

ERUSALEM'S Captivities Lamented;

OR

A PLAIN

DESCRIPTION

OF

ERUSALEM;

From Joshua's time to the Year 1517, both from
Scripture and ancient History.

*The Antiquity of the City and Number of Inhabitants,
with the depth and breadth of the Trenches height of the
Wall. and the Number of the Towers that stood thereon.*

*The greatness of the Temple, and glory of the Sanctum
Sanctorum, or the Holy of Holies. with a Description of
the Birth, Life, death, and personal features of our blef-
ed Saviour, and miraculous wonders that happened at
that time.*

*The Sad and Lamentable Destruction and Desolation of
Jerusalem, by Fire, Sword, Famine and Pestilence.*

G L A S G O W:

PRINTED IN THE YEAR,

M, D C C, L X X I I.

JERUSALEM's Captivities Lamented, &c.

Jerusalem was a principal city in Joshua's time, when Adonizabab was king, who was slain by him: yet the Jebusites held it four hundred years after, till David won it, though the inhabitants boasted that their blind and their lame should defend it. 2 S. v. 6. David strengthened it with a castle, and beautified it with palaces; after this Solomon enlarged it, and further beautified and fortified it, the palace gates and walls could not be matched in the world, and had within the walls one hundred and fifty thousand inhabitants besides women and children.

The trenches about it were sixty foot deep, cut out of a rock and two hundred and fifty broad. Not long after Shishak king of Egypt took it, and became master of Solomon's riches, and all the spoils of David's spoil which he had taken from many nations, 2 K. xiv. It was again plundered and part of the wall broken down by Joash, king of Israel, in Amaziah's reign, 2 Kings xvi. long after Ahaz, the 15th king of Judah, impoverished the temple to present Tiglathpilezer with the treasures thereof, and Manasse lost what remain'd 1 Chron. v.

And Nebuchadnezzar laid this glorious city, with the temple, palace, walls, and towers, even to the ground, 2 Kings xix. After an eighteen months siege, in the eleventh year of Zedekiah, the ninth day of the fourth month, which was the eighteenth year of Nebuchadnezzar's reign, the princes of Babylon surprized and took this brave city: presently after Nebuzaradan, general of the Babylonian army, commanded by Nebuchadonozor, spoiled the temple, carrying away the vessels of gold and silver, and the great laver given by king Solomon, and burned the temple first day of the first month, which was twenty one days after the surprizal, 470 years, six months, and ten days after the foundation; 903 years, months and ten days after the departure of the people out of Egypt; 1760 years, and six months after the flood; 3419 years, months, and ten days after the creation. Thus and then was the city of Jerusalem taken, and for seventy years remain'd the Jews in this captivity.

It was built again by Nehemiah. Chron. i. ii. iii. iv. The temple and city were spoiled again by Bugofes lieutenant to Artaxerxes, then by Ptolomeus the first, then by Antiochus Epiphanes, and again by Appolonius's deputy: after which it was taken by Pompey and robbed by Crassus in his Parthian Expedition. Yet all the losses the temple and city sustained, were repaired by Herod the great, who enlarged the city, new built the temple, and le-

so stately and glorious, it was compassed about with three strong
walls, the third wall had ninety towers, the second had fourteen,
the old wall had sixty. Agrippa built a fourth wall, ten cubits
high, but did not finish it lest Claudius Cæsar should think he de-
sired to rebel; yet the Jews afterwards built it twenty cubits high,
raised a battlement two cubits, and built three towers thereon:
their towers were built of white marble, each stone being twenty
cubits long, ten broad, and five thick, so curiously joined, that
they seem'd but one stone, and the compass of the city from the
east to west, was forty three furlongs.

Within the city was the king's palace surpassing all in the world
for largeness and workmanship, inclosed with a wall, which was
twenty cubits high, adorned with towers, and beautified with houses
of an hundred of the nobility; and in every room were many
treasures of gold and silver, and porches adorned with curious pil-
lars; and many pleasant walks with all manner of trees and foun-
tains, which spouted up water, with cisterns and brazen statues,
in which ran water continually.

The temple was built upon a rocky mountain, and the place at
the top, was not at first big enough for the temple and court, the
ground being very steep, but the people every day brought earth thi-
ther, and they at last, made it plain and large enough, and won-
derful curiosity and labour, inclosed three walls which were many
years labour, with the cost of all the holy treasure offer'd to God
in all parts; the foundation of the temple was three hundred
cubits deep; the porches were double supported by many pillars
twenty five cubits high, all of one piece of marble; the tops of
them so exactly wrought; as astonished the beholders, the porches
were thirty cubits broad, and the compass of the temple was six
furlongs; the courts were curiously pav'd and wrought with all
kinds of stones and the gates were covered with mighty plates of
gold, only one with Corinthian brass; which for beauty excell'd the
rest, dazzling the eyes of all the spectators.

The holy of holies, or *Sanctum Sanctorum*; situate in the midst,
had twelve stairs to go up to it, the fore part of it was an hundred
cubits high, and as many broad, and backwards it was forty cubits
each side: it had as it were two shoulders, in height twenty cu-
bits high, and twenty-five wide, and had no doors to shew that hea-
ven was always open, all the fore parts were gilded within and cov-
ered with fine gold: the inner part was divided into two rooms,
the roof of the first might only be seen, which was in height ninety
cubits, in length forty, and in breadth twenty. Round about the
temple was a golden vine, whereon hung grapes in clusters, being
four foot long, it had golden gates fifty-five cubits high and sixteen

broad, and curious hangings of the same length, wrought with purple, velvet, scarlet and silk. All the fabrick was so exquisite and rich, that none could imagine any workmanship wanting, for it was all covered with massy plates of gold, which astonished the beholders; the top was all set with rods of gold, sharp at the ends, lest birds should sit thereon, and defile the holy place.

Our Saviour was born in the year of the world, 4004, and the 43d year of Augustus Cæsar, many remarkable things were seen in the heavens, which caused the wise men to conclude that no more than ordinary person would appear upon the earth; the learned thought it to be Augustus Cæsar, who then reigned prosperously; and others thought it to be whom the prophet Isaiah speaks of, that should have the government upon his shoulders, even the Saviour of the world whom the evangelists mention, the angels declared to the shepherds, and the star directed the wise men of the east to find out the place of his birth. So that

*As the new earth with a new Sun was blest,
So heaven with a new glorious star was drest.*

At Christ's birth the temple at Rome dedicated to the god Pan was destroyed to the earth, and when it was built, the Romans addressed to the oracle Apollo, to know how long it should endure, who answered till a virgin should bring forth a child, which they judged impossible, therefore they believed that their temple should last eternally.

That night that Christ was born, there appeared in Spain, at midnight, a cloud with so great a light, that it seem'd like midday. St. Jerome writes that when the virgin fled with her son into Egypt, that all the images of the gods tumbled from their altars to the ground; and that the oracles, or answers, which these gods, or other devils used to give them ceased, and never answered afterwa

The first year of Christ's birth, there were many strange things that happened in Germany and in Rome, and a terrible eclipse of the Sun. At the twelfth year of his age he disputed with the doctors, and at that time there appeared a terrible comet, that the light of the sun apparently failed, and the heavens seemed to burn, and the beams fell from them. In the 22d year of his age, several bloody comets were seen, and the river Tyber overflowed the city of Ro

PUBLIUS LENTULUS'S *Epistle to Rome concerning CHRIST*

“ There appeared in these our days a man of great virtue called
“ Jesus Christ, who is yet living among us and of the people
“ called a prophet; but his own disciples call him the Son of God.
“ He raiseth the dead, and cureth all manner of diseases; a man
“ of stature somewhat tall and comely with a reverend countenance

“such as the beholders may both fear and love; his hair is of the
“colour of a chesnut full ripe and plain down almost to his ears
“but from thence downward somewhat curl’d, but more orient of
“colours waving about his shoulders: in the midst of his head go-
“eth a seam of his hair, or parting like that of the Nazarites; his
“forehead very plain and smooth; his face without spot or wrin-
“kle, beautified with a comely red; his nose and mouth so formed,
“that nothing can be reprehended, his beard thick, in colour of the
“hair of his head; his eyes grey, clear and quick, in reproving he
“is severe, in counseling courteous and fair spoken; pleasant in
“speech, mixed with gravity: it can’t be remember’d that any have
“seen him laugh, but many have seen him weep: in proportion of
“body well shap’d and straight, his hands and arms very delectable
“to behold: in speaking very temperate modest and wise: a man
“for his singular beauty far exceeding the sons of men.

Within the thirty-third year of Christ’s life he was crucified by the wicked hands of the Jews, which caused many miracles, attested both by heathens and christians: at his death there was a mighty darkness: in the day-time, from six till nine, that is, from our twelve to our three in the afternoon, and yet no eclipse of the sun, it being full moon so it was contrary to the order of nature, but the power of God deprived the sun of its light.

Dennis the Areopagite being that day in Athens, and seeing the darkness, cried with a loud voice, “Either the world is at an end, or the God of nature suffers.” Then the men of Athens being astonished built an altar to the Unknown God; and afterwards St. Paul declared to them, that Christ who suffered that day was the Unknown God; whereby he converted many to the christian faith.

It was likewise acknowledged by Plutarch tho’ a heathen, that after the death of Christ not only the oracles of Egypt ceased, but through all the world, of which he can give no reason being ignorant of Christianity: however Satan did plainly acknowledge himself overcome by the death of Christ, and could never give any answers. The words of Plutarch to Emilius the orator, concerning the matter are as follow, “My father coming by sea towards Italy, and coasting by night about an island not inhabited, called Paraxis, when most in the ship were at rest, they heard a fearful voice, which came from that island, that called upon Alaman, who was pilot of the ship, and an Egyptian born: though this voice was heard once or twice, yet no man had the courage to answer it till the third time, when the Pilot answered, Who is there? Who is it that call? What would you have? Then the voice spake more high, and said Alaman, I require that when you pass near the gulph of Languna, you remember to cry aloud, and make them to understand that the

great God Pan is dead. : At these words all in the ship were astonished, and concluded that the Pilot should not take notice of the voice, nor stay in the gulph to utter such words if they could get beyond it : now going on their voyage, and coming to the place before mentioned, the ship stood still, and the sea was calm, that they could go no further ; whereupon they resolved that Alaman should perform his embassage, so he plac'd himself upon the poop of the ship, and cry'd aloud, " Be it known unto you that the great god Pan is dead." When he had uttered these words, they heard many mournful cries, groans and lamentations, that continued some time which surprized those in the ship, but having a prosperous gale they followed their course, and arrived at Rome, and told the adventure, and told Tiberias the Emperor, all the truth thereof.

Where it is evident, that Satan in all parts was banished by the death of Christ, and it is supposed that this god Pan is not to be restrained only to the god of the shepherds, but was rather some matter devil, who lost his power and empire, as the others had done before by the death of Jesus Christ.

About forty years after the death of Jesus Christ, the Jews had many warnings shewed them from heaven, the year before that Vespasian came. In the feast of weeks, the priest heard a man walking in the temple, saying with a terrible voice, " Come, let us go away out of this place, let us make away from hence."

Now the sins of the Jews being come to the full height, who with cruel hands had crucified the Lord of life, that innocent blood, which they desired might fall on them and their children, it began now to be avenged upon them : for the civil wars were begun by Jehonanan and Shimeon, who destroyed all corn and fruits without the city, and Jehonanan within the city ravished the citizens wives and daughters, and shed floods of innocent blood. The citizens being weary of this tyranny, delivered the city to Shimeon, thinking he would help them, but he joined the other rebel, and reigned month about till at last they quarreled between themselves.

Then there was nothing but slaughters and bloodshed, so that the blood of the Jews ran through the streets, even to the temple of the Lord like a flood ; all that the seditious overcame they set their houses on fire, so that they burnt fourteen hundred store-houses that were full of corn, wine and oil, which caused a sudden famine, viz. sword, pestilence, famine and fire? To which the fifth was added, the ruin and destruction of all the glorious buildings so that but desolations, pollutions of the temple, and all holy things and uproar, without any rest, no help, no succour, but every corner was full of howling, yelling, weeping, wailing, scolding and fighting of women and children, and aged men starving for want of

bread and others roaring in their wounds, so that all manner of miseries oppressed the inhabitants, for he was thought a happy man that was dead before that day.

At this time Vespasian with his army was lying in Galilee, and from thence he went to Rome to receive the imperial crown, and left his son Titus with the half of his army to besiege Jerusalem, the other to tarry at Alexandria till further orders, That I shall do, dear father, for unto you it belongeth to command, and for me to obey.

In the first year of the reign of Vespasian Titus mustered his army and found them sufficient for the siege of Jerusalem: he then marched to Samaria and from thence to Atelonia thirty furlongs from Jerusalem, where he pitched his camp, and the next day he brought his whole army to Jerusalem, a little before the feast of unleavened bread, which was April the 14th, so that an infinite number of people that came to celebrate were all shut up in the city, which raised a famine; oxens dung were sold at a dear rate, so was old leather, and some women for want boiled their children and eat them.

Now Titus approached the walls of the city, and pitched his camp about the river Pelepoina, raised a mount and with a battering ram broke into the city May the 7th, and afterwards he raised four other mounts, and made himself master of the 2d wall, and built twelve castles thereon so that none could pass in or out, whereby the famine and pestilence raged within and the sword without the city, so that multitudes perished, for from April the 14th, to July, following, there were buried by the common charge of the city six hundred thousand carcasses, and multitudes thrown into empty houses and over the walls, who filled the ditches with dead bodies, Titus intended to save the temple from fire, when some of the city was in flames, by setting a guard upon it, but the seditious who raised the fire slew every man of the guard, which Titus hearing brought his whole army thither. At that time a soldier of the seditious took a flaming fire brand, and cast it through the golden window into the temple, and others set fire to the doors, and after the gold grew hot, the temple began to burn, and immediately the whole sabrick was in a flame, and the holy of holies was laid open to all there present.

This happened the second year of the reign of Vespasian; and the same month that it was burnt by Nebuchadnezzar. Titus drew his sword to save the holy place, but the flames rushed through all parts of the temple in a moment, so that none could save it: the Jews seeing all go to destruction before their eyes, they then threw themselves into the flames, saying, Why should we live longer:

Now their was no temple after the holy of holies was burnt. Titus entered it and saw the glory of it, and said, I well perceive that this is no other than the house of God, and the dwelling place of the king of heaven: the God of heaven, who is God of this house take vengeance on the seditious, whose hincous deeds have brought this evil upon themselves, and this holy place.

On September the seventh, Titus commanded all the lower city to be set on fire. and assaulted the upper city, breaking over their fences, and destroying all before them with fire and sword; then he commanded the city and temple to be razed to the foundation, and the ground to be forthwith plowed. And Jehonathan and Shimion were sent prisoners to Rome, with seven hundred of the Jews; the book of the law, and purple vail of the sanctuary were taken in triumph to Rome. About that time neither sun nor moon were seen for fifteen days, as Christ foretold, Math. xxiv. 15.

St. Jerome writes, that in this time, on that day of the year wherein Jerusalem was taken by the Romans, you might have seen aged men and women, and several other wretched people, but pitied by none, who with blubbered cheeks and dischevelled hair, went howling and lamenting for the ruin of the temple and sanctuary, wearing and bearing, in their habits and bodies, the sad characters of divine vengeance, of whom the soldiers exacted a fee for liberty of weeping: and they who formerly sold the blood of Jesus were now forced to buy their own tears.

Thus the city and temple of Jerusalem were destroyed by Titus, and them which saw it afterwards could not believe that ever there had been such a city there, yet the despised Jews begged leave to build part of the city, but after sixty-five years, when they began to revolt, then Elus Adrianus, the emperor, slew many thousands of them; and when his fury was over, he took one part of the city without the wall mount Calvary and Christ's sepulchre, and made it a spacious city, which he called after his own name Aelio Capito-lia, which was inhabited by all nations but most by Christians for five hundred years; and in six hundred and thirty-nine, it was taken by the Egyptians and Saracens, who held it four hundred years, and in one thousand and thirty-nine, it was regained by Godfrey Bollogn, who being elected king, refused to be crowned with a crown of gold where Christ was crowned with a crown of thorns: it continued to him and his successors eighty-eight years, till in 1127, it was taken by Salacine, king of Egypt; and in one thousand five hundred and seventeen the Turks took it and called it in their own language Cunembare, or the holy of holies.