

# CONCERNING THE MESSIAH ABOUT TO COME AND CONCERNING THE KINGDOM OF GOD AND THE LAST JUDGMENT A POSTHUMOUS WORK

## An Insert for The Messiah About to Come

This is reprinted from New Church Life, July, 1975, Vol. 45, No. 7. It is included here because it helps the reader to appreciate this little known book which shows Swedenborg in the process of discovering the internal sense.

## Another Key to Swedenborg's Development

By Wilson Van Dusen

There is another key to Swedenborg's spiritual development that to my knowledge, appears to have been overlooked by other scholars,<sup>1</sup> The key is in the little known Messiah About To Come.<sup>2</sup> The implications of this book are important because they provide a clear method that anyone else could follow.

*1 An exception is an article entitled "The Messiah about to Come" by the Rev. Morley D. Rich, NEW CHURCH LIFE, 1956, page 63.*

*2 Academy of the New Church, Bryn Athyn, Pa., 1949.*

In a scholarly introduction Alfred Acton, the translator, places the writing of this work by Swedenborg between April and July 1745. It thus follows immediately after the first appearance of the Lord to him and his commission as a revelator. It also follows the important development shown in the Journal of Dreams and precedes his lengthy Biblical indexes and the Word Explained. It is clearly in the midst of the transition period in which he had turned from science and was becoming a mature revelator.

Swedenborg's purpose is relatively clear. The Lord had appeared to him; he was to master the Bible and become a revelator. He would search the Word of God and set down everything that really spoke to him about the Messiah coming. He sought to understand the second coming of the Lord that is taking place. Messiah in Hebrew means the same as Christ in Greek - the anointed. In his later mature understanding Swedenborg was to say that the Messiah, King, Anointed, means the Lord as to Divine truth and also the Divine Human when He was in the world.

Swedenborg copied a number of headings on blank pages and then went through Castellio's and Schmidius' versions of the Bible and Apocrypha copying down passages in Latin. The major headings were "The Kingdom of God Which Is to Come," "The Messiah about to Come into the World," "Babylon," etc. He makes the most references to Isaiah, Psalms, Jeremiah and Ezekiel. In the New Testament he refers only to Matthew and the Apocalypse. There are also several references from the Apocrypha with much of the Wisdom of Solomon and the Book of Baruch. Of the Wisdom of Solomon he says, "A marvellous description of Wisdom. It is to be likened to the wisdom which proceeds from my Lord. Therefore it is a description of those who are to be introduced into the kingdom of God."<sup>3</sup> *Op. Cit. no. 204.*

Several things occur to the reader who uses this work to feel his way back into Swedenborg's life. For one, the Lord often speaks directly to the reader in the first person. It is no academic exercise. Here the Lord seems angry, threatening to destroy. There he is milder and anxious to have His children settled in heavenly Palestine. I agree with Acton that these references to Palestine are to the New Jerusalem, an idea that was later to become central to Swedenborg. It also becomes apparent that the Lord is speaking a symbolic language which the reader can at

times follow while at other times the meaning rises above our understanding. In a few places he seemed to take this meaning in a literal and material sense, for instances he takes Ezekiel 31: 1-8 to refer to the European nations.<sup>4</sup> Most of the time Swedenborg seems to be following the deeper spiritual meanings as shown by his choices and comments. *4 Ibid. no. 70.*

Why did Swedenborg choose these passages and not others? The method of his choice is not immediately apparent. Some of the early passages of the Old Testament have been taken by many scholars to predict the coming of Christ. But beyond these, almost any scholar would choose other passages not selected by Swedenborg. My guess is that he chose passages which spoke most clearly and intimately to him. This is in accord with his underlining certain passages and his comments. Swedenborg's approach seems to have been intimate and spiritual rather than an academic exercise.

The meanings Swedenborg is seeing in these passages are not always clear. In some respects this is one of the values of this work! We have to feel our way back into Swedenborg's situation and understanding to see some of the meaning. Whereas in all Swedenborg's other theological works he tries to make everything clear and rational, in this we read the symbolic passages that spoke to him. We are challenged to follow.

There are several somewhat more explicit guides to the meanings he experiences. For one, Swedenborg wrote brief summaries of what a chapter of Biblical passages meant to him. Some of these meanings we can easily trace to the Bible passages and others are much more obscure. Swedenborg occasionally underlines a passage that means a great deal to him, or he interjects a few comments of his own in the midst of the passages. For instance, after quoting two passages from Isaiah he says, "That the Messiah was numbered among the guilty and is to undergo death because of your wicked deeds. Also many things which the Messiah is to suffer for the wicked deeds of the guilty. The whole chapter - with outstanding clarity (Isa. 53: 1-12) - with outstanding clarity."<sup>5</sup> *5 Ibid. no. 15.*

Swedenborg also occasionally wrote N.B. in the margin. Acton doesn't indicate it, but this is of course, the standard Latin abbreviation used even today, nota bene, note well. One passage has two such notations.<sup>6</sup> The passage has to do with Jova raising up a prophet into whose mouth the Lord's words will be put. This theme of the servant of God through whom the Lord will speak, Swedenborg notes several times. *6 Ibid. no. 169.*

One might even find some meanings in Swedenborg's many errors in copying the Bible, each of which is found by Acton's careful scholarship. Most of these appear to be the kind of errors easily made in copying (e.g. deorsum instead of seorsum). Occasionally they are more mysterious. But this method is too uncertain and unnecessary. The Bible passages chosen and his few comments are a sufficient guide.

There are passages chosen, such as the following that must have had personal meanings for him. "That he received a sign. A maiden shall bear a son whom she shall call Emanuel. He shall learn to choose the good.... (Isa. 7: 12-16)."<sup>7</sup> The combination of Swedenborg's choice of passages, his underlining, his N.B. and his comments leads to the conclusion that he experienced these passages as the living Lord speaking to him. Indeed, the reader who dwells on these passages gets somewhat the same effect. The Lord is speaking to his servant who will have the word of God issue from his mouth and lead his people to the New Jerusalem.

I believe that this work illustrates both a major step in Swedenborg's development as a revelator and a method that can appropriately be followed by others. Each could collect under headings the Biblical passages that speak most directly to them and dwell on these as a real living word of God for him. This method tends to lessen the human experience of a distance between the Divine and the human as it did for Swedenborg. Indeed, the last section of the book, which seemed to puzzle the translator is a beautiful example of this. Swedenborg writes a prayer at the end in Swedish:

Nov. 17, 1745. I began to write. Lord Jesus Christ, lead me to and on the way on which thou willest that I shall walk.<sup>8</sup>

Suddenly the writing is in Latin, and the Lord speaks through Swedenborg's hand.

Be ye holy; be ye gifted with the Spirit of God and Christ; and be ye persevering in righteousness. This will be the testimony of the Kingdom of God.<sup>9</sup>

Finally this approach to the Divine yields what had been presaged in the very passages that Swedenborg underlined and noted, the servant of God who would have God's words come from his mouth.

The Messiah About To Come is a lovely, significant, unnoticed gem among Swedenborg's works.

7 *ibid.* no. 1.

8 *ibid.* page 105.

9 *ibid.*

**CONCERNING THE MESSIAH ABOUT TO COME AND  
CONCERNING THE KINGDOM OF GOD AND  
THE LAST JUDGMENT  
A POSTHUMOUS WORK**

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Now for the first time translated and edited from a  
phototyped copy of the original manuscript preserved in  
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**PREFACE**

The work here presented for the first time in print, consists mainly of passages from the Bible and the Apocrypha, on the Second Coming of the Messiah, the Last Judgment and the Kingdom of God.

Swedenborg was undoubtedly inspired to the writing of this work by the commission as Revelator given him by the Lord in April 1745.

The passages are all taken from Castellio's Latin version, in four duodecimo volumes, published in London 1726. Swedenborg probably bought these volumes during his visit to London where he arrived on May 5 (O. S.) 1744, and it would appear that it is to them that he refers when, on October 9, he writes in his Journal of Dreams (n. 260), "My eyesight was so strong that I was able to read the small print Bible without the least inconvenience." When he returned to Sweden in August 1745, and wrote the History of Creation and The Word Explained, he used both Castellio's and Schmidius' versions, and gave a very specific reason for doing so (W.E. 2).

An examination of the manuscript indicates that Swedenborg first entered the headings under which the passages were to be collected, allowing a certain number of blank pages for each heading. He then went through the Bible, and copied the selected passages under the appropriate headings. The order he observed in going through the Bible, followed the order in Castellio's four volumes: III Isaiah, Jeremiah, Baruch (includes Letter of Jeremiah), Ezekiel-Malachi; then Swedenborg took the Psalms from vol. II; I Genesis-Ezra (1 Esdras), 2-4- Esdras, Tobit, Judith, Esther-Songs of Solomon, 'Wisdom of Solomon, Ecclesiasticus; IV New Testament.

In the few notes that are included in the work, mention is made of Palestine or the Holy Land" as being the scene of the future Judgment and of the Kingdom of God (I: 1; III: 6; VIII: 9). From a cursory reading, it might be supposed that Swedenborg meant Palestine in Asia Minor; but such a supposition is not in harmony with the Notes themselves. Thus it is said: "From the first creation of the world, the Messiah promised that he would introduce the Jews and the peoples of all nations into this kingdom, and that he will reign there to eternity. This Kingdom is to be both an earthly and a heavenly Kingdom. This Kingdom will be in the Holy Land, that is, in Palestine" (VIII: 5-9). It can hardly be supposed that Swedenborg thought the Messiah would establish his Kingdom in Palestine. Still less can the implied doctrine of the resurrection of the body be ascribed to Swedenborg now that he was in daily communication with spirits and spoke with them as man to man. Moreover, in his Rational Psychology (n. 521), written three years earlier, he gives an unmistakable intimation that this doctrine has no place in his thought.

It is in accordance with a well-known maxim, that, unless there is clear evidence to the contrary, Swedenborg's teachings must be interpreted as consistent with themselves.

Moreover, the Notes state that not only the Jews will be gathered to the Holy Land, but also "the saints who have died, together with spirits and angels" (VIII:10), and we certainly cannot suppose that Swedenborg thought the spirits and angels would take on a gross material body in order to form a Kingdom of God on earth.

Again, one of the Notes reads: "That mortal beings are to be consociated with heavenly . . . in Palestine"; and, "That the Messiah is to introduce them by means of his servant" (1:1,2). The "servant" here can mean only Swedenborg -but there is not the least suggestion in Swedenborg's history or his character, that even remotely suggests his contemplating a journey to Palestine at the head of a company of resuscitated Jews and Gentiles.

It is clear that if we assume that by Palestine Swedenborg here means the earthly country, we are confronted with difficulties which cannot be reconciled with what is so well known of Swedenborg and his philosophical teachings. But assume that by Palestine he meant the heavenly Canaan, and all these difficulties disappear. Confer the italicized portion of VI:13.

It should be realized that at this time Swedenborg was in a unique state. For some time past he had been having significant dreams; he had heard a spirit speaking (Introd. to Word Explained, p. 101); and April, the Lord had appeared to him and told him that he was to be admitted into full and complete intercourse with spirits and angels, and was to be the means by which the spiritual sense of the Word would be revealed to men. He was now in daily intercourse with the inhabitants of the spiritual world. He was in their company when reading the Word, and like the angels, thought of the Word spiritually. Indeed, in A Philosopher's Note Book (p.420), he had already written that the Word must be understood spiritually, and he quotes Scripture passages under the headings, Harmonic, Typical and Parabolic Correspondence. It is inconceivable that, after writing thus, he should concentrate his thought on the Jewish people and the earthly Palestine when reading the Word. By the Jews who were to be converted 1:1), he meant the men of the Church who were to receive the Lord in His Second Coming; this moreover is clear from the fact, if-for no other reason, that he mentions only Jews and Gentiles (nations) and does not say a word about Christians. And by Palestine he meant the Church and heaven where the Lord would appear for judgment, and where he would establish his Kingdom and reign.

With this in mind, the statements in the Notes, which otherwise present such difficulties, become clear. "From the first creation of the world the Messiah promised that he would introduce the Jews [at that time there were no Jews in the natural sense of the word] and the peoples of all nations into this Kingdom," and that he will reign there. "This Kingdom is to be both an earthly and a heavenly Kingdom, that is to say, inhabitants of earth will live a unanimous life with those of heaven. This Kingdom will be in the Holy Land, that is, in Palestine - and into this land will be called by our Messiah, Jews inspired by the Spirit of God, and at the same time the Gentiles of the whole globe and with them 'the Saints who have died, together with spirits and angels. Then first will come the judgment of the dead and the living.' The time is now at hand, and the Kingdom is to come shortly" (VIII: 5,7-12). Clearly Swedenborg thought of a spiritual coming, and of himself as the servant by whom that coming was to be effected. It was because of this that from now on, for nearly three years, he strove to prepare himself by a study of the Word, of the Hebrew language and of the spiritual world. For further light on this subject see The Word Explained nos. 165, 362, 2645, 2846, and particularly nos. 165, 1095-7, 2645, where it is said that the migration to the Holy Land must be preceded by revelation. See also n. 480 note, 680 and n. 3348.

And now a word as to the time when the present work was written. Swedenborg received his commission in the middle of April 1745, and on July 19th he sailed for Stockholm where he arrived on August 19th (W.E. 1003). On November 17th, He commenced The Word Explained (n. 14), and preceding this, in the early-part of November, he wrote the sixteen manuscript pages of the History of Creation. The only other work which belongs to this year is his first Index to the Bible (Codex 40). This is an index pure and simple, and makes no mention of a spiritual sense. It was probably commenced soon after Swedenborg's arrival in Sweden, and was perhaps completed by the end of October. This Index quotes only from Schmidius' Latin version, while the two other works mentioned above quote from both Schmidius' and Castellio's versions.

Swedenborg's pen was certainly not idle during the time (April-July 19th) that he remained in London; and this consideration, together with the fact that in the present work he uses only Castellio's version (probably the

London edition of 1726), indicates that he wrote that work in London, commencing it soon after he had received his commission.

The considerations here given indicate that the order of these early works is as follows:

1 After the middle of April, while still in London, Swedenborg wrote *The Messiah about to Come*. In this work he seeks as from himself to learn the teachings of the Old and New Testaments concerning the Second Coming of the Lord, of which he was to be the medium. This work was finished before the middle of July.

2 Having arrived in Stockholm in the middle of August, he commenced an Index to the Bible in preparation for *The Word Explained*,

3 He then wrote the *History of Creation*-it fills the first pages of *The Word Explained*. Here, having previously learned from the Bible its teachings concerning the second coming, he seeks to ascertain whether his teaching concerning creation, as given in his *Worship and Love of God* (which in effect is a summary of his whole philosophy), was in agreement with the Word of God, and so, whether it was worthy of credit. The result of his examination was that he was "amazed at the agreement" (H. of Cr. 10). This must have been to him a confirmation that he had been prepared by his philosophical studies for his coming office as Revelator.

I cannot rightly conclude these lines without an acknowledgement of the valuable work done by my niece and secretary, Miss Beryl G. Briscoe. Miss Briscoe transcribed the whole of the Latin text from a phototyped copy of the original manuscript, identified the references in the A.V., where these differed from Castellio's arrangement, and typed out from the A.V. all the passages referred to. In this way my work as translator was immeasurably lightened, and for this I wish to acknowledge my indebtedness to the faithful work of my secretary.

ALFRED ACTON

## Contents

[I.] THE KINGDOM OF GOD WHICH IS TO COME .....	7
[II.] THE MESSIAH ABOUT TO COME INTO THE WORLD .....	7
[III.] THE KINGDOM OF GOD WHICH IS ABOUT TO COME .....	12
[IV.] THE MESSIAH ABOUT TO COME From the Apocalypse .....	13
[V.] THE KINGDOM OF GOD WHICH IS TO COME.....	13
[VI.] THE MESSIAH AGAIN ABOUT TO COME THAT HE MAY LEAD BACK THE JEWS.....	14
[VII.] THE KINGDOM OF GOD.....	29
[VIII.] THE KINGDOM OF GOD TO COME .....	51
[IX.] BABYLON.....	52
[X.] THE TREE OF KNOWLEDGE .....	54
[XI] WISDOM.....	54
[XII.] MOSES .....	54
[XIII.] PROPHECY .....	54
[XIV.] NOTE WRITTEN NOVEMBER 17, 1745.....	54
THE END .....	55
INDEX TO SWEDENBORG'S NOTES.....	55

## **[I.] THE KINGDOM OF GOD WHICH IS TO COME**

1. That the Kingdom of God is to come [in the end of times<sup>1</sup>.

That then the Jews will be converted.

That mortal beings are to be consociated with heavenly.

That this will be in Palestine, in the holy land.

*1 This sign, [, occurs in the manuscript as though the words that follow were to be omitted.*

2. That the Messiah is to introduce them by means of his servant.

That the same is the Messiah who previously came into the world to convert the Gentiles.

3. That all this has been signified beforehand.

4. That He is Jesus Christ, the Son of God, spoken of by Moses and the Prophets.

5. That He will establish a new covenant, to the end that heaven and earth, living in mutual consociation, may be in concord<sup>2</sup>.

*2 The above was written on the first page of Codex 38. Then (pp. 2-61) follows an index to volume 1 and 2 of the Economy of the Animal Kingdom. After this (pp. 63-139, including blank pages amounting to twelve in all) comes the present work. The last page of the Codex (p. 140) is blank.*

## **[II.] THE MESSIAH ABOUT TO COME INTO THE WORLD**

1. That the Israelites did not know the Lord and his Holy One (Isa. 1: 3, 4).

2. That therefore the land was made desolate, and Zion as a peasant's hut (vs. 7, 8).

That he left some remnant, otherwise it would have been like Gomorrah (vs. 9). That he is not delighted with victims, sacrifices and feasts (vs. 11-15).

3. That the Jews are to be consumed because they have repudiated the law of Jova and despised the words of the Holy One of the Israelites (Isa. 5: 24, 25).

4. That announcement is to be made to the people by Isaiah, Ye hear, and understand not; besmear the heart of this people (Isa. 6: 9, 10). Even until the cities be laid waste and there be no inhabitant; then the breath of the land shall be holy seed (vs. 11-13).

5. A son was born whom Jova commanded to be named Spoil to the swift, Prey to the speedy<sup>3</sup> Before [the child shall have knowledge to say, My father], the riches of Damascus and Samaria shall be carried off by the king of Assyria (Isa. 8: 3,4,6-8).

*3 The translation of the Hebrew Maher-shalal-hash-baz.*

6. That the Messiah will be your fear, holiness, a stone of stumbling; they shall stumble over it, etc. (vs. 13-15). Seal the law among my disciples (vs. 16).

7. That they which wander in darkness may see a great light; and that light may shine upon them that dwell in the land of night (Isa. 9: 1, 2).

That the Gentiles may rejoice (vs. 3).

That a child is born a son is given unto us, who is called Wonderful, Counsellor, God the Mighty, Father of Eternity, Prince of Peace; upon the throne of David, to found it with justice and to establish it to all eternity (vs. 6,7).

8. Out of the stem of Jesse shall come forth a shoot, wherein shall dwell the spirit of Jova, of counsel of knowledge. Having righteousness and faith, he shall judge the poor of the land. Then the wolf shall walk with the lamb; the calf and the lion; and a child shall play on the hole of the asp. The Gentiles shall seek the stem of Jesse (Isa. 11:1-16).

9. He ordereth in piety the throne whereon he sitteth in faithfulness in the tabernacle of David, who shall make judgment, shall search the law, and shall hasten righteousness (Isa. 16: 5).

10. He shall lay a foundation in Zion, a Stone of offence, a corner stone, a precious stone, a statute and righteousness to the plummet. Your covenant with death shall be disannulled (Isa. 28: 16-18).

11. With your eyes ye shall see a teacher, and with your ears ye shall hear that this is the way (Isa. 30: 20-21).

12. The spirit hath gathered them; for the mouth of Jova commandeth. He divideth by line for them that shall dwell therein to ages everlasting (Isa. 34: 16, 17).

13. A voice crieth in the solitude: The glory of Jova shall be revealed, and all mortals shall discern it (Isa. 40: 3-5). Say unto the Jews, Behold your God, and the Lord Jova coming with strength. He hath his reward with him, and he shall feed his flock like a shepherd (vs. 10, 11).

14. My servant, whom I uphold; whom I have endowed with my spirit, being elect unto me by the decree of my mind. He shall bring forth judgment to the Gentiles. He shall not cry -He shall bring forth judgment unto truth, [till] he set judgment in the earth: the isles shall depend on his law. God saith, I call thee with righteousness; I appoint thee for a human covenant, for a light of the Gentiles; to open blind eyes, to bring out from the prison, and the slave pen, the prisoners and them that abide in darkness. Of things not yet arisen do I speak unto you.- Sing unto Jova, ye ends of the earth and ye isles. Let the deserts cry out, let the inhabitants of the rock shout (Isa. 42: 1-13).

I will lay waste the mountains, I will dry up the pools. I will lead the blind by a way unknown. I will turn darkness into light, and crooked things into straight (vs. 15, 16).

Who is blind, but my servant? who is blind as he that is perfect? who is blind as the servant of Jova? Many things are discerned and not observed; the ears stand open, but there is no hearing. Granting favor because of his justice, Jova will establish a law, great and noble (vs.19-21).

He giveth the Jews to the plunder, and hath adjudged the Israelites to the robbers; he burneth and they note it not (vs. 22-25).

15. That the Messiah was numbered among the guilty and is to undergo death because of your wicked deeds. Also, many things which the Messiah is to suffer for the wicked deeds of the guilty. The whole chapter -with outstanding clarity (Isa. 53: 1-12)-with outstanding clarity.

16. He cometh from Bozrah with red garment like the garments of him that hath trodden in the wine vat. For the day of vengeance is in my soul, and the year of my redeemed is come. And when I discerned there was no help, I procured me victory by mine own arm. -He gave them himself as their Savior, the presence of his angel preserving them: and for his love he redeemed them (Isa. 63: 1-9).

17. A lamenting voice of bitter wailing is heard in Ramah; the voice of Rachel so bewailing her children, that she refuseth consolation for them, because they have perished (Jer.31: 15).

18. He hath filled me with bitterness, he hath sprinkled me with wormwood (Lament. 3: 15).

19. Ezekiel atoned for the years of the iniquity of the Israelites three hundred and ninety days<sup>4</sup>: and of the Jews, forty (Ezek. 4: 5, 6).

*4 The autograph has years, but this is a slip due to the word years occurring earlier in the text.*

20. That which is low is to be exalted, and that which is high to be pressed down. I will reduce her [Jerusalem] to nothingness, to nothingness; but it shall not come to pass until he come, to whom shall belong the judgment which I shall give (Ezek. n: 916, 917).

21. O city which is in the midst of thee, thou hast poured out blood; thou hast drawn hurt upon thee. And thou hast caused thy day to draw near and art come unto thy years. Therefore have I displayed thee and will expose thee a derision unto the Gentiles, and to all lands; that those near and far may deride thee, who art defiled in name and famous in foul deeds (Ezek. 22: 3-5).

I will do it, and will utterly scatter thee among the heathen, and in the countries, and will restrain thee from thy filthiness (vs. 15).

22. After Daniel in the Babylonish captivity had confessed the sins of the people, he heard from the angel Gabriel: Seventy weeks are determined upon thy people and upon thy holy city, to consummate the sin, to seal the wicked deeds, to pardon the fault, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy of the holy ones. Therefore thou shalt know and understand, that from the giving forth of the command concerning the return and concerning the establishment of Jerusalem even to the Messiah the Prince, shall be seven and sixty-two weeks in which shall be the return (Dan. 9: 24, 25).

And after sixty-two weeks shall the Messiah be cut off and forsaken: and the people shall come to the city and the sanctuary, which the prince may ravage, and the end thereof shall be in rioting; and unto the end of the wars most cruel calamities. And one week shall confirm the covenant with many, and half a week shall take away the sacrifice and the oblation; and calamitous crimes shall be set upon the wings, even to slaughter, while savageness flows on even to desolation (vs. 26, 27). It is not there stated that the Messiah would establish the Kingdom, but it speaks of his first advent.

23. He [Daniel] alone and not the others saw a man clothed in linen, etc., with a face flashing after the manner of lightning. And an hand touched him, and set him upon his knees and the palms of his hands. -He said, Thy prayer is heard, and, because of thy prayer, am I come. He said, The oracle still reacheth to a set time, etc. (Dan. 10: 1--1).

24. Jova hath carried us off, and he will heal us; he hath wounded, and he will cure us. After two days will he call us back to life; in the third day he will raise us up, and we shall live before him (Hos. 6: 1, 2)

25. Woe unto them which fall away from me: destruction unto them which rebel against me. They which are redeemed by me speak false things against me (Hos. 7: 13).

26. Restore for yourselves the fallow ground, while there is time to seek Jova, until he come and teach you righteousness (Hos. 10:12).

27. When the Israelite was a child, I loved him, and called my son out of Egypt (Hos. 11: 1).

28. Jonah, being cast out, was in the belly of the fish three days and nights; and that because of him the sea raged, etc. (Jonah 1).

29. I said unto them, If it seem good to you, give me my wage; and if not, forbear. So they weighed out my wage thirty pieces of silver. And Jova said unto me, Cast it unto the potter: a goodly price at which I was valued by them. And I took the thirty pieces of silver, and cast them to the potter in the temple of Jova (Zech. 11: 12, 13).

30. What mean these wounds between thine hands? They are those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jova: Scourge the shepherd, and the sheep shall be scattered: and I will turn mine hand unto the little ones (Zech. 13: 6-7).

31. From the rising of the sun unto the going down thereof, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure oblation: so great shall be my name among the Gentiles, saith Jova (Mal. 1: 11).

32. Ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith Jova; with whom my covenant was of the life and peace which I gave him because he followed after me with reverence, and feared my name. True doctrine did he have in his mouth, and iniquity stood not forth on his lips: he bore himself toward me in friendly way and uprightly, and he turned many away from wickedness: For the priest's lips should guard the doctrine, and the law must be sought at his mouth, in that he is the messenger of Jova, mighty in arms. But ye turned aside from the way; ye have corrupted the Levitical covenant. Therefore I will make you and this whole people despised and outcast. There is wickedness among the Israelites (Mal.: 1-11).

33. Behold, I will send you Elias the prophet before the coming of the great and dreadful day of Jova: And he shall turn the minds of the parents to the children, and the minds of the children to the parents, lest I come and smite the earth with destruction (Mal. 4: 5, 6).
34. My King and God, I pray unto thee. Lead me by thy righteousness (Ps. 5: 2, 8).
35. Thou wilt not leave my soul in hell; thou wilt not suffer thy pious one to suffer corruption (Ps. 16: 10).
36. But I, by thy righteousness, shall behold thy countenance: I shall be satisfied when thy likeness shall be awakened (Ps. 17: 15).
37. Therefore I will celebrate thee, O Jova, among the nations, I will sing thy name; who giveth such great victories to his King; bestowing everlasting benefits on David thine anointed, and on his stem (Ps. 18: 49, 50).
38. All they that see me deride me with scornful smiles and shaking of the head. Jova hath striven, that he may deliver him, may rescue him, being greatly desirous of Him. And thou art he that hast drawn me from the belly: I was committed to thee from the womb: Be not away from me in such present danger, with none coming to help. Thou hast brought me into the ashes of death. For dogs do compass me about: a troop of the wicked encloseth me: who have pierced my hands and my feet, and have parted my garments among them; they have cast lots upon my vesture. But thou, O Jova, be not away from me: O my strength, haste thee to help me (Ps. 22: 7-19).
39. For false witnesses rise up against me; and there is one that puffeth up wickedness (Ps. 27: 12).
40. My neighbors stand afar off; they also that seek after my life lay snares: They that desire my hurt counsel wickedly together, and devise deceits continually. But I no more hear than a deaf man, nor open my mouth than a dumb man. And I am as a man that heareth not. For in thee, o Jova, have I hope: give answer thereto, O Lord, my God (Ps. 38: 12-15).
41. Yea, mine own friend, in whom I trusted, which did eat with me, hath assailed me with his heel (Ps. 41: 9).
42. For thy sake were we killed every day; we are led as sheep for the shearing (Ps. 44: 22).
43. My mind is inditing a fine oration. Thou King art the fairest of the human race: thou hast lips on which grace is poured. Therefore God favoreth thee forever. Gird thy sword upon thy thigh, O hero, thy beauty and thy dignity: And in that dignity of faith and therefore of justice so mild, ride prosperously, and thy right hand shall shew thee wondrous things. Thy throne, O God, shall abide to all eternity: the sceptre of thy kingdom is a sceptre of equity. Hating wickedness, thou lovest righteousness: Therefore God, thy God, hath anointed thee with gladsome oil above thy fellows. Kings' daughters are thine for delights: upon thy right hand standeth the bride adorned in gold of Ophir. Hearken, O daughter; forget thine own people, and thy father's house; and the king shall be captivated by love of thy beauty: for he is thy Lord, to be worshipped by thee. Then shall the maiden of Tyre and those that abound in riches, make supplication before thee with gifts. All the glory of the royal daughter is an inmost glory: She is brought unto thee, O King, and unto thee are brought her virgin friends that follow her. Entering into the royal palace, they are brought with joy and exultation. For thy parents, shall come thy children whom thou mayest make princes in all the earth. And I will commit the memory of thy name to every age of posterity, that peoples may praise thee to everlasting ages (Ps. 45: 1-17)
44. Precious is the redemption of every soul, that each may endure to eternity, and live continually, never to suffer destruction (Ps. 49: 8, 9) He will deliver my soul from hell, when he shall receive me (vs. 15).
45. They that hate me without a cause are more than the hairs of mine head (Ps. 69: 4).
- For thy sake I bear shame, having a face covered with ill fame. I am held as an alien and a stranger unto my brethren, and to the children born with me of the same mother. For I am spent by the care of thine house; and am assailed by the revilings of them that revile thee (vs. 7-9).
- They offer me gall for food; and for my thirst vinegar to drink (vs. 21). Let their eyes be darkened, that they see not (vs. 23).

Let their habitation be desolate, with none dwelling in their houses. Add blemishes unto their blemishes: let them not come into thy righteousness (vs. 25,27).

46. Thou that dwellest in the camp of the most High, that abides in the shadow of the Almighty, establish it that Jova is thy trust. He shall cover thee with his wing, and under his feathers thou shalt be safe-even though a thousand were lying at thy left, and ten thousand at thy right (Ps.91: 1-4, 7).

For he shall charge his angels concerning thee, to protect thee whithersoever thou goest; who shall bear thee up in their hands, lest thou dash thy foot against stones. Thou shalt pass through leopards and asps: Because he is very desirous of me, I will deliver him. I will protect him who acknowledgeth my name, and when called upon by him, will be persuaded. With long life will I satisfy him and show him salvation (vs. 11-16).

47. A wicked and treacherous mouth is opened against me: a lying tongue speaketh against me. Encompassed with hostile words, I am attacked without a cause; for my love I am molested. I am visited with evil for good, and with hatred for my love. Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him depart condemned: and let his prayers be unto him for wickedness. Let his day be short; let another take up His office (ps.109:2-9).

48. Judah, thy brethren shall celebrate thee. The sceptre shall not depart from Judah, nor a ruler from between his loins, until a Savior come; and unto him shall be the gathering of the people. He shall [bind] his ass unto the vine, his ass's colt unto the palm. He shall wash his garment in wine, his covering in the blood of grapes (Gen. 49: 8,10,11). From the God of Jacob shall be the Shepherd, the Stone of the Israelites (vs. 24); said of Joseph.

49. Because the Israelites went forth out of Egypt, it was commanded that both posts and the lintels of the houses wherein it is eaten, should be sprinkled with the blood of the lamb or kid (Exod. 12: 5, 7).

And ye shall do this with trepidation, for it is Jova's Passover (vs. 11)

And, noting the blood, I will pass you by, and ye shall not be smitten with the deadly wound (vs. 13, 14, 24, 43).

Neither shall any bone thereof be broken (vs. 46).

They should have all their males circumcised, and then, after this, they should have admission to it. [Strangers] were to be subject to the same condition as the native born, lest any uncircumcised man should eat thereof (vs. 48). Hence the Passover.

50. It was commanded that he should sanctify all the firstborn unto him; for whatsoever of the Israelites openeth the womb, that same was his (Exod. 13: 91).

51. I will stand at the rock in Horeb; and at the place where thou strikest the rock water shall flow from it, for the people to drink (Exod. 17: 6).

52. <sup>5</sup>Concerning the blood of the sacrificial victims. When thou pourest out the blood of my sacrifice, in the killing thereof, thou shalt not have leaven (Exod. 913: 18).

*5 In the autograph the number 52 is omitted, and 54 and 55 are repeated.*

He sprinkled the people with the blood, saying, This is the blood of the covenant, which Jova hath made with you (Exod. 914: 8).

The priests and their garments were to be sprinkled with the blood (Exod. 29: 20, 21) of the ram of atonement (vs.22); nor were they to have leaven then (Exod. 34: 25).

Blood shall be sprinkled upon the altar (Lev. 1: 11; 3: 7-9, 13; 4:5-7,16-18; 5:9; 8:19,-1,30. Num. 19:3).

53. The temple was also a type (2 Kings 7: 12-16).

54. Everything vowed is sacred unto Jova. Whatsoever is vowed shall be holy. If it is a man, he shall not be redeemed; he shall die (Lev. 27: 28, 29).

55. Make ye a propitiatory of pure gold (Exod. 25: 17). The propitiatory was in the holier sanctuary (Exod. 26: 33, 34; 29: 23, 286 ).

55. [a] Set ye the shewbread before me perpetually (Exod. 25:30), being a cake of fine flour without leaven (Lev. 20: 4-6, 11<sup>6</sup>).

*6 The last reference is an error.*

There was salt in every drink offering<sup>7</sup> (Lev.2 :13; chap. 5: 11, 13).

*7 Copying Castellio, the autograph has drink offering, but the Hebrew is mincha (meat offering). The reference to chapter 5: 11, 13 is an error.*

The bread must be continual (Num. 4: 7).

56. The Urim and Thummim; in it was Clearness and Integrity (Exod. 28: 30; Lev. 8: 8). Until there should stand up a priest of clearness and integrity (Ezra 11 : 63; Neh.7: 65).

57. A plate of pure gold, on which is engraved Holiness to Jova. Aaron shall have upon his forehead a holy headband and shall bear the fault of the offerings (Exod. 28: [36], 38).

58. Ye priests may eat the flesh (Exod. -9: 3-; Lev. 6: 26; 7: 6, 15, 20, 21; 8: 31).

59. Washing was used, that by the washing they may turn slaughter away from themselves (Exod. 30: 20, 21; 40:31, 32).

60. The high priest shall entreat indulgence for every matter (Lev. 6: 6).

61. The fire upon the altar shall not be extinguished (vs. 13).

62. Aaron was to be consecrated with oil (Lev. 8: 12; 10: 7).

63. Aaron with his sons shall bear the fault (Num. 18: 1, 23).

64. If ye have visited a man with punishment because of a capital crime, and have carried it out upon a cross, his corpse shall not remain all that night upon the cross, but shall be buried that same day; for God abhorreth him that is crucified (Deut. 21: 23, 24).

65. His birth is foretold by David himself, see [VII], The Kingdom of God, n. 188.

66. It is foretold by means of the great high priest.

- of Aaron.

- of Eleazar.

-of the other high priests.

67. By means of the temple, that he is a type of the church; see chap. [VII],-The Kingdom of God, nos. 180 and 186, 187, 190 and 195.

### **[III.] THE KINGDOM OF GOD WHICH IS ABOUT TO COME**

1. That the Kingdom of God is about to come.

2. That the Messiah, the Establisher of the Kingdom of God, is about to come

3. That Jews to be converted are to constitute this Kingdom of God.

4. And at the same time Gentiles, that is, the peoples of all nations.

5. That a new covenant is to be entered into, and new institutions to be set up.

6. That the Kingdom is to be set up in the Holy Land.

7. That all things have followed in succession as types for the signification of the Kingdom of God and its state.

8. What the nature of the Kingdom of God will be.

9. That Jesus Christ our Savior is the Messiah about to come, of whom prediction is made in the Scriptures.

10. And who is to judge the world.

11. That the time is now at hand, and is to come shortly.

12. The signs which were foretold have been and are to be made now in the present century.

#### **[IV.] THE MESSIAH ABOUT TO COME From the Apocalypse**

1. The Advent of the Messiah. Christ that faithful witness, the first born of the dead, and the prince of the kings of the earth, is to come with clouds; and every eye shall see him, and they which pierced him: and all the nations of the earth shall wail because of him. Yea, even so (Apoc. 1:5,7).

He said, I am the first and the last, that liveth. And I was dead, and now am living for ages everlasting. So it is; and I have the keys of hell and of death (vs. 17,18).

2. The Tree of Life. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Divine fruit garden (Apoc. 2: 7). He that hath overcome shall not be hurt by the second death (vs. 11). To him that overcometh will I give to eat of the hidden manna (vs. 17). He that hath overcome, to him will I give authority over the nations, that he feed them with a rod of iron; as the vessels of a potter they are broken to shivers; as also I have received of my Father. And I will give him the morning star (vs. -6--8).

3. He that hath overcome, him will I make a pillar in the temple "Of my God, Which shall go no more out therefrom; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God: and also My new name (Apoc.3:12).

4. By means of the rod which was given him he measured the temple. The outer court was given to strangers, who shall tread the holy city under foot forty-two months. And I will command my two witnesses, that they prophesy a thousand two hundred and sixty days, clothed in rags. These are the two olive trees, and the two candlesticks standing in the sight of the God of the earth. These have the power of shutting heaven. But the beast shall ascend out of Tartarus and, attacking them in battle, shall conquer and kill them. And their bodies shall lie in the forum of the great city, where also our Lord was crucified. But after three and a half days, the living spirit from God having entered into them, they stood upon their feet, and they ascended up to heaven in a cloud. -The seventh angel sounded the trumpet, crying, The Kingdoms of the world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. -And the nations were angry, and thy wrath cometh, and the time when the dead should be judged, and reward be given unto thy servants the prophets, and the saints. -Then, the temple of God being opened in heaven, the ark of the covenant was seen in his temple, etc. (Apoc. 11: 1-19).

5. Concerning the woman clothed with the sun, etc. (Apoc. 12:1-17).

Because he [John] saw all these things on the same day, he did not bring them all to mind according to the series of the times in which they may come to pass.

The Iron Sceptre

6. And she brought forth a man child, who is to rule all nations with an iron sceptre (Apoc. 12: 5).

A white horse, which by name is called The Speech of God. Out of his mouth shall go a sharp sword, whereby he would smite the nations which he shall rule with an Iron rod (Apoc. 19: 11-15).

Thou art my Son, for today have I begotten thee. I shall give thee the heathen for an inheritance, and thou shalt rule them with an iron sceptre; thou shalt dash them in pieces like the vessels of a potter (Ps. 2: [7-9]).

#### **[V.] THE KINGDOM OF GOD WHICH IS TO COME**

1. Seek first the Kingdom of God and all things shall prosper with thee

2. The whole of the Lord's prayer looks to the Kingdom of God and its future state.

3. Almost all the Messiah's parables treat of the Kingdom of God.

4. The whole Apocalypse treats of the Kingdom of God.

5. The coming of the Messiah into the world was for the sake of the Kingdom of God, that he might adopt the Gentiles; and he is again to come

## **[VI.] THE MESSIAH AGAIN ABOUT TO COME THAT HE MAY LEAD BACK THE JEWS**

1. That he received a sign. A maiden shall bear a son whom she shall call Emanuel. He shall learn to choose the good; but first the land shall be made desolate, and he shall be in anxiety because of her two kings (Isa. 7: 12-16).

How Jova will first make the land desolate (vs. 16-25).

2. That first Judea will be made desolate by the king of Assyria (Isa. 8:3-8, 21, 22)

That Jova is to be waited; he will give signs at mount Zion (vs. 17, 18)

3. That a great light may shine on them that dwell in the land of night, etc. (9: 1, 2).

4. That the throne of David is to be established to all eternity, with judgment and with justice. Therefore a child is born, etc. (vs. 6, 7).

5. That from the stem of Jesse is to come forth a shoot in whom shall be the spirit of knowledge, counsel and wisdom, having righteousness and faith for the girdle of his loins. Then the lamb shall go with the wolf, the calf with the lion, the child shall play with the asp. Never shall evil be done in my holy mountain; for the earth shall be full of the knowledge of Jova. In that time the Gentile shall seek the root of Jesse. And the remnant of the people shall be gathered out of Assyria, etc. And the Jews shall be gathered from the four quarters of the earth. Upon the shoulders of the Palestinians they shall fly toward the west as out of Egypt (Isa. 12: 1-16).

6. In that time thanks are to be given to God. Ye shall draw water of joy from the fountains. The nature of Jova, who hath wrought so hard a thing, will be made manifest through the peoples (Isa. 12: 1-6).

7. In that time God shall confound the Egyptians with a spirit of giddiness; and they shall lead them into a wandering way, as of a drunken man in his vomit (Isa. 19: 14).

8. Whom shall he teach knowledge? whom shall he so teach that he understandeth what is said; precept upon precept, rule upon rule (Isa. 28: 9, 10).

9. In that time all will understand nothing (Isa. 29: 9-14).

Later their eyes will be opened and they shall exult in the August Israelite (vs. 17-19, 23, 24).

Then the Jews shall not be ashamed and shall not blush (vs.22).

10. Your teacher shall no more flyaway, but ye shall see your teacher with your eyes: and with your ears ye shall hear his voice from behind. This is the way; walk ye on it (Isa. 30: 19-21).

Then shall be all happiness; the light of the moon and of the sun; in every mountain streams of water (vs. 22-26).

11. Return, O Israelites, unto him, from whom ye have so greatly departed (Isa. 31: 6).

12. God himself shall come to save you; and the eyes of the blind shall be opened. There shall be a sacred road; the followers of Jova, returning, shall come to Zion, filled with everlasting joy (Isa. 35: 1-10, particularly vs. 4,5,9, 10).

13. Raised up from the north, he shall come; from the rising of the sun; and, calling upon my name, he shall go through primates as through mud. Who before him, maketh declaration? that we may confess that the law is from him. I am the first that showeth unto Zion, that these things are at hand; and to Jerusalem I give good tidings (Isa. 41:25-27).

Thou Israelite, my servant, thou Jacobite whom I have chosen; my friend, the seed of Abraham; thou, taken in from the uttermost ends of the earth, and called forth from the chief men thereof; thou whom I have declared to be mine, whom I have chosen, and will not cast thee away; fear not; for I am with thee: become not soft, etc. I Jova, thy God, do hold thy right hand, and forbid thee to fear. I do help thee, saith Jova, and thy Avenger, the August One of the Israelites. -That it may be seen that it may be understood, that Jova, the August One of the

Israelites, hath done this with his hand. - Bring forth your cause, saith Jova; set forth your arguments, saith the King of the Jacobites (Isa. 41: 8-22).

14. Add [II], The Messiah about to come, n. 14, (Isaiah 42)

15. I will do a new thing: I will furnish a way in the deserts, rivers in places inaccessible: from which my beloved<sup>8</sup> people may drink, etc. (Isa. 43: 19-21 seq.).

*8 Dilectus. Castellio has electus (chosen).*

16. Hear, O Israelite, whom I have chosen: I will infuse thy stock with my spirit, that they spring up-like grass (Isa. 44: 1-4).

This one shall say he is Jova's; and that one shall call upon the name of Jova; another shall write to Jova with his hand, and shall surname himself by the name of Israel (vs. 5).

Who is equal unto me when he shall tell things to come? etc. (vs. 6-8). O Israelite, be not forgetful of me. Return unto me; for I do redeem thee. Shout, O ye heavens; for Jova hath wrought a thing; break forth into shouting, ye mountains, ye forests, for Jova hath redeemed the Israelites (vs. 21-23).

I drive the wise backward; I make their knowledge folly; I solve the signs of the diviners (vs. 25).

I that calleth Cyrus, my shepherd; which shall carry out all my will (vs. 28)

17. I Jova command Cyrus mine anointed, whose right hand I hold, to subdue nations by his coming. Going before thee; I will tear down the iron bars. I will give thee hidden treasures: that thou mayest know that I am Jova, the God of the Israelites, which call thee by name; which, calling, named thee with thy name. I God do gird thee; who establisheth light and createth darkness. Let righteousness bear fruit (Isa. 45: 1-9). I arouse him with righteousness, directing all his ways; him who buildeth up my city, and letteth go my exiles, without price or reward (vs. 13).

18. From the east I call from a far country the man appointed by me. I shall manifest my righteousness (Isa. 46: 11-13).

19. Add [VII], The Kingdom of God, n. 36, (Isaiah 48).

20. Hear, O isles, and ye people from afar off; Jova hath called me from the womb. He hath made mention of my name. He hath hidden me in his quiver. He spake unto me thus: Thou, O Israelite, art my servant, from whom I will be glorified. That formed me from the womb, a servant, to bring again to him the Jacobites, and to gather to him the Israelites: that I may be beautiful in the eyes of Jova. It is a little thing that thou art a servant unto me, in raising up the tribes of the Jacobites, and in restoring the ruins of the Israelites. I will also give thee for a light to other nations, that my salvation may be manifest to the ends of the earth. I behold, and kings shall arise; princes also shall worship, because of Jova the faithful August One of the Israelites, who hath chosen thee out. I will use thee for the making of a covenant with men, that thou mayest occupy possessions that lie waste; that thou mayest command the prisoners to come out, and them that are in darkness to come forth. Neither shall they hunger, etc. He will lead them to springs of water. I will make all my mountains thoroughfares. Others shall come from afar off, from the north lands, from the south land. Shout aloud ye heavens. Jova comforteth his people. Zion saith that she is forsaken by Jova, given to oblivion by the Lord. Shall a woman forget her infant child? I have thy walls ever in my sight. Look thou upon all these that come unto thee in flocks. -Thou shalt be clothed as a bride (Isa. 49: 1- 26).

21. The Lord hath given me a learned tongue. Through all the days doth he pull me, that I may listen after the manner of disciples. The Lord Jova openeth mine ear; I withdrew not my face from infamies and spitting. The Lord Jova is a help unto me, whence it is that undisturbed I show a marble countenance, being assured that I walk not in vain, etc., etc. Walk in the light of your fire, and in the sparks that ye have kindled (Isa. 50: 1-11).

22 I will put my words in thy mouth, and will cover thee with the shadow of mine hand, for the planting of heaven and the founding of the earth; and for saying unto Zion, Thou art my people, etc., etc. (Isa. 51: 16 seq.).

23. My people shall know my name: they shall know, I say, that it is I that have promised to be at hand. Thy watchmen shall shout in triumph at that which they shall see before their eyes, when Jova shall call Zion back. Jova comforteth his people, he redeemeth Jerusalem. Behold, my servant that is to be greatly exalted shall be wise. His visage and form shall be so marred that he is no longer a man, no longer one of the human race. The nations shall discern things not spoken to them, and shall contemplate things unheard of. Then shall the people look to Zion (Isa. 52: 1-15).

24. Jova promises that the deserted wife would have more children than the married. Thy offspring shall possess the Gentiles, and shall dwell in the desolate cities. -Thy husband is thy creator, by name Jova, mighty in arms. Thy deliverer is the August One of the Israelites; the God of all lands shall he be called. For a brief space have I forsaken thee, and with great mercy will I gather thee. 'With everlasting kindness will I have mercy on thee, saith Jova thy Deliverer. I, that will not be cruel with thee, nor assail thee, swear that my peaceful covenant shall not fail. I will make thy lights crystals, and thy gates of carbuncles; and all thy children shall be taught by Jova, and shall live in much peace. In righteousness shalt thou be gathered together. If one shall dwell with thee save by my authority, in assailing thee, he shall fall. Every weapon that is forged against thee shall mischance. This is the heritage and righteousness of them that worship Jova, which I have made, saith Jova (Isa. 54: 1-17).

25. Add [VII], The Kingdom of God, n. 40, Isaiah 55, especially verses 3-5.

26. Make plane, make smooth the way, saith he on high that hath the name The August One. I will dwell with them that are vexed in soul, to revive the minds of them that are vexed. I will not always contend, for he shall put on the spirit that goeth forth from me, and I will make living souls. Angered at the wickedness of his covetousness, I smote him: While I was hidden and was wroth, turning aside, he went in the way of his mind.

Seeing his ways, I will heal him: I will lead him and will make return unto him and to his mourners with comfort, creating this prayer: Peace, peace to them that are far off, and to them that are near; and I will heal him (Isa. 57: 14-19).

27. Cry aloud with open throat; lift up thy voice as the voice of a trumpet; shew to the Jacobean house their sin. Eager for divine familiarity, they ask of me the ordinances of justice. Is not this the fast I favor? a day when a man subdueth himself, and, covered with rags and ashes, boweth down his head as a reed? Then shall thy light break forth as the light of the dawn, and sound health shall spring forth speedily. And thy righteousness shall go before thee, and Jovian glory shall follow. If thou expend thyself on the hungry, thy light shall rise in darkness, and thy darkness shall be as the noon day. -By thee shall the old waste places be builded: thou shalt set up the ancient foundations, and shalt be called, The repairer of ruins. If thou turn away thy foot from the sabbath, from following thy lust, not acting from thine accustomed ways, nor following thy lust, nor speaking in that manner; then shalt thou enjoy delights in Jova; and exalting thee to the high places of the earth<sup>9</sup>, I will feed thee with the heritage of Jacob thy father: for the mouth of Jova speaketh (Isa. 58: 1-14).

*9 In the autograph, the rest of the passage is marked by a vertical line drawn in the margin.*

28. When God saw the sins of the Israelites and their wanderings astray, Jova grieveth that there is no judgment. Sustained by his righteousness, and armed with the mail of righteousness, an helmet of victory upon his head, he put on a covering of avenging garments; he was clothed with fury. To the islands he will give worthy rewards. Men of the west and of the east shall fear, when he cometh like a tempestuous river, the Spirit of Jova pressing a standard before him. The Deliverer shall come to Zion, and to those of the Jacobites that have drawn away from sin. And this shall be a covenant between me and them, saith Jova; and my spirit wherewith thou shalt be endowed, and my words which I will bring to thy mouth, shall not depart out of thy mouth, saith Jova, or that of thy children, or grandchildren, from henceforth and forever (Isa. 59:16-21).

29. I am endowed with the Spirit of the Lord; for Jova hath anointed me; he hath sent me to announce glad tidings to the poor; to proclaim liberty to the captives; to proclaim the acceptable year of Jova; to comfort all that mourn; to procure for them that mourn in Zion, beauty in place of ashes, that they may be called trees of righteousness, the planting of Jova, wherewith he may be adorned. They shall build the ancient wastes. And strangers shall be at hand who shall feed your flocks. Ye shall be called the Priests of the Lord. In their land they shall possess double, having everlasting joy. I will faithfully pay their hire, and I will make an everlasting covenant

with them. So shall their seed and offspring be known among the Gentiles. -I will greatly delight in Jova, exulting in soul in my God who hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom is decorously adorned, or as a bride is decked with her adornments, etc. (Isa. 61: 1-11).

30. For Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness. The Gentiles shall see righteousness, and the kings' glory: and thou shalt be called by a new name, which the mouth of Jova shall name, and shalt be the crown of his beauty in the hand of Jova. Thou shalt not then be spoken of as forsaken; neither shall thy land be spoken of as a waste. Thou shalt be called Dear unto me<sup>10</sup>: For as a young man taketh a virgin in marriage, so shall thy children take thee: And the pleasure that the bridegroom taketh over the bride, that shall thy God take over thee. I have set upon thy walls, O Jerusalem, watchmen which shall not withdraw all the days and nights: He maketh Jerusalem a praise in the earth. -Go through the ye to the maiden Zion, Behold, thy Savior in his coming; behold him that hath his reward with him, and his prize at hand. And they shall be called a holy people, the redeemed of Jova: and thou shalt be called, Sought out, A city not forsaken (Isa. 62: 1-12).

*10. In the A.V., the words here translated dear unto me are transliterated as Hephshi'-bah. Literally translated, this means my delight in her.*

31. Because of his love, the Messiah redeemed them, and of old carried them for a long time borne on high. But they were stubborn and brought grief to his holy Spirit: Therefore, turned into an enemy unto them, he fought them. Then that people recalled the ancient days of Moses, Where is he that brought them up out of the sea by means of the shepherds of his flocks? where is he that set among them his holy Spirit? which led Moses by his right hand? -Look down from the heavens, and behold from thy sacred and glorious abode. And thou art our father; Abraham did not know us, neither did Israel acknowledge us. -Restore, for the sake of them that worship thee. We are as those over whom thou hast never ruled (Isa. 63: 9-19). See [II], The Messiah about to come, n.13.

32. The lamentation of the Jews, that they are abandoned by their Jova, is continued. Thy holy cities are a solitude; Zion is a solitude, Jerusalem is desolate. The sacred house is burned up with fire. Shall Jova hold thee together for this? etc. (Isa. 64: 1-12, especially vs. 10, 11)

33. But I am sought by them that ask not for me; I am found by them that seek me not: Unto a nation that calleth not upon my name, I say, Behold me. I spread out my hands all the days to a degenerate people, which follow their own thoughts, walking in a way not good. Which say, Hold to thyself, come not near me. This I possess, written before mine eyes: I will not neglect, but will repay them: Your wicked deeds and the wicked deeds of your fathers are joined together, saith Jova. -And I will lead forth out of Jacob, and out of Judah, a progeny that shall possess my mountain: which mine elect shall hold, and they that worship me shall dwell there. -He will call his own by another name<sup>11</sup>, so that he who shall have pleasure on earth may have pleasure in the true God. I will create a new heaven and a new earth, that the former may not be remembered, nor come to mind. But be ye glad and exult forever, in that I the Creator will create an exulting Jerusalem. There, he who by birth is an hundred years, will be a child. They shall not build what others shall dwell in. They shall be an offspring favored by Jova. The wolf and the lamb shall feed together, etc. (Isa. 65: 1-25).

*11 The autograph has tempore (time), for Castellio's nomine.*

He shall call his own by another name (vs. 15).

34. Before she travailed, she brought forth; before the birth, pains came upon her; she gave forth a man child. Who hath heard the like of this? -Shall I bring forth an infant and not bear? saith Jova; shall I cause to bring forth, and withhold? (Isa. 66: 7-9).

35. Before thou earnest forth out of the womb, I consecrated thee, ordaining thee a prophet unto the nations. But he [Jeremiah] said,

Behold, I know not how to speak:-Whithersoever I send thee, thou shalt go, and whatsoever I command thee, thou shalt speak; I am with thee. -Behold, I put my words in thy mouth. -I set thee this day over the nations (Jer. 1: 1-7).

What seest thou? He said, A boiling pot looking from the north. And Jova: From the north shall evil be opened up against all the inhabitants of the region. -I make of thee this day a defenced city, an iron pillar, and a brasen wall against the whole region; against the kings and princes of Judah; against the priests, the inhabitants; that fighting, they conquer not; and this that I may defend thee vs. 10-16).

36. Be astonished at this, O ye heavens. My people have committed two evils; they have forsaken me the fountain of living water, to hew them out cisterns, broken and leaking cisterns. Is not the Israelite a servant? why is he for a prey to roaring lions, and his land reduced to desolation, his cities being laid waste so that they are without inhabitants? -Thou hast forsaken Jova thy God, at a time when he led thee by the way. What now to thee is a journey into Egypt? into Assyria? Thine own perversity shall punish thee, and thou shalt see how bitter it is that thou hast forsaken Jova thy God. Ye art turned into a degenerate and alien vine. -As the thief when caught is ashamed, so are the Israelites ashamed. -Wherefore will ye contend with me? ye who have all fallen away from me. -Wherefore doth my people claim an empire, and refuse any longer to come unto me? -My people have forgotten me days without number. -The blood of poor and innocent men, whom I find at every oak tree, stands out in thy skirts. This thing will I note in thee; that deniest having sinned. Jova spueth out thy confidence, neither shall it befall thee to prosper (Jer. 2: 12-37).

37. Wilt thou not from this time call me thy father, the guide of thy youth? After she had done all these things, when I exhorted her to turn unto me, she returned not (Jer. 3:4,7).

Go and proclaim these words toward the north countries, Return thou backsliding Israel, and I will not cast my countenance against you: for I who am mild, saith Jova, I will not forever recall injury. Only acknowledge thy fault, wherein thou hast fallen away from Jova thy God, when thou didst go around hither and thither with strangers, and didst not hearken to my word. Return, ye backsliding children, etc.. unto Zion (vs. 10-14). See [VII], The Kingdom of God, n. 50.

38. Stand ye in the ways, and see the ancient highways, and seek where is the good way, and walk therein, and ye shall find rest for your souls. They say, We will not walk therein. -Therefore hear, ye nations, and know what a multitude thou art among them. -Your sacrificial victims give no favorable omen; your sacrifices are not acceptable unto me. Therefore thus saith Jova, I will lay stumbling blocks before this people, and the parents and the children together shall fall upon them. A people shall come from the north country, and a great nation from the sides of the earth. -O maiden of my people, put on rags, and roll thee in the dust; and this as though thou wert doing mourning for an only son, and so in bitter grief. -I have set thee among my people, a fortress castle, that thou mayest know their ways and try them. Being degenerate, they all turn aside, busy with slanders-They are called untried silver whom Jova dispiseth (Jer. 6: 16-30).

39. Bring forth<sup>12</sup> the complaining voice of the maid of my people from a far off land. Is Jova in Zion? is not her king therein? Why have they provoked me with graven images, with strange vanities? The harvest is past, the summer is ended, and we are defenceless. I am broken by the calamity of the maid of my people. I am clothed in black and seized with astonishment. Is there resin in Gilead? is there no physician there? What<sup>13</sup> then is done that the health of the maid of my people advanceth not? (Jer. 8: 19-22).

*12 Castellio has ecce (behold) followed by the accusative: Ecce quaerulem vocem without any verb. The Hebrew would require Ecce quaerula vox (Behold, the complaining voice). In the autograph, Castellio's ecce is altered to Ede (bring forth).*

*13 Reading quid for Castellio's qui, probably a misprint.*

40. Jova, thou knowest the matter: remember me, and have charge of me.-Know that for thy sake I have borne ill repute. Finding thy words, I did eat them; and thy words were unto me for delight and for pleasure of soul: for I am estimated by thy name. I pass not my time exulting in the council of mockers. I pass my time alone<sup>14</sup> because of thy hand: for thou hast filled me with fierceness. Why am I in pain continually? Therefore thus saith Jova, If thou return, I will bring thee again to appear before me; and if thou discernest the precious from the vile, thou shalt be as my mouth: And I will make thee unto those men, a brasen wall, so fortified that they which

fight against thee shall not prevail: for I shall be with thee a savior and deliverer, saith Jova; and will save and redeem thee out of the hand and power of the wicked and the brutal (Jer. 15: 15-22). *14 The autograph has deorsum (downward)-plainly a slip for Castellio's seorum.*

41. I will avenge upon you the depravity of your nature, and will gather the remnant of my sheep from all the lands whither I have driven them, and will bring them again to their folds. And I will raise up shepherds over them which shall feed them, so that thenceforth they shall neither fear nor<sup>15</sup> be in dread. It shall come to pass that I will raise unto David a righteous stock, which shall reign King and be wise, and shall execute judgment and equity in the earth. In his time Judah shall be saved, and Israel shall dwell in safety: And he shall be called by this name: Jova my Righteousness. Thus the time will come, saith Jova, when it shall be said, not, Jova liveth which carried the Israelites from Egypt, but thus: Jova liveth which carried and led the offspring of the Israelitish house from the north country, and from all the lands whither I had driven them; and they shall dwell in their own land (Jer. 23 : 3-8). *15 The autograph has ac for Castellio's aut--clearly a slip.*

42. Alas! how great and incomparable is that day; and to the Jacobean a time of adversity, from which nevertheless he shall escape. And it shall be a day, saith Jova, when I will break his yoke from off thy neck, and will loose thy bonds, and they shall no more serve strangers, but shall serve Jova their God, and David their king, whom I will raise up unto them: Fear me, O Israelite: for, being far from thee, I will deliver thine offspring from the land of their<sup>16</sup> captivity, that the returned Jacobeans may rest in peace with none to terrify (Jer. 30: 7-10). *16 The autograph has tuae (thy) for Castellio's Suae (their)-plainly a slip.*

I will bring back the Israelites. Their leader shall be one of themselves, and their governor shall proceed from their midst; and with my approval they shall draw near unto me: And ye shall be my people, and I will be your God (vs. 21, 22).

43. As to how God will bring back the scattered Jews from every region, see particularly [VII], The Kingdom of God, n.56, Jer. 31: 1-15.

44. That God will gather the Israelites from every land (Jer. 31:1-fin). How long wilt thou wander, O treacherous maid? for Jova will make a new thing in the earth, A female shall compass a male. At some time this word shall be said in the land of the Jews, when I shall call back them that are captives. Jova shall give thee happiness, thou habitation of justice, thou mountain of holiness. There shall the Jews dwell together; and all their cities: husbandmen and those that journey with their flock. For I will besprinkle weary souls, and will replenish every grieving soul. Awakening at this, and beholding, I was delighted with my dream, and like as<sup>17</sup> I am watchful for their destruction, so will I be watchful for the building up of them, and the gathering of them together. Throughout those times it shall not be said that the fathers have eaten a sour grape, and the teeth of their sons are numb. -The time will come, when I will strike a new covenant with the Israelitish and Jewish house; not as the covenant that I made with their ancestors, but this covenant: I will put my law in their bosom, and write it on their heart; and I will be their God, and they shall be my people. Neither shall others teach another among themselves; all of them shall know me. I will remember their sin no more. If these laws shall be changed, the offspring of Israel also shall cease from being a nation before me forever. -It shall come to pass, saith Jova, that the city shall be built to Jova from the tower of Hananeel unto the gate of the corner. Moreover, the line of the measurer shall go forth yet further<sup>18</sup> to the hill Gareb, and shall encompass Goath. And the whole valley of dead bodies and ashes, and all the fields unto the brook Kidron, unto the corner of the gate of the horses toward the east, shall be sacred to Jova, never in any age to be plucked up or overturned (Jer. 31: 22-40).

*17 The autograph has quomodo (how)-a slip for quemadmodum*

*18 Instead of Castellio's porro (further), the autograph has porta (a gate) -plainly a slip*

45. In whatsoever lands I shall have dispersed them, I will gather them again, and when they are returned, will bring them again unto that place;

I will settle them in safety. And they, even they, shall be my people, and I will shew myself to them, God. And I will give them one mind, and one way, that they may revere me forever. And I will make an everlasting covenant with them, that I will not depart from following them with benefits; and I will put in their souls such fear of me that they depart not from me. And I will delight in doing good unto them, and will surely plant them in that land

with my whole heart, and with my whole soul. Like as<sup>19</sup> I have brought upon this people every evil, so will I bring upon them every good that I have promised them. -When I have called them back from captivity, saith Jova, fields shall be bought for silver; the papers shall be subscribed and sealed; and witnesses shall be used in Benjamin, and in the furthestmost ends of Jerusalem, and in the villages of Judah, of the mountains, of the plains, and of the south (Jer. 32: 37-44).

19 The autograph has quomodo (how), clearly a slip for quemadmodum (like as).

46. I will shew thee great and hidden things, unknown to thee, concerning the houses of the city and of the kings of the Jews. Surely I will bring it health and cure, and I will heal them, and will open unto them the adornment of peace and faith. And I will bring back the captive Jews, and Israelites, and will build them up with offspring, as of old. And I will purge them of every blameworthy deed committed against me. And it shall be, that she will bring me a name of joy and an honor before all the nations of the earth; and when they hear how great are the benefits I have bestowed upon them, they shall be seized with dread, being astonished at the many good things and the great peace wherewith I have visited her.-At some time there shall be heard the voice of pleasure and gladness, the voice of the bridegroom and of the bride. Praise Jova for he is good and a God of everlasting forbearance. -The time shall come, saith Jova, that I will perform my good promises which I have promised unto the house of Israel and of Judah. At that time I will cause to shoot forth the Davidic Branch of righteousness which shall execute judgment and equity in the land. In that season shall Judah be saved, and Jerusalem shall dwell safely. And she shall be called by this name: Jova our righteousness. -Of the Davidians there shall not be lacking one that shall sit upon the throne of the Israelitish house (Jer. 33: 3-19).

47. Confer [VII], The Kingdom of God, n. 60; [IX], Babylon, n.6.

The Israelites and Jews have not been bereaved, but their land is filled with wicked deeds against the August One of the Israelites (Jer. 51: 5). The cause of Babylon reacheth unto heaven; it is lifted up even to the sky (vs. 9). O God, thou art my hammer, my weapons of war: by thee I break in pieces the nations; by thee I destroy kingdoms; I break in pieces horses, horsemen, chariots, men, women, shepherds, flocks, husbandmen, captains, rulers. I will repay all the evil wherewith they have afflicted Zion (vs. 20-24). This is the rod of iron spoken of in the Apocalypse. A rumor shall come throughout the year, and ruler over ruler, etc. (vs. 46)

48. Jeremiah laments piteously because of Judea laid waste; and because there is no comforter. -See, O Jova, in what great distress I am, etc. (Lament. 1: 1-22).

49. That the Lord has forsaken his city and altar: Her prophets receive no oracle from Jova. All men afflict her with insults. Jova hath done that which he had devised; he made manifest that which he had charged to be foretold of old (Lament. 2: 1-22: That the captivity of Babylon is a representation of the captivity of the Jews, etc.).

50. He driveth and leadeth me through darkness, not through light; that is, being turned, he continually directeth his hand against me. -He hath set me in darkness, as he hath set the dead for ever. -My cause is with Jova, saith my soul; therefore will I depend on him. -The Lord hath not forsaken for ever: -Let us search, let us examine our ways. Their misery is described, and the Lord is invoked (Lament. 3: 1-66).

51. The breath of our nostrils, the anointed of Jova, in whose shadow we were hoping to be, has been taken by those destructive men; and we live among alien nations. Their misery is more fully described. -Be sweetly glad, O Idumean maid, that dwellest in the land of Uz; unto thee also shall come the cup; and, being made drunk thereby, thou shalt be made naked: Thy fault is ended, O maiden Zion; he will no more send thee away. Thy sins being laid open, he will note in thee thy fault, O maiden Idumea (Lament. 4: 1-22).

52. Their misery is further described. -Our ancestors have sinned, who now are not, and we pay the penalty of their deeds. The crown of our head has fallen: woe unto us, for we have sinned! Reconcile us unto thee, O Jova; establish our days, etc. (Lament. 5: 1-22).

53. Having entered Babylon, ye shall remain there for a long period of many years, even seven ages: then I will bring you back. And now in Babylon ye shall see gods of gold and silver borne upon shoulders. -But think ye thus

in your souls: It behoves to worship thee, O Lord. For mine angel is with you, being he who searcheth your souls (Jer. Copy of his Epistle, 3-7)<sup>20</sup>. Babylon is a type of captivity.

*20 The Epistle of Jeremiah as belonging to the Apocrypha is not included in the A.V. In Castello's version, it follows immediately after Lamentations, and is entitled "Copy of an Epistle which Jeremiah sent to the Captives of the King of Babylon, on their departure for Babylon, that he might lay before them in the form of injunctions, the things which he had received from God." In some copies of the Apocrypha, this letter is printed as the sixth and last chapter of Baruch, which is also one of the Apocrypha. Baruch was the friend of Jeremiah who acted as his scribe (Jer. 36: 4), and this doubtless is what led some of the copyists to attach Jeremiah's Epistle to his writings.*

54. A Lamentation, How that, Judah and Jerusalem being in ruins, the inhabitants were carried off, etc. (Baruch 1: 1-20 and 2: 1-35). Babylon is a type of the captivity of the Jews.

But in the land of their exile, returning to sanity, they will come to understand that I am the Lord their God: and I will give them an heart to understand, and ears to hear: And in the land of their exile they shall praise me, and, mindful of my name, shall depart from their great obduracy, remembering the ways of their ancestors, which sinned against the Lord. Then I will bring them again into the land, and will multiply them; they shall not be diminished. And I will make an everlasting covenant with them that I may be their God, and they my people. And afterwards I will not remove my Israelites out of the land that I have given them (Baruch 2: 31-35).

55. Hear, ye Israelites, the living precepts: give attention to the learning of prudence. What is the cause, O Israelite, that thou dwellest in a hostile land? that thou waxest old in a strange country? that thou art defiled with the dead? Thou hast forsaken the fountain of wisdom. Hadst thou walked in the godly way, thou wouldst be dwelling in peace for ever. Learn where prudence is, where power, where understanding; that thou mayest know also where length of days is, and life, where the light of the eyes, and peace. Who hath found out her place? (Baruch, 3: 9-15). Following them come other and younger men who, when they see the light and dwell upon the lands, know not the way of knowledge, nor understand the paths thereof, nor behold it: and their<sup>21</sup> sons are far from the way thereof. These things have not been heard in Canaan. Neither do the Agarcnes, the greatest students of knowledge on earth, nor the searchers out of knowledge, understand the way of wisdom, or hold to her paths. There is none that holdeth to her way. -This is our God, and there is none other to be accounted beside him. He hath searched out every way of knowledge, and hath given it unto Jacob his worshiper, to Israel his beloved. Afterward he did acquire it upon earth and it abode with men (Baruch 3: 20-36).

*21 The autograph has ejus his-a slip for Castello's eorum.*

56. Because of your sins, ye are captives and fugitives, or are clothed in sackcloth. But be of good cheer, O children; cry unto God, and he shall deliver you. For surely now do I hope for your salvation by the immortal God; and joy is come unto me from the August One, because of the mercy which shall shortly come unto you from your immortal Savior (Baruch 4: 21, 22).

For as the neighbors of Zion have seen your captivity, so shall they shortly see your salvation come from your God, which shall come unto you with the great glory and brightness of the immortal God (vs. 24).

Be of good comfort, O children, and call upon God: for he that brought these things upon you shall be mindful of you; for he that brought you evils, the same shall bring you everlasting gladness with salvation (vs. 27-31).

O Jerusalem, look around toward the east, and behold the gladness that cometh unto thee from thy God. Behold, thy sons, whom thou sentest away, come gathered together from the east even to the west by the command of the holy God, rejoicing in divine glory (vs. 35, 36).

57. Put off, O Jerusalem, the garment of thy mourning and misery, and put on the everlasting adornment of the glory that is divinely brought. Clothe thee with the cloak of divine righteousness; set on thine head the mitre of the glory of the everlasting God. For God will shew thy splendor unto every land that lieth under heaven; for thou shalt be divinely called by this everlasting name: The peace of righteousness, and the glory of piety. Arise, O Jerusalem, and stand on high; and looking about toward the east, [look upon] thy children gathering together by command of the holy God, from the rising of the sun even to its setting, rejoicing in the remembrance of God. For<sup>22</sup> when they departed from thee on foot, the sublime God bringeth them unto thee as royal sons. For God hath appointed that all lofty mountains and everlasting cliffs shall be laid low, that the Israelites may go safely

in divine glory. For God shall go before the Israelites with gladness, with his shining light, with the mercy and righteousness of which he is the source (Baruch 5: 1-9). These words are indeed spoken from Babylon, but the captivity of Babylon is a type of a long captivity.

*22 By error, the autograph has Utique (surely) for Castellio's etiam.*

58. The spirit entered into me and I heard one speaking unto me: Man, I send thee to the Israelites; to a rebellious race of men, that hath rebelled against me, both they and their ancestors who have departed from me, even unto this day; to children hard of mouth and obdurate in heart. Whether they hear or will not hear (for they are a stubborn race of men), but they will surely understand, thou shalt say: A prophet walketh among them (Ezek. 2: 1-9).

59. Being lifted up by the spirit, and carried away, the spirit entered into me, and set me upon my feet (Ezek. 3: 14, 24, etc.)

60. That Judea is to be miserably vastated; Ezekiel, the whole of chapters 5 and 6.

61. That God will take vengeance in Jerusalem, and will lay it utterly waste (Ezek. 9: 1-10).

62. Shepherds of Israel, ye that do feed yourselves, should ye not feed the flocks? Therefore, lacking a shepherd, they are scattered and wander about, and so become food for wild beasts. -I will ask the shepherds, and will demand from them my sheep. -I, even I, will search for my sheep, and seek them out; and I will deliver them out of an places where they have been scattered in the cloudy time. And bringing them out from the peoples, and gathering them from the countries, I will lead them into their own land. And through the Israelitish mountains, and through the low places, and through all the seats of the country, I will feed them. And in the highest of the Israelitish mountains they shall have their folds, where they shall lie in good folds, and feed in happy pastures throughout the Israelitish mountains. -I will feed my sheep. I will seek them that were lost; I will call back them that are driven away, etc. I will judge between cattle and cattle, between rams and he goats. -I will preserve my sheep, that they no more be a prey. And I will raise up for them my shepherd, and he shall feed them, even my David; he shall be their shepherd. But I, Jova, will be their God, and my David shall dwell among them a ruler; I Jova do speak. And I will make with them a covenant of peace, and will take away the wild beasts from the land: that, dwelling safely in desert places, they may sleep in woodland pastures. And I will give them fruitfulness round about my hill. The bands of their yoke being broken, they shall know that I am Jova; I have delivered them out of the hand of those that used them as servants. And they shall no more be a prey to the heathen, but shall dwell in safety without terror; nor shall they any longer suffer the reproach of the nations. -Ye who are men are my sheep; I am your God (Ezek. 34: 1-31).

63. Concerning the Israelitish mountains. Because the enemy hath scoffed at you, because ye are made desolate, and plundered, and are come under the taunts and reproaches of men; therefore, ye Israelitish mountains, hear the word of the Lord Jova. I have decreed that when they have taken vengeance on the other nations, Idumea would be an object of prey. I speak bitterly and with anger, because ye bear the reproaches of the nations. I promise you that the nations shall suffer shame. Ye, O Israelitish mountains, ye shall give forth your branches, and bear your fruit for my Israelites, who are soon to come. For, this thing do I affirm unto you: That I will have regard unto you. The ruins shall be builded; I will visit you with more good things than ye had of old. I will lead my Israelites against you; and they whose paternal inheritance thou art, shall possess thee; nor then shalt thou plunder them. Then shalt thou devour men no more, nor plunder thy nation. Neither will I arrange that thou shouldest hear any more the reproaches of the nations, or bear the curses of the peoples. -I have poured forth my bile against the descendants of Israel, because of the land, bestrewn with them, and with blood. I scattered them hither and thither among the nations, and through the countries. I do not this for your sake. The nations shall know that I am Jova, when in you I show myself holy before their eyes. I will take you from the nations; and, gathered together from all lands, I will lead you into your fatherland. -I will give you a new heart, and a new spirit in your bosom: and when the stony heart is removed from your bodies, I will give you an heart of flesh; and when my spirit is put in your bosoms, I will cause you to obey my statutes, and to keep my judgments. Ye shall be my people. -Famine shall no more be a reproach to you among the nations. -It shall be said, This land that was a waste is like the garden of Eden. -That I may multiply them as human sheep; as holy sheep, as the

sheep of Jerusalem in her solemn feasts; so shall the ruined cities be filled with human flocks: and they shall know that I am Jova (Ezek. 56: 1-58).

64. How the dried up bones in the field came to life. I will send spirit into you<sup>23</sup>, whereby ye may revive. I will cover you with flesh, and endow you with spirit -which was done, etc. Come from the four quarters, O spirit, and blow upon these slain, that they may live again. -They lived again, truly immense armies of them. He said, Man, these bones are the whole race of the Israelites: they say truly that their bones are dried up, that their hope is lost, and themselves cut off. Therefore I will open your graves, and you, mine own, drawn out of your graves, I will bring into the Israelitish land. When the graves have been opened, and I have brought you out of them, [ye shall know that I am Jova]. And I will put my spirit in you, and make you alive; and I will set you down to live in your fatherland. - I will put the stick of the Israelites with that of the Jews, and make of them one stick, and they shall 'be one in mine hand. The Israelites, summoned from the nations and gathered from every side, will I bring into their fatherland. And I will make them one nation in the land, in the Israelitish mountains. And all shall have one king as their king: and they shall be no more two nations, neither thenceforth shall they be divided into two kingdoms. [Wheresoever they be] living, I will save them and make atonement for them.-My David shall be their King: and having one shepherd, they shall all live according to my judgments, and shall dwell in the land that I gave unto my Jacob. They shall dwell therein, they, and their children, and their grandchildren for ever, with my David as their ruler for ever. I will make a covenant of peace with them; it shall be an everlasting covenant with them: And I will set my temple in the midst of them for evermore; and, having my abode with them, I shall be their God. And the nations shall know that I, Jova, do consecrate the Israelites, when my temple shall be in the midst of them for evermore (Ezek. 37: 1-28).

*23 The autograph has eos (them), an error for Castellio's vos.*

65. Concerning the adoring of the great statue of Nebuchadnezzar, and the casting of Shadrach, Meshach and Abednego into the fiery furnace. This signifies the great Babylonian statue and the snatching of the Jews from the fire, as is evident from their prayer when in the fire<sup>24</sup>.

*24 This prayer is not included in the A.V. translation of the book of Daniel, inasmuch as it does not occur in any Hebrew MS.; but it is printed in the Septuagint, perhaps from a Hebrew or Chaldee text now lost. In the Septuagint, and Castellio, Daniel, chapter 3 consists of 98 verses. Verses 1-23 and 92-98 are the same as verses 1-30 of the A.V. Verses 24-91, omitted from the A.V., contain the prayer uttered by Shadrach, Meshach, and Abednego while in the fiery furnace. It is printed in the English Apocrypha under the title The Song of the Three Holy Children.*

In that we have sinned, whatsoever thou hast done to us, thou hast done by right. Break not thy covenant, and turn not thy mercy from us. - We are become lower than all the nations; and at this day, in all the world, we are the most utterly cast down because of our sins. We have at this time no prince, no prophet, no governor, nor Godly doing, no place wherein to offer fruits unto thee. But suffer thou that we make acceptable offering with a broken spirit and an humble mind. Deliver us, and grant this glory to thy name (Song of the Three Holy Children, vs.1-22)

Thy glorious and holy name is to be proclaimed. Thou art to be proclaimed in the temple of thy sacred glory: on the glorious throne of thy kingdom: in the firmament of heaven. Proclaim ye the Lord, all ye works of the Lord, the heavens, the angels, the heavenly waters, the powers, the sun and moon, the stars, the shower, all winds, fire and heat, the dews, nights and days, light and darkness, cold, ice, lightnings, the earth, the mountains and hills, the fountains, the whale, fowls, beasts, the race of men, priests, worshipers, the minds and spirits of the righteous, saints humble in spirit; for he hath snatched us from hell, and from the hurt of death (that is, from hell, from the fire; vs. 29-68).

He saith, I see four men loose, walking through the midst of the furnace, unharmed; and the fourth hath a form like the child of God (Dan. 3: 25).

Then they came forth uninjured, and Nebuchadnezzar commanded that men should give honor and worship to no god, save theirs (vs. 24, 25).

66. Nebuchadnezzar's second dream seems likewise to signify the Kingdom of Antichrist, which grew to such great height. That thou sawest, O king, a watcher and an holy one coming down from heaven, who commanded

the tree to be cut down, and overturned; but the stump of its roots to be left in the earth and to be bound with iron and brass, to be touched on the grassy ground by heavenly dew, and to be of one lot with terrestrial beasts; [this is the explanation] Thou shalt be driven away, and shalt feed on grass. -The king then spake: This is great Babylon, that I have built by mighty riches. He had this speech yet in his mouth, when there fell a voice from heaven: To thee it is spoken. Driven from thy kingdom, thou shalt live with the beasts of the field -which came to pass. -Then Nebuchadnezzar praised and extolled the King of heaven, etc. (Dan. 4: 1-37)

67. Belshazzar's feasting and drinking and the writing on the wall, likewise signify the overthrow of Babylon. Belshazzar held a sumptuous feast, and drank from the golden and silver vessels out of Jerusalem. Suddenly stood forth the fingers of a human hand; and he wrote, and the king was troubled. -The wise men were unable to read the writing, or to show what it meant. But in the interpreting of dreams, and the explaining of dark sayings, and in the unknitting of doubtful matters, Daniel was said to be of a singular genius, knowledge and skill. Therefore he is called. He said, I hear that thou art inspired by the holy gods. -When King Nebuchadnezzar, elated in mind, became insolent with the spirit of pride, he was deposed from the throne of his kingdom, and was driven from the company of men. So neither was his grandson Belshazzar submissive of mind; and, being haughty against the Lord of heaven, thou hast charged that the vessels of the temple be set before thee, from which thou hast drunken, and thy lords, etc. -Therefore was it written: He hath measured, he hath measured, he hath weighed, he hath divided, to wit: God hath measured thy kingdom and brought it to an end. He hath weighed: thou art found to be too light. He hath divided: thy kingdom is delivered to the Medes and Persians. That same night was Belshazzar slain, and Darius the Mede held his kingdom (Dan. 5: 1-31).

68. In like manner it was proclaimed and decreed by King Darius, that, for thirty days, whosoever petitioned a thing from anyone, whether of the Gods or of men, save the King, would be cast into the den of lions. -Daniel did this. Daniel was then cast into the den, and was preserved unhurt. God, sending an angel, shut the mouths of the lions. Darius then proclaimed and decreed, that Daniel's God is truly God (Dan. 6: 1-28). This also signifies Babylon about to elect itself as the God or king thereof.

69. The most outstanding of all Daniel's dreams.

The four winds of the heavens were seen tumbling in a vast sea, and four great animals out of the sea, diverse one from another. These are described. The fourth animal was frightful, having ten horns. When I considered these horns, behold, there came forth from among them another little horn<sup>25</sup>, by which three of the first horns were cast down.

*25 The autograph has animal, for Castellio's cornu.*

In the horn were eyes like human eyes, and a mouth speaking great things. This horn waged war against the saints. The Ancient of days did sit with a white garment as of snow, and fiery flames were<sup>26</sup> his throne. A fiery stream issued from him, and ten thousands ministered unto him. In his sight were one hundred thousand. And after judgement had been given, the books were opened. The animal was destroyed, and his body given to the fire. The rest of the animals were deprived of their power. I was looking, when, in the airy clouds came one like the Son of man; and he. came to the Ancient of days, being brought within his view. And there was given him power, dignity and a kingdom, so great that all peoples and nations of every tongue worshiped him, as endowed with eternal and immutable power, and an indestructible kingdom. -The animals are four kings. Later the highest saints shall occupy the kingdom, and they shall possess the kingdom perpetually, for all ages. -Concerning the fourth animal and the horn which waged war with the saints, and overcame them, until the Ancient of days came, and judgment was given for the highest saints; and the time came when the saints possessed the kingdom. The fourth kingdom, he saith, being the most powerful of all the kingdoms, shall destroy the whole earth, and break it in pieces. It shall subjugate the highest saints, and shall think to change the times and the law. And they shall be delivered unto it for a time, times and half a time. But when judgment is given, it shall be deprived of power, and being overturned, shall utterly perish. The kingdom, its power, its extent, shall be delivered to the people of the highest saints, a people whose kingdom shall be an everlasting "kingdom, and one which all powers shall worship and obey (Dan. 7: 1-28).

*26 The autograph has erat for Castellio's erant; the translation would then be and his throne was fiery flames.*

These words should be compared with those in the Apocalypse.

70. At that day thy people shall go forth, everyone that shall be found written in the book. And many of them that slept shall awake, some to everlasting life, and some to everlasting misery. And they that be skilled shall shine as the lightning of the firmament; and they that have made many to be righteous, shall be as the stars for ever and ever. At the last time many shall run to and fro, and knowledge shall increase. -A man clothed in linen, sware that it would be for a time of times, and an half; and when the scattering of the hand of the holy people shall be accomplished, all these things shall be finished. -He asks, What shall be their end? He was answered: Many shall be cleansed, shall be made white, and shall be searched; and the wicked shall not understand, but the skilled shall understand. From the time of the continual offering even to the bringing in of the abominable calamity shall be 1290 days. -Blessed is he that waiteth, and cometh to the 1335 days (Dan. 12: 1-13).

71. The Israelites shall long remain without a king, without a prince, without a sacrifice, without an ephod, and household gods. Afterward shall the Israelites again seek Jova their God, and David their king; and shall fear Jova and his goodness in the latter times (Hosea 3: 4-5)

72. Hear the words of Jova, ye Israelites: for Jova hath a controversy with the inhabitants of the land, because there is no faith, no piety, no knowledge of God in the land. Therefore shall the land mourn; all that dwell therein shall perish. -They perish from ignorance of me. Because thou hast rejected knowledge, I will also reject thee from discharging the priesthood unto me: Because thou hast forgotten the law of God, I will also forget thy children. Their glory will I change into shame. Therefore I will note against them [their actions] (Hos. 4: 1-19).

73. My God will disown those who have not obeyed him: and they shall be wanderers among the nations (Hos. 9: 17).

74. Sow unto yourselves for righteousness, reap for the cause of piety; break up your fallow ground, while it is time to seek Jova, till he come and teach you righteousness (Hos. 10: 191).

75. My people hesitate to return unto me, and, being called to the Most High, they move not forward. Shall I give thee up, thou Ephraimite? shall I be favorable unto thee, thou Israelite? shall I treat thee as Zeboim? Mine heart is turned and I am also commoved with affection, I will not turn me to destroy the Ephraimites: for I am God, and not man; the Holy One among you who will not enter into the city. They shall tremble as a bird in Egypt, and as a dove in the land of Assyria: and I will place them in their houses (Hos. 11: 1-11).

76. Return, O Israelite, unto Jova thy God; for thou hast fallen by thine own fault. -Loving them freely, I will heal their backsliding, for mine anger against them is restrained: Unto the Israelites, I will be as the dew; he shall bud like a rose, and shall make roots as of Lebanon. His branches shall spread, and his beauty shall be as the olive tree. They that shall dwell under his shadow shall return; the memory of him shall be as the vine of Lebanon (Hos. 14: 1-10).

77. Blow the trumpet in Zion, make a loud sound in my holy mountain: let the inhabitants of the whole world tremble: for the day of Jova cometh, a dark day, a cloudy day and black. A great people shall make the land desolate; his army is very great: The day of Jova is great and very terrible; and who can bear it? And yet, saith Jova, return unto me with all your heart, with fasting, wailing and beating of breast, with the rending of your hearts; for he is easily entreated and merciful, slow to anger, and of great kindness; who withholdeth himself from bringing in evil. -Blow the trumpet in Zion, declare a fast, proclaim a festival, gather the people, declare an assembly, assemble the elders, the little ones and the sucklings: Let the bridegroom go forth of his inner chamber, and the bride out of her bed chamber. Let the priests wail between the porch and the altar, and let them say, Have regard to thy people, o Jova, and deliver not thine heritage to reproach, that the heathen should rule over them: lest among the other nations, it be asked, Where<sup>27</sup> is their God? So Jova, led by consideration of his land, spareth his own. -I will no more arrange that ye be for a reproach among the nations: - Jova will do great things. -O Zionites carry on with gladness in Jova your God: for he shall give you a teacher unto righteousness. -And ye shall eat to the full, and shall praise the name of Jova your God, that hath dealt with you so wondrously: and my people shall never be ashamed. And ye shall know that I abide among the Israelites, that I am Jova your God: and my people shall never be ashamed. And afterward, I will infuse the whole race of men with my spirit. And

your sons and daughters shall prophesy; and your old men shall dream dreams, and your young men shall see visions: Yea, in those times I will also infuse servants and handmaids with my spirit. And I will set wonders in heaven and earth. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jova come. And whosoever shall call on the name of Jova shall escape; and those that escape shall be in mount Zion and in Jerusalem, as Jova hath promised, and in the remnant whom Jova shall call (Joel 2: 1-32).

*27 The autograph has quinam (who?) for Castellio's ubinam.*

78. Concerning the Israelites who are to be scattered abroad (Micah 1: 1-16).

79. Also concerning the scattering abroad (Micah 2: 1-11).

I will assemble the whole of you, O Jacobites, and will set the gathered remnants of the Israelites together, as a flock in its fold, making great noise by reason of the multitude of men. He that breaketh in shall go before them: they shall break in, and shall pass through the gate, and shall go out by it, their king going before them, and Jova at the head of them (Mic. 2: 12, 13).

80. Ye shall have nights and darkness without visions and divination; and for the prophets the sun shall go down and the day shall be darkened. And foretellers and diviners shall blush for shame; they shall all cover their lips, in that divine answers are lacking. But I am full of power from the spirit of Jova, and of judgment, and of might, that I may set before the Jacobites and Israelites their sin and wickedness. Because of their sins Zion shall be plowed as a field; Jerusalem shall become heaps, and the mountain of the temple as the high places of the forest (Mic. 3: 6-12).

81. In the last times it shall come to pass that the mountain of the house of Jova shall be established in the top of the mountains and the highest points of the hills. The peoples shall flow unto it, and many nations shall come. Come, let us go up to the mountain of Jova, and to the house of the God of the Jacobites; and he will teach us of his ways, that we may walk in his paths: For the law shall go forth from Zion, and the doctrine of Jova from Jerusalem. He shall declare the law to many peoples. -We will walk in the name of Java our God for ever and ever. In that time I will gather the women that have been cast out and afflicted by me; and of those of the lame that are left, and of them that are cast out, I will make a powerful nation: Then Jova shall reign over them in mount Zion forever. And thou, \*o tower of the flock, stronghold of the maiden of Zion, [unto thee] shall come the ancient empire, the kingdom of the maiden Jerusalem.\*<sup>28</sup> Now why givest thou out complaints? is the king not in thee? or is thy counsellor perished? that sorrow taketh hold of thee as a woman in travail. -Now also many nations assemble together against thee. But they know not the thoughts of Java, neither understand they his counsel. Arise and thresh, O maiden Zion: for I will make for thee an iron horn, and brazen hoofs, that thou mayest beat in pieces many peoples: and their gains and their riches I will consecrate unto Java and the Lord of the whole earth (Mic. 4: 1-13).

*28 In the autograph the words between the asterisks are marked "N. B."*

82. Thou, Bethlehem Ephratah, which art the least of the principalities of Judah, out of thee he shall go forth unto me who is the ruler among the Israelites; and his shall be the ancient origin from times everlasting.<sup>29</sup> \* Therefore will he give them up, until the time when she which travaileth shall bring forth, and the remnant of his brethren shall return unto the Israelites.\* And he shall stand and shall feed by the power of Java, by the sublimity of the name of his God. And when he hath grown even unto the ends of the earth, he shall return. And he shall be the peace, if the Assyrian shall attack our land, and if he shall invade our strongholds. We shall raise against him seven shepherds and eight rulers of men-who shall defend us from the Assyrian, if he attack our land and invade our borders. Among so many peoples the remnant of the Jacobites shall be as a Jovian dew, as a shower upon the grass, which hath not its hope in men, nor dependeth on the human race. At that time, saith Java, I will cut off from thence thy horses, and thy chariots will I destroy: I will throw down all thy strong holds. -With burning anger I will inflict punishments upon the nations which have not obeyed (Mic.5: 1-15).

*29 In the autograph the words between the asterisks are marked "N. B."*

83. Come thou, contend with the mountains; let the hills hear thy voice. Hear ye, O mountains, the contention of Java; for Java hath a contention and controversy with his people, and with the Israelites. O my people, what

have I done unto thee? or wherein have I injured thee? Answer me. For I brought thee forth out of the land of Egypt, and redeemed thee out of the house of servitude. Wherewith shall I importune Java, bending my knees before the sublime God? Shall I importune him with sacrificial victims, with calves of a year old? Will Java be delighted with thousands of rams? -Shall I give my firstborn a sacrificial victim for my sin? the fruit of my belly for the sin offering of my soul? He hath shewed thee, O man, what is good, and what Java requireth of thee, namely, to do justly, and to love piety, and to act with submission toward thy God. The voice of Jova shall cry unto the city, and reason shall see thy name, etc. (Mic. 6: 1-10)<sup>30</sup>.

*30 In the margin, opposite the middle of this paragraph, is written "N. B."*

That he hath yet laid thee waste (vs. 10-16).

84. I will bear the anger of Java, because I have sinned against him, until he himself decide my cause, and execute [judgment]<sup>31</sup>: until he lead me to the light, and I see his righteousness. When this is seen, mine enemy shall be suffused with shame, being she who saith unto me, Where is Java, thy God? I shall see her punishment with mine eyes at the time of the building of thy walls. At that time shall the decree be<sup>32</sup> afar off. At that time there shall be a coming unto thee even from Assyria, and the fortified cities, from sea to sea, and from mountain to mountain; when the land shall be desolate because of its inhabitants, as their ways have deserved. Feed thy people with thy shepherd's crook; the sheep of thine heritage. -I will show thee wonders, as when thou camest out of the land of Egypt; and seeing these, the nations shall be ashamed of all their power. -What God is like unto thee, that pardoneth faults, and remitteth sin to the remnant of thine heritage? Being reconciled, thou wilt have compassion upon us, our wicked deeds being swept away, and all our sins cast into the depth of the sea. Thou wilt shew to Jacob the faith, to Abraham the clemency, which thou hast sworn unto our ancestors from of old (Mic. 7: 1-20)<sup>33</sup>

*31 Omitted also by Castello.*

*32 Castello has ibit (shall go). In the autograph this is corrected to orit (shall be).*

*33 The note to No. 83 applies also to No. 84.*

85. Behold upon the mountains the feet of a herald that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall attack no more; he is utterly cut off (Nah. 1: 15).

85. (a) The lamentable state of the Jews (Nah. 2: 1-19).

86. Therefore the law ceaseth, and justice attaineth not its end: for the injurer doth compass the innocent about; and therefore the administration of justice is perverted. Look ye among the nations, and in wonder discern; for a work will be done in your time which will seem incredible if told you Hab. 1: 4, 5).

87. The oracle reacheth yet for a time, and he uttereth it to the end, and lieth not. If it tarry, wait for it; for without doubt it will come. For while he that is persistent hath not an upright mind, the just man shall live by his own faith (Hab. 2: 3, 4).

The earth shall be filled with the knowledge of the glory of Jova, as great as is the water that covereth the sea (vs. 14).

But Jova is in his sacred temple, a marvel to all the earth (vs. 20).

88. Meanwhile revive thy work; in harshness remember mercy. With the coming of the holy God from mount Paran, Selah, his majesty covered the heavens, and the earth was full of his praise, etc., etc. (Hab. 3: 3, 4, seq.).

89. Peace at the coming of the Lord Jova: for the day of Jova is at hand. Jova prepareth a sacrifice; he announceth it to his guests. And in that day of the Jovian sacrifice, I will take note of the princes and royal sons, and of all such as are clothed with a strange garment. How he will take note of the nations (Zeph. 1: 1-18).

90. I will feed the butcher's sheep, being the helpless sheep. Taking two shepherd's crooks, the one of which I will call Pleasantness, and the other Destruction, I will feed the sheep. And I will cut off three shepherds in one month<sup>34</sup>. Then I will take my shepherd's crook, Pleasantness, and will break it, abrogating the covenant which I had made with all peoples. Then, when this is broken, the helpless of the fold, observing me, will understand that this is the pronouncement of Jova: If it is seemly to you, give me my price; if not, forbear. I broke mine other

shepherd's crook, Destruction, making old the brotherhood between Jews and Israelites. He said moreover, Take the instrument of a foolish shepherd; for I will raise up a shepherd in the land, which shall not care for those that be cut off, nor heal them that are broken; he shall eat the flesh of the fat. Alas, foolish shepherd, deserter of the sheep, etc. (Zech. 11: 1-17).

*34 The autograph has dio (day)-plainly a slip for Castellio's mensa.*

91. At that time I will visit all horses with astonishment, and the horsemen with madness: and I will open mine eyes upon the house of Judah, and will visit all the horses of the peoples with blindness. -At that time will I so work that the leaders of Judah, like fiery torches in sheaves, destroy all the peoples round about, on the right hand and on the left: and that Jerusalem may yet remain in the same footprint of Jerusalem. And God shall especially preserve the tabernacles of Judah. At that time shall Jova so fight for the inhabitants of Jerusalem, that he that is the lowest of them shall be like unto David, and the Davidians like unto God and to the angel of Jova set before them. And at that time I will give attention to the destroying of all the nations that come against Jerusalem. And I will so pour upon the race of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, that they shall look upon me whom they have pierced, and shall lament over it, as one lamenteth over an only son; and shall grieve as one grieveth for his firstborn. Then the lamentation of Jerusalem shall be as great as [that of Hadadrumon]. -Then all that remain of the relatives shall lament separately (Zech. 12: 1-14).

92. At that time there shall be opened to the race of David and to the inhabitants of Jerusalem a fountain for sin offerings; and at the same time I will uproot from the land the names of the images, that they be no more remembered: And I will also banish from the land the prophets and the unclean spirit<sup>35</sup>; that if any then should prophesy, his parents would say that he speaketh falsely in the name of Jova, and shall deny that they are prophets (Zech. 13:1-5).

*35 In the autograph, this first part of the paragraph is marked "N. B."*

And in all the land, being cut off, two parts of them that be therein shall die; the third shall be left therein. And this third part I will draw through the fire, and will search and try them as silver and gold. They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, I am Jova their God (vs. 10,11).

93. The day of Jova cometh, when thy spoils shall be divided unto thee. I will assemble all nations unto Jerusalem to battle. And when the city is taken, the houses shall be rifled, and half of the city shall go forth into exile. Jova shall fight with the nations; ye shall flee through the valley of the mountains (Zech. 14: 1-5).

Jova my God shall come with all the saints accompanying him. And then it shall not indeed be a clear day; but it shall be one day which is known to Jova, neither day, nor night. And in that day, living water shall flow in Jerusalem; half thereof toward the eastern sea, and the other half toward the hinder sea; and it shall be the same in summer and in winter. And Jova shall be king over all the earth: In that day also Jova shall be one, and his name one. All the land shall be encompassed as a plain, from Geba [to Rimmon]. And it shall be inhabited, and there shall be no more destruction; and Jerusalem shall carry on in safety (vs. 5-11).

Jova shall visit with this calamity all peoples that have fought against Jerusalem; their bodies shall wither away even while they are standing upon their feet; and their eyes shall wither away in their holes, and their tongues in their mouths. And at that time, so great tumult from Jova shall be among them, that one shall take hold of the hand of another.-And the wealth of all the nations round about shall be gathered together. -There shall be calamity like unto that calamity; and whosoever shall be left remaining of all the nations which have risen up against Jerusalem shall go every year to adore the King, Jova, etc. (vs. 1-21).

94. Ye say, wherefore? Because Jova is aware of thee and of the wife of thy youth, against whom thou hast dealt treacherously, when yet she is thy companion, and the wife covenanted unto thee. Why? If one hath wrought who abounded in the spirit, whither is that one sent away who sought divine offspring? But ye, take heed in your minds, that there be not treacherous dealing against the wives of your youth (Mal. 2: 14, 15).

## [VII.] THE KINGDOM OF GOD

1. Afterwards thou shalt be called, The city of righteousness, the faithful city, etc. (Isa. 1: 26, 27).

That transgressors are to be put to flight (vs. 28-31).

2. It shall come to pass in the last times, that the mount of the house of Jova shall be set in the top of the mountains; all nations shall flow unto it; for out of Zion [shall go forth] the law; out of Jerusalem, the doctrine of Jova. He shall speak the law to the nations. O Jacobean house, let us walk in the light of Jova (Isa. 2: 2-5).

In that day the haughty shall be humbled, and Jova alone shall be exalted (vs. 12-16).

3. That God will take away from the Israelites all their wealth, etc. (Isa. 3: 1, 2).

Jerusalem shall tumble, the Jews shall fall, etc. (vs. 8).

4. At that time the sprout of Jova shall be noble and glorious; and the escaped Israelites shall be called holy. What the state of the Palestinian mountain will then be (Isa. 4: 1-6).

5. The Israelites are compared to a vineyard which a friend fenced and planted; but it gave out not grapes but wild grapes. Wherefore I will destroy it and lay it waste (Isa 5: 1-7)

The houses shall be made desolate (vs. 9, 10).

My foolish people shall go into exile, and hell shall spread its breath (vs. 13, 14).

When the haughty are humbled, the holy God shall be worshipped in holiness because of his righteousness. The lambs shall feed at their pleasure (vs. 16, 17).

That say, Let him make haste, let him speed his work, and let the counsel of the Holy One of the Israelites draw nigh (vs. 19).

Woe to them that turn darkness into light, and call evil good; that seem unto themselves wise, and prudent in their counsel<sup>36</sup> (vs. 20, 21). *36 Castellio has judgment.*

6. That he will call them with hissing from the ends of the earth: and they come swiftly, etc. (vs. 26-29).

7. That the land will be made desolate before the coming of the Messiah anew Isa. (7 16-24).

That Jehovah is holy, and the whole world shall be full of his glory (Isa. 6: 3).

8. That the Davidic throne is to be established for all eternity by the Child, the Prince of Peace (Isa. 9: 6, 7).

9. When Jova hath performed all his work upon mount Zion and Jerusalem, he will punish the pride of Assyria ((Isa. 10: 11, 12).

That the remnant of the Jacobites shall return unto God (vs. 20-22). Jova shall smite Assyria. He shall take his yoke from off thy neck. He shall move his hand toward the mount [of the maiden] Zion, and the hill of Jerusalem (vs:25-33).

10. The shoot from the stem of Jesse shall collect the remnant of the people, and shall gather the Jews from the four corners of the earth, etc. -Then the wolf shall walk with the lamb, the lion with the calf; the little child shall play with the asp, etc. (Isa. 11: 1-16).

11. At that time, when he shall (be comforted, thanks will be given to God. And ye shall draw water of gladness from the fountains of salvation. Demonstrate by the peoples the nature of Jova. Cry out and shout, thou woman that dwelleth in Zion '(Isa. 12: 1-6).

12. Cry out and shout, thou woman that dwelleth in Zion: for great is the August One of Israel in the midst of thee (Isa 12: 1-6).

13. What God's anger will be in that day; and Babylon will be laid waste (Isa. 13: 1-20).

14. The elect of the Israelites he will set at rest in their own land<sup>37</sup>, strangers being joined and associated with the house of Jacob. And when summoned, the remaining nations shall lead them to their own place, etc. (Isa.

14: 1-3).1 will break the Assyrian in my land, and in my mountains will shatter him. This is the purposed decree for the whole land: this hand is stretched out against all the nations, etc. (vs. 26-28).

*37 The autograph has solio (throne), a slip for Castellio's solo (land).*

15. Thou, the whole of Palestina, art dissolved: The messengers of the nations shall answer, Zion is founded by Jova, etc. (Isa. 14: 31, 32).

16. How at that time Judea will be laid waste, etc. (Isa. 17: 1-15).

At that time men shall look upon their founder, and with their eyes shall see the August One of the Israelites. Therefore is desolation, because thou hast forgotten God thy Savior, etc. (vs. 7, 10).

17. The Jews will be scattered among various nations (Isa. 18:1-6). At that time shall gifts be offered by a people scattered and torn asunder, a nation varying in its boundaries (vs. 7).

18. Jova shall become known to the Egyptians. They shall perform the sacred rites and the oblation. At that time the Egyptian, the Assyrian and the Israelite will be blessed, etc. (Isa. 19: f21-23).

19. That the holy land will be miserably vastated. Because they act against the laws and violate the everlasting covenant, all joy is wiped out (Isa. 24: 1-13).

That the land, heavy with their sins, will utterly fall (vs. 19-22). In mount Zion, and in Jerusalem, Jova shall reign among his senators gloriously (vs. 23).

20. In this mountain the Lord shall hold a feast. -He will wipe away tears from every face, and the rebuke of his people shall he take away from off all the world: In this mountain shall the hand of Jova rest (Isa. 25: 6-11).

21. A righteous nation, that keepeth faithfulness, shall enter the city. A stayed nature shall behold peace, etc. (Isa. 26: 2-4).

22. The city shall be forsaken and desolate, because the people will not be taught. -Then shall ye Israelites be gathered one by one, and the lost fugitives in Assyria and in Egypt shall come and adore Jova in his holy mountain (Isa. 27: 9-12).

Thus shall Jacob's fault be atoned etc. (vs. 8).

23. Then shall Jova be a crown of elegance. He shall turn the battle at the gate (Isa. 28: 5, 6).

All the prophets are deceived (vs. 7).

24. At that time all will be foolish; they will understand hardly anything (Isa. 29: 9-14).

But later their eyes shall be opened and they shall understand, and shall exult in the August Israelite (vs. 17-21).

Then the Jacobbeans shall not be ashamed, nor blush (vs. 22).

25. Then shall be every happiness; in the mountains, streams of water, etc. (Isa. 30: 22-26).

26. Palestine will then be deserted, until they are suffused with the spirit from on high. And righteousness shall dwell [in Carmel], and the people shall abide in a mansion made peaceful (Isa. 32: 10-20).

27. With thine eyes shalt thou see Jerusalem a quiet habitation, the stakes whereof shall never be removed (Isa. 33: 19, 20).

28. That the nations will be miserably vastated (Isa. 34: 1-16).

His spirit shall gather<sup>38</sup> them. He casteth the lot and divideth it by the measuring rod unto them that shall possess it for ever, and shall dwell therein perpetually (vs. 16, 17).

*38 Castellio has congregat (doth gather).*

29. That the Jews, being redeemed, are to be led back to Zion, and to be filled with everlasting gladness (Isa. 35: 1-10).

30. The remnant which escaped from the maid<sup>39</sup> Judea, this shall again drive downward with its root, and give forth fruit [upward]: For out of Jerusalem shall flow a remnant, out of Zion whatever shall escape (Isa. 37: 31, 32).

*39 So Castellio-surely a mistake, for the Hebrew is house of Judea.*

31. Add Isaiah 42, [II], The Messiah about to come, n. 14.

32. That he hath redeemed the Jacobite, and will deliver him from prison; for thou wast precious unto me. I will gather thee from the west and the east. I will command the north, that it give up; and the south, that it refuse not to bring my sons from afar, and my daughters from the ends of the earth, being all that are called by my name. Let the blind men that have eyes be brought forth, and let all the nations be gathered together; let the people assemble. Let them behold their judgment; let them hear and confess the truth; that understanding [ye may believe] that I am he, and there is no God before me (Isa. 43: 1-11).

I will deliver the Israelites on account of my cause wherein they have sinned; and therefore I have given them to destruction and to revilings (vs. 19-28).

33. I am God who commandeth Jerusalem to be inhabited, and the cities of Judah to be rebuilt, and restoreth the waste places thereof; who calleth Cyrus, my shepherd which shall perform all my will (Isa. 44: 26, 28).

34. I raise up with righteousness him who buildeth my city, and letteth go my exiles, not for price. The merchandise of the Egyptians, Ethiopians and Sabeans, shall come over unto thee; in chains shall they follow thee; God shall be in thee. Verily [thou art] that God who hidest thyself<sup>40</sup> God the Saviour of the Israelites. In no ages shall the Israelites, preserved with everlasting salvation, be troubled with that which is not seemly-I never exhort the Jacobean stem that it seek me. -Betake yourselves unto me, and be saved. By myself do I swear, putting forth this just word from my mouth. In Jova shall all the seed of Israel be made just and shall boast (45: 13-25).

*40 Castellio has is Deus es qui te occultes (as in the translation and in the Hebrew); but the autograph has is Deus est, qui te occultes (he is God [or, is that God], who hideth thee).*

35. That he has preserved the Israelites. To old age and hoar hairs will I carry them, etc. (Isa. 46: 1-4).

Remember this, and gather yourselves together: recall to your mind. O ye guilty. I who call the winged creatures from the east, the man appointed by me from a far country: I make manifest my righteousness, etc. (vs. [8] 11-13).

36. Jova will tell his messenger things to come, that thou mayest know them. Jova loveth him: he will execute his will against Babylon, and his power against the Chaldeans. I speak; I call him: I lead him in the way, doing prosperously. Now the Lord Jova hath sent me and his Spirit. I direct thee on the way that thou shouldest go. Go ye forth out of Babylon, flee ye from the Chaldeans, with a triumphant shout. Publish this to the ends of the earth: Jova hath redeemed his Jacobians, leading them through dry places, etc. (Isa. 48: 1-22).

37. Look unto Abraham my Parent. Jehovah<sup>41</sup> - shall comfort Zion: He will make her deserts like Eden, and her waste places like Jovian gardens; that in her may be pleasure and gladness. The law shall proceed from me, and I will set forth my judgment for the enlightenment of the people. My judgment draweth near; the isles shall await me. -My salvation shall endure for ever, and my righteousness shall be unbroken. Ye shall have my law in your minds; my salvation shall endure for endless ages (Isa. 51: 1-8).

*41 Castellio has Java.*

The followers of Jova having returned, shall enter into Zion exulting, surrounded with everlasting gladness (vs. 11).

I supply my words to thy mouth; I cover thee with the shadow of mine hand, that I may plant heaven, and lay the foundations of earth, and may say unto Zion, Thou art my people. Arise, O Jerusalem, which hast drunk at the hand of Jova the cup of his [fury]. Two things are come unto thee: pillage [and destruction]. I will take out of thine hand the filthy cup, etc. (vs. 16-23).

38. Put on thy power, O Zion; put on the garments of thy beauty, O Jerusalem, the holy city: for henceforth there shall no more pass through thee the uncircumcised and the unclean. Arise, sit down, O Jerusalem: loose the bonds of thy neck, O captive maiden Zion; ye are redeemed without money. Aforetime the Egyptian and then the Assyrian oppressed them. My people shall know that I am he which did promise to be at hand. -Call thy watchmen; they shall shout aloud; for they shall see it before their own eyes, when Jova shall call Zion back. -Jova comforteth his people, he redeemeth Jerusalem. Jova stretcheth forth his holy arm before the eyes of all nations, with all the ends [of the earth] witnessing the salvation of our God. Ye shall not go out hastily, nor depart in flight; the God of the Israelites shall gather you. Behold, wise will be my servant who is greatly to be exalted (Isa. 52: 1-15).

39. See [VI], The Messiah again to come, n. 24, Isaiah 54.

40. Everyone that thirsteth, come ye to the water, without money. Your appetite shall enjoy the choicer delicacies. I will make an everlasting covenant with you, with the faithful kindness of David, whom I will give as an admonisher of the peoples, a leader and teacher. Thou shalt call a nation unknown unto thee, and a nation that knoweth not thee shall run unto thee; because of Jova thy God, and the August One of the Israelites, who hath adorned thee. Let him turn again unto Jova. -All that God hath said will come to pass. -Ye shall go out with gladness. -Instead of the nettle shall come up the myrtle tree. That which shall procure the name and memorial of Jova, shall never perish (Isa. 55: 1-13).

41. Do just deeds. My salvation will come shortly, and my righteousness be laid bare. -For thus saith the sojourner, a man adopted by Jova: Jova shall separate me from his people: -To them that are in mine house and within my walls, I will give a place, and a name more excellent than sons and daughters: I will give an everlasting name that shall not be wiped out. I will lead the sojourners to my holy mountain; mine house shall be called an house of supplication for all nations. The Lord Jova which gathereth the scattered Israelites, saith: In addition to them I will gather all the beasts of the field. -All their watchmen are blind: they are ignorant; dumb dogs; they all look to the one way, and follow after their own gain (Isa. 56: 1-12).

42. Make plain the way, take up the stumbling blocks out of the way. I am exalted and august. I will dwell with them that are troubled in soul, to revive the minds of them that are troubled. I will not contend forever; for the spirit that hath gone forth from me shall be put on, and I will make them alive (Isa. 57: 14-16 seq.).

43. The way of peace they know not; there is no judgment in their narrow paths. They have made their way so perverse that everyone walketh therein; he knoweth not peace. Therefore is judgment far from us. We waited for light, but behold darkness; for brightness, and we walk in thick darkness. We stumble at noon as in twilight; into tombs, as dead men. We look for salvation, and it is far from us. We have broken the faith of Jova, and, persuading to revolt, have backslided from following our God. Therefore justice standeth afar off; truth faileth. And seeing this, Jova grieveth that there is no judgment. He will come to impose punishment on his enemies, to release worthy rewards to the islands. And they from the west shall fear the name of the Lord, and they from the east, his glory; when he shall come after the manner of a troubled river; the spirit of Jova driving a standard before him. The avenger shall come to Zion, and unto those of the Jacobites which have turned back from sins, saith Jova. And this shall be the covenant between me and them; that my spirit wherewith thou art endowed, and my words which I will put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy children, saith Jova, from henceforth and forever (Isa. 59: 8-21).

44. How Jova is to arise out of the darkness. The Gentiles shall walk in light; they all come gathered together. The riches of the Gentiles shall come unto thee. All their wealth is with thee unto the name of Jova God, unto the August One of the Israelites, who hath adorned thee. Strangers shall build up thy walls, and their kings shall minister unto thee: for, being gracious, I will have mercy on thee. Thy gates shall be open continually; they shall not be shut day or night. The nation and kingdom that have not served thee shall perish. The glory of Lebanon shall come unto thee, to beautify the place of my sanctuary; and they shall call thee, The city of Jova, The Zion of the August One of the Israelites. I will make from thee an eternal eminence, never ceasing pleasure. I will bring<sup>42</sup> gold. I will cause peace to be for the administration of thee, and righteousness for magistrates. Mischief shall not be heard; thou shalt call thy walls Salvation, thy gates Praise. Jova shall be unto thee an everlasting

light, and thy God for beauty. The sun shall no more go down. All thy people, being righteous, shall possess the land for ever. A small people shall increase to a thousand, to a populous nation. This I Jova will hasten in its time (Isa. 60: 1-22).

*42 The autograph has gentes inducent (the nations shall bring), for Castellio's inducam (I will bring) which is in accordance with the Hebrew.*

45. Add the whole of Isaiah, chapter 61; see [VI], The Messiah again to come, n. 29.

46. The whole of Isaiah, chapter 62; [VI], The Messiah again to come, n. 80.

47. I will create a new heaven and a new earth, so that the former shall not be called to mind. But with me as the cause, ye shall be made happy for ever: Surely, I am he that will create an exulting Jerusalem, wherein weeping shall be heard no more. He who shall die an hundred years old shall be a lad. They shall not build what others inhabit; mine elect shall enjoy the work of their own hands. They shall be an offspring which Jova favors; and I will be persuaded before they entreat. The wolf and the lamb shall feed together. There shall never be any injuring or acting corruptly in all my holy mountain, saith Jova (Isa. 65:17-25).

48. Heaven is my throne, and earth my footstool: Where is the house that thou wilt build<sup>43</sup> unto me? or where the place of my rest? -A tumult is heard from the city, from the shrine. -Rejoice with Jerusalem, ye that exult in her; all ye her lovers take pleasure with her. -I will extend peace into her as of a river, and as a river of the glory of the other nations overflowing. I will comfort you of Jerusalem that are to be comforted; seeing which, ye shall be made glad in your souls. The hand of Jova toward them that worship him shall be known. -Let them bring an offering unto Jova, upon horses, to my holy mountain Jerusalem. For as the new heaven and the new earth which I will make, shall endure before me, saith Jova, so shall your seed and name endure. And they that have gone forth shall see the carcasses of men whose worm shall not die, nor their fire be quenched; and this shall be a sad [spectacle] unto all mortals (Isa. 66: [1], 6-24).

*43 The autograph has construetis for Castellio's construeris.*

49. From the north shall be laid open an evil against all the inhabitants of the region. For all the nations of the kingdoms to the north, will I call; and they shall come, and each shall set his throne before the gates of Jerusalem, and everywhere by all walls, both hers and those of all the other cities of Judea. And by them I will reach to the punishment of their great wickedness, who forsaking me, have burned incense unto other gods, and adored the works of their own hands (Jer. 1: 15, 16).

50. Return, ye backsliders; for I am your husband. And, taking single individuals from the several cities, and two from the several nations, I will lead you to Zion; and from the determination of my soul, I will give you pastors. And when, being multiplied, ye have become fruitful in the land, in that time, saith Jova, the ark of the Jovian covenant shall not be proclaimed, neither shall it come to mind, nor be remembered; neither shall it be done any more. At that time, Jerusalem shall be called the throne of Jova; and all nations shall be gathered unto her, to the name of Jova. In those times the house of Judah shall approach the Israelitish house, and they shall come together out of the land of the north. -[I had thought to take thee in the place of sons], thinking that thou wouldest not be called away from following me; but the house of Israel hath failed the trust; they have perverted their ways, they have forgotten Jova their God. Return, ye backsliding sons. Behold, we come unto thee who art Jova our God. -We lie down in foulness; we are overwhelmed with shame; for we have sinned against Jova our God (Jer. 3: 14-25).

51. I am about to bring great evil from the north; a lion from his thick forest. And the destroyer of the Gentiles is on his way; to reduce thy land to a waste so great that the ravaged cities shall lack an inhabitant. For this reason, gird you with sackcloth and lament. O Jerusalem, wash thine heart from depravity, that thou mayest be preserved. How long shall these hurtful thoughts remain in thy bosom<sup>44</sup>. -Watchmen come to Jerusalem from a far off land. -For my foolish ones do not know me, being senseless sons, not prudent. I see the earth, hard and uncultivated, and heaven lacking light. -I see no one at hand. I see cultivated places uncultivated; the whole land is desolate. -Though thou clothe thee with crimson, in vain dost thou make thyself fair. -For I hear a voice as of a woman in travail; like the pain of one in her first travail, the voice of the anguished maiden Zion, spreading out her palms in anguish: Woe is me! I am lifeless because of murderers (Jer. 4: 1-31). Thou scourgest them, and

they do not grieve; with a face harder than stone, they refuse to return to sanity. The choicest men have broken the yoke and burst the bonds. Wherefore a lion of the forest slayeth them, a leopard watcheth against their towns. -The Israelitish and Jewish houses have broken faith with me. Therefore the land shall be laid waste. Hear this, ye that have eyes and discern not, and have ears and hear not (Jer. 5: 1-31).

44 Swedenborg, by a slip, wrote peccatore (sinner) for Castellio's pectore (bosom).

52. If ye have shed not innocent blood in this place, etc., I will set you in this place, the land that I gave to your ancestors, for all eternity, etc. (Jer. 7: [6],7).

53. That God is about to lay Judah and the towns thereof wholly waste on account of their sins. And I will scatter them among nations unknown to them and their ancestors (Jer.9: 1-25).

It will come to pass, saith Jova, that I will take note of all who have the foreskin circumcised, and of all that dwell in the uttermost region of solitude (vs. 25-26).

54. That Judah is to be laid waste, etc. (Jer. 10: 18-24).

55. Behold, I will fill all the inhabitants of that land, the kings, the priests, the prophets, all the Jerusalemites, with drunkenness. And I will dash them one against another, parents and children together, neither sparing nor having pity; for I will destroy them all (Jer. 13:13, 14).

56. In that time, saith Jova, and I will be God to the whole race of the Israelites, and they shall be my people. Thus saith Jova, The people which were left of the weapons, were precious in the deserts; the Israelite, going to his rest; to whom Jova appeared from afar. And I have pursued thee with an everlasting love; therefore with thee did I use mildness. At some time, thou shalt be built, O virgin Israel, I being the builder. At some time, adorned with thy tabrets, thou shalt go forth with the choirs of them that make merry. At some time, thou shalt plant vines in the mountains of Samaria: -For there shall be a day when the watchmen in the mount of the Ephraimites shall cry, Come, let us go up to Zion unto Jova our God. -Let a joyful shout be made for the Jacobbeans, and a cry in the peak of the nations. Jova, save thy people, the remnant of the Israelites. I will indeed lead them out of the northern region, and gather them hither from the uttermost coasts of the lands, together with the blind and the lame, with the pregnant and them that are in travail, to return in great number. And when they have departed weeping, I will carry them back gently, leading them to rivers of water by a straight way, wherein they shall not stumble: for I am a father to the Israelite, and the Ephraimite is my firstborn, etc., etc., etc.(Jer. 31: 1-15). How they are to be led back (vs. 16).

Add what has been copied from Jeremiah 31: [VI], The Messiah again to come, n. 44.

57. Add what has been copied from Jeremiah 33 concerning the return of the Jews and Israelites to Judea: [VI]. The Messiah again to come, n. 46

58. Come, get you up unto a nation that is blessed, dwelling in safety, saith Jova; dwelling alone without gates and without bars (Jer. 49: 31).

59. Publish ye throughout the nations, Babylon is taken, Bel is defiled; her statues are defiled, her abominable images are broken in pieces. For a northern nation cometh up against her, which shall bring her land to desolation. In that season, the Israelites shall come, together with the Jews; and they shall go wailing, and shall again seek Jova their God, asking the way to Zion with their face turned thitherward. Come near, let us be joined to Jova in a covenant never to be forgotten. Mine are lost sheep; led astray by their shepherds, they wander through the mountains. All that find them, devour them; and their adversaries deny having committed a crime, even the sins wherein they have sinned against Jova, against Jova, the habitation of justice and the hope of their ancestors. Go forth out of Babylon, and depart from the land of the Chaldeans. For I will raise up and lead against Babylon a throng of great nations from the north country: and they shall set themselves in array against her, and then shall she be taken: -Babylon is to be laid waste. -I will bring the nation of Israelites<sup>45</sup> again to its own station, and they shall be satisfied in the mountains of the Ephraimites and in Gilead. -In that time when the fault of the Israelites shall be sought for, it shall not be manifest; and the sins of the Jews shall not be found :-Go up against an obdurate land, and do whatsoever I have commanded thee, etc. (Jer. [50] :1-46; see [IX], Babylon, n. 5).

45 *The autograph has gentes Israelitarum (as in the text), for Castellio's Israelitam (the Israelite) which accords with the Hebrew.*

60. Concerning Babylon, see Jeremiah 51: 1-64, and [IX], Babylon, n. 6. The Israelites and Jews have not been bereaved, but their land is filled with crimes committed against the August One of the Israelites. Flee ye out of Babylon, and take counsel every man for his life, lest ye be blotted out in her sin; for this is the time of Jova's vengeance when he will release unto her a recompense (Jer. 51: 5, 6).

For Babylon's cause reacheth unto heaven, it is lifted up even to the ether. Jova bringeth forth our innocence. Draw near, and let us declare in Zion the work of Jova our God (vs. 9, 10).

[Not] such is he with whom is the business of the Jacobite; for he, the founder of all things, and the rod of their inheritance is named Jova, mighty of arms. Thou art unto me a hammer, instruments of war. By thee do I beat down the nations, by thee do I destroy kingdoms; by thee [horses and] horsemen, and chariots and riders; by thee men and women; by thee shepherds and their flocks (vs. 17-23).

Nor shall the nations gather any more unto Babylon, the wall of Babylon having fallen. Depart from out of her, my people, and take counsel every man for his life; because of the burning anger of Jova.-Each year shall come a rumor; cruelty in the 'world, and ruler upon ruler (vs. 44-46). By Babylon have the slain Israelites fallen; by her have fallen the slain of the whole world. O ye that have escaped from weapons, walk away, never stopping; remember Jova afar off, and let Jerusalem come to mind. Hearing of a shameful thing it shames us that strangers have come into the sanctuaries of the temple of Jova, etc. (vs. 49-51).

61. I have scattered them among the nations and the countries; in a little while I will be to them as a sanctuary in the countries into which they came. Thus saith the Lord Jova: I will call you together and gather you from the nations and lands throughout which ye have been cast, and will endow you with the Israelitish land. And when they have come thither, they shall take away from it all its wickedness and abominations. And I will give them one heart; and I will send a new spirit into your bosoms; and, the stony heart being taken out of their bodies, I will give them a heart of flesh; that they may conduct themselves on the basis of my statutes, and may preserve and execute mine ordinances; and they themselves be my people, and I their God (Ezek. 11: 17-20).

62. Thou dwellest among a stiffnecked race of men, which also have eyes to see, and see not; and ears to hear, and hear not: for they are a stiffnecked race of men (Ezek. 12: 2).

63. The time is prolonged, and every oracle perisheth. Therefore say unto them, I will take away that saying, and it shall no more be used among the Israelites. But thou shalt say, The time is at hand, and every prediction of the oracle; and no more shall there be any vain oracle, or slippery divination among the race of Israelites (vs. 22-24).

64. Therefore ye shall no more prophesy things unsure, or give out divination; for I will protect mine own from your hands: and will cause you to understand that I am Jova (Ezek. 13: 23).

65. If a prophet, being deceived, shall speak a thing, I Jova have deceived him; and I will put forth mine hand unto him, and will take him away from the number of my Israelites. And they shall pay the penalty for their fault. The fault of the prophet is the same as that of him who consulteth him. That thenceforth they lead not the descendants of Israel away from me by error, and that they may be my people, and I may be their God (Ezek. 14: 9-11)<sup>46</sup>. 46 *In the autograph this passage is marked "N.B."*

66. But I remember the covenant which was made with thee in thy youthful age; I will make with thee an everlasting covenant. Remembering thy ways, it will shame thee when thy sisters shall be admitted, both the older than thee and the younger whom I will give unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am Jova; that remembrance may shame thee, etc. (Ezek. 16: 60-63).

67. And I will plant in the high place and in the towering mount; and that which has been covenanted by me in the highest mountain of the Israelites shall put forth branches and shall bear fruit and shall become a noble cedar. And under it, and in the shadow of the branches thereof, shall dwell all birds, all winged creatures. And

all the trees shall know that I Jova both press down the high trees, and lift up the low, and dry up the green trees, and make green the dried (Ezek. 17: 23, 24).

68. In my sacred mountain, in the highest mountain of the Israelites, there shall the whole house of Israel serve me, and this in the land, wherein I will show them favor. Favoring you by sweet odors when I have brought you out from the peoples, and gathered you out of the countries wherein ye have been scattered; and in you I will be held holy among the nations. And ye shall know that I am Jova, when I shall bring you into the Israelitish land. And there ye shall weary of your ways (Ezek. 20: 40-44).

69. When I shall gather the race of the Israelites from the peoples among whom they shall be scattered, I will show myself holy in them before the eyes of the nations; and they shall abide in their land that I have given unto my Jacob. And abiding safely therein, they shall build houses, and plant vineyards/dwelling in safety. I have put forth examples against all neighbors that are forward against them; and they shall know that I Jova am their God (Ezek. 28: 25, 26).

70. That the Assyrian is a cedar in Lebanon, of such height that his top is among the clouds. Moisture bath nourished it [its rivers remaining around its roots] and its streams being sent unto all the trees of the earth. In height it was above all the trees of the earth; and all the birds of the air (shall make their nests in its offshoots, and under its shadow shall live all populous nations. -I deliver him into the hand of the Gods of the nations, etc. (Ezek. 31: 1-18). That it signifies the European nations.

71. Concerning the kingdom of God in the Israelitish mountains (Ezek. 36, the whole chapter). See [VI], The Messiah again to come, n. 63.

72. That I will make an everlasting covenant; they shall have David as their ruler, etc. (Ezek. 37, the whole chapter). [VI], The Messiah again to come, n. 64.

73. To Gog, the leader of the Moshi and the Iberi; to the Persians, the Ethiopians, etc., that they are about to invade the land. [They shall come into a land gathered from many peoples]; into the Israelitish mountains which have been perpetually desolate. And in her, the nation<sup>47</sup>, being brought out from the peoples, they shall dwell securely all of them. Thou hast decreed to attack a country of villages; to invade peoples at rest, all of them doing their work without walls, and having neither bars nor gates. They ask whether he is to come to take spoil, etc; at that time, when my Israelitish people are dwelling securely, when the thing is known, thou wilt come from thy place out of the northern<sup>48</sup> regions, and attack my Israelites as a cloud covering the land. It shall be in the last time, and I will bring thee into my land; that the nations may know me, when, in thee, O Gog, I have shown myself holy, and they perceive it. Thus saith the Lord Jova; Art thou he of whom in times of old, I foretold by my prophets, the Israelites which prophesied in the years of those times that I would bring thee against them? In that day, when Gog shall invade the country of the Israelites, being in wrath, my bile shall spread. And then shall be a great shaking. And I will call for swords against him throughout all my mountains, that they may assail each other with their swords. -I will rain upon him, and upon his bands, fire and brimstone; and so will I show myself great, and holy; and [I shall be acknowledged] in the sight of many nations, and it shall be known that I am Jova (Ezek. 38:1-23). What seems to be predicted is, how that the heathen are about to invade the holy land; and the anger of Java against them at that time.

*47 The word gente is added in the autograph, which has qua gente ex populis educto (as in the text), for Castellio's qua ex populis educta. The Hebrew is She is brought out from the peoples. Here she refers to the land, which, in Hebrew, is feminine, whereas nation is masculine.*

*48 The autograph has Israelitish.*

74. That the leader of the Moshi and the Iberi shall pour forth. When he invadeth the Israelitish mountains, I will make them know that I am Jova. And I will declare my holy name among my Israelites. Nor will I longer pollute my holy name: and the heathen shall know that I am Jova, the Holy One with the Israelites. -They shall take their arms and their spoil. -He shall pour out with great slaughter (Ezek. 39: 1-16). The same as just above.

Say unto the birds and the beasts, Assemble yourselves, and come; gather yourselves from every side to my sacrifice, which I sacrifice for you, in the Israelitish mountains. Ye shall eat the flesh of heroes, and drink the blood of the princes of the earth. Ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice

which I shall sacrifice for you. My glory will I extend throughout the nations; and all nations shall discern the punishment that I shall ordain, and the hand that I shall bring them. I have withdrawn my countenance from them. But now will I call back the Jacobean captives, and, being merciful to the whole race of the Israelites, will be heedful of my holy name; when, having suffered shame, they have given the punishments for the wicked deed which they did when they dwelt safely in their land, with none to terrify. When I shall call them back from the peoples, and will show myself holy among them in the sight of many nations; I will gather them to their own country, and will no more withdraw my countenance from them;

I who shall infuse the house of the Israelites with my spirit, saith the Lord Jova (vs. 17-29).

75. By divine visions he led him into the Israelitish land, and set him upon an exceeding high mountain, whereon at the south was the building of a city. There he saw a man having in his hand a measuring line. A wall surrounded the temple without, and he measured all the things, these being described in many words. He measured the chambers, the doors, the gates, the outer court, the upper chamber, the porch, etc., in short the holy city (Ezek. 40: 1-49).

76. Descriptions of the members of the temple, its inner parts, its doors, its altar (Ezek. 41: 1-26).

77. Concerning the consecrated upper chambers which also were measured (Ezek. 4-: 1-20).

78. The splendor of the God of the Israelites, the sound of which God was like the sound of many waters. The earth was illumined by his splendor. -The splendor of Jova came into the temple by way of the gate looking to the east. -He showed the place of the throne; the place of the traces of my feet, where I will dwell among the Israelites forever, and the Israelites shall no more defile my holy name; -I will dwell among them for ever. -Show the temple. -This is the Law of the temple, that all its ends are on the top of the mountain; they are most holy round about. -The dimensions of the altar. -The court; Leodeus<sup>49</sup>; the sacrifices and the blood, etc. (Ezek. 43: 1-27). <sup>49</sup> *What Castello meant by this word does not appear. The Hebrew is H2025 'min har'el har-ale' From H2022 and H410; mount of God; figuratively the altar of burnt offering: -altar. Compare H739.*

79. The gate of the eastern Jovian temple shall be shut; it shall not be opened; for Jova hath entered in by it. The prince, he shall settle in the sanctuary. -The northern gate. -No stranger, and uncircumcised in mind and body shall enter into my sanctuary. -The Levites shall be ministers. Their garments [are described]. -They shall teach my people what the difference is between the sacred and the profane, and shall show them the distinction between the pure and the impure (Ezek. 44: 1-31).

80. The sacred honorarium. The sacrifices. The Passover (Ezek. 45: 1-25)

81. Further concerning the ceremonies of the eastern gate. Concerning the Laws, etc. How the prince is to enter (Ezek. 46: 1-24).

82. Under the threshold of the temple eastward, issued water which was carried down over against the altar. He led me through the water, and he made measurement. It was a river that I could not pass over. At the bank of the river were trees in the greatest abundance. -This water, he said, flowing down to the eastern region, and carried through a plain, shall enter into a lake, and when it has entered therein, the waters shall be healed. Whithersoever the river shall come, whatsoever animal swimmeth therein shall live. And there shall be a very great multitude of fishes; a multitude as of the sea. Upon both banks shall grow all edible trees. The fruit thereof shall be for eating, and the leaf for medicine. -The borders of the land which they obtained for an inheritance, ye shall give as an inheritance to the sojourners. The borders looking to the four quarters of the universe are described, being the boundaries (Ezek. 47: 1-22). Water and a river seem to signify spiritual and temporal abundance.

83. The land distributed by tribes. The temple in the midst. The profane place of the city. The prince's campus. A description of the city (Ezek. 48: 1-35).

The temple shall be in the midst of the tribe of Judah. There shall be an ample honorarium<sup>50</sup> (vs. 1-34).

<sup>50</sup> *honorarium in Latin signifies a present given when being admitted to a post of honor. The Hebrew word is therumah (a thing lifted up, an oblation as in the A.V.). See The Word Explained, n. 4664 note.*

The circuit of the city shall be eighteen thousand cubits: and the name of the city shall then be, The Station of Jova (vs. 35). These are the last words of the prophet.

84. Nebuchadnezzar's dream. The Chaldeans said, There is none other that can explain it to thee save the gods, whose dwelling is not with mortal men. -By a night vision, this secret was laid open to Daniel. He gave thanks to God who hath laid bare things deep and hidden; who seeth what is in the darkness; for the light dwelleth with him. From the dream. The stone which smote the image became a mountain so great that it filled the whole earth. -The golden, the brazen, and then the iron kingdom. For as iron breaketh in pieces and subdueth all things; so, as violent iron, shall it break in pieces all things, and inflict violence upon them. -Feet of clay. Whereas thou sawest iron mixed with potter's clay, and these shall be mingled with human seed; but they shall not cleave one to another, even as iron cannot be mixed with clay. In the times of these kingdoms shall the heavenly God raise up a kingdom, never to be overturned, the rule whereof shall not be left to another; and it shall break in pieces and destroy all these kingdoms, and itself shall endure for ever; like as thou didst see the stone cut out of the mountain without hands, which brake in pieces the iron, the brass, the clay, the silver, and the gold. The great God showeth thee [O King] what shall come to pass hereafter: and the dream is true, and of sure meaning (Dan. 2: 11-46).

85. I will obstruct thy way with thorns, and will so hedge it with a fence, that she find not thy paths. And, following her lovers, she shall not overtake them, and seeking, shall not find them. And then shall she say, I will betake me to my former man. -I will take away all her pleasures, her feast days, her new moons, and finally all her solemn feasts. I will lay waste and reduce to a forest for the pasturing of the beasts of the field. -When she has been brought into the deserts, I will speak comfortably unto her. And from thence, I will give her her vineyards and the valley of Achor for the entering in of hope; and she shall sing there. And in that time thou shalt call me thy man; and no more Lord. And I will take away the name of Baalim out of thy mouth, that there be mention of their name no more. And then I will join them in a covenant with the beasts of the field, with the birds of the air; I will set them in safety. And I will betroth thee unto me forever; I will betroth thee unto me in righteousness, in judgment, in piety, and in humanity. I will betroth thee unto me in faith: and will cause thee to know Jova. And in that time I will be entreated; I will be entreated by heaven, and heaven by the earth; and I will have mercy upon her that is pitiable; and will call my people, them that are not my people, and they shall call me their God. (Hos. 2: 1-23).

86. See above, [VI], The Messiah again to come, n. 77 from Joel.

87. In those days, and in that time, when I shall call back the captive Jews and Jerusalemites, I will gather all nations, and will bring them down into the valley of Jehoshaphat; and there will I contend with them in judgment concerning the Israelites my people and heritage, whom they have scattered among the nations, and parted my land.-Assemble, and gather yourselves from all directions, all ye nations, and be ye gathered in that place where Jova shall lay low thy soldiers. Let the nations be assembled and journey to the valley of Jehoshaphat: for there will I sit to judge all nations. Put ye in the sickle; the harvest is ripe. Be at hand, go down; for the press is filled.-The sun and moon shall be darkened, and the stars shall withdraw their shining. And Jova shall roar out of Zion, and give forth a loud noise from Jerusalem. Heaven and earth shall be shaken; yet to his own, Jova will be faithfulness; to the Israelites a stay. And ye shall know that I am Jova your God, the inhabitant of Zion, my holy mountain: And Jerusalem shall be holy, and strangers shall no longer pass through her. And in that time, the mountains shall drip with moisture, and the hills flow with milk, and all the deep places of Judea shall flow<sup>51</sup> with water rising from the temple fount of Jova, which feedeth the river Shittim.-Egypt shall be a wilderness; but Judea shall be inhabited forever, and Jerusalem for everlasting ages. And I will make atonement for the blood of those for whom I have not made atonement; and Jova shall dwell in Zion (Joel 3: 1-21). Thus almost the whole of Joel treats concerning this kingdom.

*51 manabunt. Swedenborg has substituted this word for Castellio's stillabunt*

88. He scattered the Israelites, and laid waste their towns; yet they did not return. -Therefore thus will I do unto thee: Prepare to meet thy God, O Israelite (Amos 4: 1-13; especially 12).

89. That he is about to disperse the Israelites (Amos 5: 1-27).

90. It shall be, saith the Lord Jova, that I will send a famine into the land; not a famine of bread, nor a thirst for water, but of hearing the words of Jova; so that they shall wander from one sea to the other, and from the northern regions to the eastern region, and yet shall not find (Amos 8: 11-13).

91. After treating of the dispersal of the [Israelites, from chapters 1 to 8, in chapter 9 the prophet says as follows: Though they penetrate to them that dwell in the depths, thence shall mine hand claim them; though they climb up to heaven, thence will I bring them down. When I the Lord Jova take heed to wipe out sinful kingdoms from the lands of the earth, yet will I not wipe out the race of the Jacobites; but I will indeed care for the Israelitish race, which is to be shaken among all nations, as the winnowing fan is shaken. -In that time will I raise up the tabernacle of David that is fallen. I will raise up<sup>52</sup> his ruins, and set them in their first state. It shall be, that the mountains flow with moisture, and all the hills flow round about. And I will bring again the captives of my Israelites. And I will plant them in the land, and they shall no more be pulled up out of their land which I shall give them, saith Jova thy God (Amos 9:2, 8-15).

*52 For Castello's erigam, the autograph has unam, undoubtedly a slip.*

92. The day of Jova is at hand against all the nations: as thou hast done, so shall it be done unto thee. For as ye have drunk in my holy mountain, so shall all the nations be drunken continually. -But they which escape shall be in mount Zion, and it shall be a sacred house; and all the descendants of Jacob shall possess their possessions. -They shall possess the southern mount of the Esaini; and the sunken places of the Palestineans: and shall hold the Ephriamitish and Samaritan field: The exiled hosts of the Israelites shall occupy the cities of the south. And savours shall stand up in mount Zion who shall avenge the mount of the Esaini; and the kingdom shall be Jova's (Obad. 15-911).

93. Against them Jova will be terrible; even he who will wipe out all the gods of the land. And he shall then bring it to pass that they worship him, everyone in his own place, even all the islanders of the nations (Zeph. 2: 11).

94. Await me, saith Jova, until the day when at last I will rise up: for it is my decree to gather the nations, to assemble the kingdoms, and to pour out upon them my fury. -Then will I restore to the peoples a pure lip, and they shall all call upon the name of Jova, serving him with one shoulder. -Then will I remove from thee the shameless men of thy pride; and afterwards thou shalt no more be haughty in my sacred mountain. -The remnant of the Israelites shall not do wickedly, nor speak things false; but shall feed and lie down, with none to terrify: Hold triumph, thou maiden Zion; shout aloud, ye Israelites; rejoice and exult with all the heart, thou maiden Jerusalem. Jova hath borne thy punishments; Jova, King of the Israelites, walketh in the midst of thee: thou shalt not fear evil any more. In that time it shall be said to Jerusalem, Fear not, O Zion, permit not that thine hands again grow soft. Jova thy God walketh in the midst of thee, mighty to save; even he who rejoiceth over thee with joy; he will rest in his love, exulting over thee with shouting. I will gather (shall drip with, distil), probably by a slip, inasmuch as manabunt occurs in what immediately precedes them that are far from the assembly; even all who have afflicted thee. In that time I will make ready; I will gather back the women that were driven out, and will grant them praise and a name in every land where they have been put to shame. For at that time I will bring you again; I will grant you a name and praise among all peoples of the earth, bringing back your captive peoples, even while ye look on, saith Jova (Zeph. 3: 8-20)

95. I am with you, and my spirit remaineth among you: It shall be a little while, and I will shake [heaven], the earth, the sea and the dry land. And I will shake all nations, so that all nations shall come eagerly; and I will fill this house with glory. The silver is mine, mine also is the gold. The glory of this latter house shall be greater than the glory of the former; and in this place will I give peace (Hag. 2; 5-9)

I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the strangers. In that time will I take thee, my Zerubbabel, and will have thee as a ring: for I have chosen thee, etc. (vs. 22, 25).

96. He saw a man sitting upon a red horse, and him standing among the myrtle trees, that were in the deep; and behind him were horses, red, varicolored and white. I said, Lord, what are these? And the angel said, I will shew thee what these be. These are they whom Jova hath sent to walk to and fro through the earth. We have wandered through the land, they said, and all the land is in a tranquil state. How long wilt thou not have mercy on Jerusalem and on the cities of Judea! But the angel: With great care do I follow Jerusalem and Zion; and I am

also greatly angered at the nations that are at ease which helped him that is evil. -With mildness am I reconciled to Jerusalem; my house shall be built in it. It shall be that my cities shall spread out for abundance of goods; and Jova shall comfort Zion, and shall choose Jerusalem. -He observed four horns which scattered Judah, the Israelite, and Jerusalem. Workmen came to cast down the horns of the nations, which lifted up their horn against the land of Judah, to scatter it (Zech. 1: 1-21).

97. He noticed a man who held Jerusalem. -Jerusalem shall be inhabited without walls because of the multitude of men and cattle. And I will be unto her a fiery wall round about, and will be the glory within her. Flee from the north land, for I have scattered you abroad throughout the four regions of heaven. Alas, O Zion; escape, thou inhabitant of the maiden Babylon. Me, who followed after glory, hath he sent unto the nations which despoiled you: for he that toucheth you, toucheth the apple of his eye. Shout aloud and rejoice, O maiden Zion; for I come, and I will dwell in the midst of thee. And many nations shall be joined with Jova in that day, and shall be a people unto me that dwelleth in the midst of thee; and thou shalt know that I am sent unto thee by Jova, mighty in arms And Jova shall obtain Judea, his estate in the holy land, and in time shall choose Jerusalem. Let all mortals be silent at the coming of Jova: for he is raised up out of his holy habitation (Zech. 2: 1-13).

98. By Joshua the high priest, stood an angel and Satan. And Jova said unto Satan, Jova that hath chosen Jerusalem restrain thee; for he is a brand plucked out of the conflagration. -I will bring forth my servant, my Branch; for the stone that I have laid before Joshua, in which single stone are seven eyes: this I will engrave with its graving; and I will wipe out the wickedness of that land in one day. In that day, one shall call to another under the vine and under the fig tree (Zech. 3: 1-10).

99. He saw a candlestick, and also two olive trees. The angel said, Not by power nor by forces, but by my spirit. Thou who art a great mountain before Zerubbabel, shalt be laid flat: And he shall bring forth the headstone which shall cry out to obtain grace, grace. Concerning the olive trees he said, They are the two sons of oil, standing by the Lord of the whole earth (Zech. 4: 1-14).

100. I beheld two women having the wind in their wings; and the wings they had were like the wings of a stork: and they lifted up the ephah between earth and heaven. The angel said: To build it an house in the land of Shinar, where it may be settled, and set together upon its own base (Zech. 5:10,11).

101. Four horses<sup>53</sup> were seen. He said, "Walk through the land. When they had walked through the land, he said, Behold, these that went into the north country have refreshed my mind in the north country. -Taking silver and gold, make ye crowns, and set them upon the head of Joshua, and say unto him, There shall be a man, by name Germen, under whom he shall grow up who shall build the sacred house of Jova. Even he shall build the sacred house of Jova, and shall obtain authority; and sitting upon his throne, a priest shall have dominion; and the counsel of peace shall be between them both. And they shall come that are far off, and shall build in the sacred house of Jova; and ye shall know that I am sent unto you by Jova (Zech. 6: 1-15).

*53 Castellio has "quatuor quadrigas" (four four-horse chariots), as in the Hebrew.*

102. I will cast them out among all the nations whom thy knew not. After them the land is desolate; the pleasant land shall be reduced to a waste (Zech. 7: 14).

103. Thus said Jova, who attacked Zion with great onset, with great ardor, Being reconciled to Zion, I will dwell in the midst of Jerusalem. And it shall be called a city of truth, and the mountain of Jova, mighty in arms, the sacred mountain. -And the streets of the city shall be full of boys and girls playing in the streets. -I will save mine own from the land of the east and of the setting sun, and will lead Jerusalem, an inhabited city. And they shall be my people, and I will be their God, in truth and in righteousness. -Let your hands be strong, ye that at that time hear these words by the mouth of the prophets. Now I will not deal with the remnant of this people as in the former times. For it shall be a seed of peace, and a fruitful land, and heaven shall give its dew. And all these things will I give to the remnant of this people to possess them. And as the descendants of Judah and Israel were unhappy among the heathen, so will I save you, and ye shall be prosperous: Fear not; let your hands be strong. Being reconciled, I have decreed to do well unto Jerusalem and Judea in these times. Do ye these things: Let one speak true things of another, etc. -At some time peoples shall come, and the inhabitants of many cities. And one shall come to another [with these words], Let us go together to pray to Jova and to seek him; I also will go.

Therefore, many peoples and numerous nations shall come to Jerusalem, seeking to pray to Jova. Thus saith Jova: In that season it shall be that ten men out of the nations of all languages, shall take hold, taking hold of the bosom of a Jewish man, saying, We will go with you: for we hear that God is with you (Zech. 8: 1-23).

104. It belongeth unto Jova to look upon all other men also, and not only on the Israelitish tribes. -I will set a monument before mine house, lest one enter into it and return. And oppressors shall no more pass through unto them: for now have I seen with these eyes. Exult mightily, O maiden Zion; shout these things aloud, O maiden Jerusalem. Behold, thy King cometh unto thee, who is just, and victorious; lowly, riding upon an ass, and upon a colt, a foal born of an ass. He shall announce peace unto the nations: he shall have dominion from one sea to the other, from the river unto the ends of the earth. Thy prisoners also, by the blood of thy covenant, I will let out of the pit. I will bend Judah for me, for a bow, I will use the Ephraimites. I will raise up thy sons, O Zion, against thy sons, O Greece, and will make thee as the sword of a hero. -The Lord Jova shall sound the trumpet, walking in southern storms. -And then Jova their God shall save them as the sheepfold of his people: even as the crowning gems, lifted up into his land, etc. (Zech. 9: 1, 8-17).

105. Jova will visit his flock, the race of Jews, and will make them as the horse of his majesty in the battle. From him shall go forth the battle bow, and from him every oppressor. And they shall be as heroes, in that Jova shall be with them. And the race of Judah, and of Joseph will I strengthen and preserve; and, pitying them, will lead them back; that they may be as though I had not forsaken them. And the Ephraimites shall be as heroes. Hissing, I will gather them, as those whom I have redeemed and they shall increase as they have increased, etc. (Zech. 10: 1-20).

106. I will send my messenger who shall prepare the way before me; and the Lord whom ye have sought shall come suddenly into his temple, and the messenger of the covenant for whom ye long; he shall come, saith Jova. And who shall sustain the day of his coming, or shall stand when he appeareth? For he shall be as a searching fire, or the fuller's spinning of wool. And sitting down, he shall search into silver, and purge it, and shall purify the Levites and render them pure as gold or silver. -Then shall they bring forward an offering to Jova justly; and the offering of the Jews and Jerusalemites shall be acceptable to Jova, as in times of old. For I Jova am not changeable, nor are you Jacobbeans to be brought to an end (Mal. 3: 1-6).

Jova attendeth to those who among themselves fear Jova, and heareth them, having before him a written book of remembrance of them that fear Jova and hold his name precious. Therefore, when I act, they shall be to me a peculiar people; and I will indulge them, as one indulgeth his son that serveth him. And having returned, ye shall distinguish the righteous from the wicked, and they that worship God from them that worship not God (vs. 16-18).

107. The day cometh, burning after the manner of a furnace, when all the proud shall be stubble: and the day that cometh shall burn them up. But unto you that revere my name shall the Sun of righteousness arise, and healing shall be in his wings. And, going forth, ye shall sport as fatted calves; and ye shall tread down the wicked. And then, when I Jova act, they shall be dust under the traces of your feet in the day. Before the great and dreadful day of Jova cometh, I will send you Elias the prophet who shall turn the minds of the parents to their children, and the minds of the children to their parents, lest I come and smite the world with a curse (Mal. 4: 1-6).

107. 107[a] Why are the nations tumultuous, and the peoples striving after vanities? The kings of the earth conspire, and the nobles come together, against Jova and his anointed. -He that dwelleth in heaven shall laugh. But I have brought forth my king into Zion, my sacred mountain. I will tell the decree of Jova who hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee nations for an inheritance, and the ends of the world for a possession. And, ruling them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. Be wise therefore, O kings: be set straight. -Serve Jova with fear. -Kiss the Son, lest, with the sudden kindling of his anger, ye make spoil of your things. Happy are they that confide in him (Psalm 2: 1-12).

108. Who shall give from Zion salvation to the Israelites? That when Jova calleth back the captives, the Jacobbeans may exult, the Israelites be glad (Ps. 14: 7).

109. They shall praise Jova that care for him. Mindful of Jova, all regions of the world shall turn unto him; and they shall adore thee before all the nations of the Gentiles. The kingdom is Jova's who holdeth and ruleth the Gentiles. All the rich ones of the world shall adore, etc. (Ps. 22 : 24-29).

110. I have trust that I shall see the good things of Jova in the land of the living (Ps. 27: 13).

111. His stream of the river shall make delightful the divine city, the sacred domicile of the most High. And when God walketh in the midst of her, she shall not be moved, God helping her right early (Ps. 46: 4, 5).

112. When the kings, being assembled, had passed by together, as soon as they saw the city, they were astonished, troubled, agitated. Such things as we have heard, these have we seen in the city of Jova, in the city of our God. God hath established it forever. Selah. Quietly we await thy loving-kindness, O God, in the midst of thy temple. As thy name, so thy praise reacheth unto the uttermost parts of the earth, O God, who hath thy right hand full of righteousness. Let mount Zion rejoice, let the daughters of Judea exult, because of thy judgments. Encircle and encompass Zion; number her towers; turn your mind to her fortress; that ye may tell these things to posterity. For this God, our God, is eternal; he will direct us forever (Ps. 48: 4-14).

113. Jova the God of Gods, saith that he will call the whole earth, from the rising of the sun unto the going down thereof. Out of Zion whose beauty is perfect, God shall stand forth. Doubtless our God shall come, with devouring fire before him. He shall call from above, the heavens and the lands, for the judgment of his own. My pious ones shall be called together unto me; with whom a covenant has been made with me by sacrifice. And the heavens shall show forth the righteousness of him who is God, the Judge (Ps. 50: 1-6).

114. Thou delightest not in sacrifice; sacrificial victims are not acceptable to thee. Divine sacrifices are a broken spirit: a broken and a contrite mind, O God, thou wilt not despise. Do good for thine own favor unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with righteous sacrifices, with sacrificial victims and a solid thing divine (Ps. 51: 16-20).

115. Oh, that there were salvation out of Zion for the Israelites! that when God calleth his people from captivity, the Jacobbeans may exult, the Israelites rejoice (Ps. 53: 6).

116. That I may walk before God in the light of the living (Ps. 56: 13).

117. All the world shall worship thee, and shall sing; they shall sing thy name (Ps. 66: 4).

118. Let the people praise thee, O God; let all the people praise thee. All regions of the earth shall revere God (Ps. 67: 3,7).

119. The mountain of God is a fertile mountain, a mountain rising high. Why are ye become haughty, O high mountains? The mountain in which God loveth to dwell; which Jova himself shall inhabit forever. The chariots of God are manifold thousands, and in them the Sinaitic God is in his temple (Ps. 68: 15-17).

120. Give the king thy judgments, O God, thy righteousness unto the king's son. -The mountains shall bring peace to the people, and the hills righteousness. And then, so long as the sun endureth and longer than the moon, they shall fear thee, for ages eternal-In his time shall the good flourish; and abundance of peace, until the moon ceaseth to be. And he shall have dominion from the one sea to the other; from the river unto the end of the earth. The woodsmen shall succumb. The kings of Cilicia and of the isles shall weigh out presents: the Arabians and Sabeans shall bring tribute. And all kings shall worship him: all nations shall serve him, and shall give him Arabian gold. His name shall endure forever: his fame shall be spread so long as the sun remaineth. All nations shall take their pleasure in him, holding him blessed. Let God, the only doer of wonders, be praised; let his glorious name be praised for ever: let the whole world be filled with his glory (Ps. 72: 1-19).

121. God standeth in the divine session, judging in the midst of the deities. -I indeed call you all deities, and sons of the most High. -Arise, O God, judge the lands: thou who shalt receive all nations in heritage (Ps. 82: 1, 6, 8).

122. I hear what Jova God may promise: for he promiseth peace unto his people, that they return not again to folly. Surely he is nigh, that glory may dwell in our land. Piety and truth are met together; righteousness and

peace shall kiss each other. Truth shall spring out of the earth; and righteousness shall stand forth from heaven. Righteousness shall go before him who setteth footsteps in the way (Ps. 85: 8-13).

123. All nations whom thou hast made shall come before thee to adore, and to revere thy name (Ps. 86: 9).

124. Whose foundation is in the holy mountains. Jova loveth the gates of Zion more than all the dwellings of the Jacobites. Glorious things are spoken of thee, O godly city. -And of Zion it shall be said, This and that man was born in her: and she was founded by the Most High himself. If Jova shall number the people in writing; he was born there. But in thee are singers and dancers together: all my fountains (Ps. 87: 1-7).

125. I think of thy mildness. -I have made a covenant with my chosen one, swearing unto David my worshipper. Therefore I will establish thine offspring forever, and build up thy throne to endless ages. Therefore the heavens shall praise thy wonders, O Jova; thy faithfulness also in the congregation of the saints (Ps. 89: 91-5).

I have brought help to a hero; I have exalted one chosen out of the people. I have found David my worshipper, whom I have anointed with my holy oil; and whom I will so establish with my hand, that his enemies shall not overcome him; -I will set his hand on the sea, and his right hand on the rivers. He shall call upon me, his father and God, and the deity of his salvation. Him also will I make the firstborn, the highest of the kings of the earth. For evermore will I keep my loving kindness toward him, and my covenant with him shall stand fast: His seed also will I continue forever; his throne while the heavens endure. -My loving kindness toward him will I not utterly break off, nor fail in faith. My covenant will I not break; I will not alter the utterance of my lips. Not lying, I swear once by my holiness unto David, that his seed shall endure forever, and his throne as the sun before me; and it shall endure forever as the moon, to be a faithful witness. Selah. - But thou hast been wroth with thine anointed, cast off and repulsed, etc. (vs. 19-38).

126. Let thy work be shown unto thine own, and thy beauty unto their children; and let us follow the pleasure of the Lord our God (Ps. 90: 16, 17)

127. Add especially Psalm 91: 1-16. Examine whether it fits in with the present day. See above, [11], The Messiah, n.46.

128. Blessed is the man whom thou, O Jova, dost correct and dost teach thy law (Ps. 94: 12).

129. For he is our God, and we the people of his government, and the sheep of his charge. Today if ye will hear his voice, wish not to harden your hearts, as in that contention, as in the day of temptation in the solitude; ye with whose race I was disgusted for forty years, and, being angry, sware that they should not enter into my rest (Ps. 95: 7-11).

130. Sing unto Jova, all the earth. Tell of his glory among the heathen, of his wonders among all nations. He will judge the peoples in equity. Let the heavens rejoice, the earth exult, and the fields leap for joy, for the advent of Jova who cometh. He cometh to judge the lands; to judge the world justly and the people faithfully (Ps. 96: 1-13).

131. His righteousness hath he openly shown in the eyes of the heathen. He is mindful of his clemency and faith toward the Israelitish house: and all the ends of the earth behold the victory of our God. Re-echo Jova, all the earth. Let the hills shout at the coming of Jova, who cometh to judge the lands: he will judge the world justly, and the people from equity (Ps. 98: 2-9).

132. Venerate ye Jova at his footstool (Ps. 99: 5).

133. Do thou have mercy upon Zion: for the time, the occasion of his showing mercy, is come. For they that worship thee desire her stones, having pity on her dust. So the heathen shall revere thy name; so all the kings of the earth thy glory; in that Jova hath established Zion, visible in his glory. This shall be written for posterity: and men yet to be shall praise Jova; Jova who hath looked down from his sublime temple; beholding from the heavens the lands; hearing the groaning of the prisoners; releasing those that are appointed to death. That the name of Jova may be preached in Zion, and the praise of Jova in Jerusalem; when the people and the kingdoms are gathered together, to worship Jova. The children of thy worshippers shall endure (Ps. 102: 13-28).

134. Mindful forever of his covenant, the thing which he commanded to a thousand ages; which he made with Abraham; which he confirmed unto Isaac by an oath, and established the same unto Jacob by a statute; to Israel by an everlasting covenant (Ps. 105: 8-10). Wish not to touch those whom I have anointed, and to do harm to my prophets, etc. (vs. 15).

135. Remember me, O Jova, for thy favor toward thine own: visit me with thy salvation; that I may see the good things of thy chosen ones; that I may have joy in the pleasure of thy nations, glorying in thine inheritance<sup>54</sup> (Ps. 106: 4, 5).

*54 The autograph has voluptate-clearly a slip for Castellio's haereditate.*

136. He poureth contempt upon primates, and causeth them to wander through devious and thorny places; but the poor he protecteth from calamity, making them as members of the flock. And seeing this, the righteous are made glad, when all iniquity is dumb. Whoso will be wise, will observe these things, and will understand the good works of Jova (Ps. 107: 40-43).

137. I will celebrate thee, O Jova, among the nations: I will sing unto thee among the peoples. Be thou exalted above the heavens, O God: whose glory is laid open to the whole world. That thy loved ones may escape. God hath promised in his temple, things whereby I may be made glad (Ps. 108: 3-7).

138. Jova saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jova shall send the scepter of thy power out of Zion, to have dominion among thine enemies. Thy troops shall be willing troops, in the day when thou makest an expedition with sacred majesty. From the womb of the dawn, thou shalt have the dew of thy youth. Jova sweareth that he will not change his decree, that thou art a priest for ever after the order of Melchisedek. The Lord at thy right hand, when he is wroth, shall cut off kings. He shall avenge the heathen, he shall cut off the head (Ps. 110: 1-6).

139. He hath healed his redeemed: having a great and terrible name, he hath established his covenant for ever (Ps. 111: 9).

140. Return unto thy rest, O my soul, after that Jova hath dealt well with thee; that so I may walk with Jova in the lands of the living (Ps.116: 7-9)

141. Praise Jova, all ye Gentiles: celebrate him, all ye nations (Ps.117: 1)

142. I shall not die, but, being alive, shall tell of the works of Jova. -Open to me the gates of righteousness, that I may go through them, to give thanks unto Jova. This is the gate of Jova, by which the good shall enter. I give thanks unto thee, who, hearing me, hath brought salvation. The stone disallowed of the builders is used as the head of the corner. From Jova hath come that which seemeth marvellous to us. This is the day which Jova hath made, and, exulting therein, we will be glad. Ah, Jova, save now; Ah, Jova, show favor. Be it well with him that cometh in the name of Jova. Let us of the household of Jova, divine for you prosperity. God Jova will give us light; bind the festal host unto the horns of the altar, etc. (Ps. 118: 17-27).

143. Uncover thou mine eyes, that I may see the wondrous things of thy law (Ps. 119: 18).

And I shall follow thy law continually for ever and ever (vs. 44). Remember what thou hast promised unto me, who am thine. This is my comfort, thy promise preserving me (vs. 49-50).

It is good for me to be afflicted, that I may learn thy decrees. The teaching of thy mouth is more useful to me than thousands of pieces of gold and silver (vs. 71, 72).

Having hope in thy promise, mine eyes languish in expectation of thy defense (vs. 81, 82).

I am violently tormented; O Jova, heal me according to thy promise (vs. 107).

Mine eyes languish in the expectation of thy defense, and of thy just promise (vs. 123).

This I know of thine oracles of old, that thou hast founded them forever (vs. 1591). Teach me from thy promise (vs. 169).

144. I lift up mine eyes unto the mountains, from whence cometh my help. Jova shall protect thee, going and returning, from this time forth, even for evermore (Ps. 121: 1,8).

145. And the mountains of Jerusalem and Jova are round about his people from henceforth even for ever. For the sceptre of the wicked shall not abide upon the lot of the righteous (Ps. 1915: 91, 3).

146. Zionian Jova shall so prosper thee, that thou shalt see the good of Jerusalem throughout thy whole life (Ps. 128: 5).

147. Jova shall deliver the Israelite from all his blemishes (Ps. 130:8).

148. Until I find a place for Jova, a habitation for the Deity of the Jacobites. -Let us go into his habitation: let us venerate his footstool. Arise, O Jova, into thy rest; thou, and the ark of thy power. Let thy priests be clothed with righteousness, and thy pious ones shout aloud. For thy David's sake stand not against the soul of thine anointed<sup>55</sup>. Jova hath sworn unto David; he will not recall his trust. Of the child of thy belly will I set upon thy throne. Their children shall also sit upon thy throne for evermore. For Jova hath chosen Zion, desiring it as a habitation for himself. -There will I make the horn of David to bud, setting a lamp for mine anointed. His enemies will I surround with shame, while he himself shall carry a florid diadem (Ps. 132: 5-18).

*55 Following Castellio, the autograph has vincti (prisoner), but this is undoubtedly a misprint for uncti (anointed).*

149. The dew of Hermon that floweth down upon the mountains of Zion where Jova granteth abundance of good things ever to endure (Ps. 133: 3).

150. All the kings of the earth shall celebrate thee, O Jova, when they hear the promises of thy mouth (Ps. 138: 4).

151. Thou hast seen my first beginnings with thine eyes, and the forming of them in a space of time; without exception they were all written in thy book (Ps. 139; 16).

152. Bring this soul out of prison, for the celebration of thy name: the righteous shall compass me about; when thus thou shalt deal with me (Ps. 142: 7).

153. Jova hath built up Jerusalem: he will gather together the outcast Israelites (Ps. 147: 2).

Commend Jova, O Jerusalem; praise thy God, O Zion; that strengtheneth the bars of thy gates, rendering happy thy children within thee (vs. 12, 13).

154. I will bring enmities between the serpent and the woman, and between thy seed and hers, that it shall bruise thy head, and thou its heel (Gen. 3: 15).

Since man has become as one of us, knowing of good and of evil, there is danger that he reach forth his hand to the tree of life also, and, having plucked and tasted its fruit, that he live to eternity (vs. 22).

154. a<sup>56</sup> Concerning Abraham, I will make them happy that wish happiness to thee, and will detest them that detest thee. In thee shall all nations of the world be blessed (Gen. 12: 3).

*56 In the Autograph, paragraph 154 is followed by paragraphs numbered 152, 153, 154, which are thus repeated. For convenience of reference, these paragraphs are here numbered 154a, 154b, 154c.*

When Abram, in his progress into that land, came to Sichem, a place at the plain of Moreh, while the Canaanites were then in that land of Canaan, Jova appeared to him and promised to give the land to his seed. Therefore he built there an altar to Jova who had appeared to him (vs. 6,7)

154. b The king of Sodom went to Shaveh to meet Abraham the victor; and Melchisedek, king of Solyma and priest of God most high, brought forth bread and wine. And, honoring Abraham with many happy omens, he said, I wish joy to Abraham from God most high, the Author of heaven and earth; and I give thanks to him who hath gathered thine enemies into thy hands. And Abraham gave him tithes of all things (Gen. 14: 17-20).

154. c A covenant is then entered into with Abraham, that thou mayest become a father of a multitude of nations (Gen.17: 4).

I will augment thee with great increase of offspring; and nations and also kings shall arise out of thee (vs. 6).

And I will make a covenant such as shall apply not only to thee but to the race of the descendants that shall go out from thee, and this for ever; that I may be a God both to thee and to them (vs. 7-8, 11-12, 16).

155. Seeing that Abraham is to be the progenitor of an exceedingly great and powerful nation, and that in him all nations of the world shall be made happy (Gen. 18: 18).

156. So that in thy stem all the nations of the earth shall count themselves blessed (Gen. 22: 18; 26: 4).

157. Let the nations serve thee, let the peoples worship thee: be lord over thy brethren (Gen. 27: 29). Thus did Isaac bless Jacob.

158. To Jacob in a dream was shown a ladder resting on the earth, which reached with its top to heaven. And divine angels were seen ascending and descending by it. And Jova, standing above it, spoke thus: Thou shalt be spread abroad to the east, north and south, and in thee and in thy offspring shall all the nations of the earth be prospered (Gen. 28: 12-14)

How dreadful is this place! it is none other than the house of God, and the gate of heaven (vs. 17).

159. Later Jacob came to Solyma, a city of Shechem, where he erected an altar which he called, God of the Israelites, God (Gen. 33: 18-20).

160. Jacob's last words to Judah: Thy brethren shall celebrate thee that hast thy hand in the necks of thine enemies. Children of the same father with thee shall worship thee. The sceptre shall not depart from Judah, nor a ruler from between his loins, until the deliverer come; and unto him shall the gathering of the peoples be. He shall bind his ass unto the vine, and his ass's cord unto the palm tree. He shall wash his clothing in the blood of grapes (Gen. 49: 8-12).

The fruitful Joseph by a fountain. From the deity of Jacob is the shepherd, the stone of Israel (vs. 22, 24).

161. In the divine mountain, Horeb, the angel of Jova appeared unto Moses. Put off thy shoes, etc. (Exod. 3: [1-5]).

162. In mount Sinai, Jova said to Moses, If they will hearken to my word, and keep my covenant, I will hold them to be a peculiar people, separate from all peoples: for the whole world is mine. I will hold them as a kingdom of priests, and an holy nation (Exod. 19: 3, 5, 6).

163. Behold, I am about to send an Angel unto thee, to guard thee in the way, and lead thee into the place prepared by me. Beware of him; submit to him; for he will not pardon your sins, for he shall not be possessed of my name. -Mine Angel shall go on the way before thee (Exod. 23: 20-23).

164. I will dwell among the Israelites, and will show myself as their God (Exod. 39: 45).

165. Would that all the people of Java were prophets, inspired by his spirit (Num. 11: 29).

166. Balam concerning the Israelites: What God hath wrought in respect to the Jacobians, in respect to the Israelites, shall be preached in its due time (Num. 23: 23).

There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, which shall break the choice men of Moab, and subjugate all that are born of Seth (Num. 24: 17).

167. When Jova your God hath introduced you into the land whither ye go to possess it, set ye happiness in mount Gerizim, unhappiness in mount Ebal (Deut. 11: 29).

168. Ye are the sons of Jova your God (Deut. 14: 1).

169. I Jova your [God] will raise up unto you a Prophet from your midst, of your kindred, like unto me, to whom ye shall conform (Deut. 18: 15). At Horeb Jova answered me thus: I will raise up unto them a Prophet from the midst of their kindred, like unto thee, in whose mouth I will put my words. Therefore he shall speak unto them whatsoever I shall command him. And if it shall come to pass, that one conforms not with my words which he shall speak in my name, I will chastise him. For the rest, if any prophet claim it for himself that in my name he

may say aught which I have not commanded him to say; or that he may speak in the name of strange gods; that prophet shall die. And if ye think in your minds, In what way shall we understand what that thing is which Jova hath not spoken? If the prophet hath said anything in the name of Jova, and the thing was not, nor came to pass, that is a thing which Jova hath not said, but the prophet hath said it presumptuously: be not afraid of him (vs. 17-22)<sup>57</sup>.

*57 No. 169 is emphasized by "N. B." written twice in the margin.*

170. Jova shall raise up against you a nation afar off, even from the ends of the earth, swifter than the eagle; a nation of a tongue unknown to you; a nation so cruel that they neither revere the aged, nor have mercy on children (Deut. 28: 48).

171. And yet hitherto Jova hath given you neither an heart to understand, nor eyes to see, nor ears to hear (Deut. 29:4).

172. When all these things are come upon you, and, after being scattered among all the nations by Jova your God, ye have returned to sanity, and shall conform with his words: then Jova in turn will call you back from captivity, and having compassion upon you, and being reconciled unto you, will gather you from all the nations among which ye have been scattered. And he will gather you in such wise that though ye have been scattered unto the uttermost ends of heaven, from thence will he gather you, and fetch you; and will admit you into the possession of the land possessed by your ancestors; and will visit you with more numerous benefits and greater increase than your fathers. And then shall he circumcise the hearts of you and your offspring, to love Jova your God with your whole heart, and your whole mind, that ye may live (Deut. 30: 1-7).

This doctrine is not difficult. It is not in heaven, that ye should say, Who shall go up for us into heaven, and ask it for us thence, that we may hear it, and conform with it? But the speech is very nigh unto you, in your mouth and heart, that ye may conform with it (vs. 11-14)<sup>58</sup>.

*58 In the autograph, this paragraph is marked "N. B."*

173. Sing, O ye nations, his people: for he will both avenge the blood of his peoples, and, taking punishment on his adversaries, will be reconciled to his land (Deut. 32: 43).

174. The last words of Moses -Jova came from Sinai; he rose up unto them from Seir; he showed himself from mount Pharan, and he came with holy legions behind him, having for them the fire of his doctrine at his right hand; surely a lover of men, whose saints are all in thy hand; and indeed they lie prostrate at thy feet. -To Judah: Hear, O Jova, the voice of Judah, and lead him back unto his own: His hands are sufficient unto him, with thee helping him against his enemies<sup>59</sup>. To Levi: Thine integrity and clarity is that of thy mild man, whom ye bruised at Massah; with whom ye did strive at the water of strife; who denieth that he knoweth father and mother; neither knoweth he sons. But they who preserve thy words and keep thy covenant, shall teach the Jacobbeans thy judgments, the Israelites thy law. They shall put incense before thy nostrils, and shall place whole sacrificial victims upon thine altars. Prosper, O Jova, his powers, and show favor to the work of his hands:-Of Benjamin: The beloved of Jova shall dwell by him in safety, ever protecting him, and dwelling between his shoulders (Deut. 33: 1-30).

*59 In the autograph, verse 7 concerning Judah occurs at the end of the paragraph.*

175. When the Jews passed over Jordan, Joshua circumcised them again (Josh. 5: 2).

They had their camp in Gilgal in the plain of Jericho. There they celebrated the passover; and there a man, the leader of the army of Jova, came and said to Joshua, that he should take off his shoe, because that place is sacred (vs.9-10, 13-15).

176. Jova shall judge the ends of the earth, and shall give strength unto his king, and exult the horn of his anointed (1 Sam. 2: 14).

177. Samuel to Eli: I will make for me a faithful high priest, that shall act according to the judgment of my mind. And I will grant him an enduring posterity, and will cause that he walk forever with mine anointed. And everyone

that shall be left in thy family shall come and venerate this high priest for a silver coin and for bread, etc. (1 Sam. 2: 38, 39).

178. To David: And when thou shalt have slept, I will raise up thy offspring after thee, which goeth forth from thy belly, and will make his kingdom firm. He shall build an house for my name. I will establish the throne of his kingdom forever. I will be to him as father, and he to me as son. Neither will I deprive him of my kindness. And a firm house and kingdom, and a stable throne shall remain unto thee for ever (2 Sam. 7: 12-16).

179. The last words of David: Thus surely will it be done to my posterity with God, who hath made with me an everlasting covenant, established and fully ratified. And [I desire] that this my posterity shall flourish (2 Sam. 23: 5).

180. Jova promised his own David that it should come to pass that he would raise up from him a most powerful king who would sit forever on a throne of majesty (Eccles. 24: 36<sup>60</sup>)

*60 This verse is not contained in the A.V. of the Apocryphal book Ecclesiasticus. The A.V. was made from the Septuagint version of Ecclesiasticus which in turn was made from an original Hebrew manuscript. The Vulgate is an older Latin translation of a Hebrew manuscript, and while containing the same number of chapters, contains many more verses than the Septuagint. Castellio's version, which he says is taken from the Latin, appears to be from another source than the Vulgate, for the latter does not contain the verse here quoted.*

180. a Solomon said, I am thine, O Jova, that hath ordained to dwell in thick darkness. I have built an house for thy dwelling, a settled place wherein thou shalt abide for ever (1 Kings 8: 10).

That thou mayest have eyes open in this temple (which thou hast destined for the setting of thy name), night and day; that thou mayest hearken unto the prayers which thine own shall pray unto thee toward this place. That all the nations of the earth, knowing thy name, may revere thee, as do thine Israelites; and that it may be known that it is from thy name that this house, which I have builded, is esteemed (vs. 29, 43).

181. But I will take the kingdom from his son, granting his son a single tribe, that David my servant may have a lamp ever before me in Jerusalem, the city which I have chosen me to put my name there (1 Kings 11: 35, 36)

182. Jova was unwilling to overturn Judah because of his own David, whom he had promised that he would ever give a successor to his sons (2 Kings 8: 19).

183. And the remnant that is escaped of the maiden Judea, the same, again pushing root downward, shall bear fruit upward. For a remnant shall issue from Jerusalem, something shall escape from Zion. The zeal of Jova mighty in arms shall do this (2 Sam. 19: 30, 31).

184. He decreed to take the Jews from his sight, as he had removed the Israelites; and to cast off the city Jerusalem chosen by him, and the house wherein he had set the habitation of his name (2 Sam. 23: 27).

185. David's speech: Jova is our God, whose jurisdiction lies open to all the world. Remember the covenant (the thing decreed by him for a thousand ages) which he had made with Abraham, and the oath with Isaac which intervened, and which he ratified by a decree and an everlasting covenant with Jacob, and with Israel (1 Chron. 16: 14-17).

Sing unto Jova, all the world; declare his victory every day. Tell of his glory among the Gentiles; his marvellous works among all nations (vs. 23, 24)

Let heaven be glad, let the earth exult: and let it be proclaimed among the Gentiles, that Jova reigneth (vs. 23, 24).

Let the fields be joyful, and all that is therein. Then shall the trees of the wood shout aloud at the advent of Jova, come to judge the world (vs. 31-33).

186. This I declare unto thee, that I, Jova, will build thee an house. -I will raise up thine offspring after thee. He shall build me an house, and I will make firm his throne forever. I will be a father unto him, and he a son unto me; and I will not take my mercy from him, as I took it from thy predecessor. But I will establish him in mine house and in my kingdom forever: and his throne shall remain firm for evermore (1 Chron. 17: 10-14)

What nation is there which God went to redeem unto himself, and made his own? (vs. 21).

Therefore, Jova, let that which thou hast promised unto me, thine own, and unto my stock, be ratified forever (vs. 23).

For thou, O God, hast told me in mine ear that thou wilt build me an house (vs. 25).

Therefore come now, make prosperous my stock; that, by thee, it may endure forever. For if thou, O Jova, makest it prosperous, it shall prosper forever (vs. 27).

187. He shall be named Solomon, and in his time I will give peace and ease unto Israel. -He shall build a temple unto my name. -He shall be to me a son, and I to him a father. And I will make firm his kingdom over the Israelites forever (1 Chron. 22: 10, 11).

188. Since Jova, the God of the Israelites, hath chosen me from all my paternal stock to be king of the Israelites forever: for he hath chosen a leader from the Jews, the house of my father from the Jewish stock (1 Chron. 28: 4).

189. That when thy name is known, all the nations of the earth may venerate thee, as do thy Israelites (2 Chron. 6: 33).

190. For now have I chosen and sanctified this house, that my name may be there forever: and there will I ever have mine eyes and my mind (2 Chron. 7: 16).

191. Because of the covenant that he made with David, wherein he promised to give an everlasting succession to him and to his children (2 Chron. 21: 7).

192. Jova said that his name would be in Jerusalem forever (2 Chron. 33: 4)

193. We are the offspring of the saints; and we await that life which God will give to them that have never broken the trust given to him (Tobit 2: 17<sup>61</sup>).

61 The Apocryphal book Tobit exists in three versions, Hebrew, Greek and Latin, which, while sufficiently in harmony to show that they deal with the same subject, yet present innumerable variations. The A.V. version was made from the Greek Septuagint. Castellio's was made from the Hebrew text published with a parallel Latin translation, in 1549; but here and there he added from the Latin and Greek versions, to fill gaps in the Hebrew. His book, therefore, is much longer than that of the A.V. The present passage is not found in the English Apocrypha.

194. Let my soul praise [God] the great King. For thy walls and towers, O Jerusalem, shall be built up with sapphire, emerald and precious stone: thy walls and towers and bulwarks with pure gold. And the courts of Jerusalem shall be paved with beryl and carbuncle and the sapphire stone. And all her streets shall say, Hallelujah. And they shall celebrate with praise, saying, Praised be God, which hath lifted her up for all ages (Tob. 13: 15-18).

195. They shall build a temple, not like the former, but one that shall endure as long as the world shall endure. And afterward, returning from the places of exile, they shall build up Jerusalem gloriously; and therein shall be built a temple, a splendid structure which shall endure for everlasting ages, as the prophets have foretold thereof. And all nations, truly fearing, shall turn to the Lord God; and, their idols being buried, they shall praise the Lord; and his own shall celebrate God. And the Lord shall so uplift his own that, loving the Lord truly and justly, they shall all be glad, skewing mercy to our kindred (Tob. 14:5-7)

196. Mardoch's dream: There arose a tumultuous noise, thunders and earthquakes, and disturbances in the lands. And, behold, two great dragons came forth, both ready to fight; and they gave forth a great cry. And at their cry all nations were prepared for battle, that they might fight against a nation of righteous men. Then arose a day of darkness and obscurity, affliction, anguish, calamity and so great an uproar in the world that the whole nation of righteous men, fearing their own evils, was prepared to perish. But when they had called upon God, then, from their complaint, as from a little fountain, came a great river abounding in water. And when the light and the sun rose up, the lowly were exalted, and they destroyed the boastful (Esther 11: 5-11)<sup>62</sup>.

62 The Book of Esther in the Bible contains chapters I to X, vs. 3. The continuation, namely, chap. X, 4 to XVI, is contained in the Apocrypha.

197. I know truly that my deliverer liveth, and that in the end he is to rise up upon the earth; and that then, this self shall walk girt with my skin; and I, from my body, shall see God; whom indeed I myself shall see and shall behold with mine own eyes, and not another's (Job 19: 25-27).

198. The wicked are to be reserved and put off to the day of punishment (Job 21: 30).

199. Mortal men are complaining throughout the city, and the souls of the fallen cry out (Job 24: 12).

200. Who hath gone up into heaven, and come down? who hath set all the ends of the earth? What is his name, or what the name of his son, if thou canst tell? (Proverbs 30: 4).

201. God maketh all things beautiful in his time: who also hath so put life into their hearts, that from the beginning to the end, men find not what thing God maketh (Eccles. 3: 11).

That which was, is now; and that which is to be, hath already been; and God requireth that which is flown by (vs. 15).

I think that God and the righteous are with me, and that he will judge the unrighteous: for sometimes there is a time for all things, both for pleasure and for work (vs. 17).

202. God searcheth them, and findeth them worthy of him. Therefore, in the time when care is taken of them, they shall shine; they shall judge the Gentiles, and have dominion over the peoples, the Lord ruling over them forever. They that rely on him shall understand the truth - for grace and peace shall come to the pious, and care is taken of his elect. But the impious shall give the penalties meet to their strivings; even they which have neglected God, and cut themselves off from the Lord (Wis. of Sol. 3: 5-10, Apocrypha).

203. The righteous shall live forever; and they have a set reward in the Lord, for the Most High hath charge of them. Therefore shall they receive a glorious kingdom, and a most beautiful diadem from the Lord's hand: for with his right hand shall he protect them, and with his holy arm defend them (Wis. of Sol. 5: 15, 16).

204. A marvellous description of Wisdom. It is to be likened to the wisdom which proceeds from my Lord. Therefore it is a description of those who are to be introduced into the kingdom of God. Therefore a conception can be had throughout of all that squares therewith (Wis. of Sol., especially chapters 6, 7, 8, 9 [see XI]).

205. The just professeth the knowledge of God: and he calleth himself a child of the Lord. He reproveth our thoughts. He is grievous unto us even to behold: for his life is unlike other men's, his purpose is different. We are held by him as adulterous: He preacheth a blessed departure of the just as from an unclean thing, and glorieth that God is his father. Let us see if his speech be true: and find out what shall happen to him. For if the just man is a son of God, he will help him, and deliver him from the hand of his adversaries. Let us examine him with invective and torture, that we may know his modesty, and judge of his patience. Let us condemn him to a shameful death: for from his own words, it is so he shall be dealt with. Such things do they think, and they are deceived: for their depravity hath blinded them, and they know -not the mysteries of God: neither hope they for the reward of virtue. -For God created man to immortality, and made him an image of his own nature (Wis. of Sol. 2: 1-22).

206. When the just fled because of his brother's wrath, wisdom guided him in right paths, shewed him the divine kingdom, gave him knowledge of holy things, supplied him with monies, and paid abundance for his labors. When he was oppressed by fraud, she was with him, and enriched him. She preserved him against his enemies, protected him from them that lay in wait, and in sore strife gave him the victory; that he might understand that piety is the strongest of all things. When the just was sold, she did not leave him, but defended him from sin. She went down with him into the pit, and forsook him not in bonds; even till she brought him the sceptres of the kingdom, and gave him perpetual glory. She delivered the pious people and blameless offspring from the nation that troubled them; having entered into the soul of the worshipper of the Lord. She withstood dreaded kings with wonders and signs (Wis. of Sol. 10: 9-17).

207. The head of righteousness is thy powers; and because thou hast dominion over all, this maketh thee to spare all (Wis. of Sol. 12: 16).

208. They were worthy, who, being deprived of light, were held in darkness, who held in confinement thy sons, by whom the immortal brightness of the law was to be delivered to the age (Wis. of Sol. 18:4)

209. When they would not believe anything because of sorceries, with the destruction of the firstborn they confessed this people to be the sons of God (vs. 13).

210. For throughout all, O Lord, thou hast multiplied thy people, and adorned them; neither hast thou so acted as not to be present with them in every time and place (Wis. of Sol. 19: 22).

## **[VIII.] THE KINGDOM OF GOD TO COME**

From the New Testament.

1) The doctrine of the New Covenant respecting the interior man (Matt., Chaps. 5, 6, 7).

2) The whole of the Lord's Prayer has regard to the kingdom of God (Matt. 6: 9-14).

3) The Parables concerning the kingdom of God:

The parable of the seed that was sown (Matt. 13: 1-23).

Again concerning seed (Matt. 13: 24-32).

The heavenly kingdom like unto a sower (Matt. 13: 24).

The heavenly kingdom like unto a treasure in a field (Matt. 13: 44).

The [heavenly] kingdom like unto a merchant who acquired a pearl (Matt.13: 45, 46).

The heavenly kingdom like unto a net cast into the sea; so shall it be in the end of the age (Matt. 13: 47-49).

Every learned man instructed in the things of the heavenly kingdom is like unto a man, a householder, who bringeth forth out of his store, things new and old (Matt. 13: 52).

The kingdom of God like unto a kingdom's wedding (Matt.22: 1-14).

Concerning him who entered without a wedding garment (ibid.).

The heavenly kingdom like unto the ten virgins (Matt. 25: [1-13]).

Like unto those who received the talents (Matt. 25: [14 seq.]).

4) Then shall appear in heaven the sign of the Son of man. And then shall all the nations of the earth bewail. And they shall see the Son of man coming in the heavenly clouds with much power and glory. And he shall send his messengers with a loud sounding trumpet, and they shall gather together his elect from the four winds, from the end of heaven to the other end. -This age shall not pass away till all things be accomplished. -Then, of two who shall be in the field, the one shall be taken, the other left. -The Son of man is to come in an hour ye think not (Matt. 24: [30-44]).

5) When the Son of man shall come with his glory, and all the holy angels with him, then shall he sit in his glorious tribunal. And before him shall be gathered all nations: and he shall separate them one from another (Matt. 25: [31,32]).

1. That in the end of ages a kingdom is to come which is to be called the kingdom of God.

2. A kingdom fore-announced by all the prophets and writers of the Old Covenant.

3. And fore-announced by means of all the sacred rites of the Jews.

4. That God himself will be their King, and so this kingdom will endure to eternity.

5. That from the first creation of the world, the Messiah promised that he would introduce the Jews and the peoples of all nations into this kingdom; and there he will reign.

6. That the same Messiah, Jesus Christ, who has already come into the world, is again to come, and is to establish that kingdom.

7. This kingdom is to be both an earthly and a heavenly kingdom; that is, inhabitants of earth will live a unanimous life with those of heaven.
8. They will return to the state of integrity; will be led by the Spirit of God and Christ; and so will persevere in righteousness. Hence there is to be a holy society.
9. This kingdom will be in the Holy Land, that is, in Palestine; and into this land will be called by our Messiah, Jews inspired by the Spirit of God, and, at the same time, the Gentiles of the whole globe.
10. And at the same time, the Saints who have died, together with spirits and angels.
11. That then first will come the judgment of the dead and the living.
12. That the time is now at hand, and the Kingdom of God is to come shortly.
13. That all the signs foretold in the Old and New Covenants are now made, and will come to pass in this age, if God so wills.
14. Watch O ye mortals.
- 15) That first the Messiah is to come into the world and instruct the world both Jews and Gentiles, concerning the Kingdom of God, and call them to the heavenly Kingdom.
- 16) And first he will conjoin heaven and earth in himself. That the Messiah is first to conjoin heaven and earth in himself.
- 17) And to teach what will be the nature of the Kingdom of God, and what the conjunction of heaven and earth. Also what the future state.
- 18) Thus he will gather the Gentiles to the Kingdom of God.
- 19) Then will come the fulfillment of the words, that he will surely come [Apoc. 22: 20].

## **[IX.] BABYLON**

1. What the anger of God will be in that day, and how Babylon will be laid waste (Isa. 13: 1-20).
  - 2 The sentence on the king of Babylon (Isa. 14: 4 seq. up to 24).  
And on Assyria and on all the land (vs. 25-27).
  3. Babylon is fallen, and her images are broken in pieces (Isa. 21: 9).
  - 4 Concerning Babylon; it shall receive punishments. And concerning the land of Chaldea. Thou shalt no more be called The Lady of kingdoms. And vastation shall come upon thee suddenly, when thou thinkest not, etc. (Isa. 47: 1-15).
  5. Why Babylon was taken, and laid waste. Then the Israelites, weeping, shall inquire of Jova their God, and they shall be conjoined in a new covenant never to be wiped out (Jer. 50: 1-5. See [VII], The Kingdom of God, n. 59).
- Babylon is taken, Bel is corrupted, her images are broken in pieces. For a northern nation cometh against her, which shall lay waste her land so that none may remain therein. In that time the Jews shall seek their God. - Hasten ye out of Babylon, and go ye forth out of the land of the Chaldeans. For ye did trample down my possession; being glad, ye did exult, and are grown fat like the fatted heifer. Your mother shall be sore befouled; she that bare you shall become of ill-repute. -Because of the fierceness of Jova, it shall not be inhabited; and it shall be so wholly wasted that everyone that passeth through Babylon shall hiss, being astonished at all her devastations. Shoot at her; her walls are thrown down: for it is the vengeance of Jova. -Root out from Babylon both the sowers and them that handle sickles in the time of harvest. -Babylon is reduced to a solitude among the nations! Because thou hast provoked Jova, so overthrow her that nothing be left in her. Woe unto them! for their day of punishment is come. The voice of them that flee is heard, and of them that escape out of the land of Babylon; to declare in Zion the vengeance of Jova our God, being the vengeance of his temple. Render unto her things meet to her deeds; who hath been proud against Jova, the August One of the Israelites. Therefore

shall her soldiers fall. I threaten thee, O proud one, for thy day cometh, the time when I will take note of thee. And the proud, having stumbled, shall lie with none to lift him up. And I will burn his cities with a fire which shall devour all things. -Swords hang over the Chaldeans, and over the inhabitants of Babylon, her princes, and her wise men; swords over the foolish soothsayers; over soldiers that are to be bruised; over her horses, and chariots, and over a mingled people, that act effeminately; swords over her treasures which shall be plundered. A drought is upon her waters, which shall be dried up: for it is a land of images, and they glory in their inhabitants. -Never more shall she be dwelt in; neither shall she be inhabited in any age. As with Sodom and Gomorrah, divinely overthrown, so shall no mortal abide there. A great nation shall come from the north; many kings raised up from the uttermost coasts of the earth, which shall have no mercy; roaring against thee, O Babylon, like the sea. Hearing the report of them, the king of Babylon, his hands waxed feeble, is seized with anguish like the pangs as of a woman in travail They who shall be the elect shall determine them against her. Who is the shepherd that will resist me? -At the noise of the taking of Babylon, the earth is shaken, and the cry is heard among the heathen (Jer. 50: 1-46).

6. Against Babylon I will raise up a destroying wind. They shall not spare her young men. Overthrow ye all her host. The slain shall fall in Chaldea. -Flee ye out of the midst of Babylon, lest ye be blotted out in her fault. -In the hand of Jova, Babylon is a gold cup, making all the earth drunken, the nations drinking of her wine, and therefore doing foolishly. Babylon is suddenly collapsed; she is forsaken; for her cause reacheth unto heaven, being lifted up even to the skies. -It is the vengeance of Jova, to wit, of his temple; for Jova hath decreed and will put into effect. O thou that dwellest in copious moisture, abounding in goods, thine end cometh, the measure of thy covetousness. Every man is brutish from ignorance; all the founders of graven images shall be ashamed. With you looking on, I will render unto Babylon all the evil where with they have visited Zion. I am a threat unto thee, O destroying mountain, which corrupteth all the earth; and with my hand stretched out against thee, I will roll thee down from the rocks, and will make thee a burnt mountain. Appoint an emperor against her; designate nations to be against her. -The Babylonian soldiers have ceased to fight; turned effeminate, they have lost their strength. -Runner meeteth runner, to tell the king of Babylon that part of his city is taken. -Let her that inhabiteth Zion say: [Babylon is the author of cruelty against me]; let Jerusalem say: And the inhabitants of Chaldea, of my blood. -Let Babylon be heaps of dragons; an abode to cause astonishment, and to be hissed at, empty of inhabitants. -In the feast I will make them heated and drunken, that they may exult and sleep an everlasting sleep. -And I will take note<sup>63</sup> against Babylonian Bel, and will snatch the dainty morsel out of his jaws, that the nations may no more flow together unto him. -Neither be ye afraid, fainting in your souls, when the rumour shall be heard throughout the world. The rumour shall come through the year, and ruler over ruler. -The time shall be when I will take note against the images of Babylon: Both heaven and earth shall shout aloud over Babylon, when the spoilers shall come unto her from the north. Through Babylon have the slain of all the world fallen. Having escaped the weapons, go ye away, stopping not. Even though Babylon have mounted up to heaven, and have fortified the height of her power, spoilers shall come unto her from me. -The thick ramparts of Babylon shall be broken down, and her high gates be burned with fire. -When this book has been read, thou shalt bind a stone to it, and cast it into the midst of Euphrates. So shall Babylon go down to the bottom, never to rise (Jer. 51: 1-64; see also [VII], The Kingdom of God, n. 60).

63 Instead of Castellio's animadvertam (I will take note), the autograph had ad. This is understandable only on the ground that this is a slip for animadvertam.

7. When ye be come into Babylon, ye shall be there for the long time of many years, even for seven ages; afterwards I will lead you out therefrom unhurt. And ye shall see in Babylon, silver, golden and wooden gods, borne upon shoulders, and smiting the heathen with fear. Take heed that ye stand not in awe of those gods when ye see them adored by the crowd that precedes them and follows. -Sometimes also the priests bestow on themselves gold and silver taken from their gods, and then give them to town harlots, whom they deck with garments as men. -A governor holdeth in his right hand a dagger or an axe yet avengeth not himself. -They have lamps, yet, they kindle more than sufficeth for their number, and not one of them can they see. The women buy provisions from them and bestow none upon the poor and needy (Baruch 6, Epistle of Jeremiah<sup>64</sup> 1-58). This was in Babylon, which is a type of the Roman palestra, where are images and adorers thereof.

64 This letter, which was sent to those who were to be taken captives to Babylon, constitutes chapter VI of the book written in Babylon by Baruch.

8. With mine hand stretched out against Judah, and against all the Jerusalemites, I will uproot from that place the remnants of Baal, to wit, the name of the ministers and the priests together. And them that worship the heavenly hosts upon the housetops; and them, thus adoring, that swear by Jova, as they also swear by their king; and them that are fallen away from Jova, etc. (Zeph. 1: 4-6).

9. Take thee the instruments of a foolish shepherd; for I will raise up a shepherd in the land, which shall not care for those that be cut off, neither shall seek the little ones, nor heal them that are broken, nor feed them that are standing. And he shall eat the flesh of the fat, and tear asunder their claws. Woe to the foolish shepherd that forsaketh the sheep. The sword shall hang over his arm, and his right eye: the arm being dried up, and the right eye being darkened (Zech. 11: 15-17).

10. O maiden Babylon, who art to be laid waste, happy is he that repayeth thy deserts against us. Happy is he that seizeth thy little ones and dasheth them against the rocks (Ps. 137: 8, 9).

## **[X.] THE TREE OF KNOWLEDGE**

The Tree of Knowledge leading to the Tree of Life. Science is the key of natural things whereby things heavenly are opened up.

## **[XI] WISDOM**

A unique description of Wisdom. She is an inexhaustible treasure unto men, and they that use her become conjoined with God in friendship, being commended for the gifts of learning. And she is a breath of the Divine power, etc., etc., etc. (Wis. of Sol. 7: 1-30).

## **[XII.] MOSES**

I will take of the spirit with which thou hast been endowed, and will put it in them (Num. 11: 17).

He took of the spirit with which Moses was endowed, and put it in the seventy elders: and when the spirit rested upon them, they prophesied without cease (vs. 25).

Would that all Jova's people were prophets, inspired by his spirit (vs. 29).

## **[XIII.] PROPHECY**

1) If one of you be a prophet of Jova, I will make myself known unto him by visions, and will speak with him in dreams. But not so with my servant Moses, whose faith is accounted the faith of my whole house. But I will speak to him in his presence, being present with him; and he shall look on Jova visible before him, and without dark sayings or an image (Num. 12: 6-8).

2) Balaam: With eyes closed, the man speaketh; who heareth Divine words and knoweth the knowledge of the most High; who seeth the presages of the Almighty; who, having fallen, his eyes were opened (Num. 24: 3, 4, 15-16).

3) He who today is called a prophet, of old was called a seer (I Sam. 9: 9).

4) When he answered him, it was not by dreams, nor by clarity, nor by prophets (I Sam. 28: 6, 15).

5) And among the images of the night visions, when deep sleep is wont to come upon men, I received something thereof with mine ears (Job 4: 13). And a spirit passing before my sight, frightened the hairs of my body (vs.15).

6) What is man, that thou makest so much of him? that thou hast account of him, and daily carest for him, and searchest him every moment? (Job 7:16).

## **[XIV.] NOTE WRITTEN NOVEMBER 17, 1745**

Nov. 17, 1745. I began to write<sup>65</sup>.

Lord Jesus Christ, lead me to and on the way on which Thou willest that I shall walk<sup>66</sup>. Be ye holy; be ye gifted with the Spirit of God and Christ; and be ye persevering in righteousness. This will be the testimony of the Kingdom of God<sup>67</sup>.

*65 I.e., to write The Word Explained.*

*66 Paragraphs 1 and 2 are written in Swedish.*

*67 This does not appear to be taken from the Bible or the Apocrypha.*

## THE END

## INDEX TO SWEDENBORG'S NOTES

ADVENT. Dan. 9: 26, 27, speaks of First, II n. 22. Prophecies on, VIII n.1- [19]

APOCALYPSE 12: 1-17, note on, IV n. 5. See Daniel.

BABYLON, Electing itself as God or King, VI n. 68; overthrow of, sig'd by Balthasar's feasting, etc., VI n. 67; will receive punishments, IX n. 4. B., type of Captivity (of the Jews, VI n. 54), VI n. 53; t. of long captivity, VI n. 57; t. of Roman Palestra, IX n. 7. Why taken, IX n. 5.

BALTHASAR'S feasting and drinking, sig'n, VI n. 67.

BIRTH of Lord, By whom foretold, 11, 65, 66, 67.

CHALDEA, concerning, IX n. 4.

DANIEL, 7: 1-28 to be comp'd to Apoc., VI n. 69.

ECCLESIASTES, Ed. note on chap. 24.: 36, VII n. 180.

EUROPEAN NATIONS, how sig'd, VII n. 70.

EZEKIEL. Last words of, VII n. 83. European nations, VII n. 70; Holy Land, seeming prophecy of invasion, VII n. 73, VII n 74.

JEREMIAH, Epistle of, Ed. note, VI n. 53.

JOEL, treats of King. of God, VII n. 87.

JOSEPH, 11 n. 48.

JUDEA, to be vastated, VI n. 60.

KINGDOM OF GOD, TO COME, I, 1-4; III, 1-12; V, 1-5; testimony of, XIV.

KNOWLEDGE, Tree of, leads to T. of Life, X.

MAHER-SHALAL-HASH-BAZ, transliterated, 11, 5 note.

PARABLES concerning King. of God. VIII n. [3].

PASSOVER, Hence the, 11 n. 49.

PRAYER of Shadrach, Meshach and Abednego, VI n. 65 Ed. note.

PSALM 91: 1-16, Examine whether it agrees with present day, VII n. 127.

RIVER and Water, sig'n, VII n. 82.

SCIENCE, def'n, X.

SERVANT, Jews to be introduced by Messiah's, I.

SWEDENBORG began to write, XIV; servant.

TOBIT, Ed. note on, VII n. 193.

WATER and a River, sig'n, VII n. 82.

WISDOM, Marvelous (unique XI) descript. of, VII n. 204.

WORD EXPLAINED, THE, When begun, XIV.

Index to Scripture Passages		
Genesis		
3	15, 22	VII n. 154
12	3, 6, 7	VII n.154a
14	17-20	VII n. 154b
17	4,6, 7-8, 11-12, 16	VII n. 154c
18	18	VII n. 154b
22	18	VII n. 155
26	4	VII n. 156
27	29	VII n. 157
28	12-14, 17	VII n. 158
33	18-20	VII n. 159
49	8, 10, 11, 24 8-12, 22, 24	II n. 48 VII n. 160
Exodus		
3	1-5	VII n. 161
12	5, 7, 11,13, 14, 24, 43, 46, 48	II n. 49
13	2	II n. 50
17	6	II n. 51
19	3, 5, 6	VII n. 162
23	18 20-23	II n. 52 VII n. 163
24	8	II n. 52
25	17 30	II n. 55 II n. 55a
26	33,34	II n. 55
28	30 36, 38	II n. 56 57
29	20, 21, 22 23, 28 32	II n. 52 55 58
30	20, 21	II n. 59
34	25	II n. 52
39	45	VII n. 164
40	31, 32	II n. 59
Leviticus		
1	11	II n. 52
2	13	II n. 55a
3	7-9, 13	II n. 52
4	5-7, 16-18	II n. 52
5	8 11, 13	II n. 52 55a
6	6 13 26	II n. 60 61 58
7	6, 15, 20, 21	II n. 58
8	8 12	II n. 56 62

	19, 21, 30 31	52 58
10	7	II n. 62
20	4-6, 11	II n. 55a
27	28, 29	II n. 54
Numbers		
4	7	II n. 55a
11	17, 25, 29 29	XII VII n. 165
12	6-8	XIII n. 1
18	1, 23	II n. 63
19	3	II n. 52
23	23	VII n. 166
24	3, 4, 15-16 17	XIII n. 2 VII n. 166
Deuteronomy		
11	29	VII n. 167
14	1	VII n. 168
18	15, 17-22	VII n. 169
21	23, 24	II n. 64
28	48	VII n. 170
29	4	VII n. 171
30	1-7, 11-14	VII n. 172
32	43	VII n. 173
33	1-30	VII n. 174
Joshua		
5	2, 9-10, 13-15	VII n. 173
I Samuel		
2	14 38, 39	VII n. 176 177
9	9	XIII n. 3
28	6, 15	XIII n. 4
II Samuel		
7	12-16	VII n. 178
19	30,31	VII n. 183
23	5 27	VII n. 179 184
I Kings		
8	10, 29, 43	VII n. 180a
11	35, 36	VII n. 181
II Kings		
7	12-16	II n. 53
8	19	VII n. 182
I Chronicles		
16	14-17, 23, 24. 31-33	VII n. 185
17	10-14, 21, 23, 25, 27	VII n. 186
22	10, 11	VII n. 187
28	4	VII n. 188
II Chronicles		
6	33	VII n. 189

7	16	VII n. 190
21	7	VII n. 191
33	4	VII n. 192
Ezra		
11	63	II n. 56
Nehemiah		
7	65	II n. 56
Job		
4	13, 15	XII n. 5
7	16	XII n. 6
19	25-27	VII n. 197
21	30	VII n. 198
24	12	VII n. 199
Psalms		
2	1-12 7-9	VII n. 107a IV n. 6
5	2, 8	II n. 34
14	7	VII n. 108
16	10	II n. 35
17	15	II n. 36
18	49, 50	II n. 37
22	7-19 24-29	II n. 38 VII n. 109
27	12 13	II n. 39 VII n. 110
38	12-15	II n. 40
41	9	II n. 41
44	22	II n. 42
45	1-17	II n. 43
46	4, 5	VII n. 111
48	4-14	VII n. 112
49	8, 9, 15	II n. 44
50	1-6	VII n. 113
51	16-20	VII n. 114
53	6	VII n. 115
56	13	VII n. 116
66	4	VII n. 117
67	3, 7	VII n. 118
68	15-17	VII n. 119
69	4, 7-9, 21, 23, 25, 27	II n. 45
72	1-19	VII n. 120
82	1, 6, 8	VII n. 121
85	8-13	VII n. 122
86	9	VII n. 123
87	1-7	VII n. 124
89	2-5, 19-38	VII n. 125
90	16, 17	VII n. 126
91	1-4, 7, 11-16 1-16	II n. 46 VII n. 127
94	12	VII n. 128

95	7-11	VII n. 129
96	1-13	VII n. 130
98	2-9	VII n. 131
99	5	VII n. 132
102	13-28	VII n. 133
105	8-10, 15	VII n. 134
106	4, 5	VII n. 135
107	40-43	VII n. 136
108	3-7	VII n. 137
109	2-8	II n. 47
110	1-6	VII n. 138
111	9	VII n. 139
116	7-9	VII n. 140
117	1	VII n. 141
118	17-27	VII n. 142
119	18, 44, 49-50, 71, 72, 81, 82, 107, 123, 152, 169	VII n. 143
121	1, 8	VII n. 144
125	2, 3	VII n. 145
128	5	VII n. 146
130	8	VII n. 147
132	5-18	VII n. 148
133	3	VII n. 149
137	8, 9	IX n. 10
138	4	VII n. 150
139	16	VII n. 151
142	7	VII n. 152
147	2, 12, 13	VII n. 153
Proverbs		
30	4	VII n. 200
Ecclesiastes		
3	11, 15, 17	VII n. 201
Isaiah		
1	3, 4 7-9, 11-15 26, 27, 28-31	II n. 1 II n. 2 VII n. 1
2	2-5, 12-16	VII n. 2
3	1, 2, 8,	VII n. 3
4	1-6	VII n. 4
5	1-7, 9, 10, 13, 14, 16, 17, 19, 20, 21 24, 25 26-29	VII n. 5 II n. 3 VII n. 6
6	3 9, 10, 11-13	VII n. 7 II n. 4
7	12-16, 16-25 16-24	VI n. 1 VII n. 7
8	3, 4, 6-8 3-8, 21, 22, 17, 18	II n. 5 VI n. 2

	13-15, 16	II n. 6
9	1, 2, 3, 6, 7 1, 2 6, 7	II n. 7 VI n. 3 VI n. 4 VII n. 8
10	11, 12, 20-22, 25-33	VII n. 9
11	1-16	II n. 8 VI n. 5 VII n. 10
12	1-6	VI n. 6 VII n. 11 VII n. 12
13	1-20	VII n. 13 IX n. 1
14	1-3, 26-28 4s-24, 25-27 31, 32	VII n. 14 IX n. 2 VII n. 15
16	5	II n. 9
17	1-15, 7, 10	VII n. 16
18	1-6, 7	VII n. 17
19	14 21-23	VI n. 7 VII n. 18
21	9	IX n. 3
24	1-13, 19-22, 23	VII n. 19
25	6-11	VII n. 20
26	2-4	VII n. 21
27	9-12, 8	VII n. 22
28	5, 6, 7 9, 10 16-18	VII n. 23 VI n. 8 II n. 10
29	9-14, 17-19, 23, 24, 22 9-14, 17-21, 22	VI n. 9 VII n. 24
30	19-21, 22-26 20-21 22-26	VI n. 10 II n. 11 VII n. 25
31	6	VI n. 11
32	10-20	VII n. 26
33	19, 20	VII n. 27
34	1-16, 16, 17 16, 17	VII n. 28 II n. 12
35	1-10	VI n. 12 VII n. 29
37	31, 32	VII n. 30
40	3-5, 10, 11	II n. 13
41	8-22 25-27	VI n. 13 VI n. 13
42	1-13, 15, 16, 19-21, 22-25,	II n. 14 VI n. 14 VII n. 31

43	1-11, 19-28 19-21s	VII n. 32 VI n. 15
44	1-4, 5, 6-8, 21-23, 25, 28 26, 28	VI n. 16 VII n. 33
45	1-9, 13 13-25	VI n. 17 VII n. 34
46	1-4, 8, 11-13 11-13	VII n. 35 VI n. 18
47	1-15	IX n. 4
48	1-22	VI n. 19 VII n. 36
49	1-26	VI n. 20
50	1-11	VI n. 21
51	1-8, 11, 16-23 16s	VII n. 37 VI n. 22
52	1-15	VI n. 23 VII n. 38
53	1-12	II n. 15
54	1-17	VII n. 39 VI n. 24
55	1-13	VI n. 25 VII n. 40
56	1-12	VII n. 38
57	14-16s 14-19	VII n. 42 VI n. 26
58	1-14	VI n. 27
59	8-21 16-21	VII n. 43 VI n. 28
60	1-22	VII n. 44
61	1-11	VII n. 45 VI n. 29
62	1-12	VII n. 46 VI n. 30
63	1-9 9-19	II n. 16 VI n. 31
64	1-12	VI n. 32
65	1-25, 15 17-25	VI n. 33 VII n. 47
66	1, 6-24 7-9	VII n. 48 VI n. 34
Jeremiah		
1	1-7, 10-16 15, 16	VI n. 35 VII n. 49
2	12-37	VI n. 36
3	4, 7, 10-14 14-25	VI n. 37 VII n. 50
4	1-31	VII n. 51
5	1-31	VII n. 51
6	16-30	VI n. 38

7	6, 7	VII n. 52
8	19-22	VI n. 39
9	1-25, 25-26	VII n. 53
10	18-24	VII n. 54
13	13, 14	VII n. 55
15	15-22	VI n. 40
23	3-8	VI n. 41
30	7-10, 21, 22	VI n. 42
31	1-15 fin, 22-40 15 16	VI n. 43 VII n. 56 VI n. 44 II n. 17 VII n. 56
32	37-44	VI n. 45
33	3-19	VII n. 57 VI n. 46
36	4	VI n. 53n
49	31	VII n. 58
50	1-5 1-46	IX n. 5 VII n. 59 IX n. 5
51	1-64 5, 6, 9, 10, 17-23, 44- 46, 49-51 5, 9, 20-24, 46	VII n. 60 IX n. 6 VII n. 60 VI n. 47
Lamentations		
1	1-22	VI n. 48
2	1-22	VI n. 49
3	1-66 15	VI n. 50 II n. 18
4	1-22	VI n. 51
5	1-22	VI n. 52
Ezekiel		
2	1-9	VI n. 58
3	14, 24	VI n. 59
4	5, 6	II n. 19
5		VI n. 60
6		VI n. 60
9	1-10	VI n. 61
11	17-20	VII n. 61
12	2 22-24	VII n. 62 63
13	23	VII n. 64
14	9-11	VII n. 65
16	60-63	VII n. 66
17	23, 24	VII n. 67
20	40-44	VII n. 68
21	26, 27	II n. 20
22	3-5, 15	II n. 21

28	25, 26	VII n. 69
31	1-18	VII n. 70
34	1-31	VI n. 62
36		VI n. 63 VII n. 71
37	1-28	VII n. 72 VI n. 64
38	1-23	VII n. 73
39	1-16, 17-29	VII n. 74
40	1-49	VII n. 75
41	1-26	VII n. 76
42	1-20	VII n. 77
43	1-27	VII n. 78
44	1-31	VII n. 79
45	1-25	VII n. 80
46	1-24	VII n. 81
47	1-22	VII n. 82
48	1-35, 1-34, 35	VII n. 83
Daniel		
2	11-46	VII n. 84
3	25, 24, 25	VI n. 65
4	1-37	VI n. 66
5	1-31	VI n. 67
6	1-28	VI n. 69
7	1-28	VI n. 68
9	24, 25, 26, 27	II n. 22
10	1-21	II n. 23
12	1-13	VI n. 7
Hosea		
2	1-23	VII n. 85
3	4-5	VI n. 71
4	1-19	VI n. 72
6	1, 2	II n. 24
7	13	II n. 25
9	17	VI n. 73
10	12	II n. 26 VI n. 74
11	1 1-11	II n. 27 VI n. 75
14	1-10	VI n. 76
Joel		
2	1-32	VI n. 77
3	1-21	VII n. 87
Amos		
4	1-13	VII n. 88
5	1-27	VII n. 89
8	11-13	VII n. 90
9	2, 8-15	VII n. 91
Obadiah		
15-21		VII n. 92

Jonah		
1		VII n. 28
Micah		
1	1-16	VI n. 78
2	1-11, 12, 13	VI n. 79
3	6-12	VI n. 80
4	1-13	VI n. 81
5	1-15	VI n. 82
6	1-10, 10-16	VI n. 83
7	1-20	VI n. 84
Nahum		
1	15	VI n. 85
2	1-19	VI n. 85a
Habakkuk		
1	4, 5	VI n. 86
2	3, 4, 14, 20	VI n. 87
3	3, 4 seq	VI n. 88
Zephaniah		
1	1-18 4-6	VI n. 89 IX n. 89
2	11	VII n. 93
3	8-20	VII n. 94
Haggai		
2	5-9, 22, 23	VII n. 95
Zechariah		
1	1-21	VII n. 96
2	1-13	VII n. 97
3	1-10	VII n. 98
4	1-14	VII n. 99
5	10, 11	VII n. 100
6	1-15	VII n. 101
7	14	VII n. 102
8	1-29	VII n. 103
9	1, 8-17	VII n. 104
10	1-12	VII n. 105
11	1-17 12, 13 15-17	VI n. 90 II n. 29 IX n. 9
12	1-14	VI n. 91
13	1-5, 10, 11 6-7	VI n. 92 II n. 30
14	1-5, 5-11, 12-21	VI n. 93
Malachi		
1	11	II n. 31
2	1-11 14, 15	II n. 32 VI n. 94

3	1-6. 16-18	VII n. 106
4	1-6 5, 6	VII n. 107 II n. 33
Matthew		
5, 6, 7		VIII n. 1
6	9-14	VIII n. 2
13	1-23, 24-32, 24, 44, 45, 46, 47-49, 52	VIII n. 3
22	1-14	VIII n. 3
24	30-44	VIII n. 4
25	1-13, 14s 31, 32	VIII n. 5
Apocrypha		
Tobit		
2	17	VII n. 193
13	15-18	VII n. 194
14	5-7	VII n. 195
Esther		
11	5-11	VII n. 196
Wisdom		
2	1-22	VII n. 205
3	5-10	VII n. 202
5	15, 16	VII n. 203
6, 7, 8, 9		VII n. 204
7	1-30	XI
10	9-17	VII n. 206
12	16	VII n. 207
18	4 13	VII n. 208 209
19	22	VII n. 210
Ecclesiasticus		
24	36	VII n. 180 Note
Baruch		
1	1-20	VI n. 54
2	1-35 31-35	VI n. 54 VI n. 54
3	9-15 20-36	VI n. 55 VI n. 55
4	21, 22, 24, 27-31, 35, 36	VI n. 56
5	1-9	VI n. 57
6	Jer. Epist. 3-7 1-58	VI n. 53 IX n. 7
The Song of the Three Children		
1-22, 29-68		VI n. 65