusalem) to the death of Christ were 490 years, as they be summed by an Angel, Dan. 9. and from the death of Christ to the fatal and final destruction of Jerusalem were 40 yeares more, 530 yeares in all. In all which time it were endless to shew every particular occurence, and change of condition that befell the Temple, and it would require a large story and volume: I shall therefore onely touch upon the chiefeft, distributing the times into those severall and remarkable periods that they fell into, and applying the stories to the times accordingly.

The first parcel of this time was taken up by the Persian Monarchy
Monarchy, which how long it continued, and for how many Kings Succession, is a thing of as disputable and controverted a nature, as any one thing in Chronology: I will keep to the number and names of the Kings of that Throne that we find in Scripture.

In Dan.11.2, there are these words: Behold there shall stand up yet three Kings in Persia, and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the Re ly of Grecia. And a mighty King shall stand up, &c. And when he shall stand up his Kingdom shall be broken, and shall be divided toward the four winds of Heaven, and not to his posterity, &c.

It is observable concerning this prophesie and account about the Persian Monarchy.

1. That this was told Daniel in the third yeare of Cyrus chap. 10. 1. and so when he saith, There shall stand up yet three Kings, and the fourth, &c. he meaneth foure besides Cyrus, the first beginner of the Kingdom; and therefore some of the Jews do make but a croffe reckoning upon this place, who will have Cyrus which was the first, to be meant by this that is called the fourth.

2. The Prophesie speaketh of the length of the Persian Monarchy, till it brings it up to Alexander the great, the destroyer of that Monarchy, of whom it speaketh plainly, ver. 3, 4. and of his Successors afterward, ver. 5, &c.

3. There were therefore, by the account of the Angell here, but five Kings of Persia, namely, Cyrus, and four more.

4. These four are thus named in the Scripture; 1 Abasneros, Ezra 4. 6. 2 Darim, Ezra 4. 24. & 6. 1. &c. 3 Artaxerxes, Ezra 6. 14. 4 Darim, Neb. 12. 22. To which may be added for the confirmation of this account,

5. That Nehemias lived quite through the whole length of the Persian Monarchy, being at mans estate the first yeare of it, Ezra 2. 2. and seeing Darim its last King, and probably his last times, Nebem. 12. 12. Nay Ezra who was borne either before or in the first yeare of the Babylonion Monarchy, yet liveth near the expiration of the Persia: by which it is easie to conclude how far the Heathen histories are out, who reckon 14 Kings successively in the Persian Throne, and 200 years of their rule, before its fall.
The State and Fate

In the first year of Cyrus, the returned Captives out of Babylon only built an Altar, and sacrificed thereon for seven months together having yet no Temple: but in this second year, the second month of that year they laid the foundation of the house, Ezra 3.8, &c. the progress of which work is soon opposed, and indeavour'd to be made frustrate by the Samaritans all the time of Cyrus, Ezra 4.5, but in his time they prevailed not.

In his third year Artaxerxes commeth to the kingdom, who is also called Abasbarofo, Ezra 4.6, 7. He is perswaded by evill Counsellors to interdict and prohibit the Temple building, and so it lay intermittent all his time, Dan.10.1, 2, 3, Ezra 4.23, 24.

Darius succeeded him, called also Artaxerxes, Ezr.6.1, & 7. &c. In his second year the building goes on againe, and is finished in his sixth, Hag.1. Ezra 6.14. And thus had the Temple liuen waste and desolate just seventy years, from the nineteenth of Nebuchadnezzar, in which year it was fired, to the second of Darius, when it began to be wrought upon so as that it came to perfection, Zech.1.12, & 4, 3, 5.

In the fourteenth year of this Darius, which was the year after the Temple was finished, Ezra cometh up, Ezra 7.8. and thirteen yeares after, namely, in the twentieth year of this Darius (called also Artaxerxes) Nehemiah cometh up to Jerusalem, Neh. 1.1. and both help to repair, settle and rectifie, Temple, City, and people, as their story is at large in their owne bookes.

In the two and thirtieth year of this Darius, Nehemiah having finished what he had to doe, about the building, beautifying, and settling of City, Temple and people, he returneth againe unto the King, Neh.13.6. and here ends Daniel's first parcell of his seventy weekes, namely, seven weekes in which street and wall should be built, and that in troublous times, Dan.9.25. By seven weeks he meaneth seven times seven yeares which amounts to nine and forty: and so there were hitherto, namely, 3 of Cyrus, 14 of Abasbarofo, and 32 of Darius.

After Darius there reigned Artaxerxes, commonly known in heathen stories by the name of Xerxes, the invader of Greece with his huge army, &c. He was a favourer of the Jews at the least.
of the second Temple.

left for a while, as it appeareth by that passage in Ezra 6. 14.

They builded and finished according to the commandment of the Lord, and according to the commandment of Cyrus, and Darius, and Artaxerxes: where this Artaxerxes is set in parallel equipage with Cyrus and Darius for favouring the Temple: It is true indeed the work was finished in the time of Darius, as to the very building of the house, yet were the buildings about it still coming on and encreasing, and this Xerxes did favour the work as well as those Princes had done before him.

Yet did there an unhappy occurrence befall in this Kings time in the Temple it selfe, which if it did not alienate and change his affection from well-willing to it, yet did it prejudice the Temple in the affection of him that was chief Commander under this King in those parts, whose name was Bagosæs: The occasion was this, [a] Iochanan who was then High-priest upon some displeasure against his owne brother Jesus, did fall upon him and slay him in the very Temple: Bagosæs favoured this Jesus, and intended to have made him High-priest, and it is like that Iochanan smelt the designe, and out of jealousy of such a thing, thought to prevent it by his brothers dispatch: whatsoever was the cause of this his murder, the fruit of it was this: that Bagosæs violently pressed into the Temple, which he might not have done, and layeth a mulct upon the people, namely, 40 drachmes upon every Lamb that was to be sacrificed: Ezra and Nehemiah were both now alive, and do but imagine how their piety would digest a thing so impious.

The next in the Throne after this Artaxerxes mentioned in Scripture, was Darius, Neb. 12. 22. the man with whom the Empire fell under the victorious sword of Alexander the great. In his time another occasion from another brother of an High-priest occurreth, which accrued not a little to the prejudice of the Temple and the Nation; and that was this, [b] Manasses, one of the sons of Iozada the son of Eliasib the High-priest, had married Nicasso the daughter of Sanballat, for which being driven from the Altar and Priesthood, he betaketh himselfe to his father-in-law to Samaria; and they betwixt them obtain a Commission from Darius, and get it confirmed also by Alexander.
Alexander the great, to build a Temple upon Mount Gerizim, John 4:20, which being built in a front to the Temple of Jerusalem, it proved no small disadvantage to it, and the service there: for it not only caused a faction and defection in the Nation, but also it became the common refuge and shelter of all lawless and irregular despisers of discipline and government.

In this Darius was the end of the Persian state and Kingdom; having continued for the succession of these Kings, but whether any more, and how many precise years is not easily determinable, what times went over the Temple in their reignes besides what is mentioned here, may be observed in the books of Nehemiah, Ezra, Haggai, Zechariah, and Malachi.

SECT. II.

The occurrences of the Temple under Alexander.

Alexander the great the conqueror of Darius and overthrower of the Persian Kingdom, did in his own person visit Jerusalem and the Temple, coming towards it like a Lion, but he came into it like a Lamb. He had taken indignation at Jaddua the High-priest, Neh.2:22, because he denied him assistance at the siege of Tyrus (for Jaddua had sworn fealty to Darius,) whereupon he cometh up towards Jerusalem breathing fire and fury against it, till he came within the sight of the City: There he was met by Jaddua in the High-priest's garments, and by all the Priests in their vestments and the people in white; whom when he came near, instead of offering them violence, he shewed reverence to the High-priest and courteously saluted all the people.

When his Commanders wondered at such a change, he told them that in a dream in Macedon, he saw one in the same attire that the High-priest was in, who encouraged him to invade the Persian empire, and promised to lead his Army and to make him victorious. So he goeth with them into the City, offereth at the Temple, is shewed Daniel's prophesies concerning him.
of the second Temple,

himselfe, granteth favourable priviledges to the Jewes about their religion, and so departeth.

[b] It is held by some of the Jewes, that in the very yeare [b] vid. Jud. that Alexander came to Jerusalem, Ezra, Haggai, Zechariy and sol. 1's. Malachi died, and the spirit of Prophesie departed from Israel, which if we follow the computation of Heathen stories is a thing of utter improbability, they prolong the Persian Monarchy to so large a time; but if we follow the account of Scripture it makes the improbability a great deale lesse, as might be shewed if we were following the pursuit of Chronology: And if it be questioned how it should be possible, that all Heathen stories that handle the succession of the Persian Kings, should be so farre wide as to double, nay, almost to treble the number of the Kings more then they were, these three things may be produced as those that either severally, or rather jointly might be the reasons of such a mistake.

1 Because every one of the Persian Kings had a double, nay, some a treble name, and this multiplicity of names might deceive the heedlesse Historian into an assurance of numerousness of persons.

2 The Persian Kingdome was a double Kingdome,Media and Persia, the two armes and shoulders in Dan. 2. now the King of Persia and the Viceroy of Media might be likewise misconceived in after-times for two differing Persian Monarchs.

3 It was the manner of the Persian Kings when they went into the warres, to create a King to rule at home while they were absent, and this might cause the accounting of so many Kings and of so long a time. And so Herodatus beareth witnesse that [c] Δη μιν ἔτη Κατά τα ἔποια κ' Πέρσων νύμφον ὅτου σπανοῦς, when the King went to warre, it was the Law of the Persians that he should appoint a King and so goe his way on his expedition. And this custome was that that made Cyrus his third yeare to be accounted for Artaxerxes his first, though Cyrus was yet alive, because he left him King at home whilst he himselfe went to warres abroad.

Alexander dying in the flower of his age and victories, his large Dominions obtained so suddainly by the sword, were di-
The state and fate
vided as suddenly againe, in a manner by the sword, amongst four of his chiefe Commanders, according as was prophesied Dan.8.8. & 11.4. Two of them were Seleucus Nicanor, who obtained Syria, and Ptolemy Lagus, who obtained Egypt, whose families (the house of the North and the house of the South, Dan.11.) being ill Neighbours one to another, did both of them prove ill Neighbours to Judea, and through and under them the people and Temple did undergo divers varieties of fortune, but most commonly the worst.

The Kings of these Countries are reckoned these.

[d] Kings of Syria.
[d] Kings of Egypt.

1 Seleucus Nicanor 32. y. 1 Ptolemy Lagus 40. y.
2 Antiochus Soter 19 2 Ptol, Philadelphus 18
3 Antiochus Theos 15 3 Ptol. Euergetes 26
4 Seleucus Gallinicus 20 4 Ptol. Philopator 17
5 Seleucus Ceraunos 3 5 Ptol. Epiphanes 24
6 Antiochus Magnus 31 6 Ptol. Philometor 36
7 Seleucus Philopator 12 7 Ptol. Euergetes 29
8 Antiochus Epiphanes 11 8 Ptol. Physcon 17
9 Antiochus Eupator 11 9 Ptol. Alexander 10
10 Demetrius Soter 22 10 Ptol. Lathus 8
11 Alexander 11 11 Ptol. Dionysius 30
12 Demetrius 3 12 Cleopatra 22
13 Antiochus Sedetes 9
14 Demetrius iterum 4
15 Antiochus Grippus 12
16 Antiochus Cyzicenus 18
17 Philippus 2

SECT.
A Briefe of the state of the Temple in the times of these Kings.

If we were to write a story of the City and people, as we are of the Temple, here were a very large field before us, for exceeding much of the story of Jerusalem and Judea hath to doe with the story of these Kings: but since our confinement is to the Temple only, we shall make a shorter cut, because the peculiar relations that we finde about that, are but few in comparison of the general story of the City and Nation.

[۰] Seleucus Nicander, (or Nicator as some do call him) the first of these Kings of Syria, was a great favouerer of the Jewish Nation, for he franchised them in his Syrian Cities, yea even in Antioch the Metropolis itself: and [۰] he bestowed benevolence upon the Temple, to an exceeding liberal and magnificent value.

But Ptolemy Lagus King of Egypt his contemporary, was as bitter to the Nation as he was favourable: He having his army in the Country, took advantage one Sabbath day of the Jews strict resting on that day, and pretending to come into the City to Sacrifice, he surprized the City, and it is like the Temple spred but indifferently with him, and he carryed exceeding many thousands away captive.

[c] His son and successor Ptolemy Philadelphus was againe as favourable to the Nation, as he had been mischievous: He sent for the Lxx Elders to translate the Bible, & sent exceeding great munificence to the Temple, which we have had some cause to speak of before.

In the time of Ptolemy Emergethe successor of Philadelphus, the covetize of Onias the High-priest, had provoked the displeasure of that King, and was like to have brought mischiefe upon the place and people, but that it was wisely appeased by Joseph Onias, his sister's son.

From the time that Ptolemy Lagus had so basely surprized Jerusalem.
ruſalemit it was under homage to the Crowne of Egypt, till Antiocbus the great released it, or changed it rather into subjection to Syria; whether it were of his goodness and devotion, or whether rather out of his policy to make sure the Jews to him in the great wars that he had, especially with the Roman; he bestowed many favours upon the people, and liberall donations and priviledges upon the Temple: And particularly this edict in its behalf, That no stranger should come into the verge of the Temple prohibited, which it may be first occasioned those inscriptions upon the pillars at the entrance into the Cheſ that we have spoken of, that no stranger should come there upon pains of death.

After him succeeded Antiocbus Epiphanes (save onely that Seleucus Philpater reigned 12 yeares between) a man or a monster shall I call him, of whom and of whose cursed actings are those prophecies in Dan.7.21,25. & 8.10,14,12,24,25. & 11.28, &c. and 12.1. &c. and Ezek.38. & 39. and who performed according to those predictions to the utmost of wickednesse.

He began his reigne by the account of the booke of the Maccabees in the 137 yeare of the reigne of the Seleussian family, [...]. And in the 143 yeare, as both that booke and [e] Josephus reckon, he came up to Jeruſalem, being invited thither by a wretched faction of Onias, who was also called Menelaus the High-priest, and he taketh the City by their meanes, and slew many of the contrary party, and tooke away many of the holy things and much spoile, and so returned to Antioch. This was the beginning of those 2300 daies mentioned in Dan. 8.13,14. or the daies of desolation, when the Host and the Sanctuary were both trodden under foot. Two yeares and some months after, namely, in the yeare 145 he cometh up againe, and under colour of peaceablenesse obtaining entrance, he sacketh Jeruſalem, plundereth the Temple, seeth the fairest buildings of the City, pulleth downe the walls, slayeth even some of those that had invited him, taketh many thousands prisoners, and setteth a Syrian Garrison for a curfe to the City and Temple. Here was the beginning of those 1290 daies mentioned Dan.12.11. the time that the daily Sacrifice was taken away, and the abominations of desolation was set up; which space is called a time
of the second Temple.

a time times and halfe a time: which was three yeares and an bathfe, and some twelve or thirteene dayes.

The mischiefe that this tyrant and persecutor wrought to the Temple, nation and religion, is not expressible: how he forbad circumcision, abolished religion, burnt the books of the Law, persecuted the truth, murdered those that professed it, and defiled the Sanctuary with all manner of abomination, insomuch that the Holy Ghost hath set this character upon those sad times, that that was a time of trouble, such as was not since they were a nation even to that same time, Dan. 12. 1. And here began the story and glory of Mattathias the father of the Maccabean family, who withstood this outrage and villany [f] but died in the next year, [f] 1 Mac. 70.

Judas Maccabeus succeedeth him in his zeal and command, and prevaleth so gallantly against the commanders appointed by the tyrant, Apollonius, Seron, Gorgias and Lyfias, that in the yeare 148 he and his people returne and purifie the Temple, erect a new Altar, restore the service, and keepe the feast of dedication for eight dayes, and ordaine it for an annuell solemnitie, And from thence even till now ( faith Iosephus) we keepe that feast and call it φανα (Candle-mas, if I may so English it) naming the feast as I thinke from this, because such a restauration fome upon us unexpectted. There is mention of this feast, and it was honoured with Christ's presence Iob. 10. 22. and what was the manner of its solemnity, especially by lighting abundance of Candles at it, I have shewed in another place. Both Josophus and the booke of Maccabeus make it but exactly three yeares between the time of Antiochus his defiling of the Altar, with abomination, and Maccabeus his restoring and purifying it againe: [g] Onely the one of them faith it's [g] 1 Mac. 1. defiling began on the fifteenth day of the month Chislev in the 145 yeare of the Seleucian Kingdoms, and the other faith it began on the five and twentieth day of the same month in the same year, but both agree that it was purified on the five and twentieth day of the same month in the year 148. which teacheth us how to distinguish upon that passage of Daniel forementi-
The state and fate

The state and fate of the Temple and the daily sacrifice was taken away was 1290 days or three years and half, and some few days over, but the time that the abomination that maketh desolate was set up, that is, idols in the Temple, and an idol altar upon the Lords Altar, was but three years.

Antiochus died in Persia, within 45 days after the restoring of the Temple, as Dan. 12. 12, seemeth to intimate, when it pronounceth him blessed that cometh to 1335 days, for then he should see the tyrants death. [b] His son Antiochus Eupator who succeeded him, was invited into Judea by some Apostate Jews to come to curbe Iudas Maccabews, who was besieging the Syrian garrison that was in Jerusalem: He cometh with mighty power, forceth Iudas into the Temple, and there besiegeth him: But being straitned for provisions, and hearing of stirrings in his owne Kingdom, he offereth the besieged honourable conditions, upon which they surrender. But he entring and seeing the strength of the place, and suspecting it might be troublesome to him againe, he breaketh his articles and his oath, and putteth downe the wall that encompassed the holy ground downe to the ground. And thus poore Judas and the Temple are in a worse condition then before, for the Antiochian garrison in Jerusalem that was ready upon all occasions to annoy it, is not only not removed, but now is the Temple laid naked to their will and fury.

This Antiochus put Menelaus the High-priest to death (and he rewarded him but justly for calling the tyrant this mans father in) and he made Alcimus High-priest in his stead, one that was not of the High-priests line at all: which made Onias who was next to the High-priesthood indeed, to flee into Egypt, and thereby by the favour of Ptolomy Philometer, he built a Temple parallel to that at Jerusalem: And thus hath Jerusalem Temple two corrivals, a Temple on mount Gerizim in Samaria on the North, and a Temple in Egypt on the South. Of this Temple built by Onias in Egypt the Talmudical writers doe make frequent and renowned mention. They speake in the treatise Succab, of a great Synagogue or Sanbedrim here in the time of Alexander the great, in which they say there were 70 golden chaires, and a Congregation belonging to it of double the number.
number of Israelites that came out of Egypt: And that Alexander destroyed them, to bring upon them the curse denounced by Jeremy against their going down into Egypt Jer. 44, and the curse due to them for the violation of the command, Ye shall return thither (to Egypt) no more.

Yet would Onias venture to build a Temple here again, [i] Jos. Ant. and that the rather, building upon that prophecy Esai 19. 19. There shall be an Altar to the Lord in the Land of Egypt, &c. Upon which passage take the gloss of R. Solomon: [m] We learn in Sedar Olam, that after the fall of Sennacherib, Exekiah stood up, and Esai. 19. let goe all the multitudes that he had brought with him from Egypt and Cush, and they took upon them the Kingdom of Heaven, and they returned to their own place, as it is said, In that day there shall be five cities in the land of Egypt &c. They went and built an Altar to the Lord in the land of Egypt, and offered upon it an offering to God to fulfill what was spoken. In that day there shall be an altar to the Lord in the land of Egypt &c. But some of our Doctors in the treatise Menachoth, do understand it of the Altar of the Temple of Onias the sonne of Simon the just, who fled to Egypt and built there an Altar.

In the last chapter of the treatise Menachoth, the tract which our Rabbin citeeth, the Talmudists have speech concerning this Temple of Onias, and particularly those passages [n] Aman [n] Menachoth saith, Behold I undertake to offer a burnt-offering; he must offer it at the Sanctuary, and if he offer it at the Temple of Onias, he is not discharged. If he say, I undertake for an offering in the Temple of Onias, he is to offer it at the Sanctuary, but if he offer it at the Temple of Onias he is discharged. If he say, I undertake to be a Nazarite, he is to poll his head at the Sanctuary, and if he poll it at the Temple of Onias he is not discharged: but if he say, I will poll at the Temple of Onias, let him poll at the Sanctuary; yet if be doe poll at the Temple of Onias he is quit: The priests that serve at the Temple of Onias, shall not serve at the Sanctuary at Jerusalem: So that it appeareth that there were sacrifices offered and other Temple-rites used in this Temple in Egypt as were in the Temple at Jerusalem, [o] and it stood [o] Juebasabi in great glory 200 yeares according to the opinion of Rambam; But supra. it seemes (they are the words of Inchaas) that it stood all the time of the Sanctuary: for Iosuah the sonne of Perabijah fled thither and so in Oo
The state and fate

the time of Hillel: and they were obedient to the wise men of Jerusalem and brought offerings, and so they brought their wives espousal writings to Hillel (for they said they were bastards) and he allowed them: And there was there a great congregation double to the number that came out of Egypt, till after the destruction of the second Temple, when Adrian the Emperor came up against them and slew them all at the time of the destruction of Bitter: Thinks of this great plantation of Jews in Egypt when ye read Mat. 2. 13, 14.

But let us returne from this Temple in Egypt to the Temple at Jerusalem where our businesse lies. Aleimus the High-priest (whose illegall induction to that office had occasioned this Act of Oniom) as he was the Creature of the Antiochian family, so was he serviceable to it to his utmost, even to the mischief of that religion and people in and among which he tooke on him the High-priesthood: He assisteth Demetrius (though he had slaine Antiochus who had so favoured him) in the invasion of Judea, and attempteth to pull downe the wall of the Inner Court of the Sanctuary: but is suddainly strucke with a divine stroke from heaven, and so dieth.

Nicanor a commander of this Demetrius forced Judas Maccabees to betake himeselfe to a garrifon in Jerusalem: and he himeselfe going up into the Temple, and there entertained fawningly by the Priestes, who clawed him by shewing him the sacrifices which they said they offered for his Lord the King, he taunted them, and threatened mischief to the place if Judas were not delivered to him: but ere long the proud boaster and threatner was overthroune and slaine.

Jonathan the brother, and successor of Judas Maccabees in his command, proved to be so in favour with Alexander the successor of Demetrius, and Demetrius againe the successor of Alexander, and Antiochus that succeeded him, that though there were now and then some stirrings among them, yet the Temple, which is our scene that we are upon, did suffer little alteration or prejudice all his time; so more doth it in the times of Simon his brother and successor: nay he in his first yeare, obtains the peoples liberties,
of the second Temple:

...erties, dismantles the Antiochian garrison in Jerusalem, purifies the place, and appoints that day for a yearely rejoicing, and restores the land to entire peace and prosperity.

Hyrcanus the sonne and successor of Simon being straitly besiegged in Jerusalem by Antiochus; at the feast of Tabernacles desires a ceasation for the time and solemnity of the feast: which he not onely obtaineth but many and costly sacrifices also from Antiochus: which noblenes causeth Hyrcanus to seeke for an agreement, and so the siege is raised: He is reported to have heard a voice in the Temple whilst he was offering incense there, which told of the victory of his sonnes who were then in battell with Antiochus Cyzicenus, and when he came out he told so much to the people. Josephus sticks not to style him a King, Priest and Prophet: or at least he speaketh but little short of so much when he saith [4] that God vouchsafed him the three greatest honours, the rule of the nation, the honour of the High-priesthood, and prophecy. He cast off the Syrian yoke and homage.

Alexander his sonne proves an unhappy scourge to his owne nation, so much scorned and despised by them, that at the feast of Tabernacles they pelted him with their pomecitrons, whereupon he slayes 6000 of them and troubles the land with a six yeares civil warre. He railed in the Court of the Priests, that none but the Priests might come in there for feare of the peoples disturbance.

Aristobulus and Hyrcanus the sonnes of this Alexander quarrell about the rule, and call in fowraine aide, as first Aretas King of Arabia, who besiegeth Aristobulus in the Temple: and then Pompey who cometh in, taketh the city, and temple, bringeth the nation under the Romane yoke, from under which it never delivered its neck, till city and Temple by that power was raked up in ashes.
S O sad were the beginnings of the Temple under the Roman power, that an omen might have been taken from them, what would become of it, ere this nation had done with it. Pompey coming up to Jerusalem had the gates shut against him, so that he presently begirt it with a siege: [a] But the taking of the City cost him not much labour (saith Dion Cassius) for he was let in by the party of Hyrcanus: But the Temple, which Aristobulus party had possessed cost him some worke. It was seated on a high pitch, and fenced with a wall of its own. And if the defendants had guarded it all days alike, it had not been taken but they intermitting to stand upon their defence on Saturdayes (being their Sabbath) on which days they do no worke, the Romanes had opportunity on that day to batter the wall. And when they had discovered this custome of the besieged, they did no great matter all the weeke long, till Saturday came againe, and then they set upon them againe; and so as the last the Jewes not resisting were surprized and subdued. Great slaughter was made upon the Romanes entrance, of to the number of 12000 Jewes as [b] Iosephus reckoneth; and yet even whilst the Conquerour was killing as fast as he could, the Priests at the Altar went on in the service as insensibly and tearfully, by the same Authors relation, as if there had been no such danger and destruction at all, till the sword came to their owne sides: Pompey being thus victor, he and divers other with him, went into the Temple even into the most holy place, and saw all its glory and riches, and yet was sparing of offering any violence to it, but caused the place to be purged and the service to be set afoot againe.[c] But what Pompey had spared, Crassus ere long seized upon, plundering the Temple of exceeding much wealth, as he went on his expedition into Parthia. [c] That Parthian war was undertaken by him, as Dion tells us, more upon his covetousnesse then upon any other warrantable or honourable ground, and he...
of the second Temple.

he sped accordingly, coming to a miserable end answerable to such principles and beginnings.

In the beginning of the reign of Herod (which was not very long after) the City and Temple was again besieged and taken by him and Sosius, and the Temple in danger again to be rifled, but prevented by Herod as much as he could: and now Antigonus the son of Aristobulus the last of the Asmonean Rulers is cut off by Antony.

Herod in the eighteenth yeare of his Reigne, beginneth to repaire the Temple, taking it downe to the very foundations, and raising it againe in larger dimensions than it had been of before, and in that forme and structure that hath been observed and surveyed in the foregoing discourse.

About some nine or ten yeares after the finishing of it, the Lord came to his owne Temple, even the Messenger of the Covenant whom they desired, Mal. 3. 1. being presented there by his Mother at forty dayes old, and owned by Simeon and Anna, Luke 2. Twelve yeares after that, he is at the Temple againe, set among the Doctours of one of the Sanhedrins, either in one of their Consistories or in their Midrafs, and sheweth his divine wisdom to admiration: It is needless to speake of the occurrences that betell in the Temple, about Christ and his Apostles, as his being on a Pinacle of it in his temptations, his whipping out buyers and sellers at his first and last Passover, his constant frequenting the place whenever he was at Jerusalem, and his foretelling the destruction of it as hee sate upon Mount Olives in the face of it, a little before his death: The Apostles resorting thither to the publicke service, and to take opportunity of preaching in the concursoe there, their healing a Creeple there, and converting thousands: Pauls apprehension thereupon misprision of his defiling it by bringing in of Gentiles, and other particulars which are as large related by the Evangelists, that it is but unnecessary labour to insist upon them, since any Reader may fetch them thence.
As for the passages there, that are not mentioned in the Scripture, but by Josephus and others, as Pilate's imbracing the holy Treasures of the Temple upon an aqueduct; Petronius his going about to bring in Caligula's Image thither, a tumult caused there by the base irreverence of a Roman soldier, Agrippa's Sacrifices there, and Anathemata, Vitellius his favour to it and the people, a base affront and abuse put upon the place by the Samaritans, the horrid confusions there in the time of the seditious, the slaughter of one Zacharias in it, and at the last the firing of it by the Romans, and the utter ruine of it and the City, they would require a larger discourse, then one chapter or paragraph will afford; it may be they will come to be prosecuted to the full in another Treatise, and therefore I shall but only name them here.

FINIS.