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Chapter 36, "Touching the Jews Messiah who is yet to come", of Johannes Buxtorf's *Synagoga Judaica: Das ist Jüden Schul ; Darinnen der gantz Jüdische Glaub und Glaubensubung. . . grundlich erkläret*, Basel, (1603), as translated in the 1657 English edition, *The Jewish Synagogue: Or An Historical Narration of the State of the Jewes, At this Day Dispersed over the Face of the Whole Earth*, Printed by T. Roycroft for H. R. and Thomas Young at the Three Pidgeons in Pauls Church-Yard, London, (1657).

Like Martin Luther, Johannes Buxtorf was a renowned expert on Judaism and the life of the Jews who were his contemporaries. Buxtorf wrote (margin notes appear here in {braces}—facsimiles of the original work follow the transcription):

CHAP. XXXVI.

Touching the Jews Messias who is yet for to come.

That a Messias was promised unto the Jews, they all with one mouth acknowledge; hereupon petitioning in their daily prayers that he would come quickly; before the houre glass of their life be run out. The only scruple is of the time when, and the state in which he shall appear.

They generally beleeeve, that this their future Messias shall be a simple man, yet nevertheless far exceeding the whole generation of mortals in all kinde of vertues: who shall marry a wife and beget children, to sit upon the throne of his kingdom after him. When therefore the Scripture mentioneth a twofold Messias, the one plain, poor, and meek, subject to the stroke of death: the other illustrious, powerful, highly advanced and exalted: the Jews forge unto themselves two of the same sort, one which they call by the name of Messias the son of *Joseph* that poor and simple one, yet an experienced and valiant leader for the warrs; Another whom they entitle Messias the son of David that true Messias who is to be king of Israel, and to rule over them in their own land. About whose coming they are among themselves altogether disagreeing.

Those ancient Jews who lived before Christs incarnation, did not much miss the marke, when *Elias* said that the world should continue six thousand years, whereof two thousand were to be void and without force, that is, without the law of God, the other two thousand under the law: and the last under the Messias.

Their hope was therefore this, that foure thousand years after the worlds creation fully expired, their Messias should come in the flesh: in which their errour was small or none at all; for according to the vulgar account of us Christians, Christ the true Messias was borne in the 3963. year of the world, but according to the Jews computation in the year 3761, we and they differing 202 years. And now because Christ came not

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unto them in great power, a king of glorious state (such as were *David* and *Solomon*) to deliver them from the tyranny of that usurping *Herod*, and Roman cruelty, neither with a rod of iron to break in pieces and destroy their enemies: but only began his kingdom over them with the spiritual scepter of his doctrine, even for this very cause they would not receive him for the true Messias, though some few did acknowledge and embrace him, and at that time the most ancient and approved men amongst them did expect his coming: {Luk. 2.25.} thus we finde a *Simeon* waiting for the consolation of Israel, {Ib. v. 38.} and *Anna* that old Prophetess speaking of him to all that hoped for deliverance in Jerusalem. The very same that the Apostle *Paul* witnesseth in his Epistle to the *Romans*, {Rom. 11.5.} that though the Jews were most ingrateful, *yet is there a remnant of them according to the election of grace*. Yea, when all kingly power, sacerdotal honour and dignity was taken from them, the city Jerusalem made a ruinous heap, and their beauty the temple turned into ashes, every one now begins to suspect the time of the coming of the Messias to be past. Hence it was that in the 52. years after the destruction of the Temple, a certain proud and haughty Jew boasting that he was the true Messias, feared not to affirme himself the same of whom *Balaam* prophesied in these words: {Num. 24.17, 18.} *I shall see him, but not now, I shall behold him, but not nigh: there shall come a star out of Jacob, and a Scepter shall rise out of Israel, and he shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly*. Others understood this prophesie of the then newly begun kingdom of the Christians. But the Jews even at this day determine their Messias as yet to come, and to fulfil those things which *Balaam* foretold, according to their substance. That the said Jew should proclaim himself the Messias, was most grateful unto them: who presently in their own conceits can nourish hopes, that they should become the conquerours of the Romans, who a little before had destroyed their City and Temple. This Seducer following the letter of the prophesie, names himself, *Ben Chocab*, which is by interpretation, the son of a Star. His chief follower, who at the very first clave unto him, was *Rabbi Akibha*, a man of great learning, who had under his tuition twenty four thousand Scholars, proclaiming him to be *Malka Meschiccha*, Christ the King. By this means much people went after him; insomuch, that he chused unto himself the City *Bittera* for the seat of his kingdom. But when that *Adrian* the Roman

Emperour, had after a siege of three years and an half taken and killed this their Messiah, and together with this beautiful Star had miserably slaughtered more then four hundred thousand Jews, then the remnant of so great a massacre perceiving themselves led astray by this their Star, turn Anabaptists, and call him from that day to this *Barcozabh*, that is, the son of a lye, a lying and bastardy Messiah. Yet neverthesse, many since have lived who would be reputed for the Messiah, as you may read in a book called *Schebhet Jehudah**. {*Schebet Jehudah*, the tribe of Judah. A historical book of the many afflictions, martyrdoms of the Iews, as also of their disputes with the Christians in *Spain*, and *Italy*. It was printed at *Crncovia* in Germany. An. d.1591.}

The issue of all is this; that the Jews convicted in their own consciences, will they, nill they, [willy nilly] are forced to confesse that the time in which the Messiah was to come, is already past.

When therefore they had despised and rejected Christ the true Messiah, and no other appeared, they falsified the above mentioned tradition of *Elias* (which was that the Messiah should come about the four thousandth year of the world) by annexing unto it this Comment; that the time was prolonged for their offences. But when at length no reason could be pretended of this long delay, neither could they define the time of his coming: their onely evasion is, to smite with this curse the head of him that should determine a certain season for his coming, *Tippach ruchan atzman schel mechasschebhe Kitzin**, {*Sanhedrin* c.II.p.97.} Which is, *Let their soul and body burst with a swelling Rupture, who peremptorily set down the time*; that time (I say) in which the Messiah is expressly for to come. Yet this not at all pondered, and nothing set by, many of them moved by the propheties of the men of God concerning the coming of the Messiah, have in their souls and consciences confessed, that the time of his coming was already past; and therefore in their writings they acknowledge that he is born indeed; but for their sins and impenitent life, not as yet revealed. And at this instant all the Jews dwelling amongst us are of the same opinion. Hereupon *Rabbi Solomon Jarchi* saith, that according to their ancestors, the Messiah was born in that day in which Ierusalem was last of all destroyed, but where he hath so long been hid, to be uncertain. Some of them think that he lies in Paradise, bound to the womans hair, grounding upon these words in the Song of *Solomon*: {*Cant. 7.5.*} *Thy head upon thee is like Carmel, and the hair of thy head like purple, the King is bound in the Galleries*. By King understanding the

Messias, and by Galleries, paradise. *Rabbi Solomon* follows this exposition of these ancient Rabbines. The *Talmudists* write, {Sanhedrin c.II. p. 98.} that he lies in *Rome* under a gate among sick folks and Lepers, perswaded by the words of *Esay* [Isaiah], who saith, {Esay 53.3.} that he is one *despised and rejected of men, a man of sorrows, and acquainted with grief*. Others forge other lies and tales.

Well, let all these things fall out according to their own desire; yet they still believe he is to come. {The miracles before Christs coming.} First then before his coming shall happen ten notable miracles, by which every one shall be admonished and incited to an accurate preparation for his coming, and also be warned to conceive that he shall not come so poor and privately as Christ came. These ten miracles I mean here to present in the same words that the Rabbines have commended them to posterity, in a little book called *Abkas Rochel*. {*Abkas rochel pulvis aromarius*, the author *Rimchar* a little book in *octavo* it hath 3 parts, the first of the miracles, before the coming of the *Messias*, two of the soule, and the state of it after this life. The third of *Moses* his tradition about Mount Sinai, mans creation, &c. It was printed at *Venice anno Dom. 1597.*}

The first miracle, God shall stir up and produce three kings, who proving traitors to their own faith, shall also turn Apostates: so living before men as though they served the true God: yet in very deed practising nothing less; seducing silly souls, and after such a manner tormenting their consciences, that they may abjure God and their own faith, even so that many of the sinners of Israel shall utterly despair of redemption, being ready to deny God, and forsake his fear. Concerning these things *Isaiah* speaketh, c. 59. 14,15. *Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter, yea truth faileth*. What? All they why shall love the truth shall flee in troops, and flying hide themselves in the caves and holes of the earth, and shall be massacred by the great, and mighty, and tyrannical persecutors. At that time shall be no king in Israel, as it is written. {Hos. 3.4.} *The children of Israel shall abide many dayes without a King, and without a Prince, and without a sacrifice, and without an Image, and without an Ephod, and without a Teraphin*: There shall not be any more *Rosch Ieschibhah* (b) {*Jascbhah*. [***] a Synagogue from [***] to sit or rest.} that is head of the Synagogue, no faithful teachers who may feed the people with the word of God, no merciful and holy, no famous and eminent persons shall remain. The heaven shall be shut up

and food shall fail; these three kings shall enact laws so many, so burdensome, and so tyrannical, pronounce such heave judgments upon men, that but a very few shall be left, because they had rather die, then living deny their maker. Yet these three kings by Gods ordinance and disposition shall only reign three moneths.

In the time of their reign, they shall double the ordinary tribute, so that who formerly paid only eight pieces only eight pieces, shall then pay eighty, he who formerly paid ten, shall then be forced to give an hundred. He that hath nothing at all to give, shall be punished with the loss of his head: yea also, the longer they shall reign, the greater and heavier will the burdens be which they shall impose upon the children of Israel. There shall also come certain men from the ends of the earth, so black and abominable, that if any man look upon them he will die through fear. Every one of them shall have two heads, and eight eyes, shining like a flame of fire. They shall run as nimbly and swiftly as an hart. Then shall Israel cry out, woe unto us, woe unto us, the frightened little ones cry alas alas, dear father what shall we do? then shall the father answer, the deliverance of Israel is now at hand, and even at the door.

{The second miracle.} The second miracle, God shall make the sun to exceed in heat, that many burning fevers, plagues, and other diseases shall be scattered abroad upon the earth, by reason of which, a thousand thousand of the Gentiles and people of the world shall die daily. Hereupon, the Gentiles at length weeping, shall bitterly cry out, woe and alas whither shall we turn our selves? where shall we hide us? Thus with expedition they shall goe and dig their own graves, wish for death, and oppressed with thirst and grief, hide themselves in the Caves and Dens of the Earth. But this great heat shall be as physick and a refreshing to them that are just and good in Israel, as it is written, {Mal. 4.2.} *unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall*; by this sun of righteousness understanding that in the heavens. {Num. 24.23.} *Balaam* (say they) also prophesied of this; saying, *alas who shall live when the Lord hath brought it to pass.*

{The third miracle.} The third miracle, God shall make a dew of blood to fall upon the earth: which all Christians and people of the earth thinking to be watery and most delightful, shall take and drink, and drinking die. The Reprobate also in Israel who despaired of redemption,

shall also die by drinking of it, but it shall not be hurtful to them who are just among the Iews, who in true faith firmly cleaving unto God, do persevere in the same, as it is written. {Dan. 12.3.} *They that be just shall shine as the brightness of the firmament, and they that turne many to righteousness, as the stars for ever and ever:* again, the whole world for three dayes space shall be full of blood; according to that which is written: {Joel 2.30.} *I will give signes in heaven and in earth, blood and fire and pillars of smoke.*

{The fourth miracle.} The fourth miracle, God shall send a wholesome dew upon the earth. They shall drink of this who are indifferent honest: It shall serve as a salve to them who were made sick by drinking of the former, as it is written. {Hos. 14.5.} *I will be as a dew to Israel, he shall grow as the lillie, and cast forth his root as Lebanon.*

{The fifth miracle.} The fifth miracle. God shall turn the sune into so thicke a darkness, that it shall not shine for the space of thirty dayes, as it is written, *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.* At the end of thirty dayes God shall restore its light; as it is written, {Es. 24.22.} *They shall be gathered as prisoners are gathered in the pit, and shall be shut up in prison, and after many dayes they shall be visited.* The Christians being sore afraid to see these things, they shall be confounded with shame, and acknowledg that all these things come to pass for Israels sake: yea, many of them shall embrace the Jewish religion: as it is written, {Jon. 2.8.} *They that observe lying vanities forsake their own mercy.*

{The sixth miracle.} The sixth miracle, God shall permit the kingdom of *Edom* (to wit that of the Romans) to bear rule over the whole world. One of whose Emperours shall reign over the whole earth nine moneths, who shall bring many great kingdoms to desolation, whose anger shall flame towards the people of Israel, exacting a great tribute from them, and so bringing them into much misery and calamity. Then shall Israel after a strange manner be brought low and perish, neither shall they have any helper: of this time *Esay* prophesied, {Esa. 59.16.} *And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him.* After the expiration of these nine moneths, God shall send the *Messias son of Joseph*, who shall come of the stock of *Joseph*, whose name shall be *Nehemiah*, the son of *Husiel*. He shall come with the stem of *Ephraim*, *Benjamin* and *Manasses*; and with one part of the sons of *Gad*. As soon as

the Israelites shall hear of it, they shall gather unto him out of every City and nation, as it is written: {Jer. 3.14.} *Turn ye backsliding children saith the Lord, for I will reign over you, I will take you one of a City, and two of a tribe, and bring you to Sion.*

Then shall *Messias* the son of *Joseph*, make great war against the king of *Edom*, or the *Pope of Rome*, and being conqueror shall kill a great part of his army, and also cut the throat of the king of *Edom*, make desolate the Roman Monarchie, bring back some of the holy vessels to Jerusalem, which are treasured up in the house of *Ælianus*. Moreover the king of Egypt shall enter into league with Israel, and shall kill all the men inhabiting about Jerusalem, Damascus, and Ascalon: which thing once noised over the whole earth, a horrid dread and astonishment shall overwhelm the inhabitants thereof.

{The Seventh miracle.} The seventh miracle. They say that at *Rome* there is a certain piece of marble, in shape resembling a Virgin, so framed and fashioned, not by mans workmanship, but by the Lords hand. To this Image shall all the wicked livers in the world gather themselves, and burning in lust towards it, shall commit incest with it. Hereupon, in the same marble will the Lord forme an infant, which by a certain rupture shall issue out of it. This infant shall be called *Armillus Harascha*, *Armillus* the wicked, and shall be the same which the Christians call Antichrist. His length and bredth shall be tenn els, the space betwixt his eyes and the palm cross wise. His hollow eyes red, his hair yellow like gold, the soles of his feet green; and to make his deformity compleat, he shall have two heads. He coming to the wicked king of Rome, shall affirm himself to be the *Messias* and god of the Romans, to whom they easily give credit: and make him king over them. All the sons of *Esau* shall love and stick fast unto him. He shall bring under his yoak the whole Roman Monarchie, and to all *Esaus* ofspring glorying in the name of Christian, he shall say, bring me the law which I gave unto you. Which they shall presently deliver, together with their book of Common-prayer, which he shall receive as true and legitimate, acknowledging that he gave that law and book unto them, desiring that they will beleieve in him.

These things once finished, he shall send his Embassadors to Jerusalem to *Nehemiah* the son of *Husiel*, and to all the Congregation of Israel; with this mandate to bring their law unto him: and confess him to be God: At the report of this, fear and wonder assault their souls: and *Nehemias* accompanied with three hundred thousand voluntiers of the

tribe of *Ephraim*, carrying also the book of the law with him, shall come unto *Armillus*, and out of it read him this sentence, {Exod. 20.} *I am the Lord thy God, thou shalt have none other Gods before me.* To whom *Armillus* making answer, shall deny any such sentence to be extant in their law, and that therefore they ought to acknowledg him for a God, following the example of the Christians, and other people of the earth. Then shall *Nehemiah* the son of *Husiel* in that instant command his followers to binde *Armillus*, and entering the field with thirty thousand armed Nobles, shall put to the sword two hundred thousand of his assistants. For this cause *Armillus* greatly enraged, shall gather together all his forces in a deep valley to fight against Israel, and to destroy no small number of *Jacobs* posterity. There shall *Messias* the son of *Joseph* breath his last, whom the holy Angels shall take, hide, and casket up with other Patriarks of the world. The Israelites shall be struck with such astonishment, their hearts shall fleet like water; but *Armillus* himself shall not know of the death of their Messias, who otherwise would not leave one of them alive.

Then shall all the Nations of earth banish the Jews out of their dominions, no way permitting them any longer to be their co-inhabitants. Moreover, such trouble and distresse shall at that time perplex the Jews, as hath not been from the beginning of the world.

{The coming of Michael.} Then shall *Michael* come and fan away the wicked in *Israel*, as it is written; {Dan. 12.1.} *At that time shall Michael stand up, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time.* Then the remnant shall flee into the wilderness, where God shall try and purge them after the same manner that silver and gold is tried in the Furnace. For the Lord saith, {Exek. 20.38.} *I will purge out from among you the Rebels, and them that transgresse against me.* And again, {Dan. 12.10.} *Many shall be purified, made white, and tryed; but the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand.* Then shall the whole remainder of Israel be in the wilderness for forty five days, the chief of their fare being grasse, leaves, and herbs; and that Scripture shall be fulfilled in their ears, {Hos. 2.14.} *I will allure her, and bring her into the wilderness, and speak comfortably unto her.* The truth of this appears out of that of the Prophet, *From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up,*

there shall be a thousand two hundred and ninety dayes. Blessed is he that cometh to the thousand three hundred and five and thirty dayes. But goe thee thy way till the end be: for thou shalt rest, and stand in the lot at the end of the dayes.

Conceive that forty five being added to the precedent number of ninty, the last number of 1335 daies doth arise. In that time all the wicked in Israel shall perish; who are unworthy to be copartners in such a deliverance. Finally, *Armillus* invading Egypt with great power shall subdue it, as it is written: {Dan. 11.42.} *The land of Egypt shall not escape.* From Egypt he shall muster his forces for Jerusalem, striving with might and main once more to make it a desolate heap. {Dan. 11.45.} *And he shall plant the tabernacle of his palace, between the Seas, in the glorious holy mountain, yet he shall come to his end, and shall help him.*

{The eighth miracle.} The eighth miracle. The Archangel *Michael* shall arise, and shall thrice winde a mighty trumpet, as it is written; {Jsa. 27.13.} *It shall come to pass in that day, that the great trumpets shall be blowen, and they shall come that were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.* Again, {Zech. 9.14.} *The Lord God shall blow the trumpet, and shall goe with the whirlewinds of the South.* At the sound of this trumpet the true *Messias the son of David*, and the Prophet, *Elias* shall appear and manifest themselves to the devout Israelites inhabiting the wilderness of Judea. Then shall they receive encouragement, the weary hands shall be lifted up, and strength shall visit the feeble knees. All the Jews also wheresoever dispersed over the whole earth shall hear the sound of the trumpet, and at last confess, that God in mercy hath visited his people, and by a plenary deliverance hath been gracious to his inheritance, and all the captives of *Ashur* shall be gathered together. But the sound of this trumpet shall blast the Christians and people of the world with fear and astonishment, casting them into horrid maladies, Then shall the Jews gird up their loins, and with many a weary journey seek to revisite their Jerusalem. *Messias* also the son of *David*, together with his harbinger *Elias*, and all the faithfull his followers in Israell with great joy shall come into Jerusalem. So soon as this pierceth the ears of wicked *Armillus*: he will babble out, how long will this abject and base people thus behave themselves? and shall once more with a great army of Christians hasten to Jerusalem to give battel to to their newly inaugurated sovereign. But God shall not permit that

the Israelites should fall out of the fire into the pit, but speaking unto the *Messias* shall say unto him, Come thou and sit at my right hand, and to the children of Israel, sit you still, hold your peace, and quietly expect that great deliverance which the Lord this day will impart unto you. Then shall the Lord rain from heaven fire and brimstone, as it is recorded, {Ezech. 38.22.} *I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.* Then shall *Armillus* with his whole army die, and the Atheistical Edomites (the Christians they mean) who laid waste the house of our God, and led us captive into a strange land, shall miserably perish; then shall the Jews be revenged upon them, as it is written, {Obad. 18} *The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau* (that is, we Christians, as the Jews interpret, whom they Christen Edomites) *shall be for stubble.* This stubble the Jews shall set in fire, that nothing be left to us Edomites which shall not be burnt and turned into ashes.

{The ninth miracle.} The ninth miracle. At the second blast of *Michael* his trumpet being long and loud, all the graves in Jerusalem shall open, and the dead arise, *Messias* also the son of *David* together with *Elias* the Prophet shall restore to life *Messias* that good son of *Joseph* reserved under a certain gate.

At the same time shall all the Congregation of Israel send *Messias* the son of *David* as an Ambassador to the remnant of the Jews superviving the last slaughter, dispersed here and there among the Christians and other people of the earth, to summon them to Jerusalem. Then shall the kings of the nations without delay, carry the Jews inhabiting their quarters, upon their shoulders, and in Chariots unto Sion. I think this will come to pass much about the Greek Calends. {i. never.}

{The tenth miracle.} The tenth miracle. At what time the Angel *Michael* shall blow the trumpet the third time, then shall God bring them forth who border upon the rivers *Gosane Lachlacke, Chabore*, and also inhabited the cities of Juda, and they in number infinite and immesurable, together with their infants shall enter into *Moses* Paradise; the earth before and behinde them shall be nothing but a flame of fire, which shall consume all which is needful for the preservation of life among the Christians and other people.

When the ten tribes of Israel shall return out of the land of their captivity, then the pillar of the cloud of the divine glory and majesty shall encompass them, as it is written: {Micah 2.13.} *the breaker up is to come before them: they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them.* Moreover God shall open unto them fountains flowing out of the tree of life, wherewith he shall refresh them in their journey, lest at any time thirst should annoy them. For the Lord saith, {Jsa. 41.18.} *I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and dry land springs of water.* Again, {Jsa. 49.10.} *They shall not hunger nor thirst, neither shall the heat nor sun smite them, for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them.* {The Jews ten fould comfort against the foresaid signes.} To comfort them against these ten signes foregoing the coming of the *Messias*, the most of which pretend great calamity and affliction to the Jews, they have a tenfold consolation. {Consol. 1.} The first is, that the *Messias* is certainly yet for to come: according to that of the Prophet, {Zach. 9.9.} *Behold thy king cometh &c.*

{The 2. Cons.} The second that he shall again gather them together being dispersed over the face of the whole earth, as it is written: *I will bring them from the north country, and gather them from the coasts of the earth, and with them the blinde and the lame, the women with childe, and her that travelleth with childe together, a great company shall return thither:* From which place we may learn thus much, that if any went unto his grave blind or lame, the same shall God raise up cloathed with the same imperfections: that one may more easily know another, yet the Lord shall so perfectly cure the lame, that they shall skip like Roes, as the Scripture witnesseth, {Esa. 35.6} *Then shall the lame man leap as an hart, and the tongue of the dumbe sing; for in the wilderness shall the waters break out, and streams in the desert.*

{The 3. Cons.} The third is; that God shall raise up the dead: as it is written; *Many that sleep in the dust of the earth shall arise: these to life eternal, they to shame and everlasting contempt.*

{The 4. Cons.} The fourth is, that God shall build them up a third temple, according to that plat-form and fashion which *Ezekiel* hath described *cap. 41. ver. 1, 2, 3.*

{The 5. Cons.} The fift is, that the people of Israel shall be the sole Monarchs of the whole world, their dominion stretching from one end of

the earth unto the other, according to that of *Esay* 60.12. *The nation and kingdom that will not serve thee shall perish: yea, these nations shall be utterly wasted.* Yea, the whole world being turned unto the Lord shall be subject to his law, as it is recorded, {*Zeph.* 3.9.} *For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.*

{The 6. Cons.} The sixth is, that God at that time shall defeat and destroy all the enemies of his people (that is, the Christians) and mightily to revenge himselfe upon them: as it is written, {*Ezek.* 25.14.} *I will lay vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger.*

{The 7. Cons.} The seventh is, that God shall take away all diseases and maladies from among the people of Israel, according to that; {*Jsa.* 33.24.} *The inhabitants shall not say I am sick: the people that dwell therein shall be forgiven their iniquitie.*

{The 8. Cons.} The eighth is, God shall prolong the dayes and yeares of the life of the Israelites. So that they shall live as long as the oake or other of that kinde: {*Jsa.* 65.22.} *for saith the lord, as the dayes of a tree are the dayes of my people, and my elect shalt long enjoy the works of their hands, and againe, there shall be no more thence an infant of dayes, nor an old man that hath not filled his dayes: for the child shall die an hundred yeares old, but the Sinner being an hundred years old shall be accursed,* which is as much as to say, {See *Reschaim* in the Talmud c. 6. p. 68.} if any die at an hundred years of age, it shall be said of him, that he died as a little infant, or in his infancy: for at that time the years of life of the Israelites shall be equal to them of the fathers from *Adam* to *Noah*, as *Abenezra* comments upon the place.

{Ninth Cons.} The ninth is, that God shall so clearly manifest himself to the Israelites, that they shall see him face to face. As it is recorded: {*Isa.* 40.5.} *The glory of the Lord shall be revealed, and all flesh shall see together: because the mouth of the Lord hath spoken it.* Yea, all the Lords people shall be Prophets, as it is written: *It shall come to pass afterward that I will powr out my spirit upon all flesh, and your sons and your daughters shall prophesie: your old men shall dream dreams, your yong men shall see visions.*

{Tenth Cons.} The last degree of comfort is, that God shall quite root out of them all imbred lusts, and inclinations unto evil, as it is written: {*Ezek.* 36.26.} *A new heart also will I give you, and a new spirit*

will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Hitherto we have delivered what we promised out of the book called *Abhkas rochel*, in which though it be summarily set down what the Jews beleieve concerning their *Messias*, as also the manner how he is to bring them back to Jerusalem: yet I think not impertinent in this place a litle more largely to declare with what solemnities their *Messias* shal give them intertainment in their own land, and with what happiness and felicitie they shall lead their lives under him.

{The feast which the *Messias* shall make unto the Jews at his coming.} When then the *Messias* hath gathered all the Jews together out of all the nations under heaven and from the foure winds of the earth, and hath brought them unto the land of Canaan flowing with milk and hony; then shall he cause to be prepared a sumptuous and delicate banquet, inviting and friendly welcoming unto it all the Jews with great pomp and joy inexpressible.

At this banquet shall be dished up and served in, the greatest beasts, fishes and fowls that ever God created. The worst wine that they shall drink shall be whose grape had its growth in paradise, and hath been barrel'd up and reserved in *Adams* Cellar unto that time.

{The first dish. *Behemoth*. Job. 4.10.} The first dish in this feast shall be that huge ox described in the book of *Job*, to be of such great strength and magnitude, named *Behemoth*. This is the Rabbines affirme to be the same ox whereof *David* makes mention in his 50 *Psalms* and 10 verse. *All the beasts of the forrest are mine, and the cattel (Behemoth) feeding on a thousand hills*, that is to say, which every day eateth up the grass of a thousand hills. But a man will aske what at length would have become of this ox, if he had lived so long, seeing he had long since eaten up all his fodder. The Rabbines (a) {(a) *Rabbi Sal: Jarchi, & Rabhuenski.*} learnedly answer that this ox is stall-fed, and remains always in the same place, and that whatsoever he eateth on the day grows again upon the night in the same length and forme.

{The 2. dish. *Leviathan*.} The second dish adorning the table shall be that vast whale, *Leviathan*, (according to the Jewish tone Pronounced Lipiasan) who is also described in the book of *Job*, and mentioned in other places of holy writ.

Concerning these two beasts there hath bin handsomly compiled this tradition by the wit and ingenuity of the solid pated Rabbins in their

Talmud, {*Babha Basra*. c. 5. p. 74.} it runs thus, Rabbi Jehudah saith that what thing soever God created in the world he created it male and female, and that without all doubt; for he created the Leviathan yet least the he and she Leviathan: by engendring should augment the number, and at length by there monstrous magnitude and multitude destroy the whole world, God gelded the male, and killed the female, reserving her in pickle to be meat for them that are just in Judah and feared him, in the dayes of the Messias, as it is written: {*Isa. 27.1*} *In that day will the lord with a sore and great and strong sword punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea.* In the same manner he created that great ox called *Behemoth* feeding on a thousand hils male and female: yet lest by multiplying they might fill and destroy the earth, he gelded the male and killed the female, reserving it for the Jewes diet in time to come, as it is written: {*Job 40.16.19*} *Loe now his strength is in his loynes, and his force in the navell of his belly, he that made him can make his sword to approach unto him.*

{The third dish. *Barinchue*.} The third dish in this banquet as Elias Levita in his dictionarie named Tesbi out of the Rabbins reports, shall be that horrible huge bird called *Barinchue* which killed and unbowed shall then be rosted. Concerning this bird it is written in the Talmud {*Bechoros* c. ult. p. 57} she cast an Egge out of her nest by whose fall three hundred tall Cedars were broken down, and the Egge breaking in the full drowned three score villages. By this relation it is easie to conceive this bird to have been little inferiour in greatnes to the forementioned oxe and fish; whence we may also collect how glorious a dish the Messias is to make of it for his guests, and when there are many such birds (Guls I think) found in the land of Judah, none ought to think that which is reported of this to be fabulous.

{The Crow. *Babha basra*. c. 5. p. 72.} In the forementioned book of the Talmud, we read of a certain great crow which was seen of a Rabbin, worthy to be credited. The relation runs thus. *Rabbi barchannah* saith, At a certain time I saw a frog, which is as great as the village *Akra* in *Hagronia*, well how big was the village? It consisted of no fewer then threescore houses. Then came a mighty serpent and swallowed up this frog. Instantly upon this, a great crow flying that way picked up as a small morsel both the frog and the serpent; and taking him to flight sat upon a Tree, now think with your selves how great and strong this tree

must be. To which *Rabbi papa* the son of *Samuel* making answer, unless I had been in the place, and with these mine eyes seen the very tree, I would not have beleaved it. Thus much the Talmudist. Who dare give the lie to this *Rabbine*? When that good man *Kimchi* commenting on the fifty Psalm, {The great bird. ziz.} and explaining the word Ziz hath there witnessed that *Rabbi Judah* the son of *Simeon* did avouch Ziz to be a bird of that bigness, that when he spreads abroad his wings he hides the body of the sun, and wraps the world in darkness. Furthermore, on a certain time, a certain *Rabbine* was upon the sea in a little ship, in the middle of which he saw a bird standing of such an height, that water came only to her knees: {Talmud in the same place.} which the *Rabbine* observing, bespeaks his companions that there they might wash themselves seeing the water was not deep. But a voice from heaven hindred the attempt, saying unto the *Rabbine*, see that thou do it not: for now seven whole years are gone and past, since a certain man let a hatchet fall in this very place, which hath been ever since a falling, and is not as yet come to the bottome. By which a man may easily gather how long legs this bird had, and how great her body ought to be in proportion to her feet. Without doubt these birds keep their residence in the wood *Ela*, in which, a Lion is reported to live of such an unheard of portraicture, that only to relate would strike a man with astonishment. {The great Lion *Chohn*. cap. 3. p. 59.} Of this Lion the Talmud thus fables. When upon a certain time the Emperor of *Rome* asked *Rabbi Joshua* the son of *Hananiah*, what the reason was why their God compared himself unto a Lion; and whether he was of so great strength that he could kill a Lion? the *Rabbine* made answer, that God did not compare himself unto an ordinary Lion, but unto such an one as lived in the wood *Ela*: to whom the Prince replied, shew me that Lion. Then the *Rabbine* by prayer obtained of God that the lion should leave the wood, and come, when hs was yet foure hundred miles distant from the Emperour, he roared so terribly, that all the women with child in Rome became abortive, and the walls of the City fell flat unto the ground. When he had come an hundred miles nearer, he the second time roared so fearefully that all the teeth of the Romanes fell out of their heads, & the Emperour falling from his throne, lay prostrate upon the earth half dead; who with vehement entreaties begs of the Rabbin to send back the Lion; which was likewise put in execution. But these fables draw us too far from the smell of that feast which the Messias hath provided for the Jews in the land of promise.

The flesh of the foresaid Behemoth and Leviathan will not digest well without a Cup of older wine; therefore the Messias shall broach that wine and give it unto his guests, {The wine for the feast.} which was made in Paradise, and was kept from the begining of the world to that time in *Adams Cellar*, as it is written: {Esa. 27.2.3.} *In that day sing you unto her a vineyard of red wine. I the Lord do keep it, I do water it every moment: lest any hurt it, I will keep it night and day:* again, {Psal. 75.9.} *There is a cup in the hand of the Lord, and the wine thereof is red: it is full mixt; he shall poure it out, and the dregs thereof all the ungodly of the earth shall drink and suck them up.*

{The sports where with the Messias will delight the Jews.} Before the supper be served in, the *Messias* after the manner of Kings, and Princes, and others celebrating Festivals and Marriages, shall present the Jews with pleasant sports and plaies to make them merry. He will cause *Behemoth* and *Leviathan* to meet in some spacious place, and there they shall play before the *Messias* to pass away the time, and for his minds refreshing, as it is written: {Job 40.20.} *Surely the Mountains bring him forth food, where all the beasts of the field play.* And again, {Psal. 104.26.} *There go the ships, there is that Leviathan whom thou hast made to play therein.* Then the ox running hither and thither shall bend his hornes against the *Leviathan*; which will greatly affect the *Messias*, according to that, {Psal. 69.32.} *It will be more grateful to the Lord then a bullock that hath horns and hoofs.* The *Leviathan* also shall come to encounter the ox, armed with his fins as an helmet, not easie to be seen, as it is written: {Job 40.14.15.} *Who can open the doors of his face, his teeth are terrible round about. His scales are his pride, shut up together as with a close seal.* Here shall be the summons to the battle, and the first encounter begin most hot and furious, but to small purpose, for they being of equall strength neither can overcome the other, but at last wearied out both shall fall upon the ground. Then the *Messias* drawing out his sword shall slay them both, as it is written: {Jsa. 27.1.} *At that day will the Lord with a sore, great and strong sword punish Leviathan.*

Now comes the Cooks part, nothing but boyling and roasting: and great provision for this sumptuous supper, as it is recorded: {Esa. 25.6} *The Lord of hosts shall make unto all people in this mountain a feast of fat things, of fat things full of marrow.* The fish shall be served up in parcels to the guests, which done, every one shall greatly rejoyce, as it is written: {Job 41.6} *shall thy companions make a banquet of him? shall they part*

him among the merchants.

{The marriage of the *Messias*} This donative supper being ended, the *Messias* shall marry a wife: the Scripture being witness: {Ps. 45.10.} *Kings daughters were among thy honourable women: upon thy right hand stood the Queen in a vesture of gold.* So the Jews themselves interpret: {*Schegal* [***] properly signifieth the wife of a King from [***] *Shagal* which is to exercise the very act of venery.} and the meaning is this, as *Kimchi* professeth in his great gloss: Among the honourable women which the *Messias* shall have, shall be the daughters of Kings. For every King of the earth shall esteem himself highly graced, so that he may give his daughter in marriage unto the *Messias*. But the genuine and rightly so named wife of the *Messias* (properly signified by the word *Schegal*) shall be one of the most eminent beauties among the daughters of Israel; she shall sit at his right hand, without intermission abide in the Kings closet: whereas the other shall stay in the supping room, or house of the women: not approaching the King, unless it be his pleasure to send for them. In this bond of Wedlock the *Messias* shall beget children; after he shall die as other mortals, and his children shall sit upon his throne after him, as it is written: {Isa. 53.10.} *He shall see his seed, he shall prolong his dayes, and the will of the Lord shall prosper in his hands,* that is, as a *Rabbine* expounds it, The *Messias* shall live to a good old age, and at last shall be brought to his grave with great solemnity: and his son shall reign after him, and after his death his posterity shall possess his seat.

{The manner of life the Jews shall have under their *Messias*.} For the manner of life which the Jews shall have under their *Messias*. First of all the remnant of the Christians and other people which fell not by the hand of the Jews shall make hast and build the Jews houses and Cities, not for hire, but of free accord, till their ground, plant them vineyards, yea, bestow their very goods upon them; moreover Kings and Princes shall be their servants whom they have subdued. They themselves shall be cloathed in costly array: all their Priests anointed shall be holiness to the Lord; as it is written: {Isa. 60.10,11,12.} *The sons of strangers shall build up thy walls, and their Kings shall minister unto thee: for in my wrath I smote thee, but in mercy have I had favour on thee, therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought, for the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted, and again* {Isa. 61.5.6.}

strangers shall stand and feed your flocks, and all the sons of the alien shall be your plow-men, and your vine-dressers. But you shall be named the Priests of the Lord, men shall call you the Ministers of our God: you shall eat the riches of the Gentiles, and in their glory shall you boast your selves. (Oh here with hunger and thirst how are the Jews opprest? Although some of them satisfie and appease both, without the sweat of their own brows gaining many a million: for which many a poor Christian suffers toile and vexation.)

{The 2 benefit.} 2. They shall have a new and wholesome aire, as it is written: {Isa. 65.17.} *Behold I create a new heaven and a new earth, the former shall not be thought upon,* by the benefit of this aire they shall enjoy their health and prolong their life, even as the men before the flood. In their hoary old age their strength and agility shall not forsake them, but remain in the same temper as in their youth, as it is written, {Psal. 92.14,15.} *They who are planted in the house of our God, shall flourish in the courts of the Lord, they shall bring forth more fruit in their age, they shall be fat and well liking.*

{The 3 Benefit} 3. The seed once sown shall for ever grow up, increase, and ripen of its own accord: after the manner of Vines which require but one plantation, as it is written, {Hos. 14.8.} *They shall revive as wheat, flourish like a vine, his smell is like Lebanon.*

Whensoever any one shall desire rain for the watering of any particular Field, Garden, or the smallest herb therein, the Lord will pour out upon that place, and on that onely, without delay: for saith the Prophet, *Ask you rain of the Lord, and he shall create lightnings, and give you showres of rain.* Then shall they gather their fruits and wine with great quietnesse and security, and shall not be molested by any enemy: as it is written, The Lord hath sworn by his right hand, and by the arm of his strength, {Isay 62.8,9.} *I will no more give thy corn to be meat for thine enemies, and the sons of strangers shall not drink thy wine for the which thou hast laboured, but they that have gathered it shall eat it.*

{The 4 Benefit} 4. No war nor rumour of war shall any more be heard in the land: and there shall be a firm and secure peace established, not only between man and man, but also between man and beast; as it is written, *I will make a covenant for them in that day with the beasts of the field, with the fowls of heaven, and creeping things of the earth: I will put away the bow and the sword and war from the earth, and make them to sleep secure. And I will espouse thee unto me for ever and ever: I will*

marry thee in justice and judgement, in mercy and commiseration. Again, {Esay 11.17.} The Cow and the Bear shall feed: their young ones shall lie down together, and the Lion shall eat straw with the Ox. The Wolf shall lie down with the Lamb, and the Leopard with the Kid: and the Calf and the young Lion and the fatling together, and a little childe shall lead them.

{The 5 Benefit} 5. When any war or discord ariseth among the Gentiles, then the Messias shall reconcile them, and renew the league amongst them: so that there shall be no more mutiny; as it is written, {Isay 2.4} *He shall judge among the nations, and rebuke many people; he shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, nor learn war any more.* Then shall the Iews live in everlasting joyes, make new marriages, sing praise and glory to God without ceasing: shall be full of the wisdom and knowledge of the Lord: as it is written, *In this place of which you say that it is forsaken, shall again be heard the voice of joy, the voice of exultation, the voice of the Bride and the Bridegroom, the voice of them that say, Give thanks to the Lord of hosts. And again, the earth shall be full of the knowledge of the Lord as the sea is full of water.*

Briefly, the happiness of this holy people shall at that time be so immeasurable, that neither can the heart of man conceive it, or the tongue yeeld the least expression thereof. Which things thus ordered and declared, leaving the Iewes in this their prosperous estate, I will put a period to my labours, and hide the secret of their faith from the Christians; seeing I have attempted more then they themselves, if they could have ruled the matter, would have permitted. What I have done already will not be pleasing unto them, in which I have exposed to every mans eye the full anatomy of their life and belief.

The Christian Reader may easily perceive by that which hath been said, that the faith of the Jews and their whole religion, is not grounded upon *Moses*, but upon meer lies, false and forged constitutions, fables of the Rabbines, and inventions of seduced Pharisees. And that therefore it ought no more to issue out of the mouth of a Christian, that the Jewes stand for the Law of *Moses*, but rather with *Jeremy*, {Jer. 8.} that they are strong defendants of the false worship of the true God, not suffering themselves any way to be drawn from it. And with our Saviour to affirm, that {Matth. 15.5} *they make the Commandments of God of none effect by their traditions*; in vain they worship him, when they teach nothing but the mandates of men: honouring him with their lips, but in their hearts

are far from him. In their words they professe to know God, but in their works they deny him: {Titus 1.} these are the men whom the Lord abhors, who being disobedient unto his word are unto every good work reprobate, as the Apostle *Paul* hath recorded. By which it is more manifest then the light of the Sun at noontide, that the punishment is now fallen heavie upon them wherewith *Moses* threatened them: that {Deut. 28.} *the Lord should smite them with madnesse, blindnesse, and astonishment of heart, that they should grope at noon day as the blinde gropeth in darknesse.* And this appears most clearly, and is more then evident from this, that they miserably pervert, and contrary to all reason with an impudent front invested with a dull ignorance expound and interpret the word of God.

O merciful God, who hast vouchsafed to impart this gracious favour unto us Christians, that we being warned by such an horrible example of the divine wrath, should with awe and reverence embrace his holy word, lest the same things should befall us, and so our Candlestick should be removed for our ingratitude, God of his mercy grant, that the Sun of his justice may alwayes shine in our hearts until perfect day, and by the illumination of his good Spirit conduct us unto all truth. Amen.

Canaan, he shall neither tast nor trie the violence of the grave, but shall be certainly preserved against the *Chibbim* *hackker.* (a)

Hence it is most evident, that they who die in the land of Canaan are free from this torture: but they who die in a strange land are subject thereunto. Hither it is also to be referred, that they who die in other lands are wont to wander through secret caves and holes of the earth untill they come to the land of promise, otherwise they are not made partakers of the general resurrection, which thing we have formerly made mention of in the first Chapter and other places of this book.

(a) The wounds of the Sepulcher.

CHAP. XXXVI.

Touching the Jews Messias who is yet for to come.



That a Messias was promised unto the Jews, they all with one mouth acknowledge; hereupon petitioning in their daily prayers, that he would come quickly; before the houre glasse of their life be run out. The only scruple is of the time when, and the state in which he shall appear.

They generally beleeve, that this their future Messias shall be a simple man, yet nevertheless far exceeding the whole generation of mortals in all kinde of vertues: who shall marry a wife and beget children, to sit upon the throne of his kingdom after him. When therefore the Scripture mentioneth a twofold Messias, the one plain, poor, and meek, subject to the stroke of death: the other illustrious, powerful, highly advanced and exalted: the Jews forge unto themselves two of the same sort, one which they call by the name of Messias the son of *Joseph* that poor and simple one, yet an experienced and valiant leader for the warrs; Another

The Jews twofold Messias.

whom they entitle Messias the son of David that true Messias who is to be king of Israel, and to rule over them in their own land. About whose coming they are among themselves altogether disagreeing.

Those ancient Jews who lived before Christ's incarnation, did not much miss the mark, when *Elias* said that the world should continue six thousand years, whereof two thousand were to be void and without force, that is, without the law of God, the other two thousand under the law: and the last under the Messias.

Their hope was therefore this, that four thousand years after the world's creation fully expired, their Messias should come in the flesh: in which their error was small or none at all; for according to the vulgar account of us Christians, Christ the true Messias was borne in the 3963. year of the world, but according to the Jews computation in the year 3761, we and they differing 202 years. And now because Christ came not unto them in great power, a king of glorious state (such as were *David* and *Solomon*) to deliver them from the tyranny of that usurping *Herod*, and Roman cruelty, neither with a rod of iron to break in pieces and destroy their enemies: but only began his kingdom over them, with the spiritual scepter of his doctrine, even for this very cause they would not receive him for the true Messias, though some few did acknowledge and embrace him, and at that time the most ancient and approved men amongst them did expect his coming: thus we finde a *Simeon* waiting for the consolation of Israel, and *Anna* that old Prophetess speaking of him to all that hoped for deliverance in Jerusalem. The very same that the Apostle *Paul* witnesseth in his Epistle to the *Romans*, that though the Jews were most ingrateful, yet is there a remnant of them according to the election of grace. Yea, when all kingly power, sacerdotal honour and dignity was taken from them, the city Jerusalem made a ruinous heap, and their beauty the temple turned into ashes, every one now begins to suspect the time of the coming of the Messias to be past. Hence it was that in the 52. years after the destruction of the Temple, a certain proud and haughty Jew boasting that he was the true Messias, feared not to affirm himself the same of whom

Luk

Luk. 2:25.

Ib.

Ib. v. 38.

Rom. 11:5.

Rom

whom *Balaam* prophesied in these words: *I shall see him, but not now, I shall behold him, but not nigh: there shall come a star out of Jacob, and a Scepter shall rise out of Israel, and he shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly.* Others understood this prophesie of the then newly begun kingdom of the Christians. But the Jews even at this day determine their Messias as yet to come, and to fulfil those things which *Balaam* foretold, according to their substance. That the said Jew should proclaim himself the Messias, was most grateful unto them: who presently in their own conceits can nourish hopes, that they should become the conquerours of the Romans, who a little before had destroyed their City and Temple. This Seducer following the letter of the prophesie, names himself, *Ben Chocab*, which is by interpretation, the son of a Star. His chief follower, who at the very first clave unto him, was *Rabbi Akibha*, a man of great learning, who had under his tuition twenty four thousand Scholars, proclaiming him to be *Malka Meschiccha*, Christ the King. By this means much people went after him; insomuch, that he chused unto himself the City *Bittera* for the seat of his kingdom. But when that *Adrian* the Roman Emperour, had after a siege of three years and an half taken and killed this their Messias, and together with this beautiful Star had miserably slaughtered more then four hundred thousand Jews, then the remnant of so great a massacre perceiving themselves led astray by this their Star, turn *Anabaptists*, and call him from that day to this *Barcozab*, that is, the son of a lye, a lying and bastardly Messias. Yet neverthelesse, many since have lived who would be reputed for the Messias; as you may read in a book called *Schebhet Jehudah* *.

The issue of all is this; that the Jews convicted in their own consciences, will they, nill they, are forced to confesse that the time in which the Messias was to come, is already past.

When therefore they had despised and rejected Christ the true Messias, and no other appeared, they falsified the above mentioned tradition of *Elias* (which was that the Messias should come about the four thousandth year of the world) by annexing

Num. 2. 4. 17. 18.

Schebhet Jehudah, the tribe of Judah. A historical book of the many afflictions, martyrdoms of the Jews, as also of their disputes with the Christians in Spain, and Italy. It was printed at Cracovia in Germany. An. d. 1591.

annexing unto it this Comment; that the time was prolonged for their offences. But when at length no reason could be pretended of this long delay, neither could they define the time of his coming: their onely evasion is, to smite with this curse the head of him that should determine a certain season for his coming, *Tippach ruchan atzman schel mechasschebbe Kitzin* *, Which is, *Let their soul and body burst with a swelling Rapture, who peremptorily set down the time*; that time (I say) in which the Messias is expressly for to come. Yet this not at all pondered, and nothing set by, many of them moved by the prophecies of the men of God concerning the coming of the Messias, have in their souls and consciences confessed, that the time of his coming was already past; and therefore in their writings they acknowledge that he is born indeed; but for their sins and impenitent life, not as yet revealed. And at this instant all the Jews dwelling amongst us are of the same opinion. Hereupon *Rabbi Solomon Jarchi* saith, that according to their ancestors, the Messias was born in that day in which Jerusalem was last of all destroyed, but where he hath so long been hid, to be uncertain. Some of them think that he lies in Paradise, bound to the womans hair, grounding upon these words in the Song of Solomon: *Thy head upon thee is like Carmel, and the hair of thy head like purple, the King is bound in the Galleries*. By King understanding the Messias, and by Galleries, Paradise. *Rabbi Solomon* follows this exposition of these ancient Rabbines. The *Talmudists* write, that he lies in Rome under a gate among sick folks and Lepers, perswaded by the words of *Esay*, who saith, that he is one *despised and rejected of men; a man of sorrows, and acquainted with grief*. Others forge other lies and tales.

Well, let all these things fall out according to their own desire; yet they still believe he is to come. First then before his coming shall happen ten notable miracles, by which every one shall be admonished and incited to an accurate preparation for his coming, and also be warned to conceive that he shall not come so poor and privately as Christ came. These ten miracles I mean here to present in the same words that the Rabbines have commended them to posterity, in a little book called *Abkas Rochel*.

Sanhedrin

Sanhedrin
c. II. p. 97.

c. II. p. 97

Cant. 7. 5.

Sanhedrin
c. II. p. 98.

c. II. p. 98

Esay 53. 3. *

The miracles
before Christs
coming.

The first miracle, God shall stir up and produce three kings, who proving traitors to their own faith, shall also turn Apostates: so living before men as though they served the true God: yet in very deed practising nothing less; seducing silly souls, and after such a manner tormenting their consciences, that they may abjure God and their own faith, even so that many of the sinners of Israel shall utterly despair of redemption, being ready to deny God, and forsake his fear. Concerning these things *Isaiah* speaketh, c. 59. 14, 15. *Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter; yea truth faileth.* What? All they why shall love the truth shall flee in troops, and flying hide themselves in the caves and holes of the earth, and shall be massacred by the great, and mighty, and tyrannical persecutors. At that time shall be no king in Israel, as it is written. *The children of Israel shall abide many dayes without a King, and without a Prince, and without a sacrifice, and without an Image, and without an Ephod, and without a Teraphin.* There shall not be any more *Rosch Ieschibbah* (b) that is head of the Synagogue, no faithful teachers who may feed the people with the word of God, no merciful and holy, no famous and eminent persons shall remain. The heaven shall be shut up and food shall fail; these three kings shall enact laws so many, so burdensome, and so tyrannical, pronounce such heave judgments upon men, that but a very few shall be left, because they had rather die, then living deny their maker. Yet these three kings by Gods ordinance and disposition shall onely reign three moneths.

In the time of their reign they shall double the ordinary tribute, so that who formerly paid only eight pieces, shall then pay eighty, he who formerly paid ten, shall then be forced to give an hundred. He that hath nothing at all to give, shall be punished with the loss of his head: yea also, the longer they shall reign, the greater and heavier will the burdens be which they shall impose upon the children of Israel. There shall also come certain men from the ends of the earth, so black and abominable, that if any man look upon them he will die through fear. Every one of them shall have two heads, and eight eyes, shining like a flame of fire. They shall

Abbas rochel pulvis aromataris, the author Rimchar a little book in shavo it hath 3 parts, the first of the miracles, before the coming of the Messias, two of the soules, and the state of it after this life. The third of Moses his tradition about Mount Sinai, mans creation. &c. It was printed at Venice anno Dom. 1597. Hof. 3.4. Jascibbah. ישיבה a Synagogue from יושב to sit or rest.

shall run as nimbly and swiftly as an hart. Then shall Israel cry out, woe unto us, woe unto us, the frightened little ones cry alafs alafs, dear father what shall we doe? then shall the father answer, the deliverance of Israel is now at hand, and even at the door.

The
The second
miracle.

The second miracle, God shall make the sun to exceed in heat, that many burning feavers, plagues, and other diseases shall be scattered abroad upon the earth, by reason of which, a thousand thousand of the Gentiles and people of the world shall die daily. Hereupon, the Gentiles at-length weeping, shall bitterly cry out, woe and alafs whither shall we turn our selves? where shall we hide us? Thus with expedition they shall goe and dig their own graves, wish for death, and oppressed with thirst and grief, hide themselves in the Caves and Dens of the Earth. But this great heat shall be as physick and a refreshing to them that are just and good in Israel, as it is written, *unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall*; by this sun of righteousness understanding that in the heavens. *Balaam* (say they) also prophesied of this; saying, *alafs who shall live when the Lord hath brought it to pass.*

Mal. 4. 2.

Mal. 4. 2.

Num. 24. 23.

The third
miracle.

The third miracle, God shall make a dew of blood to fall upon the earth: which all Christians and people of the earth thinking to be watery and most delightful, shall take and drink, and drinking die. The Reprobate also in Israel who despaired of redemption, shall also die by drinking of it, but it shall not be hurtful to them who are just among the Jews, who in a true faith firmly cleaving unto God, do persevere in the same, as it is written. *They that be just shall shine as the brightness of the firmament, and they that turne many to righteousness, as the stars for ever and ever*: again, the whole world for three dayes space shall be full of blood; according to that which is written: *I will give signes in heaven and in earth, blood and fire and pillars of smoke.*

Dan. 12. 3.

Joel 2. 30.

The fourth
miracle.

The fourth miracle, God shall send a wholesome dew upon the earth. They shall drink of this who are indifferent honest: It shall serve as a salve to them who were made sick by drinking of the former, as it is written. *I will be as dew to Is-*

Hof. 14. 5.

rael,

rael, he shall grow as the lillie, and cast forth his root as Lebanon.

The fifth miracle. God shall turn the sun into so thick a darkness, that it shall not shine for the space of thirty dayes, The fifth miracle. as it is written, *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.* At the end of thirty dayes God shall restore its light: as it is written, *They shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many dayes they shall be visited.* The Christians being sore affraid to see these things, they shall be confounded with shame, and acknowledge that all these things come to pass for Israels sake: yea, many of them shall embrace the Jewish religion: as it is written, *They that observe lying vanities forsake their own mercy.* Esa. 24. 22, Jon. 2. 8.

The sixth miracle. God shall permit the kingdom of Edom The sixth miracle. (to wit that of the Romans) to bear rule over the whole world. One of whose Emperours shall reign over the whole earth nine moneths, who shall bring many great kingdoms to desolation, whose anger shall flame towards the people of Israel, exacting a great tribute from them, and so bringing them into much misery and calamity. Then shall Israel after a strange manner be brought low and perish, neither shall they have any helper: of this time *Esay* prophesied, *And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him.* Esa. 59. 16. After the expiration of these nine moneths, God shall send the *Messias* son of *Joseph*, who shall come of the stock of *Joseph*, whose name shall be *Nehemiah*, the son of *Husiel*. He shall come with the stem of *Ephraim*, *Benjamin* and *Manasses*; and with one part of the sons of *Gad*. As soon as the Israelites shall hear of it, they shall gather unto him out of every City and nation, as it is written: *Turn ye backsliding children saith the Lord, for I will reign over you, I will take you one of a City, and two of a tribe, and bring you to Sion.* Jer. 3. 14.

Then shall *Messias* the son of *Joseph*, make great war against the king of *Edom*, or the *Pope* of *Rome*, and being conqueror shall kill a great part of his army, and also cut the throat of the king of *Edom*, make desolate the Roman Monarchie, bring back some of the holy vessels to Jerusalem, which are treasured up in the house of *Ælianus*. Moreover the king of

Egypt shall enter into league with Israel, and shall kill all the men inhabiting about Jerusalem, Damascus, and Ascalon: which thing once noised over the whole earth, a horrid dread and astonishment shall overwhelm the inhabitants thereof.

The Seventh
miracle.

The seventh miracle. They say that at *Rome* there is a certain piece of marble, in shape resembling a Virgin, so framed and fashioned, not by mans workmanship, but by the Lords hand. To this Image shall all the wicked livers in the world gather themselves, and burning in lust towards it, shall commit incest with it. Hereupon, in the same marble will the Lord forme an infant, which by a certain rupture shall issue out of it. This Infant shall be called *Armillus Harascha*, *Armillus* the wicked, and shall be the same which the Christians call Antichrist. His length and breadth shall be tenne els, the space betwixt his eyes and the palm cross wise. His hollow eyes red, his hair yellow like gold, the soles of his feet green; and to make his deformity compleat, he shall have two heads. He coming to the wicked king of Rome, shall affirm himself to be the *Messias* and god of the Romans, to whom they easily give credit: and make him king over them. All the sons of *Esau* shall love and stick fast unto him. He shall bring under his yoke the whole Roman Monarchie, and to all *Esaus* offspring glorying in the name of Christian, he shall say, bring me the law which I gave unto you. Which they shall presently deliver, together with their book of Common-prayer, which he shall receive as true and legitimate, acknowledging that he gave that law and book unto them, desiring that they will beleve in him.

These things once finished, he shall send his Embassadors to Jerusalem to *Nehemiah* the son of *Husiel*, and to all the Congregation of Israel; with this mandate to bring their law unto him: and confess him to be God: At the report of this, fear and wonder assault their souls: and *Nehemias* accompanied with three hundred thousand voluntiers of the tribe of *Ephraim*, carrying also the book of the law with him, shall come unto *Armillus*, and out of it read him this sentence, *I am the Lord thy God, thou shalt have none other Gods before me.* To whom *Armillus* making answer, shall deny any such sentence to be extant in their law, and that there-

Exod. 20.

fore

fore they ought to acknowledge him for a God, following the example of the Christians, and other people of the earth. Then shall *Nehemiah* the son of *Husiel* in that instant command his followers to binde *Armillus*, and entering the field with thirty thousand armed Nobles, shall put to the sword two hundred thousand of his assistants. For this cause *Armillus* greatly enraged, shall gather together all his forces in a deep valley to fight against Israel, and to destroy no small number of *Jacobs* posterity. There shall *Messias* the son of *Joseph* breath his last, whom the holy Angels shall take, hide, and casket up with other Patriarchs of the world. The Israelites shall be struck with such astonishment, their hearts shall fleet like water; but *Armillus* himself shall not know of the death of their *Messias*, who otherwise would not leave one of them alive.

Then shall all the Nations of the earth banish the Jews out of their dominions, no way permitting them any longer to be their co-inhabitants. Moreover, such trouble and distresse shall at that time perplex the Jews, as hath not been from the beginning of the world.

Then shall *Michael* come and fan away the wicked in Israel, as it is written; *At that time shall Michael stand up, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time. Then the remnant shall flee into the wilderness, where God shall try and purge them after the same manner that silver and gold is tried in the Furnace. For the Lord saith, I will purge out from among you the Rebels, and them that transgresse against me. And again, Many shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand. Then shall the whole remainder of Israel be in the wilderness for forty five dayes, the chief of their fare being grasse, leaves, and herbs; and that Scripture shall be fulfilled in their ears, I will allure her, and bring her into the wilderness, and speak comfortably unto her. The truth of this appears out of that of the Prophet, From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand two hundred and ninety* *The coming of Michael. Dan. 12. 1. Ezek. 20. 38. Dan. 12. 10. Hof. 2. 14.*

dayes. Blessed is he that cometh to the thousand three hundred and five and thirty dayes. But goe thou thy way till the end be: for thou shalt rest; and stand in the lot at the end of the dayes.

Conceive that forty five being added to the precedent number of ninety, the last number of 1335 daies doth arise. In that time all the wicked in Israel shall perish; who are unworthy to be copartners in such a deliverance. Finally, *Armillus* invading Egypt with great power shall subdue it, as it is written: *The land of Egypt shall not escape.* From Egypt he shall muster his forces for Jerusalem, striving with might and main once more to make it a desolate heap. And he shall plant the tabernacle of his palace, between the Seas, in the glorious holy mountain, yet he shall come to his end, and none shall help him.

The eighth miracle. The Archangel *Michael* shall arise, and shall thrice winde a mighty trumpet, as it is written; *It shall come to pass in that day, that the great trumpets shall be blown, and they shall come that were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.* Again, *The Lord God shall blow the trumpet, and shall goe with the whirlwinds of the South.* At the sound of this trumpet the true *Messias* the son of *David*, and the Prophet *Elias* shall appear and manifest themselves to the devout Israelites inhabiting the wilderness of Judea. Then shall they receive encouragement, the weary hands shall be lifted up, and strength shall visit the feeble knees. All the Jews also wheresoever dispersed over the whole earth shall hear the sound of the trumpet, and at last confess, that God in mercy hath visited his people, and by a plenary deliverance hath been gracious to his inheritance, and all the captives of *Assur* shall be gathered together. But the sound of this trumpet shall blast the Christians and people of the world with fear and astonishment, casting them into horrid maladies. Then shall the Jews gird up their loins, and with many a weary journey seek to revisit their Jerusalem. *Messias* also the son of *David*, together with his harbinger *Elias*, and all the faithfull his followers in Israell with great joy shall come into Jerusalem. So soon as this pierceth the ears of wicked *Armillus*: he will babble out, how long will this abject and base people thus be-
have

Dan. 11. 42.

Dan. 11. 45.

The eighth
miracle.

Isa. 27. 13.

Zech. 9. 14.

have themselves? and shall once more with a great army of Christians hasten to Jerusalem to give battel to to their newly inaugurated sovereign. But God shall not permit that the Israelites should fall out of the fire into the pit, but speaking unto the *Messias* shall say unto him, Come thou and sit at my right hand, and to the children of Israel, sit you still, hold your peace, and quietly expect that great deliverance which the Lord this day will impart unto you. Then shall the Lord rain from heaven fire and brimstone, as it is recorded, *I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.* Then shall *Armilus* with his whole army die, and the Atheistical Edomites (the Christians they mean) who laid waste the house of our God, and led us captive into a strange land, shall miserably perish; then shall the Jews be revenged upon them, as it is written, *The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau* (that is, we Christians, as the Jews interpret, whom they Christen Edomites) *shall be for stubble.* This stubble the Jews shall set on fire, that nothing may be left to us Edomites which shall not be burnt and turned into ashes.

Ezech. 38. 22.

Obad. 18.

The ninth miracle. At the second blast of *Michael* his trumpet being long and loud, all the graves in Jerusalem shall open, and the dead arise, *Messias* also the son of *David* together with *Elias* the Prophet shall restore to life *Messias* that good son of *Joseph* reserved under a certain gate.

The ninth miracle.

At the same time shall all the Congregation of Israel send *Messias* the son of *David* as an Ambassador to the remnant of the Jews superviving the last slaughter, dispersed here and there among the Christians and other people of the earth, to summon them to Jerusalem. Then shall the kings of the nations without delay, carry the Jews inhabiting their quarters, upon their shoulders, and in Chariots unto Sion. I think this will come to pass much about the Greek Calends.

The tenth miracle. At what time the Angel *Michael* shall blow the trumpet the third time, then shall God bring them forth who border upon the rivers *Gofane* *Lachlacke*, *Chabore*, and

i. never.

The tenth miracle.

and also inhabited the cities of Juda, and they in number infinite and innumerable, together with their infants shall enter into *Moses Paradise*; the earth before and behinde them shall be nothing but a flame of fire, which shall consume all which is needful for the preservation of life among the Christians and other people.

Nicah. 2. 13.

When the ten tribes of Israel shall return out of the land of their captivity, then the pillar of the cloud of the divine glory and majesty shall encompass them, as it is written: the breaker up is come before them: *they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them.* Moreover God shall open unto them fountains flowing out of the tree of life, wherewith he shall refresh them in their journey,

Jsa. 41. 18.

lest at any time thirst should annoy them. For the Lord saith, *I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and dry land springs of water.* Again, *They shall not hunger nor thirst; neither shall the heat nor sun smite them, for he that hath mercy*

Jsa. 49. 10.

The Jews ten fold comfort against the foresaid signes

on them, shall lead them, even by the springs of water shall he guide them. To comfort them against these ten signes foregoing the coming of the *Messias*, the most of which pretend great calamity and affliction to the Jews, they have a tenfold consolation. The first is, that the *Messias* is certainly yet for to come: according to that of the Prophet, *Behold thy king cometh &c.*

Consol. 1.
Zach. 9. 9.

The 2. Conf.

The second that he shall again gather them together being dispersed over the face of the whole earth, as it is written: *I will bring them from the north country, and gather them from the coasts of the earth, and with them the blinde and the lame, the women with childe, and her that travellet with childe together, a great company shall return thither:* From which place we may learn thus much, that if any went unto his grave blind or lame, the same shall God raise up cloathed with the same imperfections: that one may more easily know another, yet the Lord shall so perfectly cure the lame, that they shall skip like Roes, as the Scripture witnesseth, *Then shall the lame man leap as an hart, and the tongue of the dumbe sing; for in the wilderness shall the waters break out, and streams in the desert.*

Esa. 35. 6.

The

The third is; that God shall raise up the dead: as it is *The 3. Conf.*
written; Many that sleep in the dust of the earth shall arise: these
to life eternal, they to shame and everlasting contempt.

The fourth is, that God shall build them up a third temple, *The 4. Conf.*
 according to that plat-form and fashion which *Ezekiel* hath
 described *cap. 41. ver. 1. 2, 3.*

The fifth is, that the people of Israel shall be the sole Mo- *The 5. Conf.*
 narchs of the whole world, their dominion stretching from
 one end of the earth unto the other, according to that of *Esay*
60. 12. The nation and kingdom that will not serve thee shall
perish: yea, these nations shall be utterly wasted. Yea, the whole
 world being turned unto the Lord shall be subject to his law,
 as it is recorded, *For then will I turn to the people a pure lan-* *Zeph. 3. 9.*
guage, that they may all call upon the name of the Lord, to serve
him with one consent.

The sixth is, that God at that time shall defeat and destroy *The 6. Conf.*
 all the enemies of his people (that is, the Christians) and migh-
 tily to revenge himself upon them: as it is written, *I will lay*
vengeance upon Edom by the hand of my people Israel, and they *Ezek. 25. 14.*
shall do in Edom according to mine anger.

The seventh is, that God shall take away all diseases and *The 7. Conf.*
 maladies from among the people of Israel, according to that;
The inhabitants shall not say I am sick: the people that dwell *Isa. 33. 24.*
therein shall be forgiven their iniquitie.

The eight is, God shall prolong the dayes and yeares of the *The 8. Conf.*
 life of the Israelites: So that they shall live as long as the oake
 or other of that kinde: for saith the lord, *as the dayes of a tree* *Isa. 65. 22.*
are the dayes of my people, and my elect shall long enjoy the works
of their hands, and againe, there shall be no more thence an infant
of dayes, nor an old man that hath not filled his dayes: for the
child shall die an hundred yeeres old, but the Sinner being an
hundred yeeres old shall be accursed, which is as much as to
 say, if any die at an hundred yeares of age, it shall be said of
 him, that he died as a little infant, or in his infancy: for at
 that time the yeares of life of the Israelites shall be equal to
 them of the fathers from *Adam* to *Noah*, as *Abenezra* com-
 ments upon the place.

The ninth is, that God shall so clearly manifest himself to *Ninth Conf.*
 the Israelites, that they shall see him face to face. As it is
 recorded:

See Reschaim
in the Talmud
c. 6. p. 68.

Isa. 40. 5. recorded: *The glory of the Lord shall be revealed, and all flesh shall see together: because the mouth of the Lord hath spoken it. Yea, all the Lords people shall be Prophets, as it is written: It shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesie: your old men shall dream dreams, your young men shall see visions.*

Tenth Conf. The last degree of comfort is, that God shall quite root out of them all imbred lusts, and inclinations unto evil, as it is written: *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Hitherto we have delivered what we promised out of the book called *Abkkas rochel*, in which though it be summarily set down what the Jews beleve concerning their *Messias*, as also the manner how he is to bring them back to Jerusalem: yet I think not impertinent in this place a little more largely to declare with what solemnities their *Messias* shall give them intertainment in their own land, and with what happiness and felicitie they shall lead their lives under him.

Ezek. 36. 26. When then the *Messias* hath gathered all the Jews together out of all the nations under heaven and from the foure winds of the earth, and hath brought them unto the land of Canaan flowing with milk and hony; then shall he cause to be prepared a sumptuous and delicate banquet, inviting and friendly welcoming unto it all the Jews with great pomp and joy inexpressible.

The feast which the *Messias* shall make unto the Jews at his coming.

At this banquet shall be dished up and served in, the greatest beastes, fishes and fowls that ever God created. The worst wine that they shall drink shall be that whose grape had its growth in paradise, and hath been barreld up and reserved in *Adams Cellar* unto that time.

The first dish. *Behemoth.* Job. 4. 10.

The first dish in this feast shall be that huge ox described in the book of *Job*, to be of such great strength and magnitude, named *Behemoth*. This the Rabbines affirme to be the same ox whereof *David* makes mention in his 50 *Psalme* and 10 verse. *All the beasts of the forrest are mine, and the cattel (Behemoth) feeding on a thousand hills,* that is to say, which every day eateth up the grasse of a thousand hills. But a man will aske what at length would have become of this ox, if he had

had lived so long, seeing he had long since eaten up all his fodder. The Rabbines (a) learnedly answer that this ox is stall-fed, and remains always in the same place, and that whatsoever he eateth on the day grows again upon the night in the same length and forme.

The second dish adorning the table shall be that vast whale, *Leviathan*, (according to the Jewish tone Pronounced. *Lipia-san*) who is also described in the book of Job, and mentioned in other places of holy writ.

Concerning these two beasts there hath bin handsomly compiled this tradition by the wit and ingenuity of the solid pated Rabbins in their Talmud, it runs thus; Rabbi Jehudah saith that what thing soever God created in the world he created it male and female. and that without all doubt; for he created the *Leviathan*: yet lest the he and she *Leviathan*: by engendring should augment the number, and at length by there monstrous magnitude and multitude destroy the whole world, God gelded the male, and killed the female; reserving her in pickle to be meat for them that are just in Judah and feared him, in the dayes of the Messias, as it is written: *In that day will the lord with a sore and great and strong sword punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea.* In the same manner he created that great ox called *Behemoth* feeding on a thousand hills male and female: yet lest by multiplying they might fill and destroy the earth, he gelded the male and killed the female, reserving it for the Jewes diet in time to come, as it is written: *Loe now his strength is in his loynes, and his force in the neck of his belly, he that made him can make his sword to approach unto him.*

The third dish in this banquet as Elias Levita in his dictionary named *Tesbi* out of the Rabbins reports, shall be that horrible huge bird called *Barinchue* which killed and unbowed shall then be roasted. Concerning this bird it is written in the Talmud she cast an Egge out of her nest by whose fall three hundred tall Cedars were broken down. and the Egge breaking in the full drowned three score villages. By this relation it is easie to conceive this bird to have been little inferiour in greatnes to the forementioned ox and fish; whence we

(a) Rabbi Sal-
farchi, &
Rabbuenaki.

The 2. dish.
Leviathan.

Babba Basrai
c. 5. p. 74.

Isa. 27. 1.

Job 40. 16. 19

The third
dish.
Barinchue.

Bechoros c.
ult. p. 57.

may also collect how glorious a dish the Messias is to make of a for his guests, and when there are many such birds (Gulls I think) found in the land of Judah, none ought to think that which is reported of this to be fabulous.

The Crow.
Eabbe basra.
C. 5. p. 72.

In the forementioned book of the Talmud, we read of a certain great crow which was seen of a Rabbine, worthy to be credited. The relation runs thus. *Rabbi barchannah* saith, As a certain time I saw a frog, which is as great as the village *Akra* in *Hagronia*, well how big was the village? It consisted of no fewer then threescore houses. Then came a mighty serpent and swallowed up this frog. Instantly upon this, a great crow flying that way picked up as a small morsel both the frog and the serpent; and taking him to flight far upon a Tree, now think with your selves how great and strong this tree must be. To which *Rabbi papa* the son of *Samuel* making answer, unless I had been in the place, and with these mine eyes seen the very tree, I would not have beleaved it.

The great
bird, ziz.

Thus much the Talmudist. Who dare give the lie to this *Rabbine*? When that good man *Kimchi* commenting on the fifty Psalm, and explaining the word *Ziz* hath there witnessed that *Rabbi Judah* the son of *Simeon* did avouch *Ziz* to be a bird of that bigness, that when he spreads abroad his wings he hides the body of the sun, and wraps the world in darkness. Furthermore, on a certain time, a certain *Rabbine* was upon the sea in a little ship, in the middle of which he saw a bird standing of such an height, that water came only to her knees: which the *Rabbine* observing, bespeaks his companions that there they might wash themselves seeing the water was not deep. But a voice from heaven hindred the attempt, saying unto the *Rabbine*, see that thou do it not: for now seven whole years are gone and past, since a certain man let a hatchet fall in this very place, which hath been ever since a falling, and is not as yet come to the bottome. By which a man may easily gather how long legs this bird had, and how great her body ought to be in proportion to her feet. Without doubt these birds keep their residence in the wood *Ela*, in which, a Lion is reported to live of such an unheard of portraiture, that only to relate would strike a man with astonishment. Of this Lion the Talmud thus fables. When up-

Talmud in
the same
place.

The great
Lion *Chohn*.
cap. 3. p. 59.

on a certain time the Emperor of Rome asked Rabbi *Joshab* the son of *Hananish*, what the reason was why their God compared himself unto a Lion; and whether he was of so great strength that he could kill a Lion? the *Rabbins* made answer, that God did not compare himself unto an ordinary Lion, but unto such an one as lived in the wood *Ela*: to whom the Prince replied, shew me that Lion. Then the *Rabbins* by prayer obtained of God that the lion should leave the wood, and come, when he was yet foure hundred miles distant from the Emperour, he roared so terribly, that all the women with child in Rome became abortive, and the walls of the City fell flat unto the ground. When he had come an hundred miles nearer, he the second time roared so fearefully that all the teeth of the Romanes fell out of their heads, & the Emperour falling from his throne, lay prostrate upon the earth half dead; who with vehement entreaties begs of the Rabbin to send back the Lion; which was likewise put in execution. But these fables draw us too far from the smell of that feast which the *Messias* hath provided for the Jews in the land of promise.

The flesh of the foresaid Behemoth and Leviathan will not digest well without a Cup of older wine; therefore the *Messias* shall broach that wine and give it unto his guests, The wine for which was made in Paradise, and was kept from the beginning of the world to that time in *Adams* Cellar, as it is written: *In that day sing you unto her a vineyard of red wine. I the Lord do keep it, I do water it every moment: lest any hurt it, I will keep it night and day: again, There is a cup in the hand of the Lord, and the wine thereof is red: it is full mixt; he shall poure it out, and the dregs thereof all the ungodly of the earth shall drink and suck them up.* Esa. 27. 2, 3.
Psal. 75. 9.

Before the supper be served in, the *Messias* after the manner of Kings, and Princes, and others celebrating Festivals and Marriages, shall present the Jews with pleasant sports and plaies to make them merry. He will cause Behemoth and Leviathan to meet in some spacious place, and there they shall play before the *Messias* to pass away the time, and for his minds refreshing, as it is written: *Surely the Mountains bring him forth food, where all the beasts of the field play.* And again, *There go the ships, there is that Leviathan whom thou hast* The sports where with the *Messias* will delight the Jews.
Job 40. 20.
Psal. 104. 26.

made to play therein. Then the *Oxe* running hither and thither shall bend his horns against the *Leviathan*; which will greatly affect the *Messias*, according to that, *It will be more grateful to the Lord then a bullock that hath horns and hoofs.* The *Leviathan* also shall come to encounter the *Oxe*, armed with his fins as an helmet, not easie to be seen; as it is written: *Who can open the doors of his face, his teeth are terrible round about. His scales are his pride, shut up together as with a close scale.* Here shall be the summons to the battle, and the first encounter begin most hot and furious, but to small purpose, for they being of equall strength neither can overcome the other, but at last wearied out both shall fall upon the ground. Then the *Messias* drawing out his sword shall slay them both, as it is written: *At that day will the Lord with a sore great and strong sword punish Leviathan.*

Now comes the *Cooks* part, nothing but boyling and roasting: and great provision for this sumptuous supper, as it is recorded: *The Lord of hosts shall make unto all people in this mountain a feast of fat things, of fat things full of marrow.* The fish shall be served up in parcels to the guests, which done, every one shall greatly rejoyce, as it is written: *shall thy companions make a banquet of him? shall they part him among the merchants.*

This donative supper being ended, the *Messias* shall marry a wife: the Scripture being witness: *Kings daughters were among thy honourable women: upon thy right hand stood the Queen in a vesture of gold.* So the Jews themselves interpret: and the meaning is this, as *Kimchi* professeth in his great gloss: Among the honourable women which the *Messias* shall have, shall be the daughters of Kings. For every King of the earth shall esteem himself highly graced, so that he may give his daughter in marriage unto the *Messias*. But the genuine and rightly so named wife of the *Messias* (properly signified by the word *Schegal*) shall be one of the most eminent beauties among the daughters of Israel; she shall sit at his right hand, without intermission abide in the Kings closet: whereas the other shall stay in the supping room, or house of the women: not approaching the King, unless it be his pleasure to send for them. In this bond of Wedlock the *Messias* shall beget children;

Psal. 69. 32.

Job 40. 14. 15.

Jsa. 27. 1.

Esa. 25. 6.

Job 41. 6.

The marriage of the *Messias* pl. 45. 10.

Schegal

properly signifieth the wife of a King

from *שגל* *Schal* which is to exercise the very act of venery.

children; after he shall die as other mortals, and his children shall sit upon his throne after him, as it is written: *He shall see his seed, he shall prolong his dayes, and the will of the Lord shall prosper in his hands*, that is, as a Rabbine expounds it, The *Messias* shall live to a good old age, and at last shall be brought to his grave with great solemnity: and his son shall reign after him, and after his death his posterity shall possess his seat. Isa. 53. 10.

For the manner of life which the Jews shall have under their *Messias*. First of all the remnant of the Christians and other people which fell not by the hand of the Jews shall make hast and build the Jews houses and Cities, not for hire, but of free accord, till their ground, plant them vineyards, yea, bestow their very goods upon them; moreover Kings and Princes shall be their servants whom they have subdued. They themselves shall be cloathed in costly aray: all their Priests anointed shall be holiness to the Lord; as it is written: *The sons of strangers shall build up thy walls, and their Kings shall minister unto thee: for in my wrath I smote thee, but in mercy have I had favour on thee, therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought, for the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted, and again strangers shall stand and feed your flocks, and all the sons of the alien shall be your plow-men, and your vine-dressers. But you shall be named the Priests of the Lord, men shall call you the Ministers of our God: you shall eat the riches of the Gentiles, and in their glory shall you boast your selves.* (Oh here with hunger and thirst how are the Jews oppressed? Although some of them satisfy and appease both, without the sweat of their own brows gaining many a million: for which many a poor Christian suffers toille and vexation.) Isa. 60. 10, 11; 12.

2. They shall have a new and wholesome aire, as it is written: *Behold I create a new heaven and a new earth, the former shall not be thought upon,* by the benefit of this aire they shall enjoy their health and prolong their life, even as the men before the flood. In their hoary old age their strength Isa. 65. 17.

The manner of life the Jews shall have under their *Messias*.
The first benefit.

The 2 benefit.

strength and agility shall not forsake them, but remain in the same temper as in their youth, as it is written, *They who are planted in the house of our God, shall flourish in the courts of the Lord, they shall bring forth more fruit in their age, they shall be fat and well liking.*

The 3 Benefit 3. The seed once sown shall for ever grow up, increase, and ripen of its own accord : after the manner of Vines which require but one plantation, as it is written, *They shall revive as wheat, flourish like a vine, his smell is like Lebanon.*

Hof. 14. 8. Whensoever any one shall desire rain for the watering of any particular Field, Garden, or the smallest herb therein, the Lord will pour out upon that place, and on that onely, without delay : for saith the Prophet, *Ask you rain of the Lord, and he shall create lightnings, and give you showres of rain.* Then shall they gather their fruits and wine with great quietnesse and security, and shall not be molested by any enemy : as it is written, *The Lord hath sworn by his right hand, and by the arm of his strength, I will no more give thy corn to be meat for thine enemies, and the sons of strangers shall not drink thy wine for the which thou hast laboured, but they that have gathered it shall eat it.*

The 4 Benefit 4. No war nor rumour of war shall any more be heard in the land : and there shall be a firm and secure peace established, not only between man and man, but also between man and beast ; as it is written, *I will make a covenant for them in that day with the beasts of the field, with the fowls of heaven, and creeping things of the earth : I will put away the bow and the sword and war from the earth, and make them to sleep secure. And I will espouse thee unto me for ever and ever : I will marry thee in justice and judgement, in mercy and commiseration.* Again, **Isay 11. 17.** *The Cow and the Bear shall feed : their young ones shall lie down together, and the Lion shall eat straw with the Ox. The Wolf shall lie down with the Lamb, and the Leopard with the Kid : and the Calf and the young Lion and the fauling together, and a little childe shall lead them.*

The 5 Benefit 5. When any war or discord ariseth among the Gentiles, then the Messias shall reconcile them, and renew the league amongst them : so that there shall be no more mutiny ; as it is written, *He shall judge among the nations, and rebuke many people,*

people; he shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, nor learn war any more. Then shall the Jews live in everlasting joyes, make new marriages, sing praise and glory to God without ceasing: shall be full of the wisdom and knowledge of the Lord: as it is written, *In this place of which you say that it is forsaken, shall again be heard the voice of joy, the voice of exultation, the voice of the Bride and the Bridegroom, the voice of them that say, Give thanks to the Lord of hosts. And again, the earth shall be full of the knowledge of the Lord as the sea is full of water.* *Isay 24.*

Briefly, the happiness of this holy people shall at that time be so immeasurable, that neither can the heart of man conceive it, or the tongue yeeld the least expression thereof. Which things thus ordered and declared, leaving the Jewes in this their prosperous estate, I will put a period to my labours, and hide the secret of their faith from the Christians; seeing I have attempted more then they themselves, if they could have ruled the matter, would have permitted. What I have done already will not be pleasing unto them, in which I have exposed to every mans eye the full anatomy of their life and belief.

The Christian Reader may easily perceive by that which hath been said, that the faith of the Jews and their whole religion, is not grounded upon *Moses*, but upon meer lies, false and forged constitutions, fables of the Rabbines, and inventions of seduced Pharisees. And that therefore it ought no more to issue out of the mouth of a Christian, that the Jewes stand for the Law of *Moses*, but rather with *Jeremy*, that they are strong defendants of the false worship of the true God, *Jer. 8.* not suffering themselves any way to be drawn from it. And with our Saviour to affirm, that they make the Commandments of God of none effect by their traditions; in vain they worship him, when they teach nothing but the mandates of men: honouring him with their lips, but in their hearts are far from him. In their words they professe to know God, but in their works they deny him: these are the men whom the Lord abhors, who being disobedient unto his word are unto every good work reprobate, as the Apostle *Paul* hath recorded. By which *Matth. 23. 5.* *Titus 1.*

which it is more manifest then the light of the Sun at noon-tide, that the punishment is now fallen heaue upon them wherewith *Moses* threatned them: that the Lord should smite them with madnesse, blindnesse, and astonishment of heart, that they should grope at noon day as the blinde gropeth in darknesse. And this appears most clearly, and is more then evident from this, that they miserably pervert, and contrary to all reason with an impudent front invested with a dull ignorance expound and interpret the word of God.

O merciful God, who hast vouchsafed to impart this gracious favour unto us Christians, that we being warned by such an horrible example of the divine wrath, should with awe and reverence embrace his holy word, lest the same things should befall us, and so our Candlestick should be removed for our ingratitude, God of his mercy grant, that the Sun of his justice may alwayes shine in our hearts until perfect day, and by the illumination of his good Spirit conduct us unto all truth. Amen.