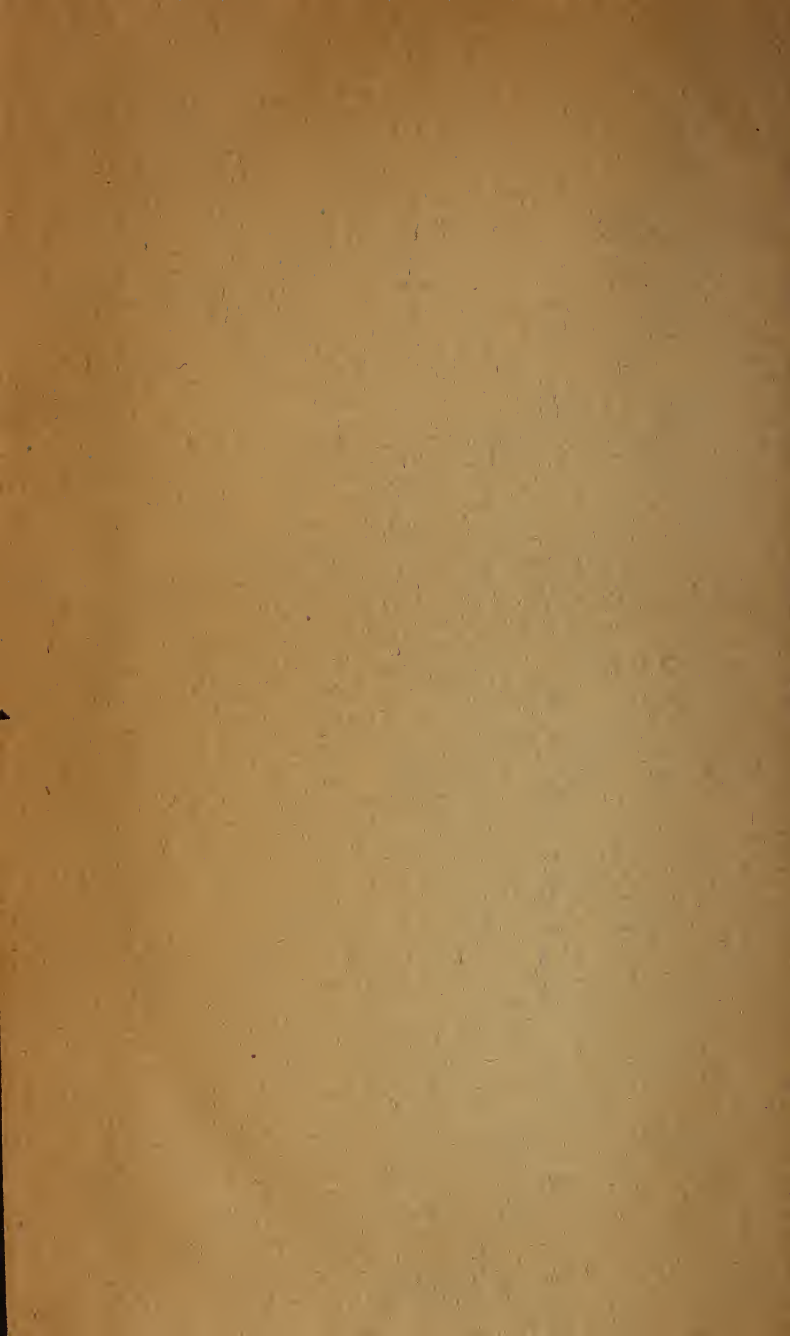


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ORIGINES HEBRÆÆ:

THE

ANTIQUITIES

OF THE

HEBREW REPUBLICK.

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IN FOUR BOOKS.

- I. The Idolatry of the *Hebrews*.
- II. The Ceremonial and Judicial Laws.
- III. The Arts and Sciences professed by the *Hebrews*.
- IV. The Canon, and Writers of the *Old Testament*, and the *Apocryphal Books*; with an Account of the Translation of the *Septuagint*, the Version of *Aquila the Jew*, and the *Targum*, or *Chaldee Paraphrases*.

By **THO. LEWIS, M. A.**

V O L. IV.

L O N D O N :

Printed for **SAM. ILLIDGE** under *Serle's-Gate*, *Lincolns-Inn New Square*; and **JOHN HOOKE** at the *Flower-de-Luce* over-against *St. Dunstan's Church* in *Fleet-street*.

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THE
CONTENTS
OF THE
Fourth Volume.

BOOK VII.

CHAP. I.



<i>F</i> Astronomy among the Hebrews	Page 1
Chap. II. <i>The Method of Measuring Time. Of Hours, Days, and Weeks</i>	5
Chap. III. <i>Of the Hebrew Months</i>	11
Chap. IV. <i>Of their Years</i>	15
Chap. V. <i>The Computation of Years. The Æra of the Jews</i>	26
A	Chap.

C O N T E N T S.

Chap. VI. Arithmetick, <i>or the Way of</i> Numbring	Page 43
Chap. VII. Geometry <i>among the He-</i> <i>brews</i>	45
Chap. VIII. <i>The Art of Dialing. The</i> <i>Dial of Ahaz</i>	49
Chap. IX. <i>Physick and Surgery</i>	53
Chap. X. <i>The Knowledge of Trees,</i> <i>Plants, Herbs, &c.</i>	57
Chap. XI. <i>The Art of Jewelling. Of</i> <i>Precious Stones</i>	65
Chap. XII. <i>Of Engraving, and the Art</i> <i>of the Lapidary</i>	69
Chap. XIII. <i>Of Painting</i>	71
Chap. XIV. <i>Of Architecture</i>	73
Chap. XV. <i>The Origin of Trade and Com-</i> <i>merce among the Hebrews</i>	76
Chap. XVI. <i>Of Commerce after the</i> <i>Deluge by Land and Sea</i>	78
Chap. XVII. <i>Of Navigation. The Ark</i> <i>of Noah</i>	83
Chap. XVIII. <i>The Trade to Ophir and</i> <i>Tarshish</i>	98
Chap. XIX. <i>Of Poetry among the He-</i> <i>brews</i>	104
Chap. XX. <i>Of Musick</i>	115
Chap. XXI. <i>The Musical Instruments</i> <i>used by the Hebrews</i>	120
Chap. XXII. <i>The Method of Writing,</i> <i>Sealing, &c. among the Hebrews</i>	125

C O N T E N T S.

Chap. XXIII. <i>The Way of writing Manuscripts of the Hebrew Text of the Bible</i>	Page 133
Chap. XXIV. <i>The Origin and Division of Languages; and of the Hebrew Language in particular</i>	137
Chap. XXV. <i>The Hebrew Characters. The Vowel Points: When they were invented, and brought in Use</i>	146
Chap. XXVI. <i>The Distinction of Verses in the Hebrew Text</i>	153
Chap. XXVII. <i>Of the Massora</i>	155
Chap. XXVIII. <i>The Keri and Ketib</i>	160
Chap. XXIX. <i>The Cabala</i>	164
Chap. XXX. <i>The Academies of the Jews</i>	170
Chap. XXXI. <i>The Orders of Jewish Doctors. The Tanaites, Preservers of Tradition. The Composing of the Mischna</i>	174
Chap. XXXII. <i>The Gemara, the Talmud of Jerusalem, and the Talmud of Babylon; Sebureans, or Doubt-ers; Gaons, or Excellents.</i>	178
Chap. XXXIII. <i>The Thirteen Articles of the Jewish Creed</i>	181

CONTENTS.



BOOK VIII.

CHAP. I.

- T**HE Canon of the Holy Scriptures of the Old Testament, published by Ezra. The Books contained in the Canon of the Jews Pag. 185
- Chap. II. The Text of the Scriptures not Lost, during the Captivity in Babylon, but was Revised, and Corrected by Ezra 193
- Chap. III. The Hebrew Text of the Scriptures was not Corrupted by the Malice of the Jews 202
- Chap. IV. Of the Apocryphal Books 208
- Chap. V. The Divisions of the Books of the Old Testament, and the Order they were placed by the Jews 212
- Chap. VI. Books cited in the Old Testament, that are lost 215
- Chap. VII. Books not inserted into the Canon of the Old Testament, but forged

C O N T E N T S.

<i>forged either by Jews, or by Hereticks among the Christians.</i>	Page 222
Chap. VIII. <i>Moses was the Author of the Pentateuch</i>	227
Chap. IX. <i>Objections against the foregoing Chapter answered</i>	233
Chap. X. <i>The Book of Genesis</i>	238
Chap. XI. <i>The Book of Exodus</i>	247
Chap. XII. <i>The Book of Leviticus</i>	248
Chap. XIII. <i>The Book of Numbers</i>	250
Chap. XIV. <i>The Book of Deuteronomy</i>	251
Chap. XV. <i>The Book of Joshua</i>	253
Chap. XVI. <i>The Book of Judges</i>	258
Chap. XVII. <i>The Book of Ruth</i>	261
Chap. XVIII. <i>The First and Second Book of Samuel</i>	262
Chap. XIX. <i>The Books of the Kings</i>	264
Chap. XX. <i>The Books of the Chronicles</i>	265
Chap. XXI. <i>The Book of Ezra</i>	269
Chap. XXII. <i>The Book of Nehemiah</i>	272
Chap. XXIII. <i>The Book of Esther</i>	274
Chap. XXIV. <i>The Book of Job</i>	276
Chap. XXV. <i>The Book of Psalms</i>	279

Chap.

C O N T E N T S.

Chap. XXVI. <i>The Book of Proverbs</i>	Page 283
Chap. XXVII. <i>The Book of Ecclesiastes</i>	285
Chap. XXVIII. <i>The Song of Solomon</i>	286
Chap. XXIX. <i>The Book of the Prophet Isaiah</i>	288
Chap. XXX. <i>The Book of the Prophet Jeremiah</i>	290
Chap. XXXI. <i>The Lamentations of Jeremiah</i>	292
Chap. XXXII. <i>The Book of the Pro- phet Ezekiel</i>	293
Chap. XXXIII. <i>The Book of Daniel</i>	294
Chap. XXXIV. <i>The Prophecy of Hosea</i>	298
Chap. XXXV. <i>The Prophecy of Joel</i>	300
Chap. XXXVI. <i>The Prophecy of Amos</i>	301
Chap. XXXVII. <i>The Prophecy of Oba- diah</i>	302
Chap. XXXVIII. <i>The Prophecy of Jonah</i>	303
Chap. XXXIX. <i>The Prophecy of Mi- cah</i>	304
Chap. XL. <i>The Prophecy of Nahum</i>	305

Chap.

C O N T E N T S.

Chap. XLI. <i>The Prophecy of Habbakuk</i>	Page 305
Chap. XLII. <i>The Prophecy of Zephaniah</i>	306
Chap. XLIII. <i>The Prophecy of Haggai</i>	307
Chap. XLIV. <i>The Prophecy of Zechariah</i>	308
Chap. XLV. <i>The Prophecy of Malachi</i>	309
Chap. XLVI. <i>The Apocryphal Books.</i> <i>The Books of Esdras.</i>	310
Chap. XLVII. <i>The Book of Tobit</i>	311
Chap. XLVIII. <i>The Book of Judith</i>	312
Chap. XLIX. <i>The Book of the Wisdom of Solomon</i>	316
Chap. L. <i>The Book of Ecclesiasticus</i>	317
Chap. LI. <i>The Book of Baruch</i>	318
Chap. LII. <i>The Song of the Three Holy Children: The History of Susannah: The History of Bel and the Dragon</i>	320
Chap. LIII. <i>The First Book of the Maccabees</i>	321
Chap. LIV. <i>The Second Book of the Maccabees</i>	323

Chap.

C O N T E N T S.

- Chap. LV. *The Translation of the Septuagint. The History of Aristeas considered* Page 324
- Chap. LVI. *The Greek Version of Aquila the Jew* 333
- Chap. LVII. *The Targum, or Chaldee Paraphrasts* 335



T H E



THE
ANTIQUITIES
OF THE
Hebrew Republick.

V O L. IV.

B O O K VII.

C H A P. I.

Of Astronomy among the Hebrews.



THE Science of Astronomy was studied and improved by the ancient *Hebrews*; and wherever this Knowledge has prevailed, the Invention of it is owing to the most early Ancestors of that People.

Seth, one of the Sons of *Adam*, and his Children, were the first who understood the Order and Motion of the Heavenly Bodies. This Patriarch (says *Josephus*) was under the Tuition of his Fa- Antiq. lib. 1. c. 3.
ther; and so soon as ever he was able to distinguish between Good and Evil, he delivered himself up

V O L. IV.

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wholly

wholly to the Study of Virtue. He proved a wonderful Man; and his Children were the lively Images of so excellent a Father. They were all of them well bred and well disposed: They lived happily and peaceably with respect to the Publick, and in a perfect Agreement one with another. These were the first that made their Observations upon the Motions of the Heavens, the Courses and Influences of the Stars. And having been foretold by *Adam* of an universal Deluge and Conflagration to come, they erected two Pillars, one of Brick, and the other of Stone; which they were sure would be Proof, one or the other of them, against either Fire or Water. Upon these Pillars they engraved the Memorials of their Discoveries and Inventions, there to remain for the Benefit of Ages to come, and lest the Tradition of the Science should be lost for want of a Record. This they did; and their Foresight and Providence was not in vain, for the Stone Pillar is yet to be seen in *Syria* to this very Day.

Abraham, among other Accomplishments, was compleatly skill'd in these Studies. He was the first (says the *Jewish* Historian) that adventured to preach up the Doctrine of One God, the Almighty Maker and Creator of all Things in Heaven and Earth. This he argued from the orderly Course of Things, both at Sea and Land, in their Times and Seasons; and from his Observation upon the Motions and Influences of the Sun, Moon, and Stars; insomuch, that without an over-ruling and administering Providence, to keep the Wheel a going, the whole Frame of the Universe must drop into Confusion. And in the next Chapter he informs us, That this Patriarch, when he was in *Egypt*, read Lectures of Astronomy and Arithmetick; which Sciences the *Egyptians* understood nothing of, till *Abraham* brought them from *Chaldea* into *Egypt*; and from thence they passed to the *Greeks*.

Philo, in a Treatise that he wrote of the Life of *Moses*, relates, That this great Lawgiver was well acquainted with the Knowledge of the Stars, which he learnt from the *Chaldeans* and *Egyptians*; and was particularly expert in the Mathematicks. The Names of the Stars, as they were called by Astronomers, were known to *Job*, who, in celebrating the Greatness, the Power, and the Majesty of God, produces this as one of his mighty Works, That *He maketh Arcturus, Orion, and Pleiades, and the Chambers of the South*. If we believe the Author of the Book of *Wisdom*, *Solomon* understood perfectly the Motion and Influence of the Celestial Bodies: He knew *How the World was made, and the Operation of the Elements; the Beginning, Ending, and Midst of the Times; the Alterations of the Turning of the Sun, and the Change of Seasons; the Circuits of Years, and the Positions of Stars, and the Violence of Winds*. And the Prophet *Amos* advises the Idolatrous *Jews*, *To seek him that maketh the Seven Stars, and Orion, and turneth the Shadow of Death into the Morning*.

Chap. 1.

Lib. 2.

Job ix. 9.

Ecclus. vii. 17, 18, &c.

Amos v. 8.

Joshua x. 12.

The Hypothesis, that was laid down by the *Hebrews* of old for their Astronomical Observations, and the particular Improvements and Discoveries that they made in this Science, are scarce possible to be found out at this remote Distance; only it may be observed, that it seems to have been a fixed Principle among them, (contrary to the Scheme of some modern Astronomers,) that the Sun moved, and the Earth stood still. This appears from the Miracle wrought by *Joshua*, in the Battle with the five Kings of the *Amorites*; who, that he might have full Time to compleat his Victory, commanded the Sun to stand still upon *Gibeon*, and the Moon upon the Valley of *Ajalon*. Many are the Subtilties of the *Rabbins* in descanting upon this stupendous Event; as in what Sign the Sun now was; whether the Moon was in her Increase or Decrease; and how many Hours the Sun stood still; with many other Niceties, equally impor-

Book VII. tant. The Truth seems to be, That *Joshua* desired, that the Sun might stand immovable in that Part of the Heavens where he saw it now shining, upon *Gibeon*: For though the Text says, that *the Sun stood still in the Midst of Heaven*, it does not necessarily follow, that the Sun stood precisely in the Meridian Point, but that it appeared visibly to every body fixed in the same Place where it was when *Joshua* commanded it to stand still. The Moon stood over *Ajalon*: There were many Places of that Name; but this (it is supposed) was in the Tribe of *Dan*, and lay furthest from *Gibeon*: For we must suppose these two Places to have been at some Distance, otherwise *Joshua* could not have seen the Sun and Moon both appear at the same Time; as it is probable they were both now in his Eye, when he spoke upon this Occasion. The Space of Time that they stood fixed, the Text says, was *about a whole Day*; which shews, how ungrounded is the Explication of *Maimonides* upon this Passage, who understands it only as the longest Day in Summer; which was a poor Business, it being now Summer-time, when this Miracle was wrought, and, as *Lyra* thinks, in the Month of *June*.

More Nevoch.
P. II. c. 35.

The learned *Spanhemius* excellently notes, That what the Poets only fancied might be, was really done in the Days of *Joshua*: For *Callimachus* represents the Sun as stopping the Wheels of his Chariot, to behold a Chorus of Nymphs, which so highly pleased him, that it made him prolong the Day. That great Critick wishes, that *Grotius* had not follow'd some of the *Jews*, who made the Expression in the Text to be no more than a Poetical Phrase, to express a long Summer's Day: For the Prophet *Habbakuk* represents it otherwise; and says, That *the Sun and Moon stood still in their Habitation*. And this is the Opinion of most of the *Talmudick* Doctors. Our Dr. *Jackson* observes, That the Heathen People of those Times did note this miraculous Event, and deliver the Tradition of it

Verl. 181, 182.

Habbakuk iii. 11.

Book I. on the
Creed, chap. 15.

it to their Posterity, who, as Men are wont to do, endeavour to assign some Cause of it. And the Poets, in the Ages following, ascribe it, with some Additions, unto that unnatural Murder which *Atreus* committed, at which the Heavens blushed, and the Sun stood still : For this bloody Fact, if *Statius* mistakes not, was in the Time of the *Theban* War ; and that is placed by good Chronologers about the Time of *Joshua's* Conquest of *Canaan*. But this judicious Writer was in this Particular deceived ; for *Atreus* lived in the Days of the *Judges*.

CHAP. II.

The Method of Measuring Time. Of Hours, Days, and Weeks.

THE Feast of the Passover was always celebrated by the *Hebrews* after the Equinox of the Spring, on the fourteenth Day of the Month *Nisan*, when the Moon is in the Full. This Law was enjoin'd by God himself ; for when the People came out of *Egypt*, he changed the Order of the Times ; and appointed the Month *Nisan*, which answers to those of *March* and *April*, to be the first of the Year, that the Deliverance he wrought for his People might be more exactly remember'd ; but this Change related only to the Feasts of the Church. The Day of the Passover had been fixed by the Law ; but as the Months were Lunary, and it was necessary to make them quadrate with the Course of the Sun, the Men of Learning in most Ages have interest'd themselves in this Subject, and have offer'd abundance of Conjectures upon the Occasion. That we may the better therefore distinguish the Times, it will be proper to examine first into the Hours, secondly the Days, thirdly the Weeks, and fourthly into the Years of the *Jews*.

Book VII.

We are accustomed to see Night and Day divided into equal Hours ; and this Custom seems so natural and easy, that we are apt to think it never was otherwise : But yet this Division is of no very ancient Date, and the politest Nations were a long Time ignorant of it. It is supposed, that the Hours and Dials began to be first known by the *Greeks*, a little before *Alexander the Great*, since neither the Comical Poets, as *Menander*, nor the Philosophers, as *Plato*, ever speak of the Hours, but to indicate the Seasons. They divided the Day into three Parts, the Morning, Noon, and Twilight of the Evening. The *Romans* had only Morning and Evening ; and Noon divided the two Extremes. They measured the Time by the Feet from the Shadow of the Body ; and in this Manner the Peasants can tell the Hour of the Day, without Dial and Clock, by the Shadow of their Cottages. The Difference of great or little Bodies made none at all in the Hours, because the Feet are always proportioned to the Stature. And thus it was, that *Pythagoras* measured the Height of *Hercules* by his Footstep, which he had imprinted upon the Sand in the *Olympick Games*. They reckon'd up to twenty Foot of Shadow, and vindicated their Appointments and Meal-times by such a Foot, as we distinguish them at present by the Hours. And hereby we are to understand the Raillery of a Comical Poet upon a Man, who had been invited to Dinner at the Shadow of twelve Feet, and who, for Fear of being disappointed, rose before Day, and took the Shadow of the Moon for that of the Sun.

It is certain, that the *Romans* knew nothing of Hours and Dials till the first *Punick War*. It was *Messala*, who, returning from *Sicily*, after the Taking of *Catapa*, brought one of them with him, and erected it in a publick Place.

The ancient *Hebrews*, as well as the *Greeks*, divided the Day only according to the three sensible Differences of the Sun ; when it rises ; when it is at
the

the highest Point of Elevation above the Horizon; and when it sets; that is, they divided the Day only into Morning, Noon, and Night. And these are the only Parts of a Day we find mentioned in the Old Testament. The Day with them began at Sun-set, and ended the next Day at the same Time. When the *Jews* came under the Dominion of the *Romans*, they learned from their Conquerors, to divide the Day into four Parts; the Beginnings whereof were notify'd by the Sound of the Trumpet, because then they resumed afresh their Devotions and Sacred Exercises. The first of these four Portions was from Six o' Clock in the Morning till Nine; the second from Nine till Twelve; the third from Twelve till Three; and the fourth from that Time in which they made the Offering till Six. They seldom counted the Hours that passed between these Divisions, at least they are very seldom mentioned. The *Sumaritans*, and the other modern *Jews*, in Civil Matters, follow the Distinction of Hours received in the Countries where they live; but they have still their Hours consecrated to Prayer and Divine Service. They divide each Hour into a thousand and four hundred Scruples; and they reckon eighteen Scruples to each Minute.

The *Hebrews* likewise distinguish between *Two* Evenings; the first began at Noon, when the Sun begins to decline, and reached to its Setting; the second began at that Setting; and they call the Space of Time between these two, that is, from Noon to Sun-set, the Ninth Hour, or *between the two Evenings*.

The Night was originally divided by the *He-* Judges vii. 19.
brews, and other Eastern Nations, into three Parts; and accordingly there were three Watches set; when the first Third Part was ended, they that had watched went to sleep, and another Company succeeded them till the Morning-Watch. The *Romans*, and the *Jews* from them, afterwards divided the Night into four Parts; from whence we read

Book VII.

in the Gospel of the Fourth Watch. The first of these four Parts of the Night began at Sun-set, and lasted till Nine at Night, according to our Way of Reckoning ; the second lasted till Midnight ; the third till three in Morning ; and the fourth ended at Sun-rising.

The Difficulty is not near so great concerning Days, as Hours. They are divided into three Sorts ; first, the *Natural*, which contains both Night and Day. *Moses* introduces God speaking in this Notion, when he says, that he sanctified all the First-born of the Children of *Israel* for himself, on the Day that he smote the First-born of *Egypt* ; when it is certain, that he struck that fatal Blow in the Night, whilst they were asleep ; and Destruction came whilst they thought themselves secure. This Natural Day began with the Evening at Sun-set, because of the New Moon ; the Feast whereof was to be celebrated after the Seeing its Crescent. The Modern *Jews* preserve the same Custom, and begin the Celebration of their Feasts with the Evening.

The second Day, which was called *Artificial*, consisted of twelve Hours, and began in the Morning at Sun-rising, at Six o' Clock, and ended at Sun-setting.


The third Day is called *Prophetical* ; and it has this Title, because it is mentioned only by the Prophets. It is taken for a Year in the Scriptures. They had likewise Prophetical Weeks, which consisted of seven Years ; Prophetical Months, which made thirty Years ; and Prophetical Years, which they reckoned for three hundred and sixty Years.

Luke xviii. 12.

The *Hebrews*, like us, make their Weeks to consist of seven Days ; six of which are appointed for Labour, and the seventh, which is called the Sabbath, for Rest. But this Term *Sabbath* is taken sometimes for the whole Week ; and hence it is, that the *Pharisee*, when he would express his Fasting twice in a Week, says, that he fasted twice every Sabbath. They at first distinguish'd the Days of
the

the Week by their Number of First, Second, Third, from the Sabbath. But the *Hellenists Jews* have a particular Name for the Sixth Day, that is, for the Vigil of the Sabbath; and call it *Parasceue*, that is, the Preparation. The Law of the Sabbath obliged the *Jews* to so strict a Rest, that they were not suffered to dress their Viſuals, nor even to light their Fires, which obliged them to prepare Things on the Vigil. And this Day had another Name among the *Jews*, who were not *Hellenists*, for they called it the *Vesper of the Sabbath*; and this Vesper began at the ninth Hour, that is, three Hours after Noon. It was at that Time that they began to prepare for the Day following; and if they took a Journey that Day, they took care to be at the End of it before the Setting of the Sun. And the Emperor *Augustus*, in Compliance with their Customs, made an Edict in their Favour, which forbade the Bringing of the *Jews* before any Court of Justice on Fridays, after the ninth Hour of the Day. The *Jews*, that are mingled among Christians, give the Days their Planetary Names. The Lord's Day they call *Sunday*; some also call it the Day of the *Nazarenes*. The next Day is Monday, which, as well as Friday, is set apart for the Reading of the Law, and the Exercises of Piety. If you ask them why they prefer these two Days before the rest, they answer what *Moses* relates, That *They journied three Days, and found no Water*, that is, they ought not to suffer three Days to pass without reading the Law, if they expect God should supply them with the Necessaries of Life.

It is supposed, that the Distinction of Time by Weeks was of antient Use in the Eastern Countries, and that this Custom was followed by the Patriarchs that lived before the Deluge: For it is probable, that these Patriarchs could not be ignorant that the World was created in six Days, and that God rested on the seventh: *Adam* could not but know it; and so must *Lamech*, who had conversed for

Book VII.  for so long Time with *Adam*. And as *Noah* must needs learn it from his Father *Lamech*, so he did not fail to impart it to his Children. From the History of the Deluge it is evident, that in *Noah's* Time they computed their Days by Weeks. *Moses* tells us, That *Noah* staid seven Days after he found the Waters decrease, and then sent forth a Raven and a Pigeon ; but the Dove finding no Rest for the Sole of her Foot, she returned into the Ark. *Noah* having staid yet seven other Days, he sent forth the Dove, which returned once more, but with an Olive Branch in her Mouth. *Noah* staid seven Days longer, and sent forth the Dove the third Time. It is evident, he then acted and judged as we do now, to expect from one Week to another, till a Matter is brought to Maturity. The History of the Marriage of *Jacob* with the two Daughters of *Laban*, may serve for another Instance of this Nature ; for *Jacob* being imposed upon, because they put *Leah* upon him instead of *Rachel*, *Laban* told him, *Fulfill her Week*, and we will give thee this also. *Moses* adds, and *Jacob* did so, and *Fulfilled her Week*. If this may be interpreted of the Week relating to Days, as I make no doubt but that it ought, this is an undeniable Argument for the Antiquity of the Weeks, and their Establishment in the East long before the Time of *Moses*. The Custom of dividing Time by Weeks, 'tis probable, was precedent to that of computing it by Months and Years ; for it requir'd some Time before Men could make due Observation of the Revolutions of the Sun and Moon ; whereas, being taught by Tradition, that God had created the World in six Days, they might, without the Help of Astronomy, easily be induced to believe, that this Number was the most proper and commodious to compute by.

C H A P. III.

Of the Hebrew Months.

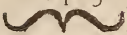
THE Sun and Moon being the most considerable of the Planets, are the most proper to distinguish Time. They have both two different Motions : In the first of which they move round the Earth, from East to West, in twenty-four Hours ; and in the second, they move Eastward. But their Course is unequal ; for the Sun takes up three hundred sixty-five Days, five Hours, and forty-nine Minutes in his ; whereas the Moon finishes hers in twenty-seven Days, seven Hours, and some Minutes. The Circle which she describes, cuts the *Zodiack* (which is that Circle which the Sun describes in a Year) in two Places, which are by Astronomers called *Knots*, and vary every Month. And this Inequality of Motion it is, which is the Cause that the Moon is sometimes directly before the Sun, and sometimes at a Distance from it. The Space between her leaving the Sun, and rejoining it, takes up twenty-nine Days, twelve Hours, and some Minutes ; because at the same Time that she is making her Revolution, the Sun likewise is advancing in the *Zodiack* ; so that when she is returned to the Point of the *Zodiack*, from whence she set out, she has yet all that Way to go which the Sun has advanced in the mean Time, before she can come before it again ; and this takes up two Days and some Hours. The *Hebrews* call the Space between one Conjunction and the other, *Jarea*, and the *Greeks*, $\mu\eta\nu$; from whence the *Lazins* have their *Mensis*, and we our *Months*.

The Intervals of Time are most easily distinguish'd by the Moon. Now there are three Sorts of *Lunary Months*: First, the Moon spends twenty seven Days and forty three Minutes in running through

Book VII. through the *Zodiack*, and returning to the same Point she set out from. This is what is called her *Period*. Secondly, the Moon rejoins the Sun, and returns to the same Point where she left him. This is what is called the *Synod*, or the Conjunction of the Moon. To make this Circuit, she employs twenty nine Days, twelve Hours, and forty four Minutes. And therefore, the Antients, who reckon'd their Lunary Months from this Conjunction, had two Sorts of Months; the one *hollow*, of twenty nine Days; and the other *full*, consisting of thirty Days. But there was a great Defect in their Calculation, since they had neglected the forty four Minutes, which exceeded the twelve Hours; which Minutes being collected together in a long Tract of Years, threw the Moon horribly out of Course.

Many are of Opinion, that the *Jews* reckon'd their Months from the Conjunction of the Sun and Moon: But thirdly, it is much more probable, that they particularly depended upon the Rising of the Moon, and observ'd its *Crescent* when it proceeded from the Rays of the Sun, and that *Phasis*, or Appearance, regulated the Feasts and the Beginning of the Months. And the Reasons are, First, because the *Caraites*, who are the most tenacious Bigots of antient Customs, maintain that this was the primitive Usage of the Nation. Secondly, That the *Hebrews* coming out of *Egypt*, and travelling in the Desert, were not so well vers'd and skill'd in Astronomy as to regulate the Course of the Moon, and its Conjunction with the Sun. They made their Judgment by their Senses, and knew the Time of the New Moon by seeing it appear. This was the easier to them, because they travelled on the Mountains and Desarts of *Arabia*, where the Mists that obscure the Rising of this Lunary are very rare. The *Romans* did the same Thing; for *Romulus* order'd that every Month should begin with the first Appearance of the Moon. Indeed, this caused some Inequality in the Months; but

but they afterwards corrected it by Experience. It may be said also, that when they had learn'd Astronomy from the *Chaldeans*, they added the Rules of that Art to their Sense, and made use of them on Occasion to rectify the Disorders that were crept into their Accounts. It is so true, that this was the antient Custom of the *Jews*, that notwithstanding their present Use of Astronomical Tables and Cycles, the *Jews* still assemble to discover the Crescents; and when they perceive it, they make a Prayer, in which they call God the Creator of the Planets, and Restorer of the New Moon. They lift themselves on Tiptoe towards Heaven, desire an Exemption from all Evils, make mention of *David*, salute one another, and disperse.

Chap. 3.


Leo de Modena,
 c. 2.

I have observed in another Place of this Work, that the *Talmudists* have pretended that they used great Precautions not to be mistaken about the *Phasis* of the Moon; for which purpose they set Centinels on the Tops of Mountains to discover it the Moment it appeared. Those Centinels were select Persons, who came in all haste to make their Report to the *Sanhedrim*, or High Priest, who intimidated them with Menaces to oblige them to give the exacter Account. He confronted this Account with the Figures of the Moon which were drawn on the Walls of his Palace; and as soon as he was satisfied that the New Moon had appeared, he immediately dispatch'd a Courier to the neighbouring Cities, to give them Notice to celebrate the Feast. But this, upon Recollection, seems to have been a Fiction of the *Jewish* Doctors, who frequently describe Customs that nowhere appear in any antient Monument. It was impossible that these Waiters should make haste enough to give seasonable Notice to all the Cities of *Judea* of the Feasts that were to be celebrated during the Month: For though they had only gone ten Days Journey from *Jerusalem*, it would have been enough to hinder the Celebration of the new Moon's and many other Festivals. They might easily

Book VII.



easily foresee the Feast of the Passover, and promulge it, especially when they intercalated a Month; but they could not give such ready Notice for the other Feasts after the Sight of the New Moon. It is, therefore, much more probable, that without any Dependance upon the *Sanhedrim*, and the Couriers they sent out, that each City examined the New Moon, or caused it to be examined by some wise Person, to whom the *Caraites* gave the honorary Title of *Prophet*. Each City had its Centries, and determined itself by their Reports.

The *Hebrews* did not originally admit of Lunar Months. By a strict Examination into the History of *Noah*, we shall find that the Year, at that Time, consisted of three hundred and sixty Days, and the Months of thirty; for *Moses* reckons a hundred and fifty Days whilst the Rain fell from the Seventh of the second Month to the Seventh of the seventh Month: It rained, therefore, for five entire Months. By dividing these five Months into thirty Days, you will find the hundred and fifty mentioned by *Moses*. Besides, it may be supposed that in *Noah's* Days they had not sufficiently studied the Course of the Moon to distinguish the six *hollow* and six *full* Months, by reason of the twelve Hours the Moon employs beyond the twenty nine Days to rejoin the Sun. They were not then so exact; and this Fraction of the Calculations came not in till many Years after.

In Procefs of Time, the *Hebrews* computed by Lunar Months that were set out by the *Phasis*, or Appearance of the Moon, when they saw their New Moon, then they began their Months, which sometimes consisted of twenty nine Days, and sometimes of thirty, according as the New Moon did sooner or later appear. The Reason of this was, because the *Synodical* Course of the Moon, (that is, from New Moon to New Moon,) being twenty nine Days and a Half, the Half-Day, which a Month of twenty nine Days fell short of, was made up by adding it to the next Month, which made

made it consist of thirty Days; so that their Months consisted of twenty nine Days, and thirty Days, alternately. None of them had fewer than twenty nine Days, and therefore they never look'd for the New Moon before the Night following the twenty ninth Day; and if they then saw it, the next Day was the first Day of the following Month. Neither had any of their Months more than thirty Days, and therefore they never looked for the New Moon after the Night following the thirtieth Day; but then, if they saw it not, they concluded the Appearance was obstructed by the Clouds, and made the next Day the First of the following Month, without expecting any longer: And of twelve of these Months their common Year consisted.

C H A P. IV.

Of their Years.

TH E *Jews* had four Sorts of Years; one for Plants, another for Beasts, a third for Religion and the Church, and the fourth was civil and common to all the Inhabitants of *Judea*. The Year of Plants was reckon'd from the Month of *January*, because they paid Tythe-Fruits of the Trees that budded at that Time. The second Year was that of Beasts; for when they tythed the Lambs, the Owner drove all the Flock under a Rod, and they mark'd the Tenth, which was given to the *Levites*: But they could only take those which fell in the Year, and this Year began at the Month *Elul*, which was the sixteenth of *August*. But the two Years that are most known, are the Civil and Ecclesiastick.

The Civil began the fifteenth of *September*, because it was an old Tradition that the World was created at that Time. From this Year they reckon'd their Jubilees, dated all Contracts, and noted
the

Book VII. the Birth of Children and the Reign of Kings. It is said also that this Month was appointed for making War, because the great Heats being over, they then went into the Field. *David* sent *Joab* at the Head of all *Israel*, to destroy the *Ammonites*, at the Time when Kings go forth to Battle, that is; in the Month of *September*:

Zachar. vii. 1.

The *Ecclesiastical Year* began in *March*, or the first of *Nisan*, because that was the Time of their coming out of *Egypt*. From thence they reckon'd their Feasts; and from this the Prophets sometimes dated their Visions and Oracles: For *Zachary* says the Word of the Lord came to him in the ninth Month in *Cisleu*. This Month answer'd to that of *November*; and so the Prophet went by the *Ecclesiastical Year*, which began in *March*. The Month *Nisan* is noted in Scripture by the *Overflowings* of *Jordan*, which were common, because it was swell'd by the *Snows* of *Mount Libanus*, which melted at that Time.

The Year being *Lunary*, and composed of three hundred and fifty four Days, there was a Necessity of reconciling it with the Course of the Sun, in order that their Festivals might be duly celebrated. Now twelve Lunar Months falling eleven Days short of a Solar Year, every one of those common Years began eleven Days sooner than the former; and this in thirty-three Years Time would carry back the Beginning of the Year through all the four Seasons, to the same Point again, and get a whole Year from the Solar Reckoning, as is now done in *Turky*, where this Sort of Year is in Use. To remedy this Inconvenience, their Method was sometimes in the third Year, and sometimes in the second, to cast in another Month, and make their Year then consist of thirteen Months; by which Means they constantly reduced their Lunar Year, as far as such an Intercalation could effect it, to that of the Sun, and never suffered the one for any more than a Month, at any Time to vary from the other.

This



This the *Jews* were obliged to do for the sake of their Festivals; for their Feast of the Passover (the first Day of which was always fixed to the Middle of their Month *Nisan*) being to be celebrated by their Eating of the Paschal Lamb, and the Offering up of the Wave-Sheaf, as the First Fruits of their Barley-Harvest; and their Feast of Pentecost, which was kept the fiftieth Day after the Sixteenth of *Nisan*, (which was the Day when the Wave-Sheaf was offered,) being to be celebrated by the Offering of the two Wave-Loaves, as the First Fruits of their Wheat-Harvest; and their Feast of Tabernacles, which was always begun on the Fifteenth of *Tisri*, being fixed to the Time of their Ingathering of all the Fruits of the Earth, the Passover could not be observed till the Lambs were grown fit to be eaten, and the Barley fit to be reaped; nor the Pentecost till the Wheat was ripe; nor the Feast of Tabernacles till the Ingatherings of the Vineyard and Oliveyard were over: And therefore these Festivals being fixed to these set Seasons of the Year, the Making of the Intercalation, abovementioned, was necessary, for the keeping them within a Month sooner or later always to them. Their Rule for the doing of this was, whenever, according to the Course of the common Year, the Fifteenth of *Nisan* (which was the first Day of Unleavened Bread, and the first Day of their Paschal Solemnity) happened to fall before the Day of their Vernal Equinox, then they intercalated a Month, and the Paschal Solemnity was thereby carried on a Month farther into the Year, and all the other Festivals with it; for according as the Paschal Festival was fixed, so were all the rest, that is, the Pentecost fifty Days after the second Day of the Paschal Feast, (that is, the Sixteenth of *Nisan*) on which the Wave-Sheaf was offered, and the Feast of Tabernacles, six Months after the Beginning of the said Paschal Feast; for as the first Day of the Paschal Feast was the Fifteenth of *Nisan*, (the Fourteenth on the

Talmud. in
Rosh. Halha-
nah.

Book VII. Evening of which the Solemnity began, in the Slaying of the Paschal Lambs, being but the Eve of the Passover) so the first Day of the Feast of Tabernacles was on the Fifteenth of *Tisri*, just six Months after.


To make this the more clear, let it be observed that the *Hebrew Months* were as they follow :

1. <i>Nisan</i> , —	{ <i>March</i> ,
	{ <i>April</i> .
2. <i>Iyar</i> , — —	{ <i>April</i> ,
	{ <i>May</i> .
3. <i>Sivan</i> , —	{ <i>May</i> ,
	{ <i>June</i> .
4. <i>Tamuz</i> , —	{ <i>June</i> ,
	{ <i>July</i> .
5. <i>Ab</i> , — —	{ <i>July</i> ,
	{ <i>August</i> .
6. <i>Elul</i> , — —	{ <i>August</i> ,
	{ <i>September</i> .
7. <i>Tisri</i> , — —	{ <i>September</i> ,
	{ <i>October</i> .
8. <i>Marchesvan</i> ,	{ <i>October</i> ,
	{ <i>November</i> .
9. <i>Cisleu</i> , —	{ <i>November</i> ,
	{ <i>December</i> .
10. <i>Tebeth</i> , —	{ <i>December</i> ,
	{ <i>January</i> .
11. <i>Shebat</i> , —	{ <i>January</i> ,
	{ <i>February</i> .
12. <i>Adar</i> , — —	{ <i>February</i> ,
	{ <i>March</i> .

The thirteenth Month, called *Veadar*, or the second *Adar*, answer'd chiefly to our *March*, it being then intercalated, or cast in, when the Beginning of *Nisan* would otherwise be carried back into the End of *February*.

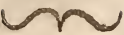
Those twelve Months made their common Year ; but in their intercalated Year, it consisted of thirteen Months. Supposing, therefore, their Ver-
nal

nal Equinox should have been on the Tenth of *March*, (whereabout now it is,) and that the Fifteenth of *Nisan*, the first Day of their Passover, should, in the common Course of their Year, happen to fall on the Ninth of *March*, the Day before the Equinox; then, on their foreseeing of this, they intercalated a Month, and after their *Adar* added their *Veadar*, which sometimes consisted of twenty nine Days, and sometimes of thirty, according as it happened. At present we will suppose it to be of thirty Days, and then the first of *Nisan*, which is to begin this Year, instead of being on the Twenty third of *February*, (as otherwise it would,) must be carried on thirty Days forward to the Twenty fifth of *March*, and their Passover to the Eighth of *April* following. But the next Year after beginning eleven Days sooner, for the Reason I have mentioned, the First of *Nisan* must then have happened on the Fourteenth of *March*, and the first Day of the Passover on the Twenty eighth of the same Month. And the next Year after that the First of *Nisan* must, for the same Reason, have happened on the Third of *March*, and the first Day of the Passover on the Seventeenth of *March*. And the next Year after that, according to this Calculation, the First of *Nisan* would have happened on the Twentieth of *February*, and the first Day of the Passover on the Sixth Day of *March* following. But this being before the Equinox, another Interpolation of the Month *Veader* must have been made. And so after the same Manner it went through all other Years; whereby it came to pass, that the First of *Nisan*, which was the Beginning of their Year, always was within fifteen Days before, or fifteen Days after the Vernal Equinox, that is, within the Compass of thirty Days in the whole, sooner or later; and according as that was fixed, so were fixed also the Beginning of all their other Months, and all the Fasts and Feasts observed in them.


 This inartificial Way of forming their Months and Years was in Use only among the *Jews*, who lived in their own Land, and there might easily receive Notice of what was ordained in this Matter, by those who had the Care and Ordering of it. But when after the Time of *Alexander the Great*, they were dispersed through all the *Grecian Colonies* in the East, and had in great Numbers settled at *Alexandria*, *Antioch*, and other Cities of *Egypt*, *Lybia*, *Cyrene*, *Syria*, and Lesser *Asia*, under the *Syro-Macedonian* and *Egyptic-Macedonian Kings*, this Method grew impracticable as to them. And therefore, from that Time they were necessitated to come to Astronomical Calculations, and the Use of Cycles, for the Settling of this Matter, that so they might know, at all distant Places, when to begin their Months, when to make their Intercalations, and when to solemnize their Festivals, all in one uniform Manner, at the same Time. How the Eastern *Jews*, who had, ever since the *Assyrian* and *Babylonish* Captivities, been settled in *Babylonia*, *Persia*, *Media*, and other Eastern Provinces beyond the *Euphrates*, ordered this Matter, is uncertain: But since they had in *Babylonia* a Prince called *Rosh Gola*, that is, the *Head of the Captivity*, for the governing of them in all Things according to their Law, and a *Sanhedrim* there, to assist him herein, no doubt they had fixed Methods for the Settling of this Matter according to the truest Rules of Astronomy, especially since that Science was in those Parts cultivated beyond what it was in any other Country. It is most probable, therefore, that when the *Jews*, in the Dispersions, after the Time of *Alexander the Great*, through the Countries I have mention'd, saw a Necessity of coming to Astronomical Calculations and settled Rules for the fixing of their New Moons and Festivals, that so they might observe them all on the same Day in all Places, they borrowed from the *Greeks* the Cycle or Period of *Calippus*, which they found used among them for the

the same Purpose. For the *Greeks*, reckoning their Months by the Course of the Moon, and their Years by that of the Sun, and thinking themselves also obliged annually to keep all their Festivals on the same Day of the Month, and on the same Season of the Year, in like manner as the *Jews*, had long been endeavouring to find out such a Cycle of Years, in which, by the Help of Intercalations, the Motions of the Sun and Moon might be so adjusted to each other, that both Luminaries, setting forth together at the same Point of Time, might come round again exactly to the same; and all the New Moons and Full Moons come over again in every Cycle, in the same Manner they had in the former; for could such a Cycle be once fixed, the Observing how the New Moons and Full Moons happened in any one of them, would be sufficient to direct where to find them for ever in all Cycles after; and there would need no more to be done, than to know what Year of the Cycle it is, in order to know and discover the very Moment of Time when every New Moon and Full Moon should happen therein, through each Month of it; because in every Year of the said Cycle the New Moons and Full Moons would all come over again at the same Points of Time, as they had in the same Year of the former Cycle; and so in all following Cycles for ever.

Many have been the Attempts of Astronomers to find out such a Cycle. The first was the Invention of the *Dieteris*, a Cycle of two Years, wherein an Intercalation was made of one Month; but in two Years Time the Excess of the Solar Year above the Lunar being only twenty two Days, and a Lunar Month making twenty nine Days and an half, this Intercalation, instead of bringing the Lunar Year to a Reconciliation with the Solar, over-did it by seven Days and an half: Which being a Fault that was soon perceiv'd, for the mending of it, the *Tetraeteris* was introduced; which was a Cycle of four Years, wherein

Book VII.  it was thought, that an Intercalation of one Month would bring all that to rights; which was over-done by the like Intercalation of the *Dieteris*. But four Solar Years exceeding four Lunar Years forty three Days and an half, the adding one Lunar Month, or twenty nine Days and an half, (of which it consists,) fell short of curing this Defect full fourteen Days: Which Fault soon discovering of itself, for the amending of it they intercalated alternately one four Years with one Month, and the next four Years with two Months, which brought it to the *Octoeteris*, or the Cycle of eight Years; wherein, by intercalating three Months, they thought they brought all to rights. And indeed it came much nearer to it than any of the former Cycles; for by this Intercalation the eight Lunar Years were brought so near to eight Solar Years, that they differed from them only by an Excess of one Day, fourteen Hours, and nine Minutes. And therefore this Cycle continued much longer in Use than any of the rest.

But at length the Error, by increasing every Year, grew great enough to be also discovered, which produced the Invention of several other Cycles, for the remedying of it; of which that invented by *Meto*, a famous Astronomer of *Athens*, is the most perfect. This Cycle is called the *Enneadecaeteris*, or the Cycle of nineteen Years, which we stile the Cycle of the Moon; the Numbers whereof being, by reason of the Excellency of their Use, written, in the antient Kalendars, in Golden Letters, from hence, in our present Almanacks, that Number of this Cycle, which accords with the Year for which the Almanack is made, is called the *Golden Number*; for it is still of great Use to the Christians, for the Finding out of *Easter*, and also to the *Jews*, for the Fixing of their three great Festivals. By this Cycle of *Meto's*, invented about four hundred thirty and two Years before the Birth of Christ, the two Luminaries are brought to come about to the same
Points,

Points, within two Hours, one Minute, and twenty Seconds; so that after nineteen Years the same New Moons and the same Full Moons do, within that Space, come about again into the same Points of Time, in every Year of this Cycle, in which they happened in the same Year of the former Cycle. This Cycle is made up of nineteen Lunar Years, and seven Lunar Months, by seven Intercalations, added to them. The Years of this Cycle, in which these Intercalations were made, were the Third, Sixth, Eighth, Eleventh, Fourteenth, Seventeenth, and Nineteenth, according to *Petavius*; but according to Mr. *Dodwell*, they were the Third, Fifth, Eighth, Eleventh, Thirteenth, Sixteenth, and Nineteenth. Each of these seven intercalated Years consisted of thirteen Months, and the rest of twelve.

But *Meto* having reckoned, that the nineteen Years of his Cycle contained just six thousand nine hundred and forty Days, it was found, after an hundred Years Usage of it, that in this Computation he had overshot what he had aimed at by a Quarter of a Day; for nineteen *Julian* Years contain no more than six thousand nine hundred and thirty nine Days, and eighteen Hours. And therefore, to mend this Fault, *Calippus* invented his Cycle, or Period of seventy six Years; which consisting of four *Metonic* Cycles joined together, he thought to perfect the Matter, by leaving out one Day at the End of this Cycle, making it to consist of no more than twenty seven thousand seven hundred fifty nine Days; whereas four *Metonic* Cycles, joined together, make twenty seven thousand seven hundred and sixty Days.

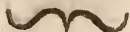
This *Calippus* was a famous Astronomer of *Cyzicus* in *Mysia*, and published his Cycle in the Year before Christ Three hundred and thirty, beginning it from the Summer Solstice of that Year, which was the same Year in which *Alexander* overthrew *Darius* at the Battle of *Arbela*. And this being the Cycle which was most in Reputation among the

Book VII. *Greeks*, for bringing the Reckonings of the Sun and Moon's Motion to an Agreement at that Time, when the *Jews* wanted such a Cycle for settling the Time of their New Moons and Full Moons, and Festivals, by certain Rules of Astronomical Calculations, it is most likely, they then borrowed it from them for this Use; and that they might not seem to have any Thing among them relating to their Religion, which was of Heathen Usage, they added the *Octoeteris* to this Period of seventy six Years, and by this Means making it a Cycle of eighty four Years, by this Disguise they affected to render it wholly their own. But the *Jews*, by this Addition, rather spoiled than any way mended the Matter; for though the Period of *Calippus* fell short of what it intended, that is, of bringing the Motions of the two greater Luminaries to an exact Agreement, yet it brought them within the Reach of five Hours and fifty Minutes of it: But the Addition of the *Octoeteris* did set them at the Distance of one Day, six Hours, and fifty one Minutes. However, this they used, till *Rabbi Hillel's* Reformation of their Kalendar, which was about the Year of our Lord Three hundred and sixty; during all which Time they must necessarily have made some Intercalations for the correcting of those Excesses, whereby one of those Luminaries did over-run the other, according to that Cycle; for otherwise the *Phasis's* or Appearances of the New Moons and Full Moons, would have contradicted the Calculations of it to every Man's View. But what these Intercalations were, or how or when used, we have no Account any where given us.

The Scheme of *Rabbi Hillel* places within the Compass of the nineteen Years Cycle, seven intercalated Years, consisting of thirteen Months; and twelve common Years, consisting of twelve Months. Their intercalated Years are the Third, the Sixth, the Eighth, the Eleventh, the Fourteenth, the Seventeenth, and the Nineteenth of that Cycle; and

and when one Round of this Cycle is over they begin another, and so constantly, according to it, fix their New Moons, (at which all their Months begin,) and all their Fasts and Feasts in every Year. And this Form of their Year, it must be confessed, is very exactly and astronomically construed, and may truly be reckoned the greatest Piece of Art and Ingenuity that is to be found among that People. This *Rabbi* was *Nasi*, or President of their *Sanhedrim*, and gave this Form the Authority of his Sanction, by Virtue of which it has ever since been observed by the *Jews*, and they say is always to be observed till the *Messiah* comes.

The Solar Year, (says *Abendana*, in his *Jewish* Kalendar,) consisting of three hundred sixty five Days and six Hours, is divided into four Quarters, each of which they call *Tekupha*, that is, *Revolution of Time*. So that every *Tekupha* contains ninety one Days, seven Hours, and an half. And the first of these is called *Tekuphath Nisan*, commencing in *March*, at what Time the Sun enters into *Aries*. The second, which is *Tekuphath Tamuz*, falls out in *June*, when the Sun goes into *Cancer*. The third, which is *Tekuphath Tisri*, begins in *September*, when the Sun enters into *Libra*. The last, which is *Tekuphath Tebeth*, falls in *December*, at what Time the Sun goes into *Capricorn*. The first *Tekupha* makes the Vernal Equinox, the second the Summer Solstice, the third the Autumnal Equinox, and the last the Winter Solstice.



C H A P. V.

*The Computation of Years. The Æra
of the Jews.*

THE Computation of Time from the Creation of the World, now in Use among the *Jews*, is not very antient, the Account being formerly taken from some great Event, or remarkable Revolution; as particularly from the Departure of the *Israelites* out of *Egypt*, or from such a King's Reign: And though in the Computation they do not pretend to any perfect Exactness, (for many of their Doctors are of Opinion it should be carried higher,) yet they are contented to follow it, because it is generally received among them.

De Æris, ch. 12.

Our Countryman, Mr. *Gregory*, in his learned Treatise *de Æris & Epochis*, gives this Account of the Æra of the *Jews*. *Alexander* the Great, with his *Grecian* Army, marching towards *Jerusalem*, with all Intention of Hostilities, the High Priest and Levites came forth to meet him, all in their holy Garments. The King, beholding this Reverend Assembly, made an Approach himself alone, and drawing near to the High Priest, fell down and worshipped. The Captains, wondering to see the Son of *Jupiter Ammon*, who had given Command that all Men should worship him, himself to fall down to a *Jew*, *Parmenio* drew near, and made bold to ask him the Question. To whom *Alexander*: 'Tis not the Priest, saith he, but his God whom I adore, and who, in his very Habit, appeared to me long ago at *Dius* in *Macedonia*, and encouraged me in my Undertakings for the Empire of *Asia*. This done, the King ascended the Temple, where, Sacrifice first done to God, the Prophecy of *Daniel* was

was brought forth, the High Priest turning to that Place, which foretellet of a mighty Prince of *Grecia*, that was to conquer the *Persians*; which, the Circumstances well agreeing, the King readily applied unto himself; and so departed very well pleased, and full of Hope, leaving the People to their antient Peace. It is added, moreover, by *Abraham the Levite*, in his *Cabala*, that the High Priest, by way of Acknowledgement, made Faith to the King, that all the Children, which should be born that Year to the Holy Tribe, should be called by his Name; and moreover, that from the same Time they would henceforth compute their *Minian Staros*, or *Æra of Contracts*.

But this Tradition is opposed by many great Men, who date the Beginning of this famous *Æra* from the Retaking of *Babylon* by *Seleucus*, one of *Alexander's* Successors. This Computation is made use of over all the East, by *Heathens*, *Jews*, *Christians*, and *Mahometans*; and it is called by the *Jews*, the *Æra of Contracts*, because, after they fell under the Government of the *Syro-Macedonian* Kings, they were forced to use it in all their Contracts, and other Instrument of Civil Affairs. And it afterwards grew so much in Use among them, that till a thousand Years after *Christ*, they had no other Way to compute their Time, but this *Æra of Contracts* only; for it was not till then that they began to reckon by the Years from the Creation of the World. As long as they continued in the East, they followed the Eastern Custom of computing by the *Æra of Contracts*, (as they called it.) But when about the Year of our Lord One thousand and forty they were driven out of the East, and forced to remove into Western Parts, and were settled in *Spain*, *France*, *England*, and *Germany*, they learned from some of the Christian Chronologers of these Countries, to compute by the Years from the Creation. The first Years of this *Æra*, according to their Reckoning, falls in the Year of the *Julian* Period Nine hundred fifty three, and takes its Beginning from the

Book VII. the Autumnal Equinox of that Year. But the true Year of the Creation of the World, according to *Sealiger's* Computation, was an hundred eighty nine Years, and, according to others, two hundred forty nine Years higher up than where this *Æra* of the *Jews* places it. However, the *Æra* of Contracts is not at this Time out of Use among that People: The *Arabs* call it, *Taric Dilcarnain*, that is, *the Æra of the Two Horned*. The Reason of this Name some deduce from *Alexander*, who is in the *Alcoran*, and other *Arabick* Books, frequently called *the Two Horned*; and he is often found with two Horns upon his Coins. This most likely proceeded from the fond Vanity which he had of being the Son of *Jupiter Ammon*; for that God of the Heathens being usually represented with two Ram's Horns upon his Head, *Alexander* might cause himself to be so represented likewise, the better to make the Fiction pass, that he was his Son. But this *Æra* has no Relation to *Alexander*, though it has been by some ignorantly derived from him, and also called by his Name, *The Æra of Alexander*; for *Alexander* was dead twelve Years before it began; and its Commencement only was from the Recovery of *Babylon* by *Seleucus*. And therefore it is most proper to deduce the Origin of this *Arabick* Name, *Taric Dilcarnain*, from *Seleucus*. And *Appian* gives us in him a sufficient Reason for it; for he tells us, that *Seleucus* being a Person of that great Strength, that laying hold of a Bull by the Horn, he could stop him in his full Career, the Statuaries, for this Reason, usually made his Statues with two Bull's Horns upon his Head. And therefore it is most probable, that he, and not *Alexander*, was first meant by the *Two Horned*, in the *Arabick* Name of this *Æra*; for it was from him, and not from *Alexander*, that it had its Origine.

In Syriacis.

1 Maccab. i. 10. This *Æra*, in the Books of the *Maccabees*, is called *The Æra of the Kingdom of the Greeks*, and they both of them compute by it. But whereas the

the first Book of the *Maccabees* begins the Years of this *Æra* from the Spring, the second begins them from the Autumn following; and so did the *Syrians*, *Arabs*, and *Jews*, and all others, that antiently did, or now do, use this *Æra*, excepting the *Chaldeans*; for they not reckoning *Seleucus* to be thoroughly settled in *Babylon* till the Spring, in which *Demetrius* made his Retreat from thence, which was the next Year following, they began not this *Æra* till from that Spring, and for the same Reason reckoned the Beginning of all the Years of it from that Season also. So that whereas all other Nations, that computed by this *Æra*, began it from the Autumn of the Year before Christ Three hundred and twelve, it had not its Commencement among the *Chaldeans*, till from the Spring of the Year next after following.

It has been frequently observed by learned Men, how wide is the Variety in Chronology, and Settling of Time between the *Hebrew* and the *Greek* Scriptures, infomuch, that there is a manifest Difference of two thousand Years; and from hence some sceptical Minds have taken occasion equally to disparage the Authority both of the one and of the other. The learned Mr. *Gregory* speaks thus upon this Subject: It cannot be, says he, but that this Epilogism must be detracted from the *Hebrew*, or superadded to the *Greek*, there being no mean Way of Reconciliation: But certainly the *Hebrew*, (though I hold it not so every ways incorrupt, as if not one Jot or Tittle of the same suffered the common Fate of Time, yet I believe to be the Original, and by the incredible Diligence of the *Masora*, subservient to the greater Providence of God,) to retain more of its own Purity than any other Scripture whatsoever; and therefore that it rests in the *Greek* Translation to account for this Difference: Yet neither do I think that choice Assembly so neglected by God in a Matter so importantly cared for by him, as to recede so foully from their Original: I rather cast this Corruption upon

De Æris & Epochis, ch. 22.

Book VII. upon the Dregs of Time, assuring myself that this Imposture was put upon us by the *Hellenists*, those among them who affected that antient Heresy of the *Chilists*, the Conceit whereof I affirm to be the Occasion of this Corruption.

Here follows a Kalendar, shewing the Courses of the Priests that officiated every Week at the Temple; the Lessons out of the Law; and the Prophets used every Sabbath in the Synagogues; and the Festivals, great and less, as they fell out in their Seasons. The Year is supposed to be in its common ordinary Course, and [\aleph] to be the Dominical or Sabbath-Day Letter.



TISRI

The first Month of the } } The seventh Month of
Civil Year. } } the Ecclesiastical Year.

It has Thirty Days.

TISRĪ, or ETHANIM,

1 Kings 8. 2. 2 Chron. 5. 3.

The first Month.

1	א	<i>Delaiah</i> : The three and twentieth Course. Feast of Trumpets.
2	ב	
3	ג	Lessons.
4	ד	<i>Dent.</i> Chap. 26. from ver. 1. to Chap. 29. ver. 10.
5	ה	
6	ו	<i>Isa.</i> Chap. 60. from ver. 1. to the End of the Chapter.
7	ז	
8	ח	<i>Maaziah</i> : The four and twentieth Course:
9	ט	Lessons.
10	י	<i>Dent.</i> c. 29. v. 10. to c. 31. 1. when there were more Weeks in the Years, otherwise to the End of the Book. <i>Isa.</i> c. 61. 10, to c. 63. 10.
11	יא	The tenth Day of this Month was the solemn and mysterious Feast of Expiation, <i>Lev.</i> 16. 29.
12	יב	
13	יג	
14	יד	
15	טו	<i>The Feast of Tabernacles</i> : All the Priests are present, and serve. The Law is begun to be read.
16	טז	Lessons.
17	יז	
18	יח	<i>Gen.</i> Chap. 1. 1. to c. 6. v. 9. <i>Isa.</i> Chap. 42. ver. 5. to ver. 11. of Chap. 43.
19	יט	
20	כ	
21	כא	
22	כב	<i>Jehoiarib</i> : The first Course beginneth.
23	כג	Lessons.
24	כד	<i>Gen.</i> Chap. 6. from v. 9. to c. 12. v. 1.
25	כה	<i>Isa.</i> 54. 1. to ver. 5. of Chap. 55.
26	כו	
27	כז	
28	כח	
29	כט	<i>Jedaiab</i> : The second Course beginneth.
30	ל	Lessons.
		<i>Gen.</i> Chap 12. v. 1. to c. 18. 1. <i>Isa.</i> 40. from ver. 27. to ver. 17. of Chap. 41.

From the Middle of our September to the Middle of October.



The second Month of } } The eighth Month of
the Civil Year. } } the Ecclesiastical Year.

It has but Twenty nine Days.

The second
Month.

MARHESHUAN.

Part of October
and Part of No-
vember.

1	c	
2	d	
3	e	
4	f	
5	g	
6	h	<i>Harim</i> : The third Course beginneth.
7	i	Lessons.
8	c	<i>Gen.</i> Chap. 18. 1. to Chap. 23. 1. 2. <i>Kings</i> 4.
9	d	from the Beginning of the Chapter to ver. 38.
10	e	
11	f	
12	g	
13	h	<i>Seorim</i> : The fourth Course beginneth.
14	i	Lessons.
15	c	<i>Gen.</i> Chap. 23. 1. to c. 25. 19. 1. <i>Kings</i> Chap. 1.
16	d	from ver. 1. to ver. 32.
17	e	
18	f	
19	g	
20	h	<i>Malchijah</i> : The fifth Course beginneth.
21	i	Lessons.
22	c	<i>Gen.</i> Chap. 25. 19. to Chap. 28. 10. <i>Malachi</i>
23	d	Chap. 1. from the Beginning to ver. 8. of
24	e	Chap. 2.
25	f	
26	g	
27	h	<i>Mijamim</i> : The sixth Course beginneth.
28	i	Lessons.
29	c	<i>Gen.</i> Ch. 28. 10. to Ch. 32. 3. <i>Hosea</i> , Ch. 11.
		from v. 7. to v. 2. of Chap. 14.

The third Month of the Civil Year. } } The seventh Month of the Ecclesiastical Year.

It has Thirty Days.

C I S L E U.

The third Month.

Part of November, and part of December.

1	d	
2	e	
3	f	
4	g	
5	ח	<i>Hakkoz:</i> The seventh Course begins.
6	ב	Lessons.
7	ר	<i>Gen.</i> Chap. 32. from ver. 3. to Ch. 37. 1. <i>Obadiah</i> ,
8	ד	all the Chapter; or <i>Hof.</i> Chap. 12. from
9	ה	ver. 12. to the End of the Book.
10	ו	
11	ז	
12	ח	<i>Abijah</i> , or <i>Abia:</i> The eighth Course beginneth.
13	ב	Lessons.
14	ר	<i>Gen.</i> Chap. 37. 1. to Chap. 41. 1. <i>Amos</i> , Chap. 2.
15	ד	from ver. 6. to ver. 9. of Chap. 3.
16	ה	
17	ו	
18	ז	
19	ח	<i>Feshuah</i> , The ninth Course beginneth.
20	ב	Lessons.
21	ר	<i>Gen.</i> Chap. 41. 1. to Chap 44. 18. 1 <i>Kings</i> , Chap. 3.
22	ד	from ver. 15. to the End of the Chapter.
23	ה	
24	ו	<i>Feast of Dedication</i> , eight Days, 1 <i>Mac.</i> 4. 59.
25	ז	<i>John</i> 10. 22.
26	ח	<i>Shechaniab:</i> The tenth Course beginneth.
27	ב	Lessons.
28	ר	<i>Gen.</i> Chap. 44. from v. 18. to v. 27. of Chap. 47.
29	ד	<i>Ezek.</i> Chap. 37. from v. 15. to the End of the
30	ה	Chapter.



The fourth Month of } } The tenth Month of the
the Civil Year. } } Ecclesiastical Year.

It has but Twenty nine Days.

The fourth
Month.

Part of Decem-
ber, and part of
January.

TEBETH, Esth. 2. 16.

1	f	
2	g	
3	h	<i>Eliaſhib</i> : The eleventh Courſe beginneth.
4	i	Lessons.
5	j	<i>Gen.</i> Chap. 47. from ver. 27. to the End of the
6	k	the Book, <i>1 Kings</i> , Chap. 2. from the Begin-
7	l	ning to ver. 13.
8	m	
9	n	
10	o	<i>Jakim</i> : The twelfth Courſe beginneth.
11	p	Lessons.
12	q	<i>Exod.</i> Chap. 1. from Beginning to Chap. 6. ver. 2.
13	r	<i>Iſa.</i> Chap. 27. from ver. 6. to Chap. 28. ver. 14.
14	s	Or <i>Jer.</i> Chap. 1. ver. 1. to Chap. 2. ver. 4.
15	t	
16	u	
17	v	<i>Huppah</i> : The thirteenth Courſe beginneth.
18	w	Lessons.
19	x	<i>Exod.</i> Chap. 6. 2. to Ch. 10. 1. <i>Ezek.</i> Ch. 28. 1.
20	y	from ver. 25. to the End of Chap. 29.
21	z	
22	a	
23	b	
24	c	<i>Feshebeah</i> : The fourteenth Courſe beginneth.
25	d	Lessons.
26	e	<i>Exod.</i> Chap. 10. 1. to Chap. 13. ver. 17. <i>Jer.</i>
27	f	Chap. 46. from ver. 13. to the End of the
28	g	Chapter.
29	h	

The fifth Month of the } } The eleventh Month of
Civil Year. } } the Ecclesiastical Year.

It has Thirty Days.

S H E B E T, Zech. 1. 7.

The fifth
Month.

Part of January,
and part of Fe-
bruary.

1	g	
2	ח	<i>Bilgab:</i> The fifteenth Course beginneth.
3	ב	Lessons.
4	ר	<i>Exod.</i> Chap. 13. from ver. 17. to Chap. 18. 1.
5	ד	<i>Judges,</i> Chap. 4. from ver. 4. to Chap. 6. 1.
6	ה	
7	ו	
8	ז	
9	ח	<i>Immer:</i> The sixteenth Course beginneth.
10	ט	Lessons.
11	י	<i>Exod.</i> Chap. 18. 1. to Chap. 21. 1. <i>Isa.</i> 6. all the
12	יא	Chapter.
13	יב	
14	יג	
15	יד	
16	טו	<i>Hexir:</i> The seventeenth Course beginneth.
17	טז	Lessons.
18	יז	<i>Exod.</i> Chap. 21. 1. to Chap. 25. 1. <i>Jer.</i> Chap. 34.
19	יח	from ver. 8. to the End of the Chapter.
20	יט	
21	כ	
22	כא	
23	כב	<i>Happisets:</i> The eighteenth Course beginneth.
24	כג	Lessons.
25	כד	<i>Exod.</i> Chap. 25. 1. to Chap. 27. 20. 1 <i>Kings</i> Ch. 5.
26	כה	from ver. 12. to ver. 14. of Chap. 6.
27	כו	
28	כז	
29	כח	
30	כט	<i>Pethabiab:</i> The nineteenth Course beginneth.
		Lessons.
		<i>Exod.</i> Chap. 27. from ver. 20. to Chap. 30.
		ver. 11.



The sixth Month of } } The twelfth Month of
the Civil Year. } } the Ecclesiastical Year.

It has but Twenty nine Days.

The sixth
Month.

Part of Februa-
ry, and part of
March.

A D A R, Ezra 6. 15.

1	h	<i>Ezek. Chap. 43. from ver. 10. to the End of the Chapter.</i>
2	c	
3	d	
4	e	
5	f	
6	g	
7	h	<i>Fehezkel: The twentieth Course beginneth.</i>
8	h	<i>Lessons.</i>
9	c	<i>Exod. Chap. 30. from ver. 11. to Chap. 35. 1.</i>
10	d	<i>1 Kings 18. 1. to ver. 39.</i>
11	e	
12	f	
13	g	
14	h	<i>Fachin: The one and twentieth Course beginneth.</i>
15	h	
16	c	<i>Lessons.</i>
17	d	<i>Exod. Chap. 35. 1. to Chap. 38. 21. 1 Kings,</i>
18	e	<i>Chap. 7. from ver. 13. to ver. 26. The 14th</i>
19	f	<i>and 15th Days of this Month, were the Feast</i>
20	g	<i>of Purim.</i>
21	h	<i>Gamul: The two and twentieth Course beginneth.</i>
22	h	
23	c	<i>Lessons.</i>
24	d	<i>Exod. Chap. 38. from 21. to the End of the</i>
25	e	<i>Book. 1 Kings, Chap 7. from ver. 50. to</i>
26	f	<i>ver. 21. of the eighth Chapter.</i>
27	g	
28	h	<i>Delajah. The three and twentieth Course beginneth.</i>
29	h	
		<i>Lessons.</i>
		<i>Levit. Chap. 1. 1. to Chap. 6. 1. Isa. Ch. 43. 21.</i>
		<i>to ver. 24. of Chap. 44.</i>

The seventh Month of } The first Month of the
the Civil Year. } Ecclesiastick Year.

It has Thirty Days.

The first Month,
filio novo.

Part of March,
and part of
April.

ABIB, Exod. 12. or NISAN, Neh. 2. 1.

1	c	
2	d	
3	e	
4	f	
5	g	
6	h	<i>Maaziah</i> : The four and twentieth Course be- ginneeth.
7	b	
8	c	Lessons.
9	d	<i>Levit.</i> Chap. 6. 1. to Chap. 9. 1. <i>Ferem.</i> Chap. 7. from ver. 21. to the 4th ver. of Chap. 8.
10	e	
11	f	
12	g	
13	h	<i>The Preparation.</i>
14	b	<i>The Passover-Day, Exod. 12.</i> This Week there was no distinct Course that served, but all the Courses indifferently and together.
15	r	
16	d	Lessons.
17	e	<i>Lev.</i> Chap. 9. 1. to Ch. 12. 1. 2 <i>Sam.</i> Ch. 6. 1. to ver. 17. of Chap. 7.
18	f	
19	g	
20	h	<i>Jehoiarib</i> : The first Course beginneeth the Round again.
21	b	
22	c	Lessons.
23	d	<i>Lev.</i> 12. 1. to Chap. 14. 1. 2 <i>Kings</i> 4. from ver. 42. to ver. 20. of Chap. 5.
24	e	
25	f	
26	g	
27	h	<i>Jedaiab</i> : The second Course.
28	b	Lessons.
29	c	<i>Lev.</i> Chap. 14. 1. to Chap. 16. 1. 2 <i>Kings</i> , Chap. 7. from ver. 3. to the End of the Chapter.
30	d	

Book VII.

The eighth Month of } } The second Month of
the Civil Year. } } the Ecclesiastical Year.

It has but Twenty nine Days.

The second
Month, *filo*
novo.

Part of April,
and part of May.

I F A R.

1	e	
2	f	
3	g	
4	h	<i>Harim</i> : The third Course.
5	i	Lessons.
6	k	<i>Levit.</i> Chap. 16. 1. to Ch. 19. 1. <i>Ezek.</i> Chap. 22.
7	d	ver. 17.
8	e	
9	f	
10	g	
11	h	<i>Seorim</i> : The fourth Course.
12	i	Lessons.
13	k	<i>Levit.</i> Chap. 19. 1. to Chap. 21. 1. <i>Amos</i> ,
14	d	Chap. 9 ver. 7. to the End of the Book ;
15	e	or <i>Ezek.</i> Chap. 20. from ver. 2. to ver. 21.
16	f	
17	g	
18	h	<i>Malchijah</i> : The fifth Course.
19	i	Lessons.
20	k	<i>Levit.</i> Chap. 21. 1. to Chap. 25. 1. <i>Ezek.</i> Ch. 44.
21	d	from ver. 15. to the End.
22	e	
23	f	
24	g	
25	h	<i>Mijamin</i> : The sixth Course.
26	i	Lessons.
27	k	<i>Levit.</i> Chap. 25. 1. to Chap. 26. 3. <i>Jer.</i> Chap. 32.
28	d	from ver. 6. to ver. 28.
29	e	

The ninth Month of the } } The third Month of the
Civil Year. } } Ecclesiastical Year.

It has Thirty Days.

SIVAN. Esth. 8. 9.

The third
Month, *si-*
lono.

Part of May, and
part June.

1	f	
2	g	
3	h	No single Course, because of <i>Pentecost</i> Week; but
4	i	all served indifferently.
5	k	Lessons.
6	l	<i>Lew.</i> Chap. 26. 3. to the End of the Book, <i>Jer.</i> 16. 19.
7	m	to ver. 15. of Chap. 17.
8	n	
9	o	
10	p	<i>Hakkox:</i> The seventh Course.
11	q	Lessons.
12	r	<i>Numb.</i> Chap. 1. 1. to Chap. 4. ver. 21. <i>Hosea,</i>
13	s	Chap. 1. from ver. 10. to ver. 21. of Chap. 2.
14	t	
15	u	
16	v	
17	w	<i>Abijah, or Abia:</i> The eight Course.
18	x	Now it was, that <i>Zacharias</i> had the Tidings of
19	y	the Birth of <i>John</i> the Baptist,
20	z	Lessons.
21	aa	<i>Num.</i> Chap. 4. ver. 21. to Chap. 8. 1. <i>Judges,</i>
22	ab	Chap. 13. 2. to the End of the Chapter.
23	ac	
24	ad	<i>Jeshuah:</i> The ninth Course.
25	ae	Lessons.
26	af	<i>Num.</i> Chap. 8. 1. to Ch. 13. 1. <i>Zechar.</i> Chap. 2. 10.
27	ag	to Chap. 4. 8.
28	ah	
29	ai	
30	aj	



The tenth Month of } } The fourth Month of
the Civil Year. } } the Ecclesiastical Year.

It has but Twenty nine Days.

The fourth
Month, stilo
novo.

Part of June, and
part of July.

		<i>T A M M U Z.</i>
1	<i>M</i>	<i>Shecanniah</i> : The tenth Course.
2	<i>b</i>	Lessons.
3	<i>c</i>	<i>Num.</i> Chap. 13. 1. to Chap. 16. 1. <i>Joshua</i> Chap. 2.
4	<i>d</i>	all the Chapter.
5	<i>e</i>	
6	<i>f</i>	
7	<i>g</i>	
8	<i>M</i>	<i>Eliashib</i> : The eleventh Course.
9	<i>b</i>	Lessons.
10	<i>c</i>	<i>Numb.</i> Chap. 16. 1. to Chap. 19. 1. 1 <i>Sam.</i>
11	<i>d</i>	Chap. 11. 14. to Chap. 12. ver. 23.
12	<i>e</i>	
13	<i>f</i>	
14	<i>g</i>	
15	<i>M</i>	<i>Farkin</i> : The twelfth Course.
16	<i>b</i>	Lessons.
17	<i>c</i>	<i>Numb.</i> Chap. 19. 1. to Chap. 22. 2. <i>Judges</i> ,
18	<i>d</i>	Chap. 11. 1. to ver. 34.
19	<i>e</i>	
20	<i>f</i>	
21	<i>g</i>	
22	<i>M</i>	<i>Huppah</i> : The thirteenth Course.
23	<i>b</i>	Lessons.
24	<i>c</i>	<i>Numb.</i> Chap. 22. 2. to Chap. 25. 10. <i>Micah</i> ,
25	<i>d</i>	Chap. 5. from ver. 7. to the 9th ver. of
26	<i>e</i>	Chap. 6.
27	<i>f</i>	
28	<i>g</i>	
29	<i>M</i>	<i>Feshebeah</i> : The fourteenth Course.
		Lessons.
		<i>Num.</i> Chap. 25. 10. to Chap. 30. 2. 1 <i>Kings</i> ,
		Chap. 18. from v. 46. to the End of Chap. 19.

The eleventh Month of } } The fifth Month of the
the Civil Year. } } Ecclesiastical Year.

It has Thirty Days.

A B

The fifth Month,
stilo novo.

Part of July, and
part of August.

1	h	
2	c	
3	d	
4	e	
5	f	
6	g	
7	h	<i>Bilgal</i> : The fifteenth Course.
8	h	Lessons.
9	c	<i>Numb.</i> Chap. 30. 2. to Chap. 33. 1.
10	d	תשעה באב the Fast of the fifth Month,
11	e	<i>Zech.</i> 7. 5. <i>Fer.</i> Chap. 1. from the Beginning to
12	f	Chap. 2. ver. 4.
13	g	
14	h	<i>Immer</i> : The sixteenth Course.
15	h	Lessons.
16	c	<i>Num.</i> Chap. 33. 1. to the End of the Book.
17	d	<i>Fer.</i> Chap. 2. from ver. 4. to ver. 29.
18	e	
19	f	
20	g	
21	h	<i>Hezir</i> : The seventeenth Course.
22	h	Lessons.
23	c	<i>Deut.</i> Chap. 1. 1. to Chap. 3. ver. 23. <i>Isaiab,</i>
24	d	Chap. 1. 1. to ver. 28.
25	e	
26	f	
27	g	
28	h	<i>Happitsets</i> : The eighteenth Course.
29	h	Lessons.
30	c	<i>Deut.</i> Chap. 3. from ver. 23. to Chap. 7. ver. 12.
		<i>Isa.</i> Chap. 40. from ver. 1. to ver. 27.

The twelfth Month of } } The sixth Month of the
the Civil Year. } } Ecclesiastical Year.

It has but Twenty nine Days.

E L U L.

The sixth Month,
silo novo.

Part of August,
and part of Sep-
tember.

1	d	
2	e	
3	f	
4	g	
5	h	<i>Pethahiah</i> : The nineteenth Course.
6	i	Lessons.
7	k	<i>Deut.</i> Chap. 7. ver. 12. to Chap. 11. ver. 26: <i>Isa.</i>
8	l	Chap. 49. from ver. 14. to Chap. 51. ver. 4.
9	m	
10	n	
11	o	
12	p	<i>Jehezkel</i> : The twentieth Course.
13	q	Lessons.
14	r	<i>Deut.</i> Chap. 11. 26. to Chap. 16. 18. <i>Isa.</i> Chap. 54.
15	s	from ver. 11. to Chap. 55. ver. 4.
16	t	
17	u	
18	v	
19	w	<i>Jachin</i> : The one and twentieth Course.
20	x	Lessons.
21	y	<i>Deut.</i> Chap. 16. 18. to Chap. 21. 10. <i>Isaiab,</i>
22	z	Chap. 51. 12. to Chap. 52. 13.
23	a	
24	b	
25	c	
26	d	<i>Gamul</i> : The Two and twentieth Course.
27	e	Lessons.
28	f	<i>Deut.</i> Chap. 21. 10. to Chap. 26. 1. <i>Isaiab,</i>
29	g	Chap. 54. from the Beginning to v. 11.

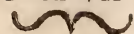
CHAP. VI.

Arithmetick, or the Way of Numbring.

Josephus relates, That when *Abraham* was in Antiq. l. i. c. 9, *Egypt*, he communicated Arithmetick to the *Egyptians*, who before were ignorant of that Science; but in what Manner this Study was prosecuted in antient Times is difficult to determine. Their Method of Numbring, of old, was three Ways: First, By their Fingers: Secondly, By Letters: And Thirdly, By Cyphers. As their first Measure was their Hand, *Who hath measured the Waters with the Hollow of his Hand, and met out the Heavens with his Span*, so their first Numbring was by their Fingers, and *Solomon* is supposed to allude to this Form; *Wisdom cometh with Length of Days in her Right Hand*. They made use of their ten Fingers, because no Simple Number can go beyond Nine; and the Tenth is the Complement of all Simple Numbers.

Their Way was first to Number with their Right Hand upon the Left, because the Right was the most proper for Action: Upon the Left Hand they the number'd from One to Ninety, and at a Hundred they began to turn to the Right. And so we find the Statue of *Janus*, erected at *Rome*, with Plinius lib. 44, the Number of the Days in the Year upon his Hands, having the Great Number upon his Right Hand, and the Small upon his Left.

The manner of Numbring upon the Left Hand was thus: When they counted One, they laid the Point of their Little-Finger in the Middle of their Palm: When they counted Two, they laid the Ring-Finger upon the Palm of their Hand: When they counted Three, they laid their Middle-Finger upon the Palm of their Hand: When they counted Four, they lifted up their Middle-Finger from



from the Palm of their Hand, and left the other two Fingers remaining upon the Palm: When they counted Five, they lifted up the Ring-Finger from the Palm of their Hand: And when Six, they lifted up the Middle-Finger: When Seven, they laid the Point of their Little-Finger about the Middle of their Hand. When Eight, the Ring-Finger about the Middle of their Hand: When Nine, the Middle-Finger about the Middle of their Hand: When Ten, they laid the Nail of their Fore-Finger at the Middle of the Thumb: When Twenty, they laid the Nail of the Fore-Finger betwixt the Joints of the Thumb: When Thirty, they laid the Nail of the Fore-Finger and the Nail of the Thumb together: When Forty, they laid the Thumb upon the Fore-Finger cross-ways: When Fifty, they inclined the Thumb to the Palm of the Hand: When Sixty, they laid the Top of the Fore-Finger to the Thumb: When Seventy, they laid the Nail of the Thumb to the Top of the Fore-Finger: When Eighty, they laid the Nail of the Thumb betwixt the Fore-Finger and Middle-Finger: When Ninety they laid the Nail of the Fore-Finger at the Root of the Thumb. Then they transferr'd the Numbers from their Left Hand to the Right, and they Number Hundreds upon the Right Hand, as they did the Simple Numbers upon the Left.

When they came to reckon a Thousand, they laid the Palm of their Left Hand upon their Breast with their Fingers spread: When Two Thousand, they laid the Back of their Left Hand upon their Breast with their Fingers spread: When they number'd Thirty Thousand, they laid the Palm of their Left Hand upon their Breast with their Fingers upward: When Forty Thousand, they laid the Back of their Left Hand upon their Breast, and their Fingers downwards: When Fifty Thousand, they laid the Palm of their Left Hand upon their Navel, with their Fingers upward: When Sixty Thousand, they laid the Back of their Left Hand upon

upon their Navel with their Fingers downwards : Chap. 6.
 When Seventy Thousand, they laid the Palm of
 their Left Hand upon their Left Thigh with their
 Fingers cross-ways : When Eighty Thousand, they
 laid the Back of their Left Hand upon their Left
 Thigh with their Fingers upwards : When Ninety
 Thousand, they laid the Palm of their Left Hand
 upon their Left Thigh with their Fingers down-
 ward : When they came to One hundred Thou-
 sand, they counted with their Right Hand upon
 their Belly, Navel, and Thigh, as they did before,
 until they come to Ten Millions.

The *Hebrews*, as well as *Greeks* and *Latins*,
 counted likewise by the Letters of their Alphabet,
 with this Difference ; that the *Hebrews* and *Greeks*
 number'd by all the Letters of the Alphabet, but
 the *Latins* had only Six, by which they counted

Afterwards they number'd by Cyphers, which is
 a late Invention : The *Turks* learned it from the
Arabians ; we from the *Turks* ; and it comes from
 the *Hebrew* Word *Saphar*, to Number.

C H A P. VII.

Geometry *among the Hebrews.*

THAT the Antient *Hebrews* understood
 Geometry, is evident from what the *Jewish*
 Historian observes, That the Spies sent
 by *Joshua* to search the Land of *Canaan*, were
 Geometricians, and were well vers'd in that Art,
 which now is peculiar only to Philosophers.

Menochius de
 Rep. Heb. lib. 7.
 c. 13.

This Knowledge they learned from the *Egyptians*,
 who were oblig'd to study the Elements of it, in
 order to lay out every Man's proper Quantity of
 Land after the *Nile* had overflowed, and cover'd
 with Mud all Distinctions and Boundaries of it :
 The Measure they made use of upon this Occasion,
 was the *Cubit*, which is computed to be about a
 Foot

Book. VII. Foot and a half and two Inches with us. And *Moses*, when he speaks of a Cubit, must be understood to mean the same Measure with the Cubit of the *Egyptians*. For as Bishop *Cumberland* observes, the Progenitors of the *Jews* went into *Egypt*, then a flourishing Kingdom, in the Condition of a Family of about seventy Men, and were there Subjects, at the best, who must use in all Commerce the legal Measures of the Kingdom in which they dwell; and not long after were made Bondmen, who cannot be supposed to be allowed to make Laws to keep distinct Measures and Weights from the Nation which they serve. This little and low Estate they were in about two hundred Years before their Deliverance, and therefore must needs know the *Egyptians* Measures, but cannot be presumed (and Proof there is none) to have any distinct, peculiar to themselves. And certainly it was neither unlawful nor dishonourable, in any Comparison with Slavery, to use the publick Measures of a Kingdom famous for the greatest Skill in the Art thereof: On the contrary, *Moses* is celebrated for being skilful in all *Egyptian* Learning, of which *Geometry* and *Arithmetick*, both used in Measuring, are the best Parts.

Weights and
Measures. 2. Ed.
P. 27.

There is to be found in Authors an Account of four Sorts of *Cubits*: The *Common* Cubit, the same with the *Egyptian* above-mentioned, and supposed to be about the Measure from the Elbow to the Finger's End: The *Holy* Cubit contained two of the Common Cubits: The *King's* Cubit is three Fingers longer than the Common Cubit: The *Geometrical* Cubit is equivalent to six Common Cubits.

Other Measures of Application, as they are called, are a *Digit*, which contains the Breadth of six Barley-Corns joined together where they are thickest.

The *Palm* or *Hand's Breadth*, containing four Digits, or Fingers Breadths, and was called *Palmas*; but there was another called *Palma*, consisting of the Length between the Top of the Thumb and the
Top

Top of the Middle-Finger, when the Hand is stretched out, which is what we call a *Span*, and is by some called the *Great Palm*.



The *Pace* was the Distance between a Man's Feet when he walks, and which some distinguish into two Sorts: The *Single*, which consists of two Feet and a half; and the *Double*, which contains five Feet.

The *Can* was of six Cubits Length, each Cubit containing twenty four Fingers Breadths.

The *Line*, or *Rope*, of an uncertain Length. The Use of it was to measure Land and Buildings.

The *Reed*, which could not be lengthen'd or shorten'd, as the Rope might be, by Change of Weather, and therefore succeeded in the Place of it: Its Length was six Cubits and a Hand's Breadth. Ezek. 40. 5.

An *Acre* was two hundred and twenty Foot all ways in Breadth and Length: It was about the third Part of a Furlong. Isa. 5. 10.

A *Furlong* is often mention'd in the New Testament, not at all in the Old; it contained a hundred and twenty five Paces, which is the eighth Part of our Mile.

A *Mile* containeth with us a thousand Paces, but much more among the *Hebrews*; their Word *Barath* signifying a Dinner or Meal, and being apply'd to Journeys, Walks, or Ways, it contains so much Ground as usually is gone, or conveniently may be travelled in half a Day, between Meal and Meal, or Bait and Bait. A *Talmudick* Mile consisted of seven Furlongs and a half.

A *Parfa* was four Miles.

A *Diet* was thirty Miles.

It may be proper to observe upon this Occasion, that the Possessions of the *Israelites* in the Promised Land were distinguished and bounded by certain Marks; and therefore this was one of the *Levitical* Laws, *Thou shalt not remove thy Neighbour's Land-Mark, which they of old time have set in thine Inheritance.* Deut. 19. 14. This the *Jewish* Doctors conceive has respect peculiarly to the Holy Land, (as they call it) and

Book VII.

Selden de Jure,
Nat. Lib. 6. c. 3.Antiq. Lib. 4.
c. 8.See Deut. 27.
11, 12, &c.

Jer. 32. 9, 10.

and to the Terms and Bounds which were fixed by *Joshua* and the Elders in the Division of the Countrey, which no Man might remove; for that made him both guilty of Theft, and also of the Breach of this Precept, and consequently he incurr'd a double Punishment, and was whipp'd twice as much as another Offender. *Josephus* extends this Precept to the Lands of all the neighbouring Nations that were at Peace with them; for Wars and Insurrections arise from the Covetousness of Men who would thus enlarge their Territories; and they that remove the Bounds of Lands, are not very far from subverting all Laws.

It was one of the Denunciations from Mount *Ebal*, *Cursed be he that removeth his Neighbour's Land-Mark*. The Form of delivering these Curses was solemn and surprising: The Twelve Tribes, when they had passed over *Jordan*, were divided; six of them, *Simeon*, *Levi*, *Judah*, *Issachar*, *Joseph*, and *Benjamin*, stood upon Mount *Gerizim*, upon which *Samaria* was afterwards built; and the other six, *Reuben*, *Gad*, *Asher*, *Zebulun*, *Dan*, and *Naphtali*, upon Mount *Ebal*, that was opposite; and the Tops of these Mountains were so near, that what was said upon the one, might be heard by those who were on the Tops and Sides of the other. In the Valley stood the Priests with the Ark of the Covenant, and first turning their Faces towards Mount *Gerizim*, proclaimed with a loud Voice, (for Example,) *Blessed be he that removeth not his Neighbour's Land-Mark*. Unto which, all the People that stood there, answered, *Amen*. And then turning their Faces towards Mount *Ebal*, they said thus, *Cursed be he that removeth*, &c. To which they that stood there made the same Answer.

When a Man had a mind to mortgage his Land, the Contract was executed in this Manner: The Purchaser wrote two Instruments: The one he sealed with his own Signet; the other he shew'd unclosed to the Witnesses, that they might subscribe and bear Testimony to what was written. The Witnesses sub-

scribed

scribed upon the Back of the inclosed Instrument: And these two Writings were exactly the same; only that in the sealed Instrument, some Particulars were concealed from the Witnesses, which were the Prices of the Land, and the Time of the Redemption, (for none knew these, but the Buyer and the Seller;) for the next Kinsman, if he knew the Time of Redemption, and the Price, (the Mortgager not being able to redeem it at the Day,) might lawfully redeem it for himself. Now, these Circumstances being undiscover'd, there was an Opportunity for the poor Man to redeem his Land after the Day was past. Among the *Romans*, when they sealed their Last Will, they never discover'd the Name of the Heir, lest he should suffer an Inconvenience by being known.

C H A P. VIII.

The Art of Dialling. The Dial of Ahaz.

IT is said by *Pliny*, that the Art of Dialling was first invented by *Anaximenes*, a *Milesian*, the Scholar of *Anaximander*, and he was the first who shew'd a Dial at *Lacedæmon*: But this is a Mistake of the Historian; for that Art was among the *Hebrews* some Centuries before, (according to the best Chronologers,) as appears from the Dial of *Ahaz*, upon which the Shadow went back ten Degrees in the Days of *Hezekiah*. Nat. Hist. Lib. 2;
2 Kings 20. 9,
10, &c.

I confess, I have but small Acquaintance with this Art, and therefore am not qualified to give a satisfactory Account of this Dial of *Ahaz*, and that miraculous Event that was wrought upon it. There is a Learned Writer, of the *Scottish* Nation, who has been somewhat particular upon this Subject: I shall transcribe his Observations, and leave the Judicious

Book VII. to pass their Opinions upon the Truth and Certainty of them.

Weems's Explan-
ation of the
Laws of Moses,
Tom. III.
Book I.
Chap. 25.

“ The Hours, (says he,) that were set upon the
“ Dial of *Abaz* were unequal, or Planetary Hours,
“ because the Dial was made upon a Polar Ground.
“ Now, there are five Grounds upon which a Dial
“ must be made: First, Upon the Elevation of the
“ Equinoctial, whose Hours are always equal. Sec-
“ ondly, Vertical, and it shews only from Six to
“ Six equinoctially. Thirdly, Meridional, which
“ shews the Hours from the Rising of the Sun till
“ Mid-Day upon the East Side, and from Mid-Day
“ till Sun-set upon the West. Fourthly, Horizontal,
“ which has no Shadow under the Equinoctial,
“ or near the Equinoctial. And the last is, The
“ Polar Dial which follows the Zodiack; and the
“ Hours are contracted upon the South-Side of the
“ Equinoctial in the Winter, and enlarged upon
“ the North-Side in the Summer.

“ This Dial of *Abaz* could not be made upon an
“ Equinoctial Ground, because the Hours of the
“ Equinoctial Dial are equal. Secondly, It could
“ not be made Vertical, because the Vertical shews
“ only from Six to Six. Thirdly, It could not be
“ made Meridional, because the East-Side and the
“ West-Side are divided by the Meridional, and
“ it wants the Twelfth Hour. Fourthly, It
“ could not be made Horizontal, because they lay
“ so near the Equinoctial, that the Style could cast
“ no Shadow. And therefore, it must be Polar,
“ and the Hours must be unequally divided for Sum-
“ mer and Winter, or else they must have had two
“ Dials, one for Summer, and another for Winter:
“ The Form of this Dial was Hemispherical, or a
“ half Circle.

“ In this Dial we have to consider these Points:
“ First, That the Lines were but Half Hours upon
“ the Dial, and not Full Hours. Secondly, That
“ this Miracle was wrought when the Sun was in
“ the Height; for if it had been in the Declination,
“ or in the Afternoon, then it could not have gone
“ forward

“ forward ten Degrees; or if it had been soon in
 “ the Morning, it could not have gone back ten
 “ Degrees. Thirdly, This Miracle was wrought in
 “ the Summer-Time: The Day being at the longest,
 “ it could not be brought back ten Degrees in the
 “ Winter-Day; for when the Day is shortest, the
 “ Sun rises to them at Seven o’Clock: Neither could
 “ this Miracle be wrought at the Equinoctial; for
 “ then they could not have discern’d the Sun to
 “ cast a Shadow upon the Dial, because then the
 “ Shadow is so long. The Text says, the Shadow
 “ went back so many Degrees in the Dial of *Abaz*;
 “ therefore it seems to have been wrought in the
 “ Summer-Time, at the longest Day, when it was
 “ drawn back from the eleventh Hour to the sixth,
 “ which is one Hour after Sun-rising, for in the
 “ longest Day the Sun rises to them at Five o’Clock
 “ in the Morning.” So far are the Words of this
Scottish Writer.

What I have to observe upon this Subject, is,
 That there is not a Word in the History of this
 Transaction concerning the Sun’s going back, but
 only of the Shadow upon the Dial; from whence
 many modern Interpreters have concluded, that
 the Miracle was wrought upon the Dial only, and
 not upon the very Body of the Sun, which still held
 on its Courses as it used to do. It is said indeed by
Isaiab, *So the Sun return’d ten Degrees*: But this
 they conceive may be understood of the Shadow, as
 it is mentioned in the second Book of the *Kings*, and
 that God so disposed the Rays of the Sun, and or-
 dered the Light, that no Shadow should be projected,
 but where the Prophet foretold. This I thought fit
 to represent; but must add, that the antient *Jews*, and
Christians too, understood the Words of *Isaiab* to
 signify, that the Sun itself went back, and not
 merely the Shadow. Primate *Usher*, in his *Annals*,
 is of this Opinion, whose Words are these, *The Sun*
and all the heavenly Bodies went back, and as much
was detracted from the next Night, as was added to
this Day. This, it is supposed, was done of a sudden

Isa. 33. 8.

Chap. 20. 9, 10.

A. M. 40014

Book VII. by a Divine Power, and lasted not long before all Things were restored again to their usual Place; so that no Alteration was made in the State of the heavenly Bodies. That there was some Change at the present, was observed both in the Northern Part of the World, at *Babylon*, (from whence *Merodach Babeladan* sent to enquire about this Wonder,) and also in the Southern, in the Land of *Egypt*. This may be collected from a remarkable Passage in *Herodotus*, who tells us in his *Euterpe*, That the *Egyptians* had observed strange Alterations in the Motion of the Sun, which had been seen four Times out of its usual Course, it rising twice where it now sets, and setting twice where it now rises; and yet no Change at all made among the *Egyptians*, neither in the Earth, nor in the River, nor in any Thing else. This is a plain Evidence, that their Neighbours (and many others, no doubt) had heard of the unusual Motions of the Sun, (though without any Alteration in the heavenly Bodies, which were seen fix'd in their former Station,) but had not a perfect Knowledge of them; for to these two, mention'd in Scripture, that in the Time of *Joshua*, and this of *Hezekiah*, the *Egyptians* added two more, and made them to have been near the same Time. What the *Talmudists* say upon this Occasion is perfectly ridiculous, That the Day on which *Abaz* died, was but two Hours long; but upon the Account of *Hezekiah*, God restored those ten Hours which were then wanting, and so brought Time even.

2 Chron. 32. 31.

Chap. 1. 42.

Cap. Chelek.

CHAP. IX.

Phyſick *and* Surgery.

THESE are many Paſſages in Scripture which prove the Uſe of *Surgery* and *Phyſick* among the old *Hebrews*. Theſe Arts they brought with them out of *Egypt*, and in Proceſs of Time made conſiderable Improvements in them. It was one of the *Levitical* Laws, that if one Man ſmote another, ſo that he kept his Bed, he that ſmote him, was to cauſe him *to be thoroughly* Exod. 21. 19, 20 *bealed*. The Holy Anointing Oil was to be made a Perfume and Confection *after the Art of the Apothecary*; which evidence that there were among them Perſons well ſkilled in Medicine and Drugs in the very Infancy of their Republick. Chap. 30. 35.

No certain Discoveries can be made in what Manner theſe Arts were practiſed and apply'd in thoſe early Ages; only we find, that the Diſtemper of *Hezekiah* was cured by a *Poultis* of *Figs*, which 2 Kings 26. is a natural Remedy, and is generally uſed in Impoſthumes; but it has not ſo quick an Effect as this had upon *Hezekiah*, of curing him in a Moment.

It is to no Purpoſe to dwell long upon a Subject, where nothing but Conjecture is to be expected: I ſhall therefore take Occaſion to explain conciſely the Diſeaſes and Diſtempers that are mentioned in Scriptures, particularly of the Old Teſtament, and moſt of them common among the *Hebrews*, but the Methods of Cure, and the Practice of Phyſicians in thoſe Days, is, I think, impoſſible to be diſcover'd.

Barrenneſs is a Sort of Infirmity, and was formerly thought a great Reproach among the *Hebrew* Women.

Book VII.

There is no Part in the human Body subject to a greater Number of Distempers than the *Eye*, the greatest of all which is the Loss of Sight, which no Art can cure; yet when a Cataract happens to be the only Cause of the Loss, Oculists can remove it, and restore the Sight.

A *Cancer* is one of the most terrible Diseases in the World; if it be not soon stopped, it makes a dreadful Progress.

There are different Ways of *Castration*: It may be done either by bruising, treading upon, cutting off, or pulling out the Parts which are appointed for the Preservation of the Species. This Practice was so rigorously forbidden, that it was unlawful to offer up a castrated Animal for Sacrifice, and it disqualified a Man for the Priesthood.

Circumcision may be reckon'd among the Diseases; because the Pain that was occasion'd by this Ceremony, brought a Distemper upon those who receiv'd it, especially if they were of an advanced Age. The third and fourth Days after Circumcision were the most painful, which happens in all Sorts of Wounds. And this made *Hippocrates* forbid the touching of them on these Days, for fear of an Inflammation. *Dinah's* Brethren were not ignorant of this; and therefore they made choice of the third Day after the *Sichemites* had been circumcised, to fall upon them, and make them an easy Conquest.

Gen. 34.

The only Observation I shall make upon the *Deaf* and *Dumb*, is, that the Tongue and Ear have so much Dependance upon each other, that they who are born deaf, are always dumb; for having never heard a Word spoken, their Tongues cannot pronounce any, Words being nothing else but an Imitation of what we hear others say.

The *Dropsy* is a known Distemper, and is of several Kinds: The most cruel, is, that which swells the Patient so terribly, that it not only gives him intolerable Pains, but makes him even hideous to the Sight.

What

What *Fevers* are, and the different sorts of them, are known to every one.

The *Gangrene*, is a Corruption which spreads itself from the corrupted to the sound Part, unless it be very speedily prevented.

The *Gonorrhœa* is a Distemper peculiar to Men. It made those Unclean who were seized with it, and they were not allowed to enter into the Temple.

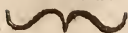
The *Gout* is a Distemper I here mention, because it is said in the *Chronicles*, that *Asa* fell Sick of a violent Pain in his Feet, and died of it. When this Pain seizes the Feet the *Greeks* call it *Podagra*; when the Hands, they call it *Chiragra*; so that it takes its Name from the Part affected. 2 Chron. 16. 12.

The *Hemorrhoides*, or *Piles*, are a Loss of Blood by the Veins of the *Anus*. When they have not this Effect, they cause a Swelling in it, which is often extremely painful. It is believed that this is the Distemper with which God punished the Inhabitants of *Azotus*, for having dared to detain the Ark among them. This Loss of Blood did not make the Persons afflicted with it unclean, but one of another kind, to which Women are sometimes subject, made them so as long as it continued. 1 Sam. 5.

No Distemper is more nasty and dreadful than the *Leprosy*. The Word is originally *Greek*, and may have been taken either from the Scales which a Leprosy brings upon the Body, or making the Skin rough and full of Pimples. It is so contagious, that the Breath or Touch of the Leper communicates his Distemper, and therefore it is a Species of Uncleanness under the antient Law. No Lepers were suffered to dwell within their Cities; nor did any one eat with them; and, as *Josephus* says, they were little better than People dead. They wore a particular Habit, their Clothes were rent, they went with their Heads bare, and their Faces covered; and all this by the Appointment of the *Mosaic* Law.

The Word *Lycanthropy* is not to be found in Scripture, but the Thing it signifies is: It is a Dis-

Book VII.



Daniel 4.

temper which arises from a black and burnt Cholér, which spreads itself all over the Body, produces inward Cancers in it, causes very sharp Pains, is very drying, changes the Countenance, and passing from the Body to the Mind does, as it were, change a Man into a Beast. *Nebuchadnezzar* seems to have been afflicted with this Distemper. *Daniel* says, he was driven from all Commerce with Men, went into the Forests, lived there with Wild Beasts, and eat Grass. But we are not to imagine that he was turned into a Dog, or Wolf, or any other wild Creature: He only lived in Woods, and was afflicted with the Distemper here spoken of.

The *Palsy* is a Relaxation of the Nerves, arising from a cold Humour which fills them, and stops up the Passage of the Animal Spirits. The Soul governs the Body by the Nerves, and it is by them she becomes sensible of what happens to the Body. But the *Palsy* breaks off this Communication, and is a Privation both of Motion and Sense.

The *Phthisick*, or *Consumption*, is a Distemper which insensibly dries up the Body, and makes it thinner and thinner, and at last ends in Death. The wicked *Jehoram* was punished by God with this Distemper; he languished two Years and at last died: *His Bowels seem to have fallen out.* This Distemper frequently proceeds from an obstinate *Gonorrhœa*.

Worms become a sort of Distemper, when the Body is eaten up by them. This was the Disease which seized upon *Herod*, who died in the midst of intolerable Pains.

If it should be asked, what the Distemper was with which *Job* was tormented, the most common Opinion is, That his Body was by the Devil reduced so very low, that he felt the same Pains which attend the most contagious Distempers. God had given the Devil this Dominion over his Servant, that his Patience might be the more signal and exemplary, in proportion to the Greatness of the Sufferings he underwent.

C H A P. X.

*The Knowledge of Trees, Plants,
Herbs, &c.*

AMONG the learned Accomplishments of the wise *Solomon*, it is recorded of him that he was so well versed in Natural History, so expert a Botanist, and so perfectly understood the Virtues and Properties of all Plants, that he was able to speak of Trees, from the Cedar-Tree x Kings 4. 33. that is in *Lebanon*, even unto the Hyssop that springeth out of the Wall. He spoke also of Beasts, and of Fowl, and of Creeping Things, and of Fishes. Of the Animals, I think sufficient, for this Design, has been said in the Chapter concerning the Creatures that were pronounced Clean or Unclean by the Law of *Moses*. Only let it be observed, that *Solomon*, it is supposed, compiled Books upon this Subject, which some *Jews* fancy were seen by *Aristotle*, who published them in his own Name in his *Historia* Quæst. 39. in *Animalium*. *Anastafius*, Bishop of *Nice*, commen- Scripturam. ting upon the Verse above, has this Remark, That from the curious Collections of *Solomon*, no doubt, those who afterwards wrote Books of Medicine very largely borrowed: From him they understood the exact Orders and Difference of Heat and Cold, of Drought and Moisture, and what Proportion there was of these Qualities in all Herbs. And *Pineda* In Salomone, has very copiously, and with wonderful Nicety, l. 3. c. 22. treated of the Knowledge of this Prince in Physick, and concludes, that he was the most perfect Master in that Art of any that was before, or has been since his Time.

The Herbs, Grain, Pulse, Trees, and Plants, that are mention'd in Scripture, may properly be explained according to the Alphabetical Order of
the

Book VII. the Names that are given them in our common Bibles.

Aloes is a very bitter Herb. Some will have it to be an *Indian Tree* which is of different Colours, and is called *Santanax*. What our Druggists mean by the Plant called by this Name, is well known.

Numb. 17. 8.

The *Almond-Tree* blows the soonest of any Tree: It begins as soon as ever the Rigour of Winter is past, and is in Blossom in *February*. *Aaron's* Rod which budded, and by this Miracle secured the Priesthood to him, was a Branch of an *Almond-Tree*.

Barley is the soonest Ripe of any Grain; therefore the *Jews* dedicated all the First-Fruits of their Grain to God upon the second Day of Unleavened Bread, by offering up of a Sheaf of Barley.

Bdellium is usually taken for a Black Tree which yields a Gum: But the Word, in the Original, signifies neither a Tree, nor Gum, but a Precious Stone.

Beans need not be explained.

Bishopswort, in the *Hebrew*, *Gith*, is used by poor People instead of Pepper.

Lev. 23. 14.

The *Vulgate* translates the *Hebrew Meror*, in our *English* Version *Parched Corn*, by *Bitter Lettice*; but it signifies all sorts of Bitter Herbs. The *Jews* say there are five different sorts of them, with which they used to eat the Passover.

Isaiah 30. 8.

Box is an exceeding hard Wood, and so heavy that it sinks in the Water, and what is Engraven upon it is not easily effaced. *Isaiah* was commanded to Engrave the Sins of his People upon publick Monuments; but the *Hebrew* does not say of what Matter they were to be made, but the *Vulgate* translates it, *Go, and write upon the Box*.

The *Bramble* is a Shrub whose Leaves are green, and a little sharp. It grows in desert Places.

Exod. 2. 3.

Burre- Reed has a sharp and thick Leaf, and grows by the Side of the Waters. The Banks of the *Nile* abound with it; and it was in a Place full of *Burre-Reeds*, where *Moses* was exposed.

Cane is a sort of Reed. There is a sort of it which comes from Mount *Libanus*, which tastes like *Cassia*, and has a very agreeable Smell. Chap. 10.

The *Caper-Tree* is a low and very Thorny Plant. We find the Word in *Ecclesiastes*, where *Solomon* observing old Age, says, The *Caper-Tree* shall be destroyed; which is a figurative Expression, importing that old Men's Appetites fail them so much, that nothing can recover them. Ecclef. 12. 5.
In English, The
Desire shall fail.

The *Cedar* is one of the most beautiful Trees in Nature. It is very tall, and always green; the Leaf of it is thick and sharp, the Pith red, and it has an odoriferous Smell. The Fruit of it resembles a Pine-Apple, and the Trunk yields a Gum. It never rots; and is one of the best sorts of Wood for the Building of Ships.

The *Colocynthida* is a wild Gourd as big as an Orange; if one cuts the Flower of it with a Knife, it is intolerably Bitter. *Elisba's* Servant ignorantly put some of it into his Pot, and as soon as his Disciples had tasted it, they cried there was Poison in it. 2 Kings 4. 39.

Coriander is a Plant which bears Berries, of which they make Sugar-Plumbs.

The *Cucumber*, *Melon*, *Onion*, and *Leak*, are too well known to be explained. As we make Melon-Beds, so the *Hebrews* had Pieces of Ground sowed with Cucumber. Isiah 1. 8.

Cummin, or *Sour Anise*, is a sort of Fennel.

The *Cypress-Tree* has a very tall and a very straight Body: Its Leaves are like those of a Pine-Tree, but not so hard, and more blunt. This is an Oily Wood, and has a very strong Smell. It is not subject to be Worm-eaten, because the Worms will not touch it.

The *Fig-Tree* is known to every Body. It has two sorts of Fruit; that of the Spring, which grows ripe; and that of Autumn, which continues always green.

The *Fir-Tree* is very tall, straight, and has few Knots.

Book VII. *Flax* is a Plant, of which the finest Linen is made.

The *Hasel-Tree* may be understood either of the common Nut or Filberd.

Heath grows no where but in uncultivated Places; which is the Reason why *Jeremiah*, threatning the Jews with an entire Desolation, says, *They shall be like the Heath in the Wilderness.*

Jerem. 47. 6.

The *Holm-Oak* has a fine and thin Bark, and its Leaves are a little sharp, and pointed: Otherwise, it is like other Oaks.

It is not certain whether the *Hyssop*, mention'd in Scripture, be the same with ours, that is, whether it be an Herb, or a Tree. Its Trunk must certainly have been longer than that of an Herb, since St. *John* says, that the Soldiers put a Spunge upon *Hyssop* to give Drink to our Saviour, whose Cross was very high.

John. 19. 29.

Ivy is a weak Plant, which being unable to support itself, cleaves to Trees and Walls. It is an Ever-Green.

1 Kings 19. 5.

The *Juniper-Tree* has Prickles instead of Leaves; but they are always green. It is large in Eastern Countries; and the Scripture says, that *Elijah* lay and slept under a Juniper-Tree. When they are full grown, and Incisions are made into them, they will in the Summer-time produce some Rosin.

Kikaion is the Name which the Scripture gives to the Tree under which *Jonas* rested. *Pliny* distinguishes two sorts of Gourds: Some, says he, creep upon the Ground; others raise themselves up, and they make Cradles of them: So that this Plant might soon be large enough to cover the Prophet. *Bochart* thinks that the *Kikaion* of the Hebrews, is the same with the *Kiki* of the Egyptians; and, according to *Dioscorides*, it is a Shrub which the Latins call *Ricinus*, because its Seed resembles a little Animal, called in Latin, *Ricinus*, and is a sort of a little Worm. *Kimchi* says they grow fast; and that

that they planted them before their Shops, for the sake of Shade, and refreshing themselves under it.

Chap. 10.

Lentils are a small redish Grain, which is reckoned among Pulse.

The *Lilly* is of an admirable Whiteness. It was a Custom in *Palestine*, after their Corn had been beaten out, and fanned, to lay it in Heaps, and put Lillies round them. From whence *Solomon* draws one of his Comparisons in the Song of Songs, *Thy Belly is like a Heap of Wheat set about with Lillies.* Cant. 7. 2.

There are two sorts of *Mandrakes*: One of them is like Lettice, only its Leaves are straighter, and of a deeper Green. It bears a Fruit as big as a large Filberd, or Chesnut: And this is what is called the Female Mandrake. The Male is stronger, and has larger Leaves: Its Fruit is round and is like the Yolk of an Hen's Egg: It has a strong Smell, which occasions Sleep. Its Root is large, cover'd with Hair, and divided in such a manner, that it looks like Thighs. It is said the Mandrake is a Love-Potion.

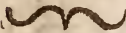
Mint is a odoriferous Herb.

Millet takes its Name from the Multitude of its Seeds.

The *Mulberry-Tree* buds the latest of any Tree. It seems afraid of exposing its Leaves and Flowers to the Rigour of the Winter. Its Fruit, when ripe, is spotted with a bloody Red.

Mustard is so stinging a Seed, that it makes those weep who eat it. It is called the *least of all Seeds*. It was thought to be so in *Judea*: And indeed, its Smallness is surprizing, compared with the Plant it produces. Matth. 13.

The *Myrtle-Tree*, with us, is but a ligneous Plant, but in the Hot Countries it is a little Tree. It is very agreeable, always green, and gives a Smell. The *Jews* adorned the Doors of their Houses with Myrtle-Branches on the Feast of the Dedication of the Temple; and *Isaiah*, in order to express a happy Change to the *Jews*, says, *That instead of the Brier, shall come up the Myrtle-Tree.* The Isaiah 55. 13.

 The *Nut-Tree* is a Name given in general to all Trees, whose Fruit is cover'd with a very thick Shell.

The *Oak* is common : There are many sorts of them.

The *Olive-Tree* is of two sorts : Manured and Wild. The first bears Olives, which, when they are ripe, turn black, and are fit for Oil. This Oil of Olives is of great Use : It strengthens the Limbs, and asswages Pain.

The *Palm-Tree* took its Name from the Resemblance its flat Head and spreading Branches bears to the Palm of the Hand. There is no Country which has more or finer Palm-Trees than *Judea*, and therefore a Palm-Tree is the Emblem of that Country. In the Medals of *Vespasian* and *Titus* there is a Palm-Tree, and a disconsolate Woman sitting under it, with these two Words, *JUD. CAP.* that is, *Judea subdued*. It is a Property of this Tree, to rise under any Pressure that may be made upon it to pull it down. Its Leaves are always green, and it never sheds them, as other Ever-Greens do, but always continues to have the same Leaves it had at first.

Papyrus is a Plant like our Reeds, or Bulrushes, which grows in the Marshes of the *Nile*. The Antients stripped off very thin Membranes from the Leaves of it, upon which they wrote ; and the Name is continued down to the Paper we now use, though very different from that of the Antients. They made Sloops and Barks of this *Papyrus* ; for *Isaiab* denounces, *Wo to the Land which maketh a Noise with its Wings, which is beyond the Rivers of Æthiopia, which sendeth its Embassadors upon the Waters in Vessels of Papyrus*. Our *English* Translation has it in Vessels of Bulrushes.

The *Pine* is as well known as any Tree.

The *Plane* gives a delightful Shade, and is planted for that Purpose. Its Leaves are large, and its Branches extend a great Way. It loves to be near the Water ; and therefore *Wisdom* compares

prepares herself to a *Plane* planted by the Water Side. Chap. 10.

The *Pomegranate-Tree* is a sort of Apple-Tree. The Inside of a Pomegranate is full of Seeds which are of a bright red Colour: And therefore the Bridegroom compares the Vermillion of his Bride to an open Pomegranate. Cant. 4. 3.

The *Poplar* is a tall-bodied Tree, and is of two sorts: The White, whose Leaves are of a whitish Colour, and are always trembling; and the Black, which has not so beautiful a Head as the other, nor do its Leave always shake.

In the History of *Susanna*, two Trees are mention'd, whose *Greek* Names are preserved in the *Vulgate*: The one is called *Prinus*, which is a sort of an Oak; and the other *Schinus*, which is a *Mastick-Tree*. There are many of the latter in the Isle of *Chios*; and there distills a Gum from them, which is called *Mastick*.

Pulse is a Word which signifies all those Fruits of the Earth which are easily dressed, and are very wholesome, exclusive of the Grain with which we make Bread.

The *Ramthorn*, in our *English* Translation, a Judges 9. 14. Bramble, is a white Bush, which extends its Branches in straight, and not crooked Lines, as other Bushes do. It bears a little Fruit, which, when it is ripe turns black.

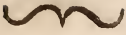
The *Reed* is a very weak Plant, and bends with the least Breath of Wind. It grows only in desert and watery Places.

Roses are in all our Gardens, as well as Rue.

Saffron bears a blue Flower, and has a sort of yellow Fibres in the middle of it, which gives a very strong Smell. It is good for the Heart. The Gardens of the *Spouse*, in the *Canticles*, had a great Cantic. 4. 14. many of these Plants in them. They make a Colour of this Flower, which is partly Yellow and partly Red.

Sabiunca is a Plant very like our Lavender. It is very low; and therefore the *Latin* Interpreter Isaiah 55. 13. makes

Book VII.



Malachi 3. 2.

makes use of this Name, in *Ijaiab*, to express a Word which in the Original signifies a low Plant.

Saltwort, in our Translation, *Fuller's-Soap*, is used by burning it, and making a Lye of its Ashes, which being mixed with Water, there comes off an Oil with it, which they boil, and make into a Salve. The Fullers who whiten Stuffs, often make use of it.

The *Scarlet-Tree* bears a Fruit of Berries like Lentils. In which Berries are found Worms, of whose Blood the Scarlet Colour is made.

Shittim-Wood is that of which the Scripture says the Ark was made. Interpreters render the Word *Incorruptible Wood*, which is applicable to the Cypress, Cedar, Box, and several other Trees.

Spikenard is both an Herb and a Shrub, and doth produce Leaves like Ears of Corn, for which Reason it is called *Nardus*, Eared *Spicata*. Nard, or Spikenard, a Name which is also given to Lavender, of which they make the Oil of Spikenard.

The *Sycamore*, which is a sort of *Egyptian Fir-Tree*, is a large Tree. The Fruit of the Sycamore does not hang upon the Branches, but immediately upon the Trunk.

The *Thistle* is known to every Body. It grows in Fallow Ground, and often in that which is plowed, where it choaks the good Grain.

The *Turpentine-Tree* is very beautiful, and common in *Syria* and *Palestine*. Its Leaf resembles that of a Laurel, and its Flower like that of an Olive. Its Buds, which are at first green, afterwards grow red, and are black when they are at their Maturity. From this Tree distils the Turpentine, which has so good a Smell, and is so much esteemed.

The *Hyacinth*, or *Violet-Tree*, is a Spring Violet of a deep Violet Colour. The Word is sometimes taken for the Colour itself.

Wheat, *Vetches*, *Vines*, and *Nettles*, are too well known to detain us.

The *Willows* are very quick Growers, and are usually planted by the Water-Side. It was upon these the *Jews* hung their Musical Instruments in the Time of the Captivity.

CHAP. XI.

The Art of Jewelling. Of Precious Stones.

WHEN God commanded *Moses* to build the Tabernacle, to provide its Utenfils, and to make Vestments for those who minister'd in the Holy Rites, it is supposed that there were no Artists among the *Hebrews* who were able to execute this Design; for they had been long kept in Servitude by the *Egyptians*, and cannot be thought to understand much of the curious Arts of Jewelling, Engraving, Embroidery, Weaving, Neddlework, and other Accomplishments; they were worn down with hard Labour, and were acquainted with little more than making of Bricks; and therefore God was pleased to instruct several Men, particularly *Bezaleel*, in those Arts, which they had no Master to teach them, and which their natural Genius could never attain to, especially on a sudden, without Inspiration.

Exod. 31. 2, 3.

It is difficult, not to say impossible, to know exactly the Names of the precious Stones that are mention'd in Scripture. The *Jews* themselves confessed, and the Differences of the antient Interpreters, who have translated the *Hebrew* Names, every one according to his own Fancy manifestly, shew it; and therefore it shall be sufficient in this Place to discover what those precious Stones were which were in the High Priest's Pectoral; for some few only excepted, all that are mentioned in Scripture were in this Ornament. In general it may be

Lamy's Introd. p. 434.

Book VII. observed, that the two Things which make precious Stones so much sought after, are the Scarcity and the Matter of them; the more hard, clear, and free from Stains they are, they are the more valuable. The Stones in the Breast-plate were twelve, and they were placed in this Order.

First Rank were,

1. *Odem.* 2. *Pitbab.* 3. *Bakeket.*

In the Second,

4. *Nophec.* 5. *Saphir.* 6. *Jakalon.*

In the Third,

7. *Leskem.* 8. *Schebo.* 9. *Achlama.*

In the Fourth,

10. *Tarschisch.* 11. *Schobam.* 12. *Jaspel.*

Odem, translated *Pyropos* by the Greeks, and by the *Latins Sardius*, is what we call a *Sardonyx*. There are several sorts of them: The Male *Sardonyx*, which is of a deep Red; the Female, which is of a bright Red; and the *Cornelian*, which is of a pale Red. It is pretended that the *Sardonyx* took its Name from *Sardinia*, where it is found; or from its Resemblance to a Fish, called *Sardius*, which when it is salted is red, like a Salmon. But *Braunius* derives the Word from *Sered*, which, in *Hebrew*, signifies the Red Colour. And it is thought that this was the Colour of this Stone; and the Proof that is given of it, is, that it is said in the *Revelations*, that the Face of him that sat upon the Throne was like a *Sardonyx*; which the Antients explain of God in his Anger, whose Face, say they, is then like Fire.

Revel. 4. 3.

Pitbab, is the *Topaz*, which the Antients say was Green, and much of a Pearl Colour; or, as others,

of

of a Glass Colour, which is a sort of Green. There is in *Arabia* an Island, formerly called *Chitis*, which is now called the Isle of *Topaz*, either on account of the great Quantity of these Precious Stones, which are brought from thence, or perhaps, the Island might give the *Topaz* its Name. Our *Topazes* are different from those of the Antients, for ours are all of a gold Colour.

Bakeket, the Emerald. One of the Properties of this Stone, according to *Pliny*, is, that it gives a Fire which neither Flambeaux, nor the Sun itself, can put out. And that the Name which *Moses* gives it, signifies to sparkle, or to glitter. The Emerald is green, but there are several sorts of them.

Nophec, is, according to both the *Greeks* and *Latins*, a Carbuncle. It has the Brightness and Colour of a flaming Coal, which has given its Name in the *Greek* Language, as well as the *Latin*. The most beautiful of them must, according to *Pliny*, have pretty much of the *Amethyst*, which is of a Violet Colour.

The *Saphir* has preserved its Name in all Languages. It is of a blue Colour, according to *Pliny*, and the Scriptures agree with him in it, as appears from that Passage in *Exodus*; *And they saw the God of Israel, and there was under his Feet, as it were, a paved Work of Saphir-Stone, and, as it were, the Body of Heaven in his Clearness.* There is a sort of these Stones which has Sparkles of Gold intermixed with the Colour of them; but they are not so bright as the others, and cannot be cut.

Jabalon, *Josephus* will have to be the Saphir; but the *Septuagint*, and the *Vulgate*, take it for the Jasper; and *Braunius* explains it of the Diamond.

Lesbem, is the Name of a precious Stone, which we no where find but in the Description of the Pectoral. Some think it is Amber; and the *Latins* call it *Ligurius*, because they thought it grew in *Liguria*: But *Braunius* will have the *Lesbem* to be

the Jacynth, which derives its Name from a Flower, of whose Colour it is. There are of them of several Colours: The most common ones are of a Gold Colour, very like that of Amber.

Schebo, is no where mentioned but in *Exodus*. Interpreters translate it, the Agate. They are very common Stones, in which Nature seems to divert herself with the different Things she imprints upon them. *Braunius* thinks the *Schebo* is the Beryl, which is green; but there are some of them which incline to the Gold Colour, and are not so bright as the others. They are always cut with six Angles, to give them the greater Life.

Achlama, is taken for the Amethyst. *Pliny* says it is a Violet, inclining to a Vine Colour. The *Greeks* call it Amethyst, from a pretended Quality they attribute to it, of guarding against Drunkenness.

Tarschisch, is translated by the Seventy the Chrysolite, when they speak of the Pectoral; but in other Places they render it the Carbuncle. From whence it appears, that these Interpreters were not very sure of having the true Names of these Stones. It was of a Gold Colour.

Schobam, is a Term which the Seventy vary much in translating. In *Genesis* they translate it Topaz, which is of a Wart Colour: In *Exodus* they render it sometimes Emerald, sometimes Beryl, and sometimes Sardonyx. In *Job* the Word is by them render'd Onyx; and in *Ezekiel* Sapphire: But the Vulgate always translates it Onyx. It is a precious Stone, which is of a whitish Colour, like that of a Man's Nails, from whence it takes its Name.

Jaspeh, is in the Septuagint, the Onyx, and in the Vulgate the Beryl. The Beryl, according to *Pliny* and *Solinus*, has a great deal of Relation to the Emerald. There are some of them that are Blue and Violet Colour.

The antient Versions of the *Old Testament* make no mention of Pearls; and the Vulgate does but once, and that improperly: But they are spoken of

in

in the New Testament; and it may seem surprizing either that the Prophets should not have known them, or that they should not have spoken of them. But *Bochart* observes, That they are frequently mentioned in the Old Testament, though they have been otherwise render'd by Translators: In *Genesis*, particularly, the Land of *Havilah* is described by the Quantity of *Bedolach* it abounds with. This Interpreters have translated *Bdellium*, which signifies a certain Black Tree, which yields an odoriferous Gum; and others have taken it for Chrystal: But there is no room to doubt, but that *Bedolach* signifies Pearls, since the Countrey of *Avila*, or *Havilah*, is the Place which most abounds with them of any Place in the World. For the *Red Sea*, by which I understand not the *Arabian Gulph* only, but also the *Persian Sea*, is so fruitful in Pearls, that they were called by the Antients, *The Precious Stones of the Red Sea*,

Chap. 11.

Prov. 25. 12.

Gen. 2. 12.

CHAP. XII.

Of Engraving, and the Art of the Lapidary.

NOTwithstanding the strict Prohibition in the second Precept of the Decalogue against the Engraving and Carving of Images; yet this Art was allowed and practised by the *Hebrews*, so far as to engrave the Images and Figures of Inanimate Things, which had no Temptation in them to seduce them to Idolatrous Worship. *Moses* made Lillies about the Tabernacle, and Pomegranates upon the Border of the Pontifical Vestment; and *Solomon* had curious Embossed-Work of Palm-Trees, and other Devices in the Temple: But the Images of Angels or Men, or the Figures of Beasts, if they

Book. VII. were richly adorn'd, and set up, and fix'd in an open conspicuous Place, as if they demanded Veneration from those who saw them, were prohibited, lest the People should be drawn into Idolatry, to which they were exceedingly prone. No Image of the Sun and Moon, and Stars, called, *The Host of Heaven*, was suffer'd for the same Reason, nor any Representation of the Deity was permitted, lest the stupid Populace should conceive that God was a Corporeal Being, and framing upon that Account a contemptible Notion of his Divinity, should by degrees withdraw their Obedience from him. No Image or Statue was allowed to be erected only in Memory of a Person deceased, lest it should attract Devotion, and be worshipp'd as an Idol; for says the Author of the Book of *Wisdom*, *A Father afflicted with untimely Mourning, when he hath made an Image of his Child, soon taken away, now honour'd him as a God, which was then a dead Man, and deliver'd to those that were under him Ceremonies and Sacrifices.* The Cherubims that were placed in the Holy of Holies had no Right to Divine Worship, because they stood there as Servants and Attendants upon the Propitiatory; nor were the People in danger of being corrupted from the true Worship by the Images of the Oxen under the *Brazen Sea*, because they appeared there in a State of Servitude, having the Weight of that great Vessel upon their Backs, and had not the least Symptom of Grandeur or Majesty about them.

The Art of Engraving or Cutting upon Jewels and precious Stones, was well known to the antient *Hebrews*; for the Names of the Tribes were curiously grav'd upon the Stones in the High-Priest's Pectoral: Nor were they ignorant of that fine Part of Sculptures, called *Basso Relievo* by the *Italians*. They were excellent in carving upon Ivory; for *Josephus*, describing the Grandeur and Magnificence of *Solomon's* Palace, relates, that the Building was made of white Marble, of Cedar, of Gold, and of Silver; the Floors and Walls were figured with

Diversity

Wisd. 14. 15.

Antiq. Lib. 8.
c. 2.

Diversity of Flowers, and of precious Stones in-
 chased in Gold, after the Manner of the Temple
 of God, which shined with such-like Ornaments.
 There was likewise erected a most mighty Throne,
 made in Form of a Tribunal, with six Steps of pure
 Ivory. On each Side of which there stood two
 Ramping Lions, and the same Number were placed
 above. The Stage of the Throne was after the
 Form of Hands that laid hold on the King, and he
 sat upon a Half Ox, looking backwards.

Chap. 12.

CHAP. XIII.

Of Painting.

WHEN *Antiochus Epiphanes* publish'd a Decree
 to suppress the *Jewish* Religion, one prin-
 cipal Instruction given his Agents, was, to
 collect and destroy the Books of *Moses*; and accord- 1 Macc. 3. 48.
 ingly Orders were issued out, commanding all that
 had any Copies of the Law, to deliver them up; and
 the Punishment of Death was severely inflicted upon
 all who were afterwards found to retain any of
 them. By this Means the Persecutors got into their
 Hands all the Copies of the Law which were in the
 Land, except such as those who fled into the De-
 serts, carried thither along with them. When these
 Books came into their Hands, some they destroy'd,
 and others, which they thought fit to preserve, they
 polluted, by painting in them the Pictures of their
 Idolatrous Gods, that so they might never be again
 used by the true *Israelites*.

It is certain, that Pictures were forbidden by the Levit. 26. 1.
 Law of *Moses*, as much as Images; and to have ei-
 ther of them was equally esteem'd an Abomination
 among that People: For whereas it is said in the
Levitical Law, according to our Translation, Ye Selden. de Dif.
 shall not set up any Image of Stone in your Land, Syr. Syntag. 2.
 the Hebrew Original is, any Stone of Picture; and c. 1.

Book VII.



so it noted in the Margin at that Place; by which the *Jews* understood Stones painted with Pictures. These were not allowed to be erected, though it were without the Temple, and it was no more permitted to a Profelyte than to an *Israelite*; and if any Man presumed to make such Statues, he was beaten. Such Images as these were common among the *Egyptians* in after Times, which were not Representations of their Gods, but were full of Symbols and Hieroglyphicks, expressing some of the principal Perfections and Attributes of their Deities. The *Hebrews* were exceedingly rigid, with regard to the Precepts concerning Images and Pictures, insomuch that *Origen* against *Celsus* gives them this Character: “ Among them, there was no other Deity admitted
 “ but God, the Governor of the Universal World,
 “ all Makers of Images being driven from among
 “ them; for no Painter or Statuary was allowed to
 “ live in their City, their Laws being very severe a-
 “ gainst Workmen of this Kind, lest the ignorant Peo-
 “ ple should be drawn away, and tempted from the
 “ Worship of the true God.” *Vitellius*, the *Syrian* Prefect, going to make War against the *Arabians*, was met by the Principal Nobility of the *Jews*, and desired that he would not pass through their Countrey, because it was a Custom among them, not to see any Images carry’d, such as he had of many Colours in his Army. The Governor condescended, and marched another Way. And *Josephus*, in his own Life, relates, That he was sent Ambassador to *Tiberias*, to persuade the People to deface the Palace erected by *Herod* the Tetrarch, wherein divers Figures of living Creatures were painted, which were expressly forbidden by the *Levitical Law*.

Orig. i. 4.

Joseph. Antiq.
Lib, 18, c. 7.

C H A P. XIV.

Of Architecture.

THE Publick Structures among the *Hebrews*, if we consider either the Magnificence of the Temple, or the Stateliness of their Buildings in *Jerusalem*, and other Cities, are undeniable Testimonies of their Skill in Architecture above other Nations; but though they soon left off the Simplicity that was among them in the Beginning of their Republick, yet in all their Fabricks they retained so much of the old Form, as was positively enjoin'd them by the Command of *Moses*.

The Law is expressed in this Manner: *When thou buildest a new House, then thou shalt make a Battlement for thy Roof.* The *Jews* are very curious in their Comments; for they set a Mark upon the Word *thy*, fancying, that the Law does not simply say *the Roof*, but *thy Roof*, on purpose to except the Temple, the Synagogues, and the Schools from this Rule; which were the Property of no private Man, but belonged to the whole Congregation. They say, indeed, the Temple had Battlements, not for Necessity, but for Ornament, because the Roof of the Temple was not flat, as the Roof of another House was; for no body walked upon the Temple, as they did upon their own Houses, to take the Air, and discourse together, or to meditate and pray, (in little Closets they had there,) which made it necessary to have these Battlements of three Foot and a half high, (as the *Jews* say,) to prevent any Man's falling down, when he did not attend, or was thinking upon something else.

That the Roofs of their Houses were flat, which was the Ground of this Precept, we have many Proofs

Deut. 22. 8.
L'Empereur. in
Cod. Middoth.

Book VII. Proofs in the Scripture; for hither *Rahab* brought the Spies, and cover'd them with the Stalks of Flax which she laid upon them. Here *Samuel* communed with *Saul* upon the Top of the House. *David* also was walking upon the Roof of his Palace, when he saw *Bethsheba* washing her self; and, in the same Place, *Absalom* caused a Tent to be spread, that he might go into his Father's Concubines in the Sight of all *Israel*: Nor was it the Manner of the *Hebrews* only, but of the *Greeks* and *Romans* also, to make the Roofs of their Houses, so that they might walk upon them, and stand there to see Publick Shews, or to take the Air; but the *Roman* Houses wanted these Battlements, which *Moses* prescribed in his Law.

If a Man fell from a House for want of these Defences, and lost his Life, he is said to bring Blood upon the House; the Owner was guilty before God of his Blood, and liable to be punish'd by the Judges for neglecting the Observance of this Institution. This Law is extended by the *Jews* to a studious Care about every Thing that might bring a Man's Life in danger: For Example, they might not keep a mad Dog, nor set up a broken Ladder in their House, and many more Particulars, of no Importance to mention in this Place. The *Jews* had not the Art of making Glass Windows, but made use of Lattices, or Curtains. Neither had they the Invention of Chimneys; they made their Fires either in the open Air, or in the Middle of their Chambers. The Modern *Jews* leave about a Cubit square of Wall unplaster'd, in some Part or other of their Houses, to set before their Eyes the Destruction of the Temple. They formerly would not suffer any Beams of a Floor to jet out into the Streets of *Jerusalem*, lest if there should be any Person dead upon that Floor, they who walked under those Beams should be polluted without knowing it. The Owner dwells in the Lower Part of the House, but the Upper Part is frequently let out. The Way to the Upper Rooms, how high soever, was by a Ladder

Joh. 2. 6.
1 Sam. 9. 25.
2 Sam. 11. 2.

and 16. 22.

Ladder reared against the Outside of the House. It was a Tradition among the *Jews*, that no Houses were ever let to hire in *Jerusalem*. As the People came thither from all Parts three Times in a Year, in order to celebrate the Festivals, the Houses were open to Strangers. They chose for themselves of such as they found empty according to their Liking, and the Inhabitants took Care to furnish them with Beds; for which Reason say the *Jews*, though the City stood in both the Tribes, both of *Judah* and *Benjamin*, yet it belonged to no particular Tribe.

The *Hebrews* were commanded by *Moses* to write the Law upon the Posts of their Houses, and upon their Gates: The *Jews* are very scrupulous about the Words they are enjoined to write, and upon what Part of the Gates and Posts they were to place them. This Writing they call *Mesufah*, and it was generally fix'd upon the Right-Side of their Gates. Some write it upon little Rolls, which they fasten to all their Gates; but others inclose them in a Case, which they fasten to the Door-Post, or put into a Hole in the Wall; but before they are fix'd, they say, *Blessed be thou, O Lord, our God, and King of the World, who hast sanctified us by thy Precepts, and hast commanded us to fasten the Mesufah to our Door-Posts*. All who pretend to Religion among them, whenever they go out, or come in, lay their Hands upon this Place, and say, *The Lord preserve my Going out, and my Coming in*. It must be observed, that other Nations (as the Learned *Huetius* notes) used to write their Laws upon their Gates; which it is probable they did in Imitation of the *Jews*, who, to this Day, have written in a Parchment a Part of the Sixth of *Deuteronomy*, from the 4th to the 10th Verse; and of the Eleventh, from the 13th to Verse the 20th, which they roll up, and writing on it the Word *Shaddai*, which is one of the Names of God, put it into a Piece of Cane, or other hollow Wood, and fasten it to the Doors of their Houses, and of each particular Room in them; and as often as they go in and out,

Deut. 22. 9.

Leusd. Phil.
Heb. Mixt.
Differt. 17.

Demonstrat. E-
vangel. p. 5 8.

Leo of Mod.
Hist. of the
Jews, Part 1.
c. 2.

out, they make it a Part of their Devotion to touch this Parchment, and to kiss it. *Maimonides* observes, That they were forbidden to make their Houses in the Form of the Temple, or to have any Thing in their Houses like the Things in the Temple, as the Table, or the Candlestick. If any one built a Synagogue, he was obliged to build it finer than his own House.

CH A P. XV.


The Origin of Trade and Commerce among the Hebrews.

IT is supposed that Convenience, more than Necessity, first introduced Trade and Commerce among Mankind. Nature always furnishes every Animal with its proper Subsistence in those Places which give them Birth; and we have many Instances of wild People living upon the most barren Lands without Trade, or the least Communication with Strangers. Nevertheless, as Men are sociable in their Nature, even these Savage People, who found themselves separated from other Men, were not altogether without the Practice of some Sort of Trade among themselves: The Huntsman gave part of his Game to the Fisherman, who also freely returned him a Share of his Fish. There was also among them a kind of Commerce of Work and Industry: The Husbandman would help to build the House of the Artificer, who had assisted him in making his Plough.

This Sort of Commerce between Man and Man, is as antient as the World itself; and even when we read in Holy Writ, that *Cain* was a Tiller of the Ground, and *Abel* a Shepherd, we may conclude, that *Cain* supply'd *Abel* with Fruit and Grain of the Earth for his Nourishment, and *Abel* in return would furnish

furnish *Cain* with Skins and Wool for Raiment and Covering. Such were the Rudiments of Trade; which Use, the Parent of Arts, in the Course of Time has increased, and brought to Perfection: Hence some built Cities; others chose rather to live in Tents, wandering at Pleasure, without any certain Settlement. Arts were discover'd, and various Professions, Exercises, and Trades, were establish'd, some out of meer Necessity, and others for Pleasure. But all this could not either be begun or maintain'd without a mutual Correspondence among Men, and by a reciprocal Communication of their Goods, and of their Industry; nay, to facilitate this Correspondence, they form'd themselves into different Societies.

What (says the Learned *Huet*, in his Treatise of *Navigation*) would *Tubal Cain* have done? (who was a Blacksmith, as the Scripture reports, and who has given Birth to the Fable of *Vulcan*.) What would he have done with those famous Works in Brass and Iron of his, if he had not traded with them among his Neighbours? But a Mixture of Cheats and Tricks soon began to run through all these Occupations: The Wares were alter'd; they sold with false Weights, and false Measures; Justice and Plain-Dealing were banish'd from Trade; Virtue and Good-Manners began to be corrupted: In a word, the Malice of Men broke forth in that unbounded Manner, that Heaven was provoked to destroy almost the whole Race by the Deluge. However, it is certain that Trade had greatly advanced before the Flood; and this will appear, by considering the Fabrick, and wonderful Structure of the Ark; how many Materials were employ'd! how many Tools, how many Workmen! what Machines, and what Industry! Can we believe, that *Noah* had in his own Warehouse, or in his Family, all that was convenient or necessary for the Execution of a Design so great? So that, without doubt, there must at that Time have been some Commerce among Men, who drove a Trade by the Help of Beasts

Book VII.  Beasts of Burden, as Horses, Camels, Asses, and Elephants; and by some Machines for Carriage, as Carts, Waggon, and Sledges. And we may believe, that Men in those Days were not without some Knowledge of the Use of Rivers, small Gulphs, and the Coasts of the Sea, whether by the Means of Floats of Rushes, Wood, or any other Materials, which could swim upon the Water; and it may be also, they had some Knowledge of the Quality of the Air, whether in Bladders, or other Inventions, capable of sustaining their Burdens upon the Water: But it is improbable, that their Industry reached to the Building of Ships, either great or small; for, if Navigation had already been found out, how many would have avoided the Rage of the Deluge, which God caused to be universal, excepting only *Noah* and his Family?

CH A P. XVI.

Of Commerce after the Deluge by Land and Sea.

THE Confusion of Languages follow'd the Flood; as did also the Dispersion of the People. Trade then became more difficult, but much more necessary: People then, upon leaving their native Country to inhabit others, soon found the Want of many Conveniencies which they had in their first Station, and met with many others unknown to them and their Fellows. Thus they made use of what they had now discover'd, and supply'd their Wants from abroad. This was first begun between Neighbour and Neighbour, and so spread itself by Degrees to Countries more remote, and at last even to the End of the Earth. The Sea was at first the chief Obstacle, but in Progress of Time it was turned to the greatest Use by the Invention

vention of Navigation, which may be ascribed to *Noah*, as the first Author in his Fabrick of the Ark. We may easily believe, that this curious Structure, which had been so beneficial, had been imitated with the greatest Care, and contributed largely towards the Dispersion of Nations, which happen'd soon after the Deluge: And by this Means were introduced two sorts of Commerce, that by Land, and that by Sea.

The Plains and Defarts were the Right of the first Possessors, who held them for a long Time without making any Division, and the more powerful among them kept Possession of some particular Places. These new Proprietors establish'd their Dwellings, and cultivated those Lands which they enjoy'd, leaving the rest to the Liberty of those who followed the Feeding of Cattle, living in Tents, and often changing their Habitation, and seeking the best Pastures for their Flocks.

Such was the State of the Land of *Canaan*, when *Abraham* was brought thither by God's Command; and during the Residence of his first Descendants, *Isaac*, *Jacob* and his twelve Children, he led, for the most part, the Life of a Wanderer, such as is practis'd at this Day among the *Arabians* of *Nomadia*, who are Borderers upon those Parts; and we don't find that *Abraham* paid any Homage to the Lords of the Countrey to obtain the Liberty of Pasturage. And when he parted from his Nephew *Lot*, to avoid the Differences which began among the Shepherds, he let him chuse that Part of the Countrey which suited him best, without having regard to any Proprietor. But when *Isaac* began to apply himself to the Tillage of the Land of *Gerar*, where, by the Blessing of God he reaped a hundred-fold, it appears that it was by Permission of *Abimelech*. And when *Hamor* gave Invitation to *Jacob* and his Children, to establish themselves in his Countrey, and incorporate themselves with his People, he propos'd to him at the same time, and permitted him to cultivate the Ground. And to persuade his
own

Book VII. own People to consent to this Treaty, he set forth the vast Extent of their Lands, which were very capable of receiving of those new Inhabitants. And some give another Reason, That they wanted People to Till the Ground.

We cannot observe, that *Abraham* possessed as Proprietor any one Parcel of Land among the *Canaanites*, before the Purchase that he made with Ready Money of the Field of *Ephron*, for the Burial of his Wife *Sarah*. We find also, that *Jacob*, at his return from *Mesopotamia*, made a Purchase of a Field from the Children of *Hamor*, for the Price of a hundred Lambs. From which Observations it is easy to observe, That when Colonies were first planted, the Men of the greatest Power possessed and cultivated such Lands as were the most proper for their Use, leaving the others to the Occupation of those whose Riches consisted in Cattle. But these Countries, where so many Lands yet remained in common thro' the Fault of the Inhabitants, did not continue always in the same uncultivated State; for when the *Israelites* were returned from their Captivity in *Egypt*, and came to take Possession of these Lands, the Spies which *Moses* sent out to survey, and give an Account of the Countrey, were filled with Wonder at the Largeness of the Cities, and the Number and Power of the Inhabitants.

The Holy Scripture does not afford us any Example of Trade, more antient than those Caravans of *Ismaelites* and *Midianites*, to whom *Joseph* was sold by his Brethren. These Men were on their Return from *Gilead*, with their Camels laden with Spices, and other rich Merchandizes of that Countrey, to be carry'd into *Egypt*, where they produced a great Return, by the Use that was made of them there, for the embalming of the dead Bodies of Men. The Purchase which they made of *Joseph*, and their Selling of him to *Potiphar*, *Pharaoh's* Steward, informs us, That their Trade was not confined only to the Merchandizes of *Gilead*, their Country lying between *Gilead* and *Egypt*, which were King-

doms

doms abounding in many different sorts of Commodities, the Inhabitants of these Countries communicated to each other what they thought most proper, by constant Returns, with such Care as became Men who designed to gain by their Profession. We must observe nevertheless, that when *Jacob* sent his Children the second Time into *Egypt* to buy Corn, he supply'd them with the most valuable Merchandizes of the Country, as a Present to *Joseph*, the better to recommend them to him. These Commodities were much the same with those which were traded for by the *Ishmaelites* and *Midianites*, and what I have before mentioned to be carry'd from *Gilead* into *Egypt*.

The same *Joseph* soon undertook a Commerce of much greater Importance; for having discover'd by Dreams, that not only *Egypt* and *Canaan*, but also the whole Earth would be sorely afflicted with a Famine of seven Years, he providently improved the seven preceding Years of Plenty, and laid up in the Granaries of *Pharaoh* so great a Quantity of Corn, that he had not only enough to exchange for all the Money and Cattle of the *Egyptians*, but also to purchase for the King's Use even all the Lands of the Kingdom, and to purchase the neighbouring Countries. These Examples of Trade by Land are the first that History has deliver'd to us. It is evident, from what has been said, that Commerce did not consist only in the Exchange of Merchandizes, but was also carry'd on with Money; the Children of *Jacob* sold their Brother for Ready Money, and by the same Means they purchased Corn from the *Egyptians*; and *Joseph* is said to have filled the Treasury of *Pharaoh* with the Money which he received for his Corn.

Sacred History does not furnish us with the least Notice, by which we can discover any Commerce by Sea before the Navigation which is mentioned in *Solomon's* Time. It is nevertheless very true, that the *Hebrews* were acquainted both with the Knowledge and the Practice of it before the Reign

Book VII.

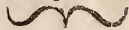


Gen. 10. 5.

of that King; but it is probable they made no great Advantages in it, in comparison of their Neighbours. History gives no Account of any more ancient Navigators than the *Egyptians* and *Phœnicians*; but those People, it is certain, were not the Inventers of Navigation. *Noah* had built his Vessel long before these Nations pretended to Trade; and when the Earth came to be divided among his Children, and the Islands and the *Peninsula's* were made the Portion of *Japhet* and his Descendants, as *Moses* signifies, they could not take Possession of them without a competent Knowledge in the Art of Navigation.

It is supposed, that the Voyages made by *Solomon's* Fleets to *Ophir* and *Tarsis*, were not the first Trials that were made by the *Hebrews* in the Sea-Commerce. They had lived too long among the *Egyptians* to be ignorant of their Trade by the *Red Sea* to all the known Parts of the *East*; and when they were established in the Land of *Canaan*, they had a nearer View of the Industry and Application of the *Phœnicians* to the Sea-Trade, and of the immense Treasures which they gain'd by that Practice. This was fully explained to them by the Resistance they met with from the numerous Armies of the *Phœnicians*. Can we imagine, that these Tribes, who were placed so near the Sea, that the Tribe of *Zabulon*, for Example, which was extended even to the Shore and the Gates of *Sidon*, could behold the Inhabitants of this great City, so famous for its Navigation, bring home from Time to Time such abundance of Riches, without being tempted to take part with them, or, at least, to associate themselves with them, as *Solomon* did afterwards with the *Syrians*. When, therefore, *Josephus* tells us, That *Judea* is not situated on the Sea; and that the People of that Countrey did not drive any Trade, but that their whole Thoughts were turn'd to Agriculture, we must understand the Historian of *Judea* in general; that there was but a little Part, comparatively, which was situated upon the Sea,

Contra Appion.



Sea; and that the *Jews* did not exercise any Trade or Commerce directly of themselves; neither did they make Merchandize their principal Aim, as did the People of *Phœnicia*.

C H A P. XVII.

Of Navigation. The Ark of Noah.

THE antient *Hebrews*, in the Infancy of their Republick, had small Concern with Navigation, their Time being employ'd chiefly in Tillage and a Pastoral Life; but yet the most notable Vessel that ever floated upon the Waters, was built by *Noah*, one of their renowned Ancestors, and therefore may properly be consider'd and explained among the Antiquities of that Nation.

This Vessel was built by the Command and Direction of the Great Architect of the Universe, who gave express Orders of what Materials, and after what Form and Model it should be made. It was framed in the Neighbourhood of *Babylon*, round about which was a great Quantity of Cypress-Trees, called Gopher-Wood in the Scripture, which were used by *Noah* for this Purpose, and it was pitched with Bitumen, of which there was Plenty thereabouts, not only within, to give a wholesome Scent among so many Beasts, but without, to make the Ark more Glib and Slippery in the Water. Its Form was not like that of our modern Ships, or Boats; for it was not made sharp forward, to cut the Waves, but broad like a Chest, and therefore had a flat Bottom with a Cover, or Roof, that was made shelving, that the Rain might slide of. We do not find it had any Rudder, being steered, as is supposed, by Angels; and because it might have been injured, if it had lain upon the Earth so long as it was in building, which was a hundred Years, it was probable set upon Feet, both to preserve it,

Gen. 6. 14. 15;
16, &c.

Book VII.

and to give the Water the more Room to get under it, and to bear it up. The Length of it was three hundred Cubits, the Breadth of it fifty, and the Height of it thirty. It had a Door in one of the Sides conjectured to be the Eastern, and a Window to let Light into the several Apartments; and it was three Stories high.

Eliefer in Pirke,
c. 23.

A *Jewish* Rabbi places *Noah* and his Family in the uppermost Story, the Birds in the middle, and the Beasts in the lowest; but he forgets to leave a Place for their Provision. And therefore they make a better Distribution, who think the Beasts were bestowed in the lower Story, and that the third served for the Birds with *Noah* and his Family, the second, between both, being left for the Stores that were to be laid in of Meat and Drink for them all. The creeping Things, some think, might well live in the Space between the lower Story and the Bottom of the Ark. Besides *Noah* and his Family, there were contained in the Ark (as I understand it) two of every Species of unclean Animals, and seven of every Species of clean Creatures, and Provisions for them all for the Time they were confined there, which was a whole Year. A pair of Unclean Beasts were sufficient to preserve the Species; and seven of the Clean were preserved, that there might be some for Sacrifice when they came out of the Ark, and, if there were occasion, for Food, if other Provisions did not hold out. The Distinction of Beasts, Clean and Unclean, being made by the Law of *Moses*, has given some a Colour to say, That he wrote this History of *Noah* after the *Israelites* came out of *Egypt*, and received the Law, which made him deliver himself in this Style. But it may be answered to this, that though, with respect to Men's Food, the Distinction of Clean and Unclean Creatures was not before the Law, yet some were accounted fit for Sacrifice, and others not fit, from the Beginning; and then Clean Beasts, in the Case before us, are such as are not rapacious, which were not to be offered unto God.

God. In short, the Rite of Sacrificing being before the Flood, this Difference of Beasts was also before it. The only Question is, How Men came to make this Difference? Some imagine that they consider'd the Nature of Beasts, and by common Reason determin'd, that ravenous Creatures were unfit for Sacrifice. But it is more probable, that they had Directions from God for this, as they had for sacrificing; which though they be not upon Record, yet, I think, are rather to be supposed, than to conceive Men were left in such Matters to their own Discretion. *Abarbinel* indeed remarks, That *Noah, out of his profound Wisdom, discerned the Clean from the Unclean*; and if he had stopped here, and not added, that *he discerned the Difference from their Natures*, he had said the Truth; for he being a Prophet may be thought to have had Instructions from Above about such Matters, though others, who first were taught to sacrifice, had them before him.


Gen. 7. 2.

There is another Difficulty; How *Noah* could bring together all these Creatures into the Ark? The Answer is, That they came by the Care of God, who had made them, and moved them to it. I know a Rabbi among the *Jews* is commonly censured, for saying the Angels that govern every Species of Creatures brought them thither. But (setting aside the Opinion of Angels peculiarly presiding over every Kind of Creature) I see no Incongruity in affirming, that God, by the Ministry of his Angels, brought them to the Ark: It is rather agreeable to the Holy Scriptures, which represent the Divine Majesty employing the Service of these Celestial Spirits in most of the Affairs of this lower World.

Elieser in Pirke,
c. 13.

This Description, given by *Moses* of *Noah's* Ark, has given occasion to some *Hereticks* of old, and to *Atheistical* Scoffers in these latter Times to raise Objections, such as they think unanswerable, against the Truth and Authority of the Holy Scriptures. The Dimensions of it are set down to

Wilkin's Real
Character.
Part 2. c. 5.

Book VII.  be three hundred Cubits in Length, fifty in Breadth, and thirty in Height; which being compared with the Things it was to contain, it seemed to them, upon a general View, (and they confidently affirmed accordingly,) that it was utterly impossible for this Ark to hold so vast a Multitude of Animals, with a whole Year's Provision of proper Food for each of them.

This Objection seemed so considerable both to some of the antient Fathers, and of our later Divines, who were otherwise learned and judicious Men, but less versed in Philosophy and Mathematicks, that they have been put to miserable Shifts for the solving of it. *Origen* and *St. Austin*, and several other considerable Authors, do, for the avoiding of this Difficulty, affirm, that *Moses* being skilled in all the Learning of the *Egyptians*, doth by the Measure of Cubits, here applied to the Ark, understand the *Egyptian* Geometrical Cubit, each of which, say they, did contain six of the Vulgar Cubits, namely, nine Foot. But this does upon several Accounts seem very unreasonable, because it does not appear that there was any such Measure amongst the *Egyptians*, or *Jews*, stiled the *Geometrical Cubit*. And if there were, yet there is no particular Reason, why this Sense should be applied to the Word *Cubit* here, rather than in other Places. It is said of *Goliath*, that his Height was six Cubits and a Span; which being understood of the Geometrical Cubit, will make him fifty four Foot high, and consequently his Head must be about nine Foot in the Height or Diameter of it, which must needs be too heavy for *David* to carry.

1 Sam. 17. 4.

Others, not satisfied with this Solution, think they have found a better Answer, by asserting, that the Stature of Mankind being considerably larger in the first Ages of the World, therefore the Measure of the Cubit must be larger likewise, and perhaps double to now what it is, which will much enlarge the Capacity of the Ark. But neither

ther will this afford any reasonable Satisfaction : Chap. 17.
 For if they will suppose Men to be of a much bigger Stature then, it is but reasonable that the like should be supposed of other Animals also : In which Case, this Answer amounts to nothing:

Others will have the *Sacred Cubit* to be here intended, which is said to be a Hand's Breadth longer than the *Civil Cubit* ; but there is not any Reason or Necessity for this. And 'tis generally believed, that the *Sacred Cubit* was used only in the Measure of Sacred Structures, as the Tabernacle and Temple.

This seeming Difficulty is much better solved by *John Bateo*, in the Tract *de Arca Noe* ; where, in supposing the Cubit to be the same with what we now call a Foot and a half, he proves mathematically, that there was a sufficient Capacity in the Ark for the containing all those Things it was designed for. But because there are some Things liable to Exception in the Philosophical Part of that Discourse, particularly in his Enumeration of the Species of Animals, several of which are fabulous, some not distinct Species, others, that are true Species, being left out, therefore I conceive it may not be improper in this Place, to offer another Account of those Things.

It is plain in the Description which *Moses* gives of the Ark, that it was divided into three Stories, each of them of ten Cubits, or fifteen Foot high, besides one Cubit allowed for the Declivity of the Roof in the upper Story. And it is agreed upon, as most probable, that the lower Story was assigned to contain all the Species of Beasts ; the middle Story for their Food ; and the upper Story, in one Part of it for the Birds and their Food, and the other Part for *Noah*, his Family, and Utensils. Now it may clearly be made out, that each of these Stories was of a sufficient Capacity for the containing all those Things to which they are assigned.

Book VII.

For the more distinct clearing up of this, I shall first lay down several Tables of the divers Species of Beasts that were to be received into the Ark, according to the different kinds of Food wherewith they are usually nourished, containing both the Number appointed for each of them, namely, the Clean by Sevens, and the Unclean by Pairs, together with a Conjecture for the greater Facility of the Calculation, what Proportion each of them may bear either to a Beef, a Sheep, or a Wolf; and then what kind of Room may be allotted to the making of sufficient Stalls for their Reception.



BEASTS

BEASTS *feeding on Hay.*

Num.	Name.	Proport. to Beeves.	Breadth of Stalls.
			feet.
2	Horse	3	20
2	Ass	2	12
2	Camel	4	20
2	Elephant	8	36
7	Bull	7	40
7	Urus	7	40
7	Bifons	7	40
7	Bonafus	7	40
7	Buffalo	7	40
7	Sheep	1	} 30
7	Stepciferos	1	
7	Broad-Tail	1	
7	Goat	1	
7	Stone-Buck	1	
7	Shamois	1	
7	Antilope	1	
7	Elke	7	
7	Hart	4	
7	Buck	3	
7	Rein-Deer	3	20
7	Roe	2	} 20
2	Rhinocerot	8	
2	Cameleopard	6	} 30
2	Hare	2 Sheep	
2	Rabbit		
2	Marmotto		
			92

BEASTS feeding on Fruits, Roots, and Insects.

Num.	Name.	Proport. to Sheep.	Breadth of Stalls.
			Feet.
2	Hog	4	20
2	Baboon	2	
2	Ape	2	
2	Monkey	7	
2	Sloth		
2	Porcupine		
2	Hedge-Hog		
2	Squirrel		
2	Guinea-Pig		
2	Ant-Bear		
2	Armadilla	2	
2	Tortoise	2	
		<hr/> 21	<hr/> 20



CARNIVOROUS

CARNIVOROUS BEASTS.			
Num.	Names.	Proport. to Wolves.	Breadth of Stalls.
			Feet.
2	Lion	4	10
2	Bear	4	10
2	Tyger	3	8
2	Pard	3	8
2	Ounce	2	6
2	Cat	2	6
2	Civet-Cat		
2	Ferret	3	6
2	Pole-Cat		
2	Martin		
2	Stoat	3	6
2	Weasel		
2	Castor		
2	Otter		
2	Dog	2	6
2	Wolf	2	6
2	Fox	2	6
2	Badger		
2	Jackall		
2	Caraguya		
		27	72



Book VII.

In this Enumeration, I do not mention the Mule, because it is a mungrel Production, and not to be reckoned as a distinct Species. And though it be most probable, that the several Varieties of Beeves, namely, that which is stiled *Urns*, *Bisons*, *Bonafus*, and *Buffalo*, and those other Varieties reckoned under Sheep and Goats, be not distinct Species from Bull, Sheep, and Goat, there being much less Difference betwixt these, than there is betwixt several Dogs; and it being known by Experience, what various Changes are frequently occasioned in the same Species by several Countries, Diets, and other Accidents, yet I have, *ex abundante*, to prevent all Cavilling, allowed them to be distinct Species, and each of them to be clean Beasts, and consequently, such as were to be received in by Sevens. As for the Morfe, Seal, Turtle, or Sea-Tortoise, Crocodile, Senembi, these are usually described to be such kind of Animals as can abide in the Water, and therefore I have not taken them into the Ark, though, if that were necessary, there would be room enough for them, as will shortly appear. The Serpentine Kind, Snake, Viper, Slow-Worm, Lizard, Frog, Toad, might have sufficient Space for their Reception, and for their Nourishment, in the Drain or Sink of the Ark, which was probably three or four Foot under the Floor for the Standings of the Beasts. As for those lesser Beasts, Rat, Mouse, Mole, as likewise for the several Species of Insects, there can be no Reason to question but that they may find sufficient room in several Parts of the Ark, without any particular Stalls appointed for them.

Though it seems most probable, that before the Flood, both Men, Beasts, and Birds, did feed only upon Vegetables, as may appear from that Place of Scripture, *And God said, Behold, I have given you every Herb, bearing Seed, which is upon the Face of all the Earth, and every Tree, in which is the Fruit of a Tree, yielding Seed, to you it shall be for Meat. And to every Beast of the Earth,*

Gen. 4. 29, 30.

and

and to every Fowl of the Air, and to every Thing that creepeth upon the Earth, wherein there is Life, I have given every green Herb for Meat, compared with the ninth Chapter, and the third Verse; where, after the Flood, when the Productions of the Earth were become of less Efficacy and Vigour, and consequently less fit for Nourishment, God saith to Noah, *Every moving Thing that liveth, shall be Meat for you; even as the green Herb, have I given you all Things.* Yet becausethis Proof is not so very cogent to convince a captious Adversary, but that he may still be apt to question whether the rapacious Kinds of Beasts and Birds, who, in the Natural Frame of their Parts, are peculiarly fitted for the catching and devouring of their Prey, did ever feed upon Herbs and Fruits; therefore to prevent such Cavils, I shall be content to suppose, that those Animals, which are now prædatory, were so from the Beginning: Upon which it will be necessary to enquire what kind of Food might be proper and sufficient for them, during their Abode in the Ark. Now 'tis commonly known, that the ruminant Kind are usually the Prey for the most rapacious Kind of Beasts.

It appears by the foregoing Tables, that the Beasts of the rapacious Carnivorous Kinds, to be brought into the Ark by Pairs, were but forty in all, or twenty Pairs; which upon a fair Calculation are supposed equivalent, as to the Bulk of their Bodies and their Food, unto twenty seven Wolves. But for greater certainty, let them be supposed equal to thirty Wolves; and let it be farther supposed, that six Wolves will every Day devour a whole Sheep, which all Men will readily grant to be more than sufficient for their necessary Sustainance. According to this Computation, five must be allotted to be devoured for Food each Day of the Year, which amounts in the whole to one thousand eight hundred twenty five.

Upon these Suppositions, there must be convenient Room in the lower Story of the Ark to contain

The Antiquities of the

tain the fore-mentioned Sorts of Beasts, which were to be preserved for the propogating of their Kinds, besides one thousand eight hundred twenty five Sheep, which were to be taken in as Food for the rapacious Beasts.

And though there might seem no just Ground of Exception, if these Beasts should be stowed close together, as is now usual in Ships, when they are to be transported for any long Voyage, yet I shall not take any such Advantage, but afford them such fair Stalls, or Cabins, as may be abundantly sufficient for them in any kind of Posture, either standing, or lying, or turning themselves, as likewise to receive all the Dung that should proceed from them for a whole Year.

And that the Ark was of a sufficient Capacity for these Purposes, will appear from the following Diagram: In which there is a Partition at each End of the Ark, marked A A, of fifteen Foot wide; and the Breadth of the Ark being seventy five Foot, these Partitions must contain in them, five Areas of fifteen Foot square; and an Area of five Foot square being sufficient to contain four Sheep, therefore one of fifteen Foot square must be capable of thirty six Sheep: Allowing one of these Areas at each End for Stairs, there will eight of them remain (*viz.* four at each End) to be reckoned upon for the containing of Sheep, which eight will be capable of receiving two hundred eighty eight Sheep.

Besides these Partitions, at the End there are five several Passages, mark'd BB, of seven Foot wide, for the more convenient Access to the several Stalls: The four Areas on the Side, marked CC, designed for Stalls, are each of them eighteen Foot wide, and about two hundred Foot long. And the two Middle Areas, marked DD, are each of them twenty five Foot wide, and about two hundred Foot long.

Supposing the two Middle Areas to be designed for Sheep; an Area of twenty five Foot square must be capable of a hundred; and there being sixteen

teen of these, they must be capable of sixteen hundred Sheep; which being added to the former Number of two hundred eighty eight, will make one thousand eight hundred eighty eight, somewhat more than one thousand eight hundred twenty five, the Number assigned for those that were to be taken in for Food.

The four Side-Areas, marked CC, being each of them eighteen Foot wide, and two hundred Foot long, will be more than sufficient to contain the several Beasts which were to be preserved for the propagating of their Kind; for which, in the foregoing Tables, there is allotted to the Length of their Stalls only six hundred and six Foot, besides the Largeness of the Stalls allotted to each of them. So that there will be near upon two hundred Foot overplus, for the Reception of any other Beasts, not yet enumerated or discover'd.

As for that Fashion of the Keel of Ships now in Use, whereby they are fitted for Passage through the Waters, and to endure the Motion of the Waves, this would not have been convenient for the Business here designed, the Ark being intended only for a kind of Float, to swim above Water, the Flatness of its Bottom did render it much more capacious for the Reception of those many living Creatures, which were to be contained in it. And though towards the End of the Flood, when it began to abate, God is said, *to make a Wind to pass over the Earth, whereby the Waters were asswaged*, yet 'tis not likely, that in the Time of the Deluge, when the whole Earth was overflowed, that there should be any such rough and boisterous Winds as might endanger a Vessel of this Figure, such Winds usually proceeding from dry Land.

From hence it may be evident, that there was sufficient Room in the lower Story, for the convenient Reception of all sorts of Beasts that are yet known, and probably for those other Kinds that are yet unknown to these Parts of the World.

The

The next Thing to be cleared up, is the Capacity of the second Story, for containing a Year's Provision of Food. In order to which, it is to be observed, that the several Beasts feeding on Hay were before, upon a fair Calculation, equal to Ninety two Beeves: But to prevent all kind of Cavils which may be made at the proportioning of them, let them be as a hundred, besides the one thousand eight hundred twenty five Sheep taken in for Food: But now, because these are to be devoured by five *per Diem*, and therefore the Year's Provision, to be made for them, is to be reckon'd but as for half that Number, *viz.* nine hundred and twelve. These being divided by seven, to bring them unto a Proportion with the Beeves, will amount to one hundred and eighty; which added to the former Number, make two hundred and eighty, suppose three hundred. So then, according to this Supposition, there must be sufficient Provision of Hay in the second Story to sustain three hundred Beeves for a whole Year.

Now 'tis observed (saith *Buteo*) by *Columella*, who was very well versed in the Experiments of Husbandry, that thirty or forty Pounds of Hay is ordinarily sufficient for an Ox for one Day, reckoning twelve Ounces in the Pound; but we will suppose forty of our Pounds. And 'tis asserted by *Buteo*, upon his own Trial and Experience, that a solid Cubit of dry'd Hay, compressed as it was to be, when it hath lain any considerable Time in Mows or Reeks, doth weigh about forty Pounds. So that for three hundred Beeves for a whole Year, there must be one hundred nine thousand and five hundred such Cubits of Hay, that is, three hundred sixty five multiply'd by three hundred. Now, the second Story being ten Cubits high, three hundred long, and fifty broad, must contain one hundred and fifty thousand solid Cubits, which is more by forty thousand five hundred, than what is necessary for so much compressed Hay, and will allow Space enough both for any kind of Beams and Pillars.

Pillars necessary for the Fabrick, as likewise for other Repositories for such Fruits, Roots, Grain, or Seed, as may be proper for the Nourishment of any of the other Animals: And likewise, for such convenient Passages and Apertures in the Floor, as might be necessary for the putting down of the Hay to the Stalls in the Lower Story. From which it is manifest, that the Second Story was sufficiently capacious of all those Things designed for it.

And then, as for the Third Story, there can be no Colour of doubt, but that one Half of it will be abundantly sufficient for all the Species of Birds, though they should be twice as many as are generally enumerated, together with Food sufficient for their Sustenance; because they are generally but of small Bulk, and may easily be kept in several Partitions or Cages over one another. Nor is there any Reason to question, but that the other Half would afford Space enough both for *Noah's* Family and Utensils.

Upon the whole Matter, it doth, of the two, appear more difficult to assign a sufficient Number and Bulk of necessary Things to answer the Capacity of the Ark, rather than to find sufficient Room for those several Species of Animals already known. But because it may be reasonably presumed, that there are several other Species of Beasts and Birds, especially in the undiscover'd Parts of the World, besides those generally enumerated, therefore 'tis but reasonable to suppose the Ark to be of a bigger Capacity than what may be sufficient for the Things already known; and upon this Account it may be asserted, that if such Persons, who are most expert in Philosophy and Mathematicks, were now to assign the Proportion of a Vessel, that might be suitable to the End here proposed, they could not (all Things consider'd) find out any more accommodate to those Purposes, than those here mentioned.

From what has been said it may appear, that the Measure and Capacity of the Ark, which some

Book VII. atheistical irreligious Men make use of as an Argument against the Scripture, ought rather to be esteemed a most rational Confirmation of the Truth and Divine Authority of it, especially if it be well consider'd, that in those first and ruder Ages of the World, when Men were less versed in Arts and Philosophy, and therefore probably more obnoxious to vulgar Prejudices than now they are, yet the Capacity and Proportions of the Ark are so well adjusted to the Things it was to contain; whereas, if it had been a meer human Invention, 'tis most probable that it would have been contrived according to those wild Apprehensions, which (as I said before) do naturally arise from a more confused and general View of Things, as much too big, as now such Men are apt to think it too little for those Ends and Purposes to which it was design'd.

C H A P. XVIII.

The Trade to Ophir and Tarshish.

Prideaux's Connect. Part 1. Book 1.

THE first Account to be found in History, Sacred or Prophane, of the *Hebrews* using the Sea in a mercantile Way, was in the Reign of *David*, a valiant and enterprising Prince, who not only by many Victories enlarged the Bounds of his Empire, but having subdued the Kingdom of *Edom*, and reduced it into a Province, became Master of two Sea-Port Towns upon the *Red-Sea*, *Elatb* and *Esfongeber*, which then belonged to that Kingdom; and observing the Advantage that might be made of the Situation of these two Places, he wisely made use of the Opportunity, and there began to establish a Trade. There are two Places mentioned in Scripture, to which from these Ports a Trade was carry'd on, that is, *Ophir* and *Tarshish*: From the former of these, *David*, in his Time, made great Advantage; for the three thousand Talents


1 Chron. 29. 4.

Talents of Gold of *Ophir*, which he gave to the Temple, seem to be of that Gold of *Ophir*, which his Fleets in several Voyages had brought him from thence; for what he had reserved for this Work out of the Spoils of War, the Tributes of the Conquer'd Nations, and the Publick Revenues of his Kingdom, is before-mention'd in the History, and amounted to a prodigious Sum. The three thousand Talents of the Gold of *Ophir*, which he added, was over and above this, *and out of his own proper Goods*, or private Estate, which he had besides what belong'd to him as King: And how he could increase that so far, as out of that only to be able to give so great a Sum, can scarce any other Way be accounted for, than from the great Returns which arose from this Traffick. For the Gold alone amounted to above one and twenty Millions of our Money, besides the seven thousand Talents of Refined Silver, which were included in the same Gift.

1 Chron. 24. 14.

After the Death of *David*, *Solomon* carry'd on the same Trade to *Ophir*, and brought from thence in one Voyage four hundred and fifty Talents of Gold, which amounted to three Millions two hundred and forty thousand Pounds of our Sterling Money. This Prince mightily improved this Trade, not only by his greater Wisdom, but also by his greater Application to all the Business and Purposes of it: For not being perplexed with the Fatigues of War, as his Father *David* was, he had greater Opportunities to attend to it: And therefore, for the better Establishment of it, he went in Person to *Elat* and *Esiongeber*, and there took care by his own Inspection for the Building of his Ships, the Fortifying of both those Ports, and the Settling of all Advantages which might tend to the successful carrying on of this Traffick, not only to *Ophir*, but to all other Parts, where the Sea, on which those Ports lay, open'd a Passage. But his principal Care was to plant those two Towns with such Inhabitants, as might be best able to serve him in this De-

2 Chron. 18. 17.

Book VII.  sign; for which Purpose he brought thither, from the Sea-Coasts of *Palestine*, as many as he could procure of those who had there apply'd themselves to the Sea, especially of the *Syrians*, whom his Friend and Alley, *Hiram* King of *Tyre*, from thence furnish'd him with in great Numbers; and these were the most useful to him in this Design.

1 Kings 9. 27.

The *Syrians* were in those Days, and for many Ages after, the most skilful of all others in Maritime Affairs, and therefore were the best able to navigate his Ships, and conduct his Fleet through long Voyages: But the Use of the Compass being then unknown, the Way of Navigation was, in those Times, only by Coasting, which often made a Voyage to be of three Years, which now may be finish'd almost in three Months. However, this Trade succeeded so far, and was so much improved under the wise Management of *Solomon*, that from thence he drew to these two Ports, and from thence to *Jerusalem* all the Trade of *Africa*, *Arabia*, *Persia*, and *India*, which was the chief Fountain of those immense Riches which he acquired, and whereby he exceeded all the Kings of the Earth in his Time, as much as he did by his Wisdom; so that he made Silver to be at *Jerusalem* as the Stones of the Street, by reason of the great Plenty with which it there abounded during his Reign.

1 Kings 10. 23.

1 Kings 10. 27.

After the Division of the Kingdom, *Edom* being of that Part which remained to the House of *David*, they still continued to carry on this Trade from those two Ports, especially from *Esfiongeber*, which they chiefly made use of till the Time of *Jehosaphat*: But that Prince having lost his Fleet there, which he had prepared to sail from thence to *Ophir* in Partnership with *Adaziah*, King of *Israel*, this spoiled the Credit of that Harbour. There lay near the Mouth of it a Ridge of Rocks, resembling the Backbone of a Man, (which gave it the Name of *Esfiongeber*;) and as this Fleet was passing out of the Port, they were by a sudden Gust of Wind, sent purposely by God for the Punishment of this Confederacy,

Chron. 9. 27.

Kings 22. 48.

Confederacy,

Confederacy, driven upon those Rocks, where they were all broken to pieces, and lost : For the avoiding therefore the like Mischief for the future, the Station of the King's Ships was afterwards removed to *Elath*, from whence *Jehosaphat*, the next Year after, sent out another Fleet for the same Place. For whereas it is said, That he lost the first Fleet for confederating with the Idolatrous King of *Israel*, and we are told in another Place of his sending out a Fleet for *Ophir*, in which he would not permit *Abaziah* to have any Partnership with him, this plainly proves the sending out of two Fleets by *Jehosaphat* ; the first in Partnership with *Abaziah*, and the other without it. And thus this Affair was carry'd on from the Time of *David*, till the Death of *Jehosaphat* ; for till then, the Land of *Edom* was all in the Hands of the Kings of *Judah*, and was wholly governed by a Deputy, or Viceroy, there placed by them.

¹ Kings 22. 49.

But when *Jehoram* succeeded *Jehosaphat*, and God, for the Punishment of the exceeding great Wickedness of that Prince, had withdrawn his Protection from him, *Esau*, according to the Prophecy of *Isaac*, did break the Yoke of *Jacob* from off his Neck, after having served him (as foretold by that Prophecy) for several Generations, that is, from the Reign of *David* till that Time ; for on *Jehoram's* Revolt from God, the *Edomites* revolted from him, and having expelled his Viceroy, chose them a King of their own, and under his Conduct recover'd their antient Liberty, and were not after that any more subject to the Kings of *Judah*.

Gen. 27. 40.

From this Time the *Jewish* Traffick through the *Red Sea* had an Interruption till the Reign of *Uzziah* : But he, in the very Beginning of his Reign, having recover'd *Elath* again to *Judah*, fortified it a-new, and having driven out the *Edomites*, planted it again with his own People, and there renewed their old Traffick, which was from thence carry'd on, and continued till the Reign of *Abaz*. But then *Rezin*, King of *Damascus*, having, in Con-

Book VII. junction with *Pekah*, King of *Israel*, oppress'd and weaken'd *Judah*, he took the Advantage of it to seize *Elath*, and driving out the *Jews* from thence, planted it with *Syrians*, designing to draw to himself the whole Profit of that Traffick to the Southern Seas, which the Kings of *Judah* had hitherto reaped by having that Port. But the next Year after, *Tiglath-Pileser* having conquer'd *Rezin*, and subdued the Kingdom of *Damascus*, he seized with it *Elath*, as then belonging to his new Conquest, and without having any regard to his Friend and Alley King *Abaz*, or the just Claim he had to it, kept it ever after, and by that Means put an End to all that great Advantage which the *Jews* till then had raised from this Traffick, and transferred it to the *Syrians*; for though they did not always carry it on with the same Benefit and Success, as in the Time of King *Solomon*, yet, as long as they had it in their Hands, they sensibly felt the Importance of it. It included all the Trade of *India*, *Persia*, *Africa*, and *Arabia*, which was carry'd on through the *Red Sea*; but after *Rezin* had thus dispossessed them of it, they never had it restored to their Possession again. From that Time all the Merchandize that came that Way, instead of being brought to *Jerusalem*, was carry'd elsewhere; but at what Place the *Syrians* fixed their principal Mart for it, is difficult to find out.

Many and great are the Disputes among Learned Men concerning the Situation of *Ophir* and *Tarshish* in the Eastern Part of the World. Some contend, that *Ophir* was the Island of *Zocatora*, which lies on the Eastern Coasts of *Africa*, a little without the Straights of *Babelmandel*. Others will have it to have been the Island antiently called *Taprobana*, now *Ceylon*: And for its being an Island, they produce the Authority of *Eupolemus*, (an old Author, quoted by *Eusebius* :) For speaking of *David*, he says of him, " That he built Ships at *Elath*, a City of *Arabia*,
 " and from thence sent Metal-Men to the Island of
 " *Urphe*, (or *Ophir*,) situated in the *Red Sea*, which
 " was fruitful in yielding abundance of Gold, and
 " the

Præp. Evang. l.9.

“ the Metal-Men brought it from thence to *Judea.*” Chap. 18.

But this being a Question no way to be decided, but from the Scriptures, all that is to be observed from thence, is, First, That from *Elath* to *Tarshish* was a Voyage of three Years going and coming : But in what Time the Voyage to *Ophir* was compleated is not said ; and that therefore *Tarshish* might be some where in the *East-Indies*, but *Ophir* might be nearer home, within the Reach of those Seas. Secondly, That the Commodities brought from *Tarshish*, were Gold, and Silver, and Ivory, and Apes, and Peacocks ; and those of *Ophir*, were Gold, and Almug-Trees, and Precious Stones : And therefore, any Place in the Southern, or Great *Indian Sea*, at the Distance of a, then three Years Voyage from *Elath*, which can best furnish the Merchants with Gold, Silver, Ivory, Apes, and Peacocks, may be guessed to be the *Tarshish* of the Holy Scriptures ; and any Place within the Compass of the same Southern Sea, that can furnish them with Gold, Almug-Trees, and Precious Stones, and in that Quantity of Gold, as *Solomon* brought home in one Voyage, may be guessed to be *Ophir*. Only thus much may be said justly, That if the Southern Part of *Arabia* did furnish the World in those Times with the best Gold, and in the greatest Quantity, (as good Authors say,) they that would have the *Ophir* of the Holy Scriptures to be there situated, seem of all others to have the best Foundation for their Conjecture ; but more than Conjecture, no one can have in this Matter. As to what *Eupolemus* asserts, That *Ophir* was an Island in the *Red Sea*, it is to be observed, that he does not mean the *Arabian Gulph*, which lies between *Arabia* and *Egypt*, and is now commonly called the *Red Sea*, but the great Southern Ocean, which, extending itself between *India* and *Africa*, washes up to the Coast of *Arabia* and *Persia* ; where it appearing of a reddish Colour, by reason of the Fierceness of the Sun-Beams constantly bearing upon it in that hot Climate, it was therefore called the *Red Sea* ; and

I Kings 10. 22.

Book VII. this alone was that which was truly and properly called so by the Antients.

Deut. 33. 19.

These were the principal Instances, in which the old *Hebrews* were concerned in Affairs of Traffick and Navigation, which, indeed, seemed to have been predicted by *Moses* many Ages before, when he foretold (particularly of the Tribe of *Zebulon*,) that they should *suck of the Abundance of the Seas, and of Treasure hid in the Sand*; which, no doubt, implies the Importation of many sorts of Merchandize, particularly of Gold, and Silver, and Precious Stones, which are digged out of the Bowels of the Earth.

C H A P. XIX.

Of Poetry among the Hebrews.

Antiquities Sa-
cred and Pro-
phan translated,
Disc. 1.

ALL the Eastern Nations (says Father *Calmet*, a Benedictine, in one of his Dissertations) were naturally of a refined Temper, and lively Passions; and as they were the People of the World the first Civilized, so were they the first who cultivated and improved by Art an innate Inclination to Musick and Poetry. Of all the antient Oriental Writings, none but those of the *Hebrews* have reached our Times: The Remains, therefore, we have of the *Hebrew* Poetry, are in the Holy Scripture; where we find that the *Hebrews* likewise made use of this Att in their religious Worship.

All the Poetical Works in the Scriptures, are either Psalms and Hymns, to express the various Affections of the Mind; or Collections of Moral Sentences, to instruct Men in their Duty. The largest, and most antient of these Works, is the Book of *Job*, composed of both the fore-mentioned Particulars; for as the main Hope and Design of it, is this great and important Point of Morality,
That

That God sometimes afflicts good Men, not to punish them, but to exercise and brighten their Virtues; so likewise the Sentiments and Maxims that relate to the Justice of God, and the Methods of his Providence, to the Reward of Virtue and Punishment of Vice, to an entire Resignation to the Divine Will, and the Peace and Security of a good Conscience, are fully handled: And moreover, the Affliction of *Job*, and the Indignation of his Three Friends, are drawn to the Life.

The *Proverbs* are nothing else, but so many Rules of Moral Duty, as are several of the *Psalms*: But these Last, for the most part, as well as all the *Songs* and *Hymns*, that are dispersed up and down the Scriptures, express the Affections of the Mind towards God, or towards Man. Those that are addressed to God, are either to adore, laud, and magnify his Holy Name, or to return Thanks for his Benefits, or to ask Pardon for past Offences, or to implore some future temporal or spiritual Blessing. These are the Subjects of the greatest Part of the Sacred Hymns; the rest are employed in expressing the Passions of Grief, Joy, Indignation, Hatred, and the like, whose Object is either the Person speaking, or other Men represented generally under the Character of the Righteous or Wicked.

Poetry, so full of moving and affecting Circumstances, must of course, as to its Figures and Expressions, be very noble and sublime; if it be true, that the Energy or Force of Figures, and the true Sublimity of Style, are the natural Effects of the Passions. Accordingly, we find this to be the great and distinguishing Beauty of the *Hebrew* Poetry; in this Point, no Poetry excels, if any equals it. All is figurative and the Figures are frequently and suddenly changed and not only the Figures, but the Persons also, who are speaking, often and insensibly vary.

One while it is the Prophet, another while it is God himself; now again it is the righteous Man, or the Sinner, that speaks: Sometimes a Voice and Utterance are given even to inanimate Things, as Rocks, and Mountains, and Rivers, and the like. The Majesty of God is display'd under strong and lively Images: He is represented as sitting upon the Cherubims, and riding upon the Wings of the Wind: At his Wrath the Earth shakes and trembles; at his Rebuke the Foundations of the World are discovered. The Similies and Allusions are thick sown, and are all taken from Things obvious and familiar to those for whom they were written: For the Palm-Trees and Cedars, the Lions and Eagles, so frequently alluded to, were Things well known to the Inhabitants of *Palestine*. For this Reason, we must not, from our Notions of Things, judge of the other Comparisons which appear to us less noble and beautiful; neither are we to imagine, that every Word and Circumstance of a Similitude are to be applied; the Resemblance generally falls upon some one single Circumstance, and the rest are added, not as Parts of the Comparison, but to give some agreeable and natural Image of the Thing from whence the Comparison is taken.

As for the Poetick Style, it is so different from the Prose, that it is in a manner quite another Language. This Difference arises from the many Words and Phrases that are not the same with those in the Prose; from the Tropes and Figures that are very frequent and bold; from the Construction which is very irregular, and supposes abundance of Words to be understood. This Style likewise abounds with Repetitions, and the same Thoughts are expressed twice over in different Terms.

Each Song and each Psalm is a compleat Piece, whose Parts follow one another in a natural Order: Sometimes there is a Connection for several whole Psalms together; and some Pieces have no necessary Connection, and are composed after the

Acrostick

Acrostick Manner, according to the Order of the Letters of the Alphabet, that they might, in all likelihood, be the less burdensome to the Memory: Of this Kind are the *Lamentations* of Jeremiah, several *Psalms*, as the Thirty fourth, the Hundred and nineteenth, and *Solomon's* Description of a Virtuous Wife with which he concludes his *Proverbs*. It is observable of the Book of *Proverbs*, of great Part of *Job*, and of several of the *Psalms*, whose Subjects are purely moral Matters, that the want of tender and moving Sentiments is amply compensated by beautiful Paintings, fine Metaphors, and noble Comparisons, from whence is derived the Name of Parables or Proverbs. The Obscurity of the Style is no greater than what is necessary to exercise the Mind in an agreeable Manner, whilst the important Truths, convey'd under such natural and lively Images, make deep Impressions on the Heart; and therefore, as *Moses's* Poetry is the more strong and masculine, that of *Solomon* seems to be the more refined and polite.

All then that we can know of the *Hebrew* Poetry, is, the Design, the Thoughts, the Figures, and the Language. The Knowledge of this last, is, indeed, confined to those who are Masters of the *Hebrew* Tongue; others must be content to behold its Beauties through the Veil of a Translation, which deprives them of all their Lustre. Besides these, there many more considerable Charms and Graces that are entirely unknown to us, and even to those *Jews* themselves that are best skilled in the *Hebrew* Language; for the antient Pronunciation of this, as well as of all the other dead Tongues, being entirely lost, we can have no Notion of the Harmony of the Words, and Quantity of the Syllables, wherein the whole Beauty of Verses consists.

The *Hebrews* never had, as we know of, any Comedies, Tragedies, Epic Poems, or any of that kind of Poetry *Plato* calls Poetry of Imitation, or that imitates the Manners of Men. The *Song*
of

Book VII. of *Solomon* is so far a Dramatick Poem, as that different Persons are introduced speaking. The same may be observed in the Psalms, and all the other Poetical Works in Scripture, there being no Poetry without it; but as *Solomon's Song* consists only of Sentiments, it wants what seems absolutely necessary to Dramatick and Heroick Poems, a continued Scene of Action. We have only in Scripture, Hymns, Psalms, Odes, or, as we call them, Songs, that is to say, that kind of Poetry which *Plato* affirms to be alone the most antient.

The *Psalter* is a Collection of a hundred and fifty Psalms, composed upon different Subjects, and by different Hands. When one reads them at first in a cursory Manner, they seem to be nothing else but Repetitions of the same Thing over and over; but the more one considers them, the more full one finds them of different Thoughts, and of always new and surprizing Figures. Among others the Hundered thirty ninth Psalm is an instance sublime and elevated, as well as of exquisitely fine and delicate Sentiments; *O Lord, thou hast searched me out, and known me: Thou knowest my down-sitting and mine up-rising: Thou knowest all my outward Actions; and what is more, Thou understandest my Thoughts long before. Thou art about my Path, and about my Bed, and spiest out all my Ways; For, lo! there is not a Word in my Tongue, but thou, O Lord, knowest it altogether. And no wonder, for thou hast fashioned me behind and before, and laid thy Hand upon to me to preserve and guide me; such Knowledge is too wonderful and excellent for me, I cannot attain unto it.* Then varying the Figure, he breaks out on a sudden into this Exclamation, *Whether shall I go then from thy Spirit? or whether shall I fly from thy Presence?* He takes in the whole Extent of the Universe, consider'd in all its Demensions; *If I climb up into Heaven, thou art there; if I go down to Hell, thou art there also:* And again, in a more noble Figure; *If I take the Wings of the Morning, and remain in*
the

the uttermost Parts of the Sea: To this he does not coldly say, *It would be all in vain*, or, as he said in the foregoing Verse, *Thou art there*, but makes use of a much more fine and elaborate Thought, as of a Man that accused himself of extreme Folly, in endeavouring to conceal himself from God; So far shall I be from flying from thy Presence, that *even there also shall thy Hand lead me, and thy Right Hand shall hold me*: What chimerical Notions soever I may frame to myself, I can never think of subsisting one Moment without thee, *Though I could fly* (as I said) *on the Wings of the Morning, it would be thy Hand that would guide me, and thy Right-Hand that would support me*. Here he seems to have quite exhausted his Imagination: But observe a new and more studied Means of hiding himself from the All-seeing Eye of God; *If I say, Peradventure, the Darknes shall cover me, then shall my Night be turned into Day*: Still this is all mere Folly and Extravagance; *The Darknes is no Darknes with thee, but the Night is as clear as the Day; the Darknes and Light to thee are both alike*. Let our modern Wits, after this, look upon the honest Shepherds of *Palestine*, as a Company of rude and unpolished Clowns; let them, if they can, produce from profane Authors Thoughts that are more sublime, more delicate, or better turned, not to mention the profound Divinity and solid Piety couched under these Expressions.

By the Light of this, and other Examples, we may discover an infinite Number of the like Beauties; for the Psalms every where abound with them; and not only the Psalms, but *Job*, where the Poetry is generally more bold and sublime, and all the other Poetical Works of the Scripture. Read, for Instance, the Song of *Moses* at the End of *Deuteronomy*, and the Song of *Barak* and *Deborah*. But after all, to say nothing of the Difference between our Customs and Manners, how very imperfect is our Knowledge of the Beauties of these Works? It is certain, as has been observed, that
all


Book. VII. all we know of the *Hebrew* Poetry, is confined to the Design, the Thoughts, and the Figures. As for the Language, none but those that are skilled in the *Hebrew* can judge of it; and where is the Man that can boast he is a perfect Master of that Tongue? But for the Beauties, I mean, the Harmony of the Words, the Measure of the Verses, and the Airs or Tunes of the Hymns and Songs, perhaps, there is not a Man upon Earth that knows any thing of the Matter; and every one knows how essential all these Graces and Ornaments are to Poetry.

We are ignorant, likewise, of the Manner of the Singing and Dancing that accompany'd the Divine Hymns. We are sure, indeed, that they were sung, and that they were composed for that Purpose, from their being styled *Sir*, or Hymns, and *Mizmor*, or Psalm, and from several express Declarations of Scripture, as at the Passage thro' the *Red Sea*, and from the Inscription over the Psalms, where frequent mention is made of the Masters in Musick. Their Singing, we find, was accompany'd with Dancing; for *Choirs*, the Scriptures so often speaks of, are Companies of Dancing-Men and Dancing-Women. Mention is made of Dancings at the Time of publick Rejoycings for Victories, and at the Celebration of some Religious Ceremonies; as at the Proceſſion made by *David*, when he brought back the Ark of the Covenant to *Sion*, and at the Dedication of the Walls of *Jerusalem*, in the Time of *Nehemiah*, where the two *Choirs*, who had begun singing on the Walls, came and made an End together in the Temple. Our Notions then of these Sacred Songs, must needs be very imperfect, since we have nothing left us but the naked Letter, stripp'd of all its external Ornaments: They were, doubtless, other guess Things in the Mouth of the Musician, set off with all the Splendor and Magnificence of the Festivals they were designed for: And therefore, to form a tolerable Idea of their Beauty, we must imagine ourselves placed in the Temple of *Solomon*, amidst innume-

rable Multitudes crowding the Courts and Galleries, and beholding there the Altar loaded with Victims, and surrounded with the Priests, all cloathed with white Garments, and the *Levites* at a Distance disposed into Companies, some playing on Instruments, others singing and dancing in a grave and solemn Manner.

The most Antient and Learned Authors that have written upon the Nature of the *Hebrew Poetry*, are *Josephus*, *Origen*, *Eusebius*, and *St. Jerome*, whose great Name and Reputation have drawn in, for the most part, those who have since treated upon this Subject, to embrace their Sentiments: They had been informed, that the Songs of *Moses* were writ in Verse; and *Josephus* does not scruple to assure us in several Places, that they were writ in Heroic Verse. *Origen* and *Eusebius* are of the same Opinion, and *St. Jerome* very much improves the Notion, and tells us, that the *Psalter* was composed of *Iambic*, *Alcaic*, and *Saphic Verses*, like *Pindar* and *Horace*; and that the Songs in *Deuteronomy* and *Isaiah*, the Books of *Job* and *Solomon*, are written in *Hexameters* and *Pentameters*. He says, that the Song in *Deuteronomy*, consists of *Iambic Verses* of four Feet, just as the Hundred and nineteenth and the Hundred and forty fifth *Psalms*; whereas the Hundred and eleventh, and the Hundred and twelfth *Psalms*, consist likewise of *Iambic Verses*, but of three Feet only. He observes, in the *Lamentations* of *Jeremiah*, a Sort of *Saphic Verses*, and others of three Measures; and, in his *Preface* to the Book of *Job*, he remarks, that from these Words, *Let the Day perish wherein I was born*; that the Verses are *Hexameters*, composed of *Dactyls* and *Spondees*, intermixed here and there with other Feet of the same Measure, tho' not of the same Number of Syllables, because of the great Variety of that Language. Sometimes there is no Regard to the Quantity of Syllables, and we find only a bare Rhyme, or an agreeable Cadence, which is discernable by those only who are instructed in the

Antiq. l. 2. c. ult.
l. 4 c. ult.
Præp. l. 11. c. 3.
Præf. in Chronic.
Euseb. Deut. 22.

Book VII.  the Rules of Poetry. In a word, he speaks of the Book of *Psalms* in several Places, as of a Work consisting of *Lyric Verses*, like those of *Pindar*, *Alcæus*, *Horace*, *Catullus*, and *Serenus*.

But with great Deference to the Opinion of this Father, it must be own'd, that many of our Learned Criticks in the *Hebrew* Tongue, cannot observe in the *Psalms*, and the other Poetical Works of Scripture the same Feet and Measures that St. *Jerome* saw there. The great *Scaliger* could not perceive the least Signs of any Feet in the Verses of the ancient *Hebrews*; on the contrary, he asserts, that their Language, as well as that of the *Syrians*, *Arabians*, and *Abyssenes*, is incapable of being confined to Feet and Measures. *Augustinus d'Ægubio*, is no less warm for this Opinion: He says, that the *Hebrews* have neither *Heroic* nor *Iambic* Verses, nor any Measures like those of the *Greeks* and *Latins*, but only some faint Resemblances of them, such as are to be met with in the Songs of the *Barbarians*. One finds in their Poetry certain Cadences, which gives the Style a different Turn from Prose; one observes a Manner of Expression, and certain Figures, which make the Language deviate from the common Forms of Speech. This Kind of Poetry is more simple, more natural, more majestick, and more becoming the Greatness of God, than a Poetry ty'd down to Method and Rules, in which it is extremely difficult to express, in a natural Manner, the Sentiments of the Spirit of God, without injuring at the same time the Sublimity of the Sense, and the Loftiness of the Thoughts.

A Writer of some Note, *Gomarus*, hath taken great Pains, in his Treatise, called *Lyra Davidis*, to find out what sort of Numbers the Songs in Scripture consist of; but he has given no Satisfaction to Learned Men, who think (as *Capellus* does, in his *Animadversions* upon that Book) that all the Bible may be made Verse, according to his Method, nay, by his Way of resolving Sentences, all the Orations of *Tully* and *Demosthenes* may be turned into Verse

of some Sort or other. The Author of *Sepher Cosri* seems to deal ingenuously, who, when the King of *Cosri* objects, That the Songs of the Bible are not artificially composed, according to Numbers and Quantities of Feet and Syllables, makes the *Jew* answer, That the Scripture Poetry was of a nobler Sort, not formed to tickle the Ear, but to affect the Heart, by the great Height and Elevation of the Sense, together with lofty Expressions, whereby Men were moved to attend to it, and keep it in Mind. And so much *Abarbinel* acknowledges, That no such Verses, consisting in the Number and Quantity of Syllables, are to be found either in the *Bible*, or in the *Talmud*; either in the *Mischna*, or the *Gemara*; but are of later Invention among the *Jews*, in Imitation of the *Arabians*, and other Nations, among whom they dwell in this long Captivity: Yet, in the Scripture-Poetry, there is a certain Disposition of Words, which make them melodious, and fit to be sung to Musical Instruments, and so sententious, that they might be more easily remember'd than simple Narrations, though now, after so many Ages, they cannot reduce this Poetry to Rules.

Chap. 19.

In Exod. 15.

When *Moses* writ, there was then no Poetry reduced to the Rules of Art in any Part of the World, that we know of: Had the *Hebrew* Poetry been then, or afterwards, subjected to Rules, would these Rules be entirely unknown, now that the Oriental Languages are so thoroughly and successfully study'd? Besides, the Manner in which the Songs or Hymns of Scripture were composed, affords another Proof against their Opinion, who hold that they were made according to Art, and the Rules of a methodical Poesy. These Songs were, for the most part, extemporary Productions, and the sudden Effect of a Divine and Supernatural Impulse. Now, a Piece of Artificial Poetry is incapable of being produced thus on a sudden, without any Premeditation; and the Divine Impulse or Inspiration, allows no Time to reflect on the Rules of Art. *Moses* immediately,

Book VII. upon the Passage through the *Red Sea*, breaks out into a Song; and *David* compos'd several of his *Psalms* in the midst of the greatest Straights and Difficulties, and in Circumstances wherein it would have been a very hard Matter for him to have been Master of so much Presence of Mind, as the Attention to the Rules of an artificial Poetry requires. The Hymns and Songs in the Scripture were many Times compos'd by Women, or illiterate Men, whose Tongues were made use of but as meer Instruments, or Organs, by the Spirit of God. Will any one say, that such Persons commenc'd Poets on a sudden, and utter'd Poems in Rhyme, made according to the Rules of the Art of Poetry? As for the Style, and those enlivened, surprising, figurative, and sublime Expressions to be frequently met with, it is no difficult Matter for Persons, without any previous Study or Art, but transport'd with a Divine Impulse, to break out into Poetical Forms of Speech.

So that the Poetry of the antient *Hebrews* consisted in the Grandeur, Nobleness, and Sublimity of the Thoughts and Style; in the Daringness of the Figures; in lively and pathetick Expressions; in a brief and concise Manner of Discourse; in a Turn more florid, more enlivened, more expressive, more proper to paint and display the Images of Things before our Eyes, than the common Forms of Speech: Their Poems were the Productions of a happy Genius animated and inspir'd by the Spirit of God, which being carry'd by the Divine Impulse above the Restraint of the Rules of a methodical Poetry, express'd its Thoughts and Sentiments in a sublime and poetical Manner.


CHAP. XX.

Of Musick.

IT is remarkable, that *Moses*, throughout the whole Law, says not a Word concerning any Musick, which was to accompany the Sacrifices and religious Feasts; only towards the End of the Journeying through the Wilderness, he order'd Trumpets to be made, which were to be sounded at the Time of the solemn Sacrifices, and upon Festival-Days, to give Notice of the Year of Jubilee, the Sabbatical Year, and the Beginning of the Months, and, in Time of War, to inspire the Soldiers with Courage. This is all we find in the Writings of *Moses* concerning Musick, with regard to Religion. The Levites had nothing enjoin'd them in this Matter; their Business was only to serve in the Tabernacle under the Direction of the Priests: They were not permitted so much as to blow the Trumpets, a Privilege reserv'd for the Priests alone. Things remain'd in this State till the Time of *David*. Numb. 10. 12.

This Religious Prince had a great Genius for Musick, and was a perfect Master of all the Instruments, and therefore resolv'd to introduce the Use of Musick into the Tabernacle: He believ'd it would contribute to the Pomp and Majesty of the Choir-Worship, and be a Means to soften the stiff and rugged Temper of the People. Besides, the Number of Levites being now become exceeding great, it was the Part of a prudent Prince to find them Employment suitable to the Design of their Original Institution. To this End, he compos'd Hymns, or Songs, which were put into the Hands of the Levites, with Orders to study and sing the Airs the Songs were set to, before the Lord in the Tabernacle, and at the Celebration of Religious

Book VII.

 Ceremonies. When the Temple was built, the Affairs of Musick was carry'd on with more Order, and greater Magnificence; and after the *Babylonish* Captivity it was again established, and continued in Use, till the utter Destruction of the *Jewish* Commonwealth by the Armies of the *Romans*.

The Singers were always very numerous in the Temple; even they, whose Business it was to keep the Doors, did, upon certain Occasions, bear their Part in the Musick: For instance, those of the Family of *Kore*, who were Door-Keepers in the House of the Lord, not only sung, but compos'd several *Psalms*, which go under their Name in the *Psalter*. We find likewise the *Korbites* among the Singers in the Reign of *Jehosaphat*. There were four thousand Door-Keepers, four thousand Singers, besides four and twenty thousand Levites, appointed for the several Offices of the Temple: All these, except the Chief of the Musicians and Door-Keepers, serv'd by Turns. There were four and twenty Courses, both of Priests and of Levites, who constantly attended upon the Service of the Temple: Over each Course were set twelve Chiefs, so that the Chiefs of the Priests, of the Singers, of the Door-Keepers, and other Officers of the Temple, were, in all, two hundred and eighty eight.

Asaph, *Heman*, and *Jeduthun*, were the Princes or Presidents of all the Temple-Musick in the Reigns of *David* and *Solomon*. *Asaph* had four Sons, *Jeduthun* six, and *Heman* fourteen: These four and twenty Levites, Sons to the three Grand Presidents of the Musick, were set over four and twenty Bands or Companies of Musicians. Each of them had under him eleven Officers of an inferior Rank, who presided over the other Singers, and instructed them in their Art. These several Companies seem to have been distinguished from one another, by the Instruments on which they play'd, and by their Places in the Temple. Those of the Family of *Kobath* stood in the Middle, those of *Merari* on the Left, and those of *Gershon* on the Right Hand. The Sons

2 Chron. 25. 1,
3, 5, 6.

1 Chron. 6. 33,
34, 39.

Sons of *Jeduthun* play'd on the *Kinnor*, the Sons of *Asaph* on the *Nabal* or *Psalterium*, and the Sons of *Heman* on the *Metsilotbaim*, which were apparently a kind of small Tinkling-Bells. By laying out thus their whole Time and Pains upon one single Instrument, they render'd themselves more expert and dextrous in their Business; and as they exercised the same Art successively from Father to Son, in the Temple, before the whole Nation, who assembled themselves three Times every Year, it was almost impossible they should fail of becoming excellent Artists.

I am apt to believe, tho' contrary to the Opinion of the Rabbins, That there were usually in the Temple, upon great and solemn Occasions, Women who sung and play'd; and that they had their Chiefs or Presidents, who first struck up, and tuned the Psalm or Hymn: These were commonly the Levites Daughters. All this was done with great Decency and Reservedness: They were not suffer'd to mix with the Men, but made separate and distinct Companies by themselves. Tho' this Opinion differs from the generally-received Notion, yet it is sufficiently grounded in Holy Scripture. In numbring the Children of *Heman*, one of the three Grand Presidents of the Temple-Musick, there are reckon'd, in all, twelve Sons and three Daughters. Now, for what other Reason are the Daughters mention'd in this Place, contrary to the constant Custom of the Scriptures, but only because they were of the same Business with their Brothers, and employ'd like them in singing the Divine Praises? In the Ceremony of Bringing the Ark from *Karjath-ferim* to *Jerusalem*, we find Chorus's of young Damsels led by the Presidents of Musick. *Ezra*, in his List of those he brought back with him from the *Babylonish* Captivity, counts two hundred Singing-Men and Singing-Women; both the one and the other were doubtless designed for the Service of the Temple. The *Chaldean* Paraphrast, upon *Ecclesiastes*, says, in express Terms, *That Solomon introduced into the*

Chron. 25. 5.

Psal. 68. 26.

Ezra 3. 65.

Neh. 7. 67.

Ecclef. 15. 8.

Book VII. *Temple Singing-Men and Singing-Women.* And the Ninth *Pſalm* is adreſſed to *Ben*, or *Banaias*, one of the Maſters in Muſick, of the Band of young Damſels.

Besides the Temple-Muſick there was likewise a Body of Muſicians belonging to the Court; *I am this Day fourſcore Years old.---Can I hear any more the Voice of Singing-Men and Singing-Women?* ſays *Barzillai* to *David*, when invited to go along with him to Court. *Solomon*, who deny'd himſelf nothing his Soul deſired, was not unmindful of Muſick: *I got me*, ſays he, *Men-Singers and Women-Singers.* I take *Aſaph* to have been Preſident of the King's Muſick in the Reign of *David*: He is ſaid, in Scripture to prophecy according to the Order of the King.

2 Sam. 19. 35.

Eccleſ. 2. 8.

1 Chron. 25. 2.

I don't find in Scripture, that the *Hebrews* had any Muſick adapted to Theatrical and Dramatick Performances: Theſe were Diversions they had no Knowledge of. But they had Poetry, and confequently Muſick of all other Kinds: We meet in Scripture with Songs for Victories, Invectives, Thankſgivings, Epithalamiums, Songs of Joy and Grief, instructive and moral *Pſalms*, Prayers, and Praises. The *Song of Songs* is a ſort of Dramatick Piece, tho' not of the Nature of thoſe that are acted on the Stage, any more than the *Pſalms* wherein we obſerve Dialogues between God and the *Pſalmiſt*, or the righteous Perſon. The Book of *Juſher*, cited ſometimes in *Juſhua* and *Samuel*, ſeems to have been a Hiſtory in Verſe, writ in that ſort of antient Poetry; ſome Remains whereof we have in the *Sayings* of the old Philoſophers. The Scriptures mention alſo Songs at the Time of Vintage, and Drinking Catches. *The Drunkards* (ſays the *Pſalmiſt*) *make Songs upon me. Woe unto them,* (ſays *Iſaiab*) *that riſe up early in the Morning, that they may follow Strong-Drink; and the Harp, and the Viol, the Tabret and Pipe are in their Feaſts: That ſing* (as *Amos* expreſſes it) *to the Sound of the Viol, and invent to themſelves Inſtruments of Muſick like David.*

Laert. lib. 1.

Pſal. 68. 12.

Iſa. 5. 11, 12.

Amos 6. 5, 6.

Poetry,

Poetry, Musick, even Playing on Instruments, Chap. 20.
 were made use of also by the *Hebrews* at their Funerals. These Funeral Odes were sung, by way of Ceremony, by the Relations and Friends of the Deceased, or by Mourners who were hired for that Purpose. Whoever chanced to meet with a Funeral Pomp, was obliged, out of Respect, to join the Company, and condole with them.

There are many Examples in Scripture, of the wonderful Effects of Musick among the *Hebrews*. *Saul*, when he was filled with a black and gloomy Melancholy, infused by the Devil, to disturb his Soul, found immediate Ease by *David's* playing upon the Harp in his Presence; and when the same Prince met a Company of Prophets with Musical Instruments in their Hands, he felt himself immediately inspir'd, and fell to Singing and Prophecy among them.

An Event, still more extraordinary, happened in the Army of *Jehoram* King of *Israel*, *Jehosaphat* King of *Judah*, and the King of *Edom*. These three Princes were in a terrible Consternation, when, after having marched seven Days through the Wilderness of *Moab*, they and their whole Army were like to perish inevitably for want of Water. *Jehosaphat*, who had more Religion than the other two, enquired whether there was not in the Army a Prophet of the Lord; and being told, that *Elisha* was there, all the three Kings went to him. *Elisha*, as soon as he saw the King of *Israel*, cried out, *What have I to do with thee? Go, and consult the Prophets of thy Father, and of thy Mother.* *Jehoram* made Answer, *Hath the Lord brought hither three Kings, to deliver them into the Hand of the King of Moab? As the Lord of Hosts liveth, before whom I stand, (says Elisha,) were it not that I regard the Presence of Jehosaphat, King of Judah, I would not look toward thee, nor see thee; but now let a Musician be sent for.* Accordingly the Musician came; and whilst he was playing on his Instrument, the Hand of the Lord came upon *Elisha*, and

Book VII. he began to prophecy. The Sight of the King of *Israel*, and the Discourse he had with him, raised an Emotion in the Soul of the Prophet: The Sound of the Musick calmed his Passion, and render'd him of a due Temper to receive the Impressions of the Spirit of God.

Though we cannot have a very distinct Notion of the Form and Nature of all the Musical Instruments of the Temple, yet their Number alone, is a sufficient Argument of the great Variety of their Musick; and this could not well be otherwise, considering how different the Subjects of the Psalms, or Hymns, still extant among us, are, and how various the Objects or Ends of their solemn Assemblies. At the Feast of the Passover, they render'd God Thanks for their Deliverance out of *Egypt*: At Pentecost, they celebrated they Memory of the Law, given at Mount *Sinai*: At the Solemn Expiation, they begg'd Pardon of God, with Fasting and Humiliation: At the Feast of Tabernacles, they called to Remembrance their Journeying through the Wilderness; and gave God Thanks for the Blessings he had bestowed upon his People in the past Harvest.

C H A P. XXI.

The Musical Instruments used by the Hebrews.

THE Musical Instruments of the *Hebrews* I shall distinguish into three Classes: Stringed-Instruments; Wind-Instruments; or the several Species of Flutes, and the different sorts of Drums, *Tympana*, and *Crepitacula*. The Stringed-Instruments were the *Nable*, or *Nebbel*, and the *Kinnor*: These have been already explained in a former Part of this Work. In this Place, it may only be observed, that *Josephus* says the *Nebbels*, belong-

belonging to the Temple at *Jerusalem*, were made of *Electrum*, a very precious sort of Metal; which, perhaps, might be true of *Those* in his Time; but we read expressly in the *Kings* and *Chronicles*, that *Solomon* made them of the Wood of *Almugim*.

Chap. 21.



1 Kings 10. 12.
2 Chron. 9. 11.

The Wind-Instruments were Trumpets and Flutes: *Shaphar* is the general Name, made use of by the *Hebrews*, to express their Trumpets by. They had two Sorts: The one called *Chazozeroth*, and the other *Horns*, because made of that Matter, or from their Shape or Form. *Moses*, when he describes the Thunderings and the Lightnings at the Promulgation of the Law from Mount *Sinai*, says, *The Voice of the Shaphar, or Trumpet, sounded long, and waxed louder and louder.* He called the Instrument which served to give Notice of the Year of Jubilee, by the same Name. The Privilege of Sounding the *Shaphar* in Religious Assemblies, was reserved to the Priests alone. In the Time of War, it was the General's Business to blow the Trumpet, in order to assemble the Troops, to Charge the Enemy, or to Sound a Retreat. Nothing is more common than the mention of this Instrument throughout the Scriptures, in Time of War, in the Solemn Assemblies, upon Festival-Days in the Temple, in Treaties and Alliances; but we don't find one Word concerning its Form, or the Matter it was made of.

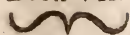
Exod. 19. 19.

Exod. 20. 28.

Chazozeroth, is the Name of those Trumpets *Moses* caused to be made in the Wilderness. There were two of Silver, and some others of Copper. They were sounded to call the People together, when *Moses* had any Thing to impart to them from God. They were used likewise in War, and upon great and solemn Days; as Days of publick Rejoicing, and when they offered their Burnt-Offerings and Peace-Offerings. They are frequently made use of in the Scripture, especially in the Temple. We do not find whether they were Straight or Crooked; the Scriptures say nothing about it; and the Trumpets belonging to other Nations,

Numb. 10. 2, 8,
9. 10.

Book VII.



tions, which we find described in their Writers, afford us no Light in this Matter, neither are they uniform. I imagine that the *Chaxozeroth* were long and straight, in order to distinguish them from the Horns, which are crooked and bent.

Isaiah 5. 22.

Daniel 3. 5.

The *Hebrews* had several sorts of Flutes: Some of a simple, and others of a more compounded Nature. The first were called *Halil*, as much as to say, Bored, or Dancers; for the Root whence *Halil* comes, signifies to Bore, or to Dance. *Maf-rokithe* is another sort of Flute, and is derived from a Root which signifies to Whistle. *Salma-fius* upon *Solinus* observes, That the antient Flutes had not above one or two Holes; for which Reason they generally play'd upon two Flutes at the same Time, the one on the Right, and the other on the Left Side of the Mouth. The Flute on the Right-Side had but one Hole, and render'd the gravest Sound: That on the Left Side had two Holes, and its Sound was more shrill. And the playing in this Manner, if the Flutes were not alike, was called *Tibiis Imparibus*; but when the Flutes were both the same, *Tibiis Paribus*: If they had each but one Hole, it was termed *Modus Dorius*, which was the gravest of all; but when the Flutes had two Holes a-piece, it was called, *Modus Phrygius*.

Hugab, is generally taken by Interpreters to signify the Organ; but we must not suppose it was like that sort of Instrument made among us. It consisted of several Pipes or Flutes joined together, on which they play'd, by applying the several Pipes, one after another, to the Under Lip.

Athenæus, lib. 4. chap. 25.

Minnim and *Mnanaim*, are two sorts of Instruments of a very uncertain Signification: Some take them for Stringed-Instruments; others for Wind-Instruments, or Flutes; but they both may intend the same Thing, and signify the *Magadis* of the *Greeks*, or rather the *Syrians*. This Instrument is to be met with every where in Antiquity. There were two sorts; the one a Flute, the other

other a Stringed-Instrument: The Sound of the first was grave and shrill; the other was an Instrument, to which *Anacreon* gives no less than twenty Strings. After all, it is difficult to form a determinate Idea of the Nature and Shape of these Instruments.

The Hebrew Name for Drums, or Tymbrels, in general, is *Tuph*, from whence the Greek and Latin, *Tympanum*. This Instrument is of great Antiquity: It is mention'd in *Genesis*, where *Laban* says to *Jacob*, *Wherefore, didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with Mirth, and with Songs, with Tabret, (Tuph,) and with Harp.* This Instrument has a Place in all the great and solemn Ceremonies of Religion, and most commonly in the Hands of Women, or young Damsels, but never used in War, or the like Occasions; which makes me think it was very different from our Drums, and that it was an Instrument of Mirth and Joy, used upon Festival-Days, at publick Dancings, and religious Processions. It had some Resemblance with our Tabors. It was made of Wood, with a Skin stretched only on one Side, after the Manner of a Sieve.

The *Tseltzel*, or Cymbal, was an Instrument of a very shrill and piercing Sound, made in Copper, of the Form of a Skull-Cap. They took one in each Hand, and struck them one against another. They held them by a small Ring, which went round the Thumb, or by a larger one, which came over the back Part of the Hand, or only by a plain Handle erected on the Top. The *Shaleshim*, is another sort of Instrument, which the Seventy have render'd by *Cymbala*. It is mentioned but once in Scripture, and that is in the Description of *David's* Triumph, after the Victory over *Goliath*: *The Women came out to meet Saul and David, Singing and Dancing, with Tabrets, and with Shaleshim.* This Term is derived from a Root, which signifies *Three*, and therefore our Marginal Translation calls it an
Instrument

Book VII. *Instrument of three Strings.* Those who played upon the Cymbal were formerly to accompany it with the Sound of a Triangular Instrument, made of a small Rod of Steel, on which were put five Rings, that were moved up and down the Sides of the Triangle, by means of an Iron Rod, which they had in their Left-Hand, whilst they held up the Instrument in their Right by a Ring, to give it a free Motion.

Isaiah 18. 1.

The *Sistrum*, generally supposed to be what *Isaiah* calls the *Winged Zalzel*, is an Instrument very common in *Egypt*. It was of an oval Figure, or like a Semicircle, lengthened out in the Form of a Belt: Several Brass-Rods went across, which were loose in the Holes, from whence they were kept from falling out by their Hands. They play'd upon them by striking the *Sistrum*, by which means the Rods made a shrill and piercing Sound.

Metfilothaim is the last Instrument I have to speak of: They were a sort of Basons, or Tinkling-Bells, that were heard a great Way off. This is all I have to observe upon this Subject: And I must own, there is but little Certainty to be had of these Matters; but it must be remember'd that there are some Subjects, where we ought to rest satisfied with what is probable, and be contented with plausible Conjectures.

CHAP.

CHAP. XXII.

*The Method of Writing, Sealing, &c.
among the Hebrews.*

THE most antient Manner of Writing, we have any Knowledge of, is that of engraving Figures or Letters upon Wood or Stone. The oldest Monuments of the *Chaldeans*, Antiquities, lib. 1. cap. 3. and *Egyptians* were of this kind. *Josephus* observes, that this Way of Writing was before the Flood. The Way of Writing with Characters or Letters, was first invented by the *Phœnicians*.

*Phœnices primi, fama si credimus, ausi
Mansuram rudibus vocem formare figuris.*

Lucan. Pharsal.
lib. 3. cap. 5.

And this the *Greeks*, the vainest People of all the World, and who arrogate to themselves the Invention of all the Arts, are forced to acknowledge. Lib. 5. *Herodotus* confesses, that it was *Cadmus* that brought Letters into *Greece*; and the *Greek* Alphabet itself, is an evident Proof that their Letters owe their Origin to the *Syrians*. *Alpha*, *Beta*, *Gamma*, *Delta*, are manifestly derived from the *Hebrew* *Aleph*, *Beth*, *Gimel*, *Daleth*. *Diodorus Siculus* acknowledges L. 1. Bibliothec. the same Thing: "These *Phœnicians*, says he, "who did receive these Letters from the *Muses*, "and afterwards communicated them to the "*Greeks*, are the same who came into *Europe* "with *Cadmus*:" And this is reasonable to believe: For Mankind being created and multiplied first of all in the Eastern Countries, it is plain that the Letters, Sciences, Arts, Religions, and the Gods, were transplanted thence with the Inhabitants.

The


The *Egyptians*, before the Invention of Writing with Characters, engraved upon Stones the Figures of Animals; which Custom began in the Time of the second King of *Memphis*. Now *Menes*, who is supposed to be the same with *Ham*, the Son of *Noah*, was the first King of that Kingdom; he was Succeeded by *Tboyth*, or *Taautus*, called by the *Greeks* the first *Mercurius*. Another *Tboyth*, or the second *Mercurius*, explained all the Hieroglyphical Writings he could meet with, and expressed in Letters what the first *Tboyth* had writ in Hieroglyphicks, concerning Physick. History does not inform us how the second *Mercurius* came by the Knowledge of Letters; but we do not find they were ever made use of by any in *Egypt* before him, unless by *Moses*, who lived, according to *Marsham*, in the Age preceding that of the second *Mercurius*. And it is probable, that the *Phœnicians* had found out this Way of Writing long before either of them; for this Invention seems to have been no new Thing in the Time of *Moses*. The Antients made use likewise of Tables, or Plates of Copper and of Lead; and it is said, that *Hesiod's* Works were Engraven at first only upon thin Plates of Lead, which were kept with great Care in the Temple of the *Muses* in *Bœotia*. The Tables of Copper were generally used for recording Alliances, Treaties, and Laws.

The *Chaldeans*, in old Time, engraved upon Brick their Astronomical Observations. When *Solon* digested his Laws, he engraved some upon Tables of Wood, and some of Stone. Those upon Wood contained private and particular Laws; and those upon Stone, were the more general Laws, and the Ordinances relating to the Sacrifices. The Tables of Stone were triangular, and called *Kyrbeis*; and those of Wood, stiled *Axes*, or *Axones*, were square. Both sorts were writ upon after the Manner the *Greeks* call *Boustraphedon*, that is, one Line went from the Left Hand to the Right; and the next on the contrary, from

from the Right Hand to the Left, just as Furrows are made in Plowing. The Laws of the Twelve Tables, among the *Romans*, were engraven upon Tables of Oak, if we may believe *Scaliger*, or upon Ivory ones, if we follow the Opinion of *Pomponius the Civilian*. The Tables were generally cover'd over with Wax, upon which they writ with a Bodkin, or Style made of Iron, Copper, or Bone, pointed at one End to engrave the Letters, and broad at the other, to blot them out.

These Tables when joined and fasted together made a Book, called *Caudex*, or *Codex*, that is, a Trunk of a Tree, because of its Resemblance to the Body of a Tree sawed into thin Boards. The Letters, or Epistles, sent by private Persons to one another, were commonly written upon these Tables, which they tied up with a Flaxen Thread, and afterwards sealed the Knot with a sort of Wax they had from *Asia*. To these Tables succeeded first the Leaves of the Palm-Tree; and after that, the finest and thinnest Barks of Trees, such as the Linden-Tree, the Ash, the Maple-Tree, the Beach-Tree, the white Poplar, the Elm. Hence, the Word *Liber*, (a Book,) a Name given to all sorts of Writings, because the Bark of a Tree is so called in *Latin*; and as these Barks were rolled up in order to carry them with the greater Ease from one Place to another, these Rolls were termed *Volumes*, as were likewise the Rolls of Parchment and Paper that were invented afterwards.

Papyrus (whence the Word *Paper*) is a sort of Bulrush, growing on the Banks of the *Nile*. The Body of it is made up of several Flims, or Leaves, one within another: These Leaves are taken apart and separated by the Help of a Needle, and then stretched upon a wet Table, to the Breadth the Sheet of Paper is designed. The Leaves, thus extended, are cover'd over with a very fine Paste, or with some of the muddy Water of the *Nile*, fitted and prepared for that Purpose, upon which other Leaves are spread, and then the whole is set in the Sun to dry. Several
Sheets

Book VII.  Sheets of Paper were rolled up together to make what we call a Quire of Paper. These Rolls, in the Time of *Pliny*, consisted of twenty Sheets, but were afterwards reduced to ten. When these Sheets were made use of for large Works, they pasted them together at the Ends, in proportion to the Length of the Work, and wrote only upon one Side, unless in Accounts and Minutes, and the like Writings, which were not designed to be kept. The Books were kept in Libraries, rolled round a Stick, adorned at both Ends with Ivory, or some curious Wood. The Stick was placed at the End of the Book or Roll; whence this Expression among the *Romans*, *Ad umbilicum perducere*, to finish a Book, or any other Work. They laid up the Books in certain Chests, or Presses, so as that one End of the Stick appeared in Sight, on which was written the Title of the Book.

Ptolomy Philadelphus, King of *Egypt*; having erected a prodigious Library, the Kings of *Pergamus* had a Mind to follow his Example; but the Kings of *Egypt*, jealous of being out done, prohibited the Exportation of Paper out of their Kingdom, which put the Kings of *Pergamus* upon inventing Vellum, or Parchment, called *Pergamenum*, from the City of *Pergamus*, or *Membrana*, because made of the Skins which cover the Members of Animals. The Books that were made of this Vellum were of two sorts: Some were like those of Paper, consisting of several Skins pasted together long-ways, which made a longer or shorter Roll, according to the Length of the Writing it contained. Others were made of several Skins cut Square, and bound up together as our Books are. The Rolls, *Volumina*, were written but on one Side, and consequently took up more room than the square and bound Books, that were written on both Sides. That Side of the Roll, or Volume, which was writ upon, was called *Pagina*, or Page; and what we call the Pages of a Book, written on both Sides, they termed *Tabula*, or *Tabella*.
The

These Observations upon the old Way of Writing will be of Use in explaining the Matter and Form of the Books of the antient *Hebrews*. *Moses* makes frequent mention of Books, but describes none, except the two Tables on which God wrote the Ten Commandments. These, he tells us, were of polished Stone, engraven on both Sides, says Father *Calmet*; and it is probable that *Moses* would not have observed to us these two Particulars so often as he does, were it not to distinguish them from other Books, which were made of Tables, not of Stone, but of Wood, and curiously engraven, but on one Side only. The Way of Writing upon Tables of Stone and Wood, is the most antient that we know of. There is not an Expression in the Writings of *Moses* concerning Books, but what may be understood of these Tables; and there is not one Word to be met with, that so much as intimates to us the Use of Rolls of *Papyrus*, or Barks of Trees, much less of Parchment. We have, therefore, Reason to believe, that by the Term Book, he always means Table-Books, made of small thin Boards. Indeed the Word *Volumen*, or *Volume*, frequently occurs in the *Pentateuch* in the *Vulgate* Bible, but it is no where to be found in the original *Hebrew*, except only in *Jeremiah*, *Ezekiel*, *Ezra*, the Thirty ninth Psalm, and *Zachariah*. There are, indeed, some of the Rabbins and Commentators, who assert that *Moses* made use of Rolls of Parchment, or *Egyptian* Paper; but this Opinion will gain but little Credit with those who know that neither Paper nor Vellum were found out in the Time of *Moses*.

When, therefore, the Law-Giver of the *Hebrews*, speaks of the Book of the Covenant; the Book of the Law; the Book of Divorce; the Book wherein were written the Curses, that were afterwards scrap'd off into the Bitter Water, and given to the Woman suspected of Adultery to drink, for the Trial of her Innocence; and the Book the Levites were commanded to put in the Side of the

Book VII.



Ark ; in these, and the like Places, he must be understood to mean nothing more than the Table-Books whercon the Laws were engraven, or small Wooden Plates, or Boards, on which the other Things, he mentions, were written. The Seventy always express the *Hebrew Sepher*, by the Word *Axones* : Now these *Axones* were Tables on which Laws were engraven, as I have before shewn. The Author of the Book of *Job*, plainly alludes to this Way of Writing upon Tablets ; *Oh that my Words were now written ! Oh that they were printed (engraven) in a Book ! That they were graven with an Iron Pen and Lead, in the Rock for ever !* Here is express mention of Writing on Wood, on Lead, and Stone. *Solomon* is no less clear for the Use of Tablets, when he says, *Let not Mercy and Truth forsake thee, write them upon the Table of thine Heart.* *Jeremiah* expresses the same Thing in a strong and lively Manner ; *The Sin of Judah is graven upon the Tables of their Hearts with a Pen of Iron, and with the Point of a Diamond.* In the Second Book of *Kings*, according to the *Latin Translation*, God threatens to destroy *Jerusalem*, and blot out the Memory of it, as a Man blots out his Writing with the flat End of his Style ; *Delens vertam & ducam crebrius Stylum super faciem ejus.* God commands *Isaiah* to write his Threatnings against the *Jews* on Tables of Box. *Ezekiel* was order'd to take a Stick, or Writing-Table, and write upon it for *Judah*, and to do the like for *Joseph* and *Ephraim*, and then to join them altogether into one Stick, or Book. God told *Habakkuk*, *Write the Vision, and make it plain upon Tables, that he may run that readeth it.* The Letter *David* sent to *Joab*, to order him to cause *Uriah* to be slain, and that which *Jezebel* wrote in the Name of *Ahab* to have *Naboth* put to death, are called in Scripture, *Sepher*, a Term by which Table-Books are expressed : Which makes it reasonable to believe, that these Letters were actually writ upon Tables, and sealed like the Letters

Job 19. 23, 24.

Prov. 3. 3.

Jerem. 17. 1.

2 Kings 21. 13.

Isaiah 30. 8.
Vulgate.

Ezek. 37. 16.

Habak. 2. 2.

of the *Greeks* and *Romans*, in the Manner before described. Chap. 22.

The Edicts, as well as Letters of Princes, were written upon Tablets, and sent into all their Provinces, sealed with their Signets. *He wrote Letters in the King's Name, and sealed them with the King's Ring, and sent them by Posts on Horseback.* Esther 9. 10.

The Custom of Sealing up Letters, Edicts, and the Tablets on which the Prophets writ their Visions, is plainly alluded to in Scripture. *Isaiab* tells the *Jews*, that his Prophecies should be to them as a Sealed Book or Letter; *And the Vision of all is become unto you as the Words of a Book that is sealed, which Men deliver to one that is Learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed.* God orders the same Prophet, in another Place, to tie up with a Thread, and seal the Tables whereon his Predictions were written; *Bind up the Testimony, seal the Law among my Disciples.* God bids *Daniel* also to seal up his Prophecies till such a Time; *But thou, O Daniel, shut up the Words, and seal the Book, even to the Time of the End.* The Predictions of the Prophets were as so many Letters from God to his People, which he would not have opened till such Time as he was pleased to order it; *Go thy Way, Daniel, for the Words are closed up and sealed.* Such was the Book, sealed with seven Seals, that *St. John* saw in the *Revelations*. This Book, although written on both Sides, within and without, could be read by no Body, because it was bound all over with the Thread, and sealed up with seven Seals. *Isaiab* 8. 16, 17. *Daniel* 12. 4. *Ibid* 12. 9.

The Practice of Writing upon Rolls made of the Barks of Trees, is very antient: It is alluded to in the Book of *Job*, *O, that mine Adversary had written a Book; surely I would take it upon my Shoulder, and bind it as a Crown to me!* The Letter *Rabshakeh* brought to *Hezekiah* from *Sennecherib*, was also writ upon those Rolls. *And Hezekiah*

Book VII. *received the Letter from the Hand of the Messengers, and read it; and Hezekiah went up into the House of the Lord, and spread it before the Lord.* There is mention made of Rolls in more express Terms in *Jeremiah, Ezekiel, and Zachariah*: *Jeremiah* being in Prison, and by that Means prevented from speaking to the People, himself dictated a Discourse to *Baruch* his Scribe, and bid him go and read it in the Ears of all the People, at the the Entry of the new Gate of the Lord's House. *The King, when he heard this, sent Jehudi his Secretary, to bring him the Roll; and after he had read in the Presence of the King three or four Pages, (or according to the Hebrew Text, three Doors or Entrances of the Volume,) the King ordered it to be burnt: The Secretary cut it with his Penknife and cast it into the Fire.* *Jeremiah* was commanded by the Lord to dictate another Volume; which he did. The Scripture, throughout this whole Account, makes Use of the Term, *Megillath, a Volume*; and the mention of the Scribe's, or Secretary's Penknife, is a plain Proof of their Writing in those Days with Reeds and Ink, as they do at this very Time all over the Eastern Countries. The best Canes, or Reeds, grow towards *Aurac*, along the *Persian Gulph*: They are gathered in *March*, and laid in small Bundles in a Dunghill six Months, where they grow hard and firm, and acquire that shining and beautiful Varnish, they are covered with, of Yellow and Black. We read in *Jeremiah*, that *Baruch* made use of Ink, and wrote with Ink in the Book. The Scriptures no where name the Instrument with which they writ upon Rolls, but make frequent mention of the Styles for Tables; the Form and Nature of which, I have already taken Notice of. They carried these Styles, and Tablets at their Girdles, and in Cases called by the *Hebrews Keset*, and by the *Greeks Graphiarium*.

The Rolls, or Volumes, generally speaking, were writ but upon one Side only. This is intimated by *Ezekiel*, who observes, That he saw one

Jerem. 36.

one of an extraordinary Form written on both Sides : *And when I looked, behold, an Hand was sent unto me; and lo! a Roll of a Book was therein; and he spread it before me, and it was written within and without.* *Zachariah* informs us in some Measure, what was the Form of those antient Volumes, or Rolls, where he says, *He saw the Vision of a flying Roll twenty Cubits long, and ten Cubits broad:* Not that the common Books were of this Size, but only they were made, as to their Dimensions, in the same Proportion with this extraordinary Roll. In the Time of our Saviour, the *Jews* had in their Synagogues, as they still continue to have at this Day, large Volumes, or Rolls, on which the Law and the Prophets were written. *St. Paul* plainly distinguishes the Books written upon the *Egyptian Papyrus*, from those on Vellum; *Bring with thee the Books, but especially the Parchments.* This is the only Place that makes express mention of Parchment, or Vellum. The Use of Tablets, or Writing-Tables, is evident from those *Zacharias*, the Father of *St. John Baptist*, ask'd for, to write down the Name of his Son.

Chap. 22.

Ezek. 2. 9.

Zach. 5. 1, 2.

Luke, 4. 17, 20.

2 Tim. 4. 13.

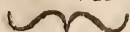
Luke, 1. 63.

CHAP. XXIII.

The Way of Writing Manuscripts. Of the Hebrew Text of the Bible.

HAVING given some Account of the Form of the *Jewish* Books, it may be proper to say something of the Manuscript Copies of the *Hebrew* Text, and the Difference of Manuscripts used in the Synagogues, and those used only by private Persons. The *Jews* have two sorts of Manuscript Copies of the Bible; one of which, serving for the ordinary Use of the Synagogue, is

Book VII.



writ in certain Scrolls, or Parchments, with great Exactness. The other, which particular Persons copy out for their own Use, differs not from our Manuscripts. The first contains only the five Books of the Law, and some little Volumes which are read in the Synagogues, and are writ in separate Scrolls. The other contains the whole Text of the Scripture, which is divided into four and twenty Books. There is some Difference in the Writing of these two Copies; and there is more Care taken in the Writing of the first, than of that which is only for private Persons. Nevertheless, most of the Precautions used are superstitious, and the Invention of the Rabbins; and therefore, I shall not mark all of them particularly, for fear of being tedious; it will be sufficient to touch upon some of the principal ones, without observing the others.

First, The Characters of these Manuscripts which are used in the Synagogues, are not altogether the same with those which are in the common Copies. There are certain Letters in these Manuscripts of the Synagogue, which, besides the Figure, have Points, or Horns, which serve for Ornament, and these Horns are called *Thagin*, that is to say, Crowns. The Rabbins affirm, that God gave them *Moses* upon Mount *Sinia*, and that he taught him how to make them. Rabbi *Seem Tob*, has writ a Treatise of these Crowns; where he observes, they have been neglected by most of the Grammarians, who have not been sufficiently instructed in the Mysteries which he pretends to have had from the *Talmud*. For Example: He makes seven Points, or Crowns, to belong to the Letter *Aleph*, five of which are on the Top of the Letter, three on the Left Hand, and two on the Right, and two others at the Bottom at the End of the Left Hand. The Law has seven *Alephs* after this Manner. The *Beth* is writ with three of these Crowns, two of which are on the Top, which go up with a sharp Point, and another, which is likewise on the Top of the Letter, but the Point inclines

inclines a little toward the Bottom; and there are in the Law four of this sort of *Beths*. The *Ghimel* has four Crowns on the Top; and there are but three of these *Ghimels* in the Law. It is unnecessary to give an Account of the other Letters, or to spend more Time about this vain Superstition, which is far from adding any Correctness to the *Hebrew* Copies.

Secondly, There are a great many Ceremonies in the Writing of these Manuscripts, because this Nation, who looks upon itself holy and separate from all others, does nothing without some Particularities or other. The *Jews* are not permitted to write the Books appointed for the Service of the Synagogue upon the Skin of any Animal, but only upon that of clean Beasts, otherwise the Books would be prophane, and could not be read. It is necessary that this Skin be prepared after a certain Manner by a *Jew*, who is neither an Apostate, nor an Heretick, and who prepares it with an Intention for the Law to be written in it. Every sort of Ink likewise is not to be used; and there are certain Ingredients required in the making of this Ink; and, among other Things, there is to be no *Copperas*.

Thirdly, The Skin upon which it is writ, ought to have a certain Proportion, as well in its Length as Breadth, and ought to be ruled before the Writing, it not being permitted to write more than three Words in a Place not ruled, which makes the Lines strait, and one Letter is not larger than another. Care is likewise to be taken, that neither the Letters nor Words join one to another, and therefore there is left the Space of a Thred or Hair between each Letter, and between the Words the Space of a little Letter: The Length of a Line is to be of thirty Letters, and betwixt each Line is to be the Space of a Line. As they have divided the Pentateuch into certain Sections, some of which they call close, and others open, it has likewise been necessary for that very Reason to leave void Spaces. Three Letters are left for the close Sections, and nine for the

Book VII. open ones. Besides these Sections, there are yet greater, for which greater void Spaces are left; and the Letters are not to be pressed, for the adjusting of them to the Proportion of the Spaces, or the Length of the Lines; but they are to be writ in so distinct a Manner, that a Child may read them without mistaking, those which are alike, one for the other.

Fourthly, These Books are to be taken from other faithful and authentick Copies; and the Kings heretofore took their Copy from the Original preserved in the Sanctuary. After these Books are writ, they are to be examined, whether they are true Copies, and to be corrected by an authentick Copy. If nevertheless, in the Reading many Faults appear, as for Example, four in every Page, or Side, they are to be look'd upon as prophane, and others to be writ. There as many other Niceties of too small Importance to be mentioned.

Lastly, The Copies used in the Synagogues are all writ without Points for Vowels and Accents, because there have been Innovations made in the Copies writ for the Use of private Persons. The Points seem to have been invented for the better fixing of the Reading of the Text, and the making of it easy to unskilful Persons: And as for the Accents, there are two Sorts of them; one of which distinguishes the Parts of Discourse, as our Points and Comma's do; and the other serves for Pricks in Musick. These Accents were invented by some *Jewish* Doctors, who would distinguish the Texts of the Bible by Points and Comma's, as the *Greek* and *Latin* Grammarians have done in their Books; the other, being almost the same with the Notes we use in Musick, were, without doubt, invented by their Doctors, to shew more exactly how one ought to sing in the Reading of the Law.

As for the other Manuscripts of the Bible, not dedicated to the Use of the Synagogues, there is not so much Care taken in the writing of them, and therefore there are very few good ones, because it is hard to find learned and faithful Transcribers; and

and besides, the *Jews* study more the *Talmud* and their Traditions, than their Tongue and the Holy Scripture. They much neglect both Graminar and Criticifin; so that most of the *Jews* understand not the *Massoret*, which is a Criticifin of the *Hebrew* Text. The *Spaniards* only have refined the *Hebrew* Tongue, and have been curious in procuring good Manuscripts. Next to the *Spaniards* are the *Jews* of *France* and *Italy*; and the next Manuscripts, are those which come from *Germany*. One may easily distinguish one from the other, by the Make of the Characters, which are much greater in the Books which come from *Germany*, than in those writ either by the *French* or *Spaniards*. The *Spanish* Character is wholly square, and comely; the *French* and *Italian* is a little rounder, and not so graceful: But we no where find so good Manuscripts of the Bible as at *Constantinople*, *Salonica*, and some other Places of the *Levant*, whither the *Spanish Jews* fled when they were driven out of *Spain*.

C H A P. XXIV.

*The Origin and Division of Languages;
and of the Hebrew Language in
particular.*

WHEN God had formed all the Beasts of the Field, and the Birds of the Air, he made them to pass before *Adam*, that he might give them Names: And as the Scripture relates, he did so; and the Name which he gave to each was its Name. The same Scripture informs us, That God made use of a Voice to forbid our Parents the Eating of the Tree of Knowledge, of Good and Evil. It also represents to us, the Devil tempting the Woman by his Discourse; the Woman answering him, and seducing her Husband; God speaking

Book. VII. speaking to *Adam*, and upbraiding him; and *Adam* and *Eve* endeavouring to excuse themselves. All this supposes, that *Adam* and *Eve* were created with a Language; for *Adam* gave Names to the Creatures immediately after his Creation, and before the Woman was made. If he had been dumb, if he had not then known any Language, how could he immediately give Names to the Creatures, and such Names too as have continued with them? How could *Adam* and *Eve*, when newly created, have understood what God said to them by articulate Sounds, understand one another mutually, and converse together as soon as placed in a terrestrial Paradise? There must be Time to agree upon Signs by which we express our Thoughts, Time to retain those Signs, and to adapt them to all the Things that we speak about. All this could not be done of a sudden, but gradually, and demands a considerable Time; but that which we have observed happen'd soon after the Creation: So that it seems more reasonable to believe, that *Adam* and *Eve* had the Gift of Speech by Infusion from the Moment of their Creation, than to imagine that they were only created with Organs proper to form Words, and that in Time they formed a Language to themselves.

This being supposed, there is no great Difficulty in explaining how the Posterity of *Adam* and *Eve* learned and preserved that Language: Daily Experience shews us how Infants learn to speak from their Parents, Nurses, and those about them: Nor is it any great Wonder, that all Mankind inhabiting still one Corner of the World having Commerce together, and living also many Ages, that this Language should be preserved among them without any considerable Change till the Deluge. But granting there had been any other, all Men being destroy'd by the Deluge, except *Noah* and his Family, the Language of that Patriarch was the only Language that subsisted, and easily preserved itself among his Descendants, so long as they continued together in
that

that same Country: But when, before their Dispersion, they undertook the Building of a City and Tower, it pleased God to put a Stop to that rash Enterprize, and to confound them by a Change in their Language; so that not understanding one another, they could not continue that great Work, and were obliged to separate before they had finish'd it.

It will be difficult to find into how many Languages Men were divided. The Rabbins count seventy, because the *Hebrew* Text reckons so many of *Noah's* Descendants, that is, fourteen from *Japhet*, thirty from *Ham*, and twenty six from *Shem*, of whom it is said, *These are the Heads of the People of the Nations who divided the Earth after the Flood.* According to the *Greek* Text, we must add two Persons, and, by consequence, two Languages to the Number: But we cannot infer from the Number of *Noah's* Posterity, contain'd in that Genealogy, the Number of different Languages; for divers of those mentioned in that Catalogue might have preserved the same Language, as 'tis certain in the Children of *Canaan*, who make several of the Heads enumerated in that Genealogy, whose Posterity nevertheless had only one Language, that is, the *Canaanitish* Tongue, which was common to all the Inhabitants of *Palestine*, before the *Israelites* were possessed of it.

It is not necessary to think, that this Diversity of Tongues was as great first, as it was afterward; and that the different People had Languages altogether differing, so that they had nothing wherein they agreed in common; or that the ancient Language was entirely abolish'd; and that God inspired Men with Languages altogether new. It is much more reasonable to believe, that God divided and diversified the same Tongue into different Dialects, but so, however, that they could not easily understand one another. This is what is properly meant by those Terms of Scripture, *Let us confound their Language.* In this Place God confounded the Language of all the Earth: These Expressions signify no more

more than the Change of the same Language into different Dialects. It is probable therefore, that there was much less Difference amongst the People in the World at the Beginning, than there is at present, since Process of Time does necessarily occasion a Change in all Languages. Besides, we see the most antient Languages of the Eastern People, which are nearest the Tower of *Babel*, *Hebrews*, *Chaldeans*, *Arabs*, and *Phœnicians*, or *Canaanites*, have still more Conformity to one another than others; and that they are nothing almost but the Dialects of the same Language. However, we may rest assured, that at the Beginning there was not so great a Difference in the Language of *Noah's* Descendants, who divided themselves into different Colonies to people the Earth.

Learned Men have been long and sufficiently divided in their Opinions concerning the first Language in the World: The *Jews*, and some *Christians*, have easily persuaded themselves, that it was the *Hebrew*; others give the Preference to the *Chaldee*. The first say, that the Language which *Noah* received from *Adam*, was preserved without Change in the Family of *Shem* and *Heber*, from whom they believe it derived its Name; that *Abraham* received it from his Father *Tharah*, or *Terah*, the Descendant of *Heber*; and that it was convey'd from them to the *Israelites*, called *Hebrews*, because they spoke the same Language with *Heber*. Others say, the most antient Language, was that spoken in *Mesopotamia*, beyond the *Euphrates*, that is to say, the *Chaldee* spoken by *Abraham*, who was bred in the City of *Ur* of the *Chaldees*, and spent part of his Days in *Mesopotamia*; that having afterwards changed his Habitation, and crossed the *Euphrates*, to enter into the Land of *Canaan*, he was called *Hebraeus* by those People, a Term derived from *Heber*, which signifies *from beyond*, because he came from beyond the *Euphrates*; that here he learned the *Canaanitish* Language, which was that of his Son

Isaac,

Isaac, his Grandson *Jacob*, and his Posterity, that is to say, the *Hebrew* Tongue. Chap. 24.

Though the Name of *Hebrew* be very antient, we do not find that the Language of the *Jews* was properly called the *Hebrew* Tongue. It is called *Jewish*, in the second Book of *Chronicles*; and it is likewise said, that those who spoke the common Language of the Country, spoke the *Jew's* Language: It is only since the Captivity, that the *Hellenists* or *Jews*, who spoke *Greek* to distinguish themselves from those who spoke the antient Language of the *Jews*, called their Tongue *Hebrew*. Thus the Translator of the Book of *Esther* observes, That the Urn in which they cast Lots, is called *Phur* in *Hebrew*: The Author of the Prologue to *Ecclesiasticus* makes use of the same Term: And this Name was so common in our Saviour's Time, that when the Evangelists give us Names in the *Jewish* Tongue, they tell us, that in *Hebrew* it is called so and so, as *Gabbatha* and *Golgotha*; and in the same Place it is said, that the Inscription upon the Cross was in *Hebrew*, and *Greek*, and *Latin*. But that which deserves to be remark'd is, that the Evangelists give the Name of *Hebrew* to the *Syriac*, or *Chaldaick*, which was become the common Language of the *Jews*. It carried then the Name of the *Hebrew* Tongue, as well as the antient *Hebrew*, as the *Arabian* and *Vulgar Greek* carried the Name of *Arabian* and *Greek*, tho' differing much from the antient *Greek* and *Arabick*. But since that Time, the Name of the *Hebrew* Tongue has been restrained to the old Language of the *Jews*; in which the Books of *Moses*, and the other Books of the Old Testament, were written.

Abraham, *Isaac*, and *Jacob*, spoke this Language in the Land of *Canaan*. The latter and his Children being obliged to go into *Egypt*, their Posterity multiply'd there prodigiously, and stay'd in that Country two hundred Years; but neither chang'd their Religion, Customs, nor Language, because they lived separate from the *Egyptians* in the Land

of

Book VII.



of *Goshen*. The *Egyptian* Tongue differed very much from the *Hebrew*; for *Joseph* convers'd with his Brethren by an Interpreter, and the *Egyptians* understood them not when they spoke together. Therefore the Author of the Eighteenth Psalm, speaking of the Time when the *Israelites* were in *Egypt*, says, *They heard a Language they did not understand*. Some of them, no doubt, learned the *Egyptian* Tongue, and spoke both Languages, but the Bulk of the People preserved the Language of their Ancestors.

The *Israelites* then came out of *Egypt*, speaking the Language of their Fathers, that is, the same Language which *Jacob* and his Children brought from the Land of *Canaan*, and preserved it without any remarkable Change till the *Babylonish* Captivity, as the Books written from the Time of *Moses*, till the Destruction of the first Temple, give us ground to believe; for they are almost uniform in the Language, and no considerable Change is to be found in them, which is particularly occasioned by the *Jews* living separate from other People, not mixing with them, taking no Wives but those of their own Nation, venturing no Commerce with Strangers; and therefore we have no Reason to wonder that they preserved their Language so long without Mixture or Change.

It was not the same during the *Babylonish* Captivity. The *Jews* did not then live in a particular Place, as when they were in *Egypt*, but being dispers'd, and mixed among the *Chaldeans* were obliged to learn their Language, which by degrees became common among them. We read that *Daniel* and his Companions were obliged to learn the *Chaldee*, and that the Wifemen whom *Nebuchadnezzar* sent for to explain his Dream, spoke to him in the *Aramick* Tongue, which the *Greek* Interpreters have translated *Syriack*. This *Aramick* Tongue was the Language of the *Assyrians*, or *Syrians*; descended from *Aram* the Son of *Shem*, as appears by this, that *Rabshakeh*, the *Assyrian* General, was intreated

Daniel 1. 4.

2 Kings 18. 26.

intreated by King *Hezekiab's* Deputies, to speak in the *Aramick* Tongue, which the *Greek* and *Latin* Interpreters have again render'd *Syriack*. Now we cannot doubt, but the *Aramick*, *Syrian*, or *Assyrian* Language was the *Chaldee*, since *Daniel* himself, when relating, in their own Terms, the Discourse which the *Chaldeans* had with *Nebuchadnezzar*, and all that passed afterwards between himself, his Companions, and the King, writes all these Things in the *Chaldaick* Tongue. It is not then to be doubted, but that the *Syriack* and *Chaldee* Tongue were originally the same Language, and was spoken at *Babylon*, where the *Hebrew* Tongue was not understood, insomuch, that none of the *Chaldeans* could read or understand the *Hebrew* Words which were wrote upon the Wall at *Belsazzar's* Feast, which *Daniel*, who understood both Languages, very easily explained.

The *Chaldee* by degrees became common among the *Jews*; but we must not imagine, with some of the Rabbins, that they intirely forgot their antient Language during the Captivity, and that the Priests only spoke and understood it before their Return. It is much more likely, that this Change did not happen all of a sudden, but gradually, as all Changes in Language do. We must suppose, that at the Beginning of the Captivity, the *Jews* spoke *Hebrew*, and did not understand the *Chaldee*, as is evident, because *Daniel* was obliged to learn it; that a little Time after, the Commerce they were oblig'd to entertain with the Inhabitants of the Country, made that Language more common amongst them; and that they began to understand it, to speak it, and to teach it their Children. But it is almost impossible that in seventy Years, the Time of the Captivity, they could intirely forget the Use and Knowledge of their antient Language. There must of necessity, have been a Time wherein the *Hebrew* and *Chaldee* were common among the *Jews*; but by degrees, the *Chaldee* got the Ascendant, and became the only Language spoke among

Book VII. among the *Jews* after their Return from the Captivity, but so, however, as there was a Mixture of *Hebrew* Words. This is the Language that was commonly spoke in *Judea* in our Saviour's Time, which is called *Hebrew* throughout the New Testament. In the mean Time, the Sacred Books continued, always written in the antient *Hebrew* Tongue, and in that Language the *Jews* read them in their Synagogues : But this not being the common Tongue, and beginning to be not understood by all the *Jews*, the *Hebrew* Original was explained in the Vulgar Language in their Synagogues ; and perhaps, that was the Origin of the *Chaldee* Paraphrases, of which we shall speak in another Place.

We cannot certainly say when it was that the old *Hebrew* Tongue ceased to be understood by the *Jewish* Commonalty ; but there are many Circumstances to prove, that it was not for some Years after their Return from the Captivity ; For if the *Hebrew* had not been understood by the *Jews* after their Return, why should *Daniel*, *Ezra*, *Nehemiah*, *Haggai*, *Zachariah*, and *Malachi*, have written in *Hebrew* Things which they designed should be understood by the common People, especially, since those Writers were not ignorant of the *Chaldee*, but made use of it in writing Things that related to the *Affyrians*. But it is so far from being true, that the *Chaldee* Tongue was the only Language in use among the *Jews* immediately after the Captivity, that on the contrary, it is observed by *Nehemiah* as an extraordinary Thing, that the Children of the *Jews*, who had married Strangers, spoke the Language of *Ashdod*, and not the Language of the *Jews*. We have already observed, that to speak in the *Jews* Language, is to speak in *Hebrew*, and that the *Jewish* Tongue is the antient *Hebrew* Language. This Tongue then was common among the *Jews* ; but nothing proves more invincibly that the *Hebrew* was still understood by the common People even after the Captivity, than

than what is said in *Nehemiah*, that the Law was read in *Hebrew* before all the People, and that they all understood it. *All the People*, says he, gathered themselves together as one Man, into the Street that was before the Water-Gate, and they spoke unto *Ezra* the Scribe to bring the Book of the Law of *Moses*, which the Lord had commanded to *Israel*. And *Ezra* the Priest brought the Law before the Congregation, both of Men and Women, and all that could hear with Understanding, upon the first Day of the seventh Month; and he read therein, in the Street that was before the Water-Gate, from the Morning until Midday, before the Men and Women, and those that could understand; and the Ears of all the People were attentive unto the Book of the Law. Can we reasonably think, that *Ezra* read to the People for many Hours in a Language they did not understand? Is it probable that the People would have list'ned attentively to it for so considerable a Time, that they could be so affected as to melt into Tears at the Reading of it? Perhaps, it may be said, that they did not understand the Book, but that *Esdras* translated it into *Chaldee*; and this is offered to be proved by what is said, That the *Levites* caused the People to understand the Law; and that they read the Book of the Law distinctly, and gave the Sense, and caused them to understand the Reading. But if *Ezra* had repeated the Law, Word for Word, in another Language, and that the People had understood nothing of it in *Hebrew*, to what Purpose was it read? Neither does the cited Passage say any such Thing; for either it signifies only that the *Levites* caused the People to keep Silence, and give Attention to the Law, which was read with a distinct and intelligible Voice, or it supposes that *Ezra*, and those that were with him, explained the Law. But that does not say that they render'd the Text, Word for Word, in another Tongue, but that they explained the difficult Places, by a Discourse more at large, and better suited to the Capacity of the People. In

Chap. 24.

Nehem. 8.

Ver. 7, 8.

Book VII.



Neh. 9. 2, 3.

short, it is said, That the Children of *Israel* being separated from the Strangers, *confessed their Sins, and the Sins of their Fathers; and standing up in their Places, read the Book of the Law of the Lord their God one fourth Part of the Day; and another fourth Part they confessed, and worshipped the Lord their God:* And that afterwards the *Levites* made a long Discourse to the People, which is contained in that Chapter, to exhort them to praise God, and to give Thanks for his Favours. The People read the Law in *Hebrew*: This Discourse was in *Hebrew*, and therefore that Language must have been perfectly understood.

C H A P. XXV.

The Hebrew Characters. The Vowel Points. When they were invented, and brought in Use.

IT is to no Purpose to inquire what was the Figure of the Characters in Use before and immediately after the Deluge, because we have no Monuments left us of those Times, and that no credible Writer makes any mention of them: But it is a famous Question among the Criticks, What the Characters were, which were used by the antient *Hebrews*? Some pretend that they were the same as now; but the more common Opinion among the Antients and Moderns, is, That the old *Hebrew* Characters, made use of by *Moses* and others, before the Captivity, are those which the *Samaritans* preserved; and that those now in use, came in after the *Babylonish* Captivity. The *Hebrew* Tongue being the same with the *Canaanitish*, or *Phoenician*, we must allow that the *Hebrew* Characters of that Language were the same; which appear by the antient *Ionian* or *Greek*

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Letters, which are altogether like them, as may be seen by the antient Monuments. That we may understand how they were preserved among the *Samaritans*, and how they were lost by the *Jews*; “ We must know (says *Du Pin*, contrary to the “ Opinion of Father *Simon* mention’d, in another “ Place,) that the Kingdom of *Israel* being divided “ in the Reign of *Rebobokam*, the ten Tribes preserved the *Pentateuch*, in the same Manner that “ they received it from *Moses*; but being carried away “ Captive from *Samaria* by *Salmanassar* King of “ *Assyria*, that City was re peopled with Inhabitants called *Chutæans*, and afterwards *Samaritans*: The latter being molested with wild Beasts, “ for not Adoring the true God, sent for some “ *Israelites*, who gave them Copies of the Books of “ the Law, which they always preserved as they “ had received them.” The Tribes of *Judab* and *Benjamin* did also retain the same Characters till the *Babylonish* Captivity; but the *Jews* being transported to that City, they insensibly accustomed themselves to write like the *Chaldeans*; and therefore, after their Return, *Ezra*, having collected the Books of the Bible, made use of the *Chaldee* Characters, (which were better known to the *Jews* than the antient Characters,) of which they have constantly made use since that Time. But a convincing Proof that they were not in use before, is this, That there were many antient Shekels found of the *Jewish* Money before the Captivity, whose Inscriptions are written in *Samaritan* Characters, and on the Reverse are found these Words, *Jerusalem Kodeska*, the *Holy Jerusalem*. Which proves that it was the *Jews*, and not the *Samaritans*, among whom the Money was current; for the latter (nay, nor the *Israelites* themselves,) did not, after their Division, acknowledge *Jerusalem* as a Holy City, and would not have called it by that Title in their Moneys, since they were declared Enemies of that City and Temple.

The *Hebrew* Alphabet is composed of twenty two Letter, as well as those of the *Samaritans*, *Chaldeans*, and *Syrians*; but besides those Letters, none of which is at present a Vowel, and by consequence they cannot determine the Pronunciation, the *Hebrews* have invented Points, which being put under the Letters, serve instead of Vowels. Those Points are of use, not only to fix the Pronunciation, but also the Signification of a Word, because many times the Word being differently pointed and pronounced, signifies Things wholly different. Not but that the *Hebrew* Language had real Vowels at first, as other Languages, to wit, the *Aleph*, which is the A, the *Jod*, which is the I, and the *Vau*, which answers to the O and U, and it may be the *Hajin* for the E. Those Letters which at present are Consonants, when they are not pronounced, were originally true Vowels. But as there are abundance of *Hebrew* Words, where several Consonants are found successively, without any of those Letters, they were supplied by them for pronouncing those Words whose true Pronunciation was learned by Custom.

Great have been the Contests of learned Men, concerning the Antiquity of these Points in the *Hebrew* Text: Some have pretended that they are as antient as the *Hebrew* Tongue; and that *Abraham* made use of them: Others make *Moses* the Author of them. But the more common Opinion among the *Jews*, is, That *Moses* having learned from God the true Pronunciation of *Hebrew* Words, this Science was preserved in the Synagogue by Oral Tradition until the Time of *Esdra*s, who invented the Points and Accents, to preserve it. *Elias Levita*, a *German Jew*, and very learned in the *Hebrew* Grammar, has rejected this Opinion, and maintained, that the Invention of these Points was much later. He ascribes it to the *Jews* of *Tiberias*, about five hundred Years after Christ; and alledges, that this Art was not perfected till about the Year one thousand and forty, by two famous

famous Massorets, *Ben Ascher* and *Ben Naphtali*. These Massorets were a Set of Men whose Profession it was to write out Copies of the *Hebrew* Scriptures, to criticise upon them, and to preserve and teach the true Reading of them. *Aben-Ezra*, speaking of the Punctuation of a Word, says, "That such is the Custom of the Sages of *Tiberias*, which ought to serve as a Foundation and Rule, because it is they who are the Massorets, from whom we have received the Punctuation of the Law." In Lib. Tzachut.

It may be observed in the general, that the Points and Accents of a Language are not much in use, whilst the Tongue is living: They were not invented in the *Greek* and *Latin* Tongues, till after they ceased to be commonly spoken. The Oriental Tongues, as the *Chaldee*, *Samaritan*, and *Syriack*, have none: The *Arabick* had none at first; nor is there any Appearance that the *Hebrew* Tongue is different, in that Respect, from the other Oriental Languages. The Number of its Vowels, which are fourteen or fifteen, without reckoning the *Raphe*, the *Dagesch*, and *Mappick*, and an infinite Number of Accents, now in use among the *Hebrews*, make it plain enough, how far those Things are from the natural Simplicity of a Language commonly spoken: These are the Niceties and Subtilties of the Grammarians upon a dead Language, rather than the Custom of a living. In short, the Time of inventing the Points will appear evidently, by considering the Origin of Grammar among the *Jews*. The first of their Grammarians was Rabbi *Judas Ching*, an *Arabian*, who lived in the tenth Century: Since then they have had divers. Now there are two Things we may lay down as Matter of Fact: First, That it is almost impossible to know the Rules and Use of the Points without Grammar: And Secondly, That the *Hebrew* Grammar is chiefly founded upon the Knowledge of the Points. Which makes it evident that those two Things must have been invented near

Book VII.

upon the same Time. It is no Fable that the *Hebrews* had their Vowel Points from the *Arabs*, and that they were the first Inventors of them: History informs us that the *Arabians*, or *Saracens*, becoming Masters of a great Part of *Asia* and *Africa*, and of *Sicily* and *Spain* in *Europe*, in the seventh and eighth Age their Language, as usual, spread with their Dominions, and became common in all the Countries under their Obedience. Then it was, that to fix the Pronunciation of that Tongue among so many different People, they invented the Points, and set up Grammarians, to compose Rules for their Language. The *Jews*, as well as other Eastern Nations, did commonly write in *Arabick*. Their first Grammarians wrote in that Language, and followed the Method and Rules of the *Arabian* Grammar. The *Massorets*, whose natural Tongue was the *Arabick*, intituted the Custom, and followed the Example of the *Arabs* in pointing the Letters of the *Hebrew* Text, to fix the Pronunciation of it. As the *Arabians* changed their antient Vowels into Consonants, they did the like, and followed their Distinction into those that are pronounced by the Throat, Lips, Roof of the Mouth, Teeth, and Tongue. They called the primitive Words *Roots*, as they did; and the Vowel Points they called *Movements*. In the same Manner they admitted useles Letters, which they call *Quiescent*, and do not pronounce. From them they had the *Dagesch Lene*, and the *Dagesch Forte*; the former directing to pronounce the *Aspirates* softly, and the latter teaching to double them. This Conformity in Grammar and Punctuation, shews that the *Jews* received both from the *Arabians*.

These Vowel Points were, for many Ages, only of private Use among the *Massorets*, by which they preserved to themselves the true Readings of the Holy Scriptures, and taught them to their Scholars; but they were not received into the Divinity Schools till the making of the *Talmud*: For there were

were two sorts of Schools antiently among the *Jews*, the Schools of the *Massorets*, and the Schools of the Rabbins. The former taught only the *Hebrew* Language, and to Read the Scriptures in it; the others to understand the Scriptures, and all the Interpretations of them; and were the great Doctors of Divinity among them; to whom the *Massorets* were as much inferior, as the Teachers of the Grammar-Schools, among us, are to the Professors of Divinity in our Universities. And therefore, as long as those Vowel-Points went no higher than the Schools of these *Massorets*, they were of no Regard among their Learned Men, nor taken any Notice of by them. But sometime after the making of the *Talmud*, in what Year, or Age, is uncertain, the Punctuation of the *Massorets* having been judged by the *Jewish* Doctors to be as useful and necessary a Way for the preserving the traditionary Readings of the *Hebrew* Scriptures, as the *Mishnah* and *Gemara* had been then found to be for the preserving the traditional Rites, Ceremonies, and Doctrines of their Religion, it was taken into their Divinity Schools; and it having been there received and corrected by the most Learned of their Rabbins, and so formed and settled by them, as to be made to contain and mark out all those Authentick Readings which they held to have been delivered down to them, by Tradition, from *Moses*, and the People who were the first Penmen of them, ever since that Time the Points in *Hebrew* Scriptures have been held by the *Jews* to be of the same Authority for the Reading of them, as the *Mishnah* and *Gemara* for the interpreting of them, and consequently, as unalterable as the Letters themselves: For they reckon them both of Divine Original, only with this Difference, That the Letters, they say, were written by the Holy Penmen themselves, but the Readings, as now marked by the Points, were delivered down from them by Tradition only. However, they have never received them into their Synagogues, but have there

Book VII. still continued the Use of the Holy Scriptures in unpointed Copies, and so do to this Day, because they so received them from the first Holy Penmen of them.

As for the Accents, which are at present in the *Hebrew* Text of the Bible, we ought to judge of them as of the Points: They were also invented by the *Massorets*, or *Jewish* Criticks, who added them to the Text, as Points and *Comma's* have been been put into the *Greek* and *Latin* Books, for the distinguishing the different Parts of Discourse. The *Jews*, who go beyond all other Nations in Subtleties and Niceties, invented not only Accents, to mark out Divisions, but have added others, to denote the Continuation of the Discourse, as if one knew not sufficiently it ought to be continued, when there is nothing set down to stop it. These Accents which are added by the *Massorets* are very irregular; and if they are exactly followed, as they are set down in several Places, we should make a great Confusion in the *Hebrew* Text. It has been already observed, that these same Accents serve for Pricks in Singing; and therefore they accompany them with some Gestures of the Head. But they have been long disused, and are wholly insignificant for this Purpose.

C H A P. XXVI.

The Distinction of Verses in the Hebrew Text.

BESIDES the Accents which distinguish the *Hebrew Text* of the Bible, as Points and Comma's distinguish Discourse in *Greek* and *Latin*, and other *European Languages*, the *Hebrews* have another sort of Accent, which wholly cuts off the Sense of the Text, and divides it into so many several Verses. The *Jewish* Grammarians have called this Accent *Soph Pasuc*, *End of the Verse*; and they mark it with two Points, one upon the other. The whole Law was formerly but one Verse, as one may say, or, in a manner, but one Word; because in those Times there were no Distinction of Verses in the Books of *Moses*, or in the other Books of the Bible. The Scripture agrees in this with all the *Greek* and *Latin* Books, which were also writ without any Distinction before the Points and Comma's were invented by Grammarians. Originally every Book of the *Hebrew Bible* was writ without any Distinction of Sections, Chapters, Verses, or Words; but when the publick Reading of the Law was brought into Use among the *Jews*, and some Part of it read every Sabbath in their Synagogues, it became necessary to divide the Whole into fifty four Sections, that it might thereby be known what Part was to be read on each Sabbath, and so the Whole gone over every Year. And when that Difuse of the *Hebrew Language* made it necessary that it should not only be read to them in the Original *Hebrew*, but also interpreted in the *Chaldee*, which was then become their vulgar Tongue, there was also a Necessity of dividing the Sections into Verses, that they might be a Direction

Book VII. rection both to the Reader, and to the Interpreter, where to make their Stop at every alternative Reading and Interpreting, till they had, Verse by Verse, gone through the whole Section. If *Ezra* himself was not the Author of this Division, it was introduced not long after him, for it is certainly very antient.

In Bava Bathra,
fol. 16.

Some are of Opinion, That the Distinction of Verses in the sacred Books of the Synagogue was discernable only by Lines. *Maimonides*, out of the *Talmud*, says, "That the Parchments on which those Books were written, were to be of six Hands Breadth, and of as many in Length; and the Writing of them to be in six Columns, each Column being of a Hand's Breadth; and that each Line in these Columns was to contain thirty of their Letters." Now, by this Method the Verses could no otherwise be distinguished, then by ending the last Line of a Verse in a Break. But it must be observed, that such Breaks could not always be made, because sometimes the Verse might be run out to the End of the last Line, and so leave no Space at all for a Break; and then there could be no Distinction made this Way between that Verse and the next. Besides, those who held this Opinion, that the Verses were to be reckon'd by Lines, allow only two of the Lines above-mention'd to a Verse; but there are many Verses which cannot be written in fewer than five or six of those Lines. It is most probable, that antiently the Writing of those Books was in long Lines from one Side of the Parchment to the other, and that the Verses in them were distinguish'd in the same Manner as the *Stichi* afterwards were in the *Greek* Bibles: For the Manner of their writing those *Stichi* at first, was to allow a Line to every *Stichus*, and there to end the Line where they ended the *Stichus*, leaving the rest of the Line void, in the same Manner as a Line is left at a Break. But this loosing too much of the Parchment, and making the Book too bulky; for the avoiding of both these Inconveniencies, the

Way

Way afterwards was to put a Point at the End of every *Stichus*, and so continue the Writing, without leaving any Part of the Line void as before. And in the same Manner, I conceive the Verses of the *Hebrew Bible* were antiently written. At first, they allow'd a Line to every Verse, and a Line drawn from one Side of the Parchment to the other, of the Length, as above-mention'd, was sufficient to contain any Verse that is now in the *Hebrew Bible*. But many Verses falling short of this Length, they found the same Inconveniencies that the *Greeks* after did in the first Way of their writing their *Stichi*, and therefore came to the same Remedy, that is, they put the two Points above-mention'd (which they call *Soph Pasuc*) at the Place where the former Verse ended, and continued the Writing of the next Verse in the same Line, without leaving any void Space at all in it.

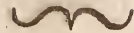
CHAP. XXVII.

Of the Massora.

THE Word *Massora*, in *Hebrew*, signifies Tradition, and is particularly given to the Criticisms on the *Hebrew Text*: *Buxtorf*, who followed this Study for several Years, defines it to be a Critical Doctrine upon the *Hebrew Text*, invented by the antient *Jewish* Doctors, whereby they have counted the Verses, Words, and Letters of the Text, and observed all the Diversities of them, the better to preserve the true Reading from all Manner of Change. Therefore the Rabbins call it *Pirke Avoth*, the Hedge or Inclosure of the Law. The *Arabians* have used the same Precaution, as to the *Alcoran*, and perhaps in Imitation of the *Jews*.

The Authors of the *Massora*, are called *Massorets*, or Doctors of the Law. It began some Time before

Book VII.



fore the *Talmud*, but was not perfected, and collected into a Body, till a long Time after. The Method how this was done, was thus: The Rabbins made divers Critical Remarks upon the *Hebrew* Text of the Bible at different Times: Those that followed them, took care to collect the antient Remarks, and to add to them. And in this Manner the Body of the *Massora* was formed, as we have it at this Time.

The Matter of the *Massora* consists in Critical Remarks upon the Verses, Words, Letters, and Vowel Points of the *Hebrew* Text. The *Massorets* were the first who distinguished the Books and Sections of Books into Verses, and mark'd the Number of the Verses, and of the Words and Letters in each Verse; the Verses where they thought there was something forgot; the Words which they believed to be changed; the Letters which they thought superfluous, the Repetitions of the same Verses; the different Reading the Words which are redundant or defective; the Number of Times that the same Word is found in the Beginning, Middle, or End of a Verse; the different Significations of the same Word; the Agreement or Conjunction of one Word with another; the Number of Words that are printed above; which Letters are pronounced, and which are turned upside down; and such as hang perpendicular; and took the Number of each: It was they, in short, who invented the Vowel Points, the Accents, and made divers Critical Remarks upon the Punctuation, and abundance of other Things of equal Importance.

A great Part of the Labour of these *Jewish* Doctors consisted in counting the Letters of the *Hebrew* Text; and the Letter *Nau*, in the Word *Gehom*, is in the *Talmud* observed to be in the very Middle of the Pentateuch. Father *Simon* gives an Account of a Manuscript Copy which he saw, where that Part of the *Massora* that belong'd to the Letters, was to this Purpose. "There are twelve
" *Parscioths*, or great Sections, in *Genesis*. There
" are

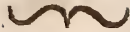
Levit. 42.

Critical History,
Book I. cap. 26.

“ are forty three of those which are called *Sedarim*,
 “ or Orders: There are one thousand five hundred
 “ and thirty four Verses, twenty thousand seven
 “ hundred and thirteen Words, seventy eight thou-
 “ sand one hundred Letters; and the Midst of the
 “ Book consists in these Words, *Ve al harveka tihieb*,
 “ in *Chap. xxvii. ver. 40.* There are five Points,
 “ (these are Points made on the Top of some Let-
 “ ters mentioned by St. *Jerom.*) *Exodus* has eleven
 “ *Parsciots*, thirty three *Sedarims*, one thousand
 “ two hundred and nine Verses, sixty three thou-
 “ sand four hundred and sixty seven Letters; and
 “ these Words, *Elohim lo Tekallel*, in *Chap. xxii.*
 “ *ver. 27.* are in the very Middle of this Book.
 “ There are in *Leviticus* ten *Parsciots*, twenty five
 “ *Sedarims*, eight hundred fifty nine Verses, eleven
 “ thousand nine hundred and two Words, forty
 “ four thousand nine hundred and eighty nine Let-
 “ ters; and these Words, *Vehannogea bibesar*, in
 “ *Chap. xv. ver. 7.* are the middle Words. There
 “ are in *Numbers* ten *Parsciots*, thirty three *Seda-*
 “ *rims*, one thousand two hundred and eighty eight
 “ Verses, sixteen thousand seven hundred and seven
 “ Words, sixty two thousand five hundred and
 “ twenty nine Letters; and these Words, *Ve haia-is*
 “ *asher ebehar*, in *Chap. xvii. ver. 5.* are the middle
 “ Words. There are in *Deuteronomy* ten *Par-*
 “ *sciots*, thirty one *Sedarims*, ninety thousand fifty
 “ five Verses, sixteen thousand three hundred and
 “ ninety four Words, fifty four thousand eight hun-
 “ dred and ninety two Letters; and the middle
 “ Words of this Book are, *Ve Ascita Alpi Hadavar*,
 “ in *Chap. xvii. ver. 10.*”

The *Massora* is written in *Chaldee*, and ordinarily
 divided into Great and Small: The Great is partly
 on the Top and Bottom of the Margins of the
 Text; and sometimes in the Margin underneath
 the Commentaries; and, in part, at the End of
 every Bible, which occasions the Division of this
 Grand *Massora* into the *Massora* of the Text, and
 the Final *Massora*. The Little *Massora* is written
 upon

Book VII.



upon the Inner Margin, or sometimes on the Outer Margin of the Bible : It is an Abridgment of the Great *Massora* wrote in small Characters, with abundance of Contractions, Symbolical Words, and Citations of Scripture by one only Term of the Text.

It cannot be deny'd, but the Labour of the *Massorets* was extraordinary Great : But the Learned are divided, whether it was as useful as great, and if it affords a Profit answerable to their Pains. The Author of the Book *Cofri*, and the Rabbi *Aben-Ezra* seem to make no Account of it, and speak of it as an unprofitable Work. The latter compares it to the Labour of a Person, that spends his Time in turning over the Leaves of a Book of Physick, and numbers the Pages, without making use of any of the Medicines prescrib'd in it. Dr. *Prideaux* has a very contemptible Notion of these *Jewish* Doctors :

Connection,
Part 1. p. 175.

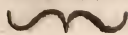
“ These *Massorets*, (says he,) who were the Authors of the *Massora*, that is now extant, were a monstrous trifling Sort of Men, whose Criticisms and Observations, went no higher than the number of the Verses, Words, and Letters of every Book in the *Hebrew* Bible, and the marking out which was the middle Verse, Word, and Letter in each of them, and the making of other such poor and low Observations, as are not worth any Man's reading, or taking Notice of.” But *Cunæus* sets a high Value upon the Labours of these Men : “ When I consider, (says he,) the unwearied Diligence, and infinite Pains of the *Massorets*, I do even stand amazed ; for having revised accurately, and compared all the Books of the *Hebrew* Bible, they signed them with certain Notes. This was done after the Destruction of the second Temple, about the Year Four hundred and thirty six. It was observed by them, not only how many Verses and Words, but also how many Letters every Book contained ; wherefore, that afterward, when extream Barbarism oppressed the World, no Tittle of that most excellent Book

De Rep. Hebræ,
lib. 1, 2, 18.

“ was

“ was lost, is a Benefit we owe to them. Not without Cause, therefore, have the Rabbins said: *The Massora is, as it were, the Wall and the Hedge of the Law.*” There are many Interpreters, Roman Catholick and Protestant, who likewise allow this Work to be of very great Use.

To keep a just Medium between these two opposite Sentiments, we must distinguish between the Parts of the *Massora*, and accordingly form a different Judgment of them. There are some of them altogether useles, some of them superstitious, and some of them may be of use to preserve the Text in its Purity. The Useles are, that scrupulous Affectation of observing how many Times the same Letter or Word is found in the Bible; of the same Nature must we reckon the Observations they have made upon the redundant and defective Words, and abundance of other Trifles. The Distinction of Verses may be of use, if well done; but many times the *Massorets* have not made that Distinction as the Sense required they should. As to the Numbring of the Letters and Words, it seems to be superfluous enough, both because it is a very hard Matter to be certain of it, and that in writing or counting there is no Letter forgot; and that the Letters may be changed without changing the Number; and likewise, because by this Means, we cannot be assured of the Correction of the *Hebrew* Text, but by counting afresh all the Words and Letters; which cannot be done without abundance of Time and Labour. There is certainly a great deal of Superstition in the *Massora*; as, the Distinction and Enumeration of great and small Letters; the Mystery of those that are suspended, turned upside-down, or final Characters; the Words pointed above; those that are to be written, and not read; and abundance of other Observations, which give occasion to the Rabbins to forge Mysteries in Things which happened accidentally, and where there is no Mystery to be found. All that



that is any way useful in the *Massora*, is the fixing of the Punctuation and Reading, the different Readings, and some critical Observations upon the Correction of the Text.

C H A P. XXVIII.

The Keri, and the Ketib.

BUT of all the Parts of the *Massora*, there is none more Useful than the *Keri*, and the *Ketib*. The *Keri* signifies that we must read so ; and the *Ketib*, that it is so written in the Text. Therefore, when we see the Word *Keri* in the Margin, designed by the Letter *Koph*, it signifies that we are to read it again in the Margin, and not as it is in the Text. Ordinarily they take the Points in the Text, to read the Words in the Margin ; and the Rabbins have therefore made themselves particular Rules. The Variation, observed in the Margin, relates to nothing but the Consonants, or entire Words : But besides the Variation that may come from the Uncorrectness of the Text, there are other Places of the *Keri* which are founded upon another Cause ; for in some Passages the Rabbins have on purpose left a Blank Place in the Text, for some Words which they have put in the Margin, with this Note, *Kerive lo Cetib*, that is to say, They ought to be read, though they be not written. And there are other Passages, where they put on the Margin, *Cetibve lo Keri*, that is to say, That they write, but do not read the Word in question, to which they put no Points. But this last comes only from the Superstition of some *Jews*, who believed that they were not to pronounce certain Words that seemed not to be very handsome.

Authors

Authors are no less divided about the Invention of the *Keri* and *Ketib*, than about the other Parts of the *Massora*: Some carry them as high as *Moses*, and the first Authors of the Sacred Books, which is absurd: Others ascribe the Invention to *Ezra*, who, in his Review of the Canonical Books, did, according to them, observe the Differences he found between the Copies he had, by putting one Reading in the Margin, and the other in the Text. But if that were so, why should we find the same Differences observed in the Book of *Ezra*, and *Nehe-miah*, and in those of *Zechariah*, and *Malachi*, could they have been any ways in doubt of the true Reading of their own Writing? Moreover, had *Ezra* been the Author of the Marginal Notes of the *Keri*, and the *Ketib*, the *Jews* would have preserved them with Uniformity. But it is certain, that there is a Difference in this Matter, between the *Jews* of the *East*, and those of the *West*; and that they are mixed with divers Observations of the New *Massorets*. Further, if those Marginal Notes had been in the Copies, made use of by the *Seventy*, the *Chaldee* Paraphrasts, or by *Aquila*, *Symmachus*, and *Theodotion*, when they made their Versions, they would have read and translated according to *Keri*; whereas sometimes they follow the *Keri*, and sometimes the *Ketib*; which shews, that the Reading was not then fixed by any Marginal Note which was looked upon to be of Authority. In short, they never spoke of the *Keri* and *Ketib* in the *Mishnah* or *Gemara*: There they only observe, that there are in the Sacred Books eight Words that are read, and not written, and five which are written, and not read; but there is no Foot-steps of the other Differences which compose the *Keri* and *Ketib*. The *Massorets* have also changed in the *Keri* and *Ketib* the Number of the Words which are read, and not written, or which are written, and not read; for they have added two to the eight, and six to the five last. *Josephus*, *Philo*, *Origen*, and *St. Jerom*, make no men-

Book VII.

tion of those Marginal Notes; they are later than those Authors, and are the Work of the *Jews*, who, in reading and comparing their Copies, have set down those Differences in the Margin, partly upon the Authority of the Copies, and partly by their own Conjectures.

As to the Nature of those Differences, we first observe, in the first Place, that they are of small Consequence, and that most times it is of no importance which of them be followed. Secondly, Though the *Jews* observe, that we must prefer one of the Readings, yet it is not always the best, nor that which the Interpreters have followed; therefore we are not always obliged to follow *Keri*. On the contrary, it is proper to follow the *Keri* when it is authorized by the antient Versions, and makes better Sense. Thirdly, All the Manuscript Copies and Editions of the Bible, do not agree all the Remarks of the *Keri* and *Ketib*, for some have more than others. Fourthly, There are Places where the *Keri*, that is to say, the Reading which is in the Text, is manifestly vitiated. Fifthly, The greatest Part of the Remarks of the *Keri*, are useless and frivolous, and relate only to the Orthography, Grammar, or other small Matters that signify nothing to the Sense. Sixthly, There are Readings of the *Keri* which are plainly faulty. In fine, the *Massorets* have not observed in the *Keri* all the different Readings or Faults of the Text for it must be confessed, that many of them have escaped their Diligence. Besides the Difference of the *Keri* and *Ketib*, which are the most antient there are others between the Eastern *Jews*, that is, those of *Babylon*, and the Western, or those of *Palestine*, who have wrote differently in their Copies; and those may, perhaps, be more antient than the *Keri* and *Ketib*. There are others that have been observed by *Ben Ascher*, a Rabbi of *Tiberias*, and *Ben Naphthali* of *Babylon*, who lived in the Beginning of the eleventh Age. The Western *Jews* did ordinarily follow the Reading of

Ben

Ben Ascher ; and the Eastern *Jews*, that of *Ben Naphthali* ; but the Difference between them is almost nothing but about the Punctuation and Accents, and are many times of no Consequence.

We must also reckon, among the different Readings, the *Tikkun Sopherim*, or the Corrections of the *Scribes*, which is found in eighteen Places ; and the *Itur Sopherim*, or Retrenchments of the *Scribes*, which consists in five Words, from which they pretend we must cut of the *Vau*, as useless. We must take Notice likewise of the Marginal Notes *Sebirin*, that is to say, the Conjectures of the *Maffoets*, that we must read in such a Manner. The Difference between those two last Notes and the *Keri*, is, that in the *Keri* they affirm positively we must read so, whereas in the *Sebir*, the Reading is held doubtful, and advanced only by way of Conjecture. But both one and the other are merely founded on the Judgment and Pleasure of the *Rabbins*, who thought good to determine and conjecture so and so.

In short, notwithstanding the Care and Precautions of the *Maffoets*, or *Jews*, who have written or printed the *Hebrew* Bibles, there are still a great many Differences between the Manuscript and the printed Bibles ; which shews, that let them be never so diligent, it is impossible but some Faults will slip in, either in the Copying or Printing of a Work : God would not preserve the Holy Scriptures from that Fate, which is common to all Books. He could not have done it but by a continual Miracle, which was no way necessary for the Preservation of Religion ; for those Variations and Faults have no Influence upon Religion in the least ; they do no Prejudice to the Authority of the Holy Scripture ; they do not hinder, but that we find the Truth of Religion in it, or that we ought to look upon its Authority as Divine.



The Antiquities of the

C H A P. XXIX.

The Cabala.


THE *Cabala*, which we join to the *Massora*, has in its Etymology a Signification opposite to that of the *Massora*; for the one signifies Tradition, and the other Reception; but Custom has determined the Word *Cabala*, to signify a Tradition of hidden and mysterious Things. The *Jews* have a mighty Esteem for this Science, and think they make great Discoveries by Means of it. The *Cabala*, say they, is a noble and sublime Science, conducting Men by an easy Method to the profoundest Truths. It is so much the more necessary, that without it the Holy Scripture cannot be distinguished from profane Books, wherein we find some miraculous Events, and Precepts of as pure Morality as that of the Law, if we did not penetrate into the Truths lock'd up under the external Shell of the literal Sense. God, who is infinite, has been obliged, that he might communicate his Thoughts and Counsels to Mankind, to cloath them in Terms proportionate to the Weakness of their Mind. As Men were grossly deceived, when, dwelling upon the sensible Object, they took Angels for Men; they also fall into Error or Ignorance, when they insist upon the Surface of the Letter or Words, which change with Custom, and ascend not up to the Ideas of God himself, which are infinitely more Noble and Spiritual. Thus the *Cabalists* advance the Excellency and Advantage of their Discoveries.

They make God the first Teacher of this Science in Paradise, and the Angels learnt it of him immediately after the Fall of the first Man. God, indeed, said, *Behold, the Man is become like one of us*. The Mortal Man did not by his Sin become like God; for

for his Crime had sullied his Glory and his Nature, instead of advancing it to a Resemblance of the Supreme Being. But God then shewed the Angels his Son, whom he had Begotten, and who was not like created Intelligences, but like the Divinity. In the mean Time he concealed the Mystery, and the second *Adam*, under the Name of the first, saying, *Adam is become like one of us*. It being of Importance to reveal all these Mysteries to Man, God sent the Angel *Raziel*, who taught him the Truths by Means of the *Cabala*. He assigned Angels for the Instructors of the succeeding Patriarchs, *Jophiel* was *Sem's*; *Raphael*, *Isaac's*; *Metatron*, *Moses's*; and *Michael*, King *David's*. Thus the *Cabala*, is as antient as the World, and descends originally from Heaven.

The *Jews* had Leisure to study it in the Desert, where they had a great deal of Time upon their Hands; and they could not better employ it than in the Meditation of the Divine Attributes. *Moses*, who was instituted in the Mysteries of the *Cabala*, since he had received Lessons from an Angel, and penetrated to the Forty ninth Gate of Prudence, helped to resolve the Difficulties that arise, notwithstanding the Pilgrimages, Wars, and frequent Miseries of the Nation. He laid down, in his first four Books, the Principles of this sublime Science, and of its most exalted Part, which insists upon the Perfections and Essence of God. And therefore, the *Cabalists* find these four Books more masculine and strong than *Deuteronomy*, which they call the *Woman*. The fifth Book, which contains the Death of *Moses*, is less valued than the rest, because the *Cabala* is there wanting. There are some Masters that transmitted it from Hand to Hand: *David* and *Solomon* were most profoundly versed in it; but no Body ventured to write it.

Simeon Jochaides was the first that committed any Thing of it to Paper, and composed the famous Book of *Zobar*, to which a great many Additions have been made. This *Simeon*, it is believed, lived

Book VII.  some Years after the Destruction of *Jerusalem*. *Titus* condemned him to Death; but his Son and he escaped the Persecution, by hiding themselves in a Cave, where they had Leisure to compose the Book we speak of. However, as he was still ignorant of several Things, the Prophet *Elias* now and then descended into the Cave to instruct him; and God miraculously assisted him, by commanding the Words to post themselves by one another, in the Order that was necessary to the forming of great Mysteries. But all this is Fiction and Dotage; there is no Certainty that *Simeon* lived at the Time of the Destruction of *Jerusalem*; and the Book *Zohar*, it is generally supposed, was made but a short Time before the *Talmud*.

The *Cabala* is ordinarily distinguished into three Sorts: The first, which some conceive to be in Use before our Saviour's Time, is a Mystical, Allegorical, or Analogical Explication of Passages of Scripture, that are not written, but which the Doctors of the Law pretend to have preserved by Tradition, fancying, that *Moses* learnt this mysterious Sense from God himself, that he communicated it to seventy Men, and that it was preserved by Tradition till the Time of *Esdra*s, from whom the other *Jews* learnt it. 'Tis of this *Cabala* that we must understand the Author of the Book of *Esdra*s, when he speaks of certain Things he had written, which God commanded him to preserve, and not to communicate but to the wisest of the People, who had the Spring of Understanding, the Fountains of Wisdom, and the Stream of Knowledge. It is certain, that the *Jews*, in our Saviour's Time, were accustomed to give a mystical Sense to Passages of Scriptures; but we do not find that they supported that Sense by so antient a Tradition. Many times their Allegories, or Morals, were only a Flourish of Wit, and an Effort of their own Invention, as may be seen in *Philo*. It is true, there were Passages that they unanimously understood of the *Messiah*, according to antient Tradition;

tion; but those Passages excepted, it will be difficult to prove, that the mystical Sense, which the first *Jews* gave to some Passages of Scripture, had any Foundation in antient Tradition; so that it is without Reason to suppose an antient *Cabalistical* Art among the *Jews*.

The Second Sort of *Cabala* is not an innocent Art, but a sort of Magick, or Necromancy, in which the impious or superstitious *Jews* employed the Words and Letters of the Scripture, which they distorted and ranked differently for their Use, to make Angels familiar with them, to work Miracles, cure Diseases, chase away Devils, and to work abundance of other Sorceries of the magical Art: For that End, they made Use even of the Holy Name of God. This Art is so far from being any way useful, that it can be looked upon to be nothing else but a damnable Impiety, or criminal Superstition.

The third Sort of *Cabala* among the *Jews*, and which they properly call *Cabala*, is an Art by which they found their mysterious Expositions upon Allusions, Transpositions, Changes, Conjunctions, Abbreviations, Figure, or Arithmetical Value of the Letters. This Art is very obscure in itself, by their Way of expressing it, and their Care of keeping it concealed. The principal Methods they make use of for discovering those pretended Mysteries, are, First, To take the Letters of a Word, and to substitute in their Room as many Words which begin with each of those Letters. Thus it is they pretend to discover the Curse which *Shimei* pronounced against *David*, where it is said in the Text, *That he cursed him with a grievous Curse*, in Hebrew *Nimretseh*. They separate the Letters of this Word, and form of them as many Words, which begin with each of those Letters, viz. *Noeph*, which signifies *Adulterer*; *Moab*, *Moabite*; *Rosseach*, a *Murderer*; *Tsaruch*, *Leprous*; *Tobeba*, *Abomination*. Then they conjecture, that *Shimei* cast all those Reproaches upon *David*; that he upbraided him with

1 Kings 2. 8.

Book VII.



his Adultery with *Bathsheba*, with his Descent from *Ruth* a *Moabitefs*, and with the Murder of *Uriah*; by which he deserved to have been treated as a Leprous, and abominable Man. This is witty, but not solid. The *Cabalists* furnish us with many others. It is by the same Method that they find in *Beresith*, the first Word of *Genesis*, this Sentence, *In the Beginning God saw that the Israelites would accept the Law*, by supposing Words, that begin by the Letter of the Word *Beresith*. They make use also of the final Letters, and according to this Rule they explain this Sentence. The Beginning of your Words is, *the Truth*, because they find the Word *Truth* in the three Words which follow *Beresith*, by taking the three final Letters of them. To this Art we must also refer the Dexterity of forming a whole Sentence out of a single Word, and divers Sentences which begin with the Words of one and the same Phrase.

The second Method made use of by the *Cabalists*, is to join the Letters otherwise, or to transpose or unite them differently one with another. Thus it is they find abundance of Mysteries in this Word *Beresith*; for dividing it into *Barasith*, it signifies, *He hath created the Foundation*; reading it *Bar Aschi*, it signifies, *I will put the Son*. They find abundance of other Things in it, by transposing and joining the Letters in different Manners. This answers to our Anagrams. They take also the Liberty to change Letters, by taking the last of the Alphabet for the first, as they alledge, that *Jeremy* hath put *Sesac* instead of *Babel*, by putting instead of the two *Beths* of *Babel*, which is the second Letter of the Alphabet, the *Sin*, which is the last but one, and in the Place of *Caph*, which is the eleventh Letter descending, the *Lamed*, which is the eleventh ascending.

The third Method, and the most mysterious, is that they call *Gematrie*, which consists in explaining a Term by the Arithmetical Value of the Letters. Among the *Hebrews*, all the Letters serve to signify

nify Numbers: They count the Number which the Letters of the Word produce, and afterwards substitute another Word, whose Letters make the same Number. For Example, on those Words of *Zechariah*, *I will bring forth my Servant the Branch*, where the *Hebrew* Word is *Tsemach*, *Rabbi Kimchi* observes, That we must understand the *Messiah* by this Word; and to prove it, says, that the *Messiah* is called *Menabem*, which signifies *Comforter*; and that the *Hebrew* Letters, whereof the Word *Menabem* is composed, make the same Number in the Total, which the Letters do that compose *Tsemach*: By the same Method he finds in the Beginning of *Genesis*, *Berefith, Bara, In the Beginning he created.* This other Sentence he formed in the Law, because the *Hebrew* Words of the one and the other Sentence, form the Number of Nine hundred and thirteen. They pretend also by this Method to divine when a Thing will happen, by counting the Number which the Letters of a Name make up.

The fourth Method made use of by the *Cabalists*, is carefully to observe the Figure of the Letter, and therein to find some Mystery. They draw Mysteries also from this, That Letters were written, and not read, or read, and not written; that they are great or little, suspended or turned upside down, full or defective, pointed above, or accented in an irregular Manner. In a word, there is not the least Trifle, but the *Cabalists* found their Dotages upon it, which have no other Foundation or Rule, but their Fancy and disorderly Imaginations.

C H A P. XXX.

The Academies of the Jews.

THE Schools of the Prophets appeared first in the Time of *Samuel*; but the principal Academies of the *Jews* were erected after the Destruction of the second Temple, either by this Means to supply the *Sanhedrim* and Courts of Justice, whose Jurisdiction was quite extinct, or else to preserve the Law and Traditions, that were in great Danger of being lost through the Dispersion of the People, and Destruction of the Temple. *Jerusalem* being the Centre of Religion, and the Body of the People flocking thither yearly, to perform the weighty Matters and Ceremonies of the Law, it was almost impossible they should forget it. But this Succour failing, together with the Succession of the Priesthood, by the Ruin of the Temple, it was convenient to seek some Remedy for the Care of so great an Evil; and none was found more effectual than the Erecting of Academies, in which the People might be taught the Religion and Laws they were to observe for the future.

It is said, That the first of these Academies was at *Japhne*, which was afterwards called *Ivelyn*, and whither the *Sanhedrim*, say the *Jews*, was transferr'd before the Destruction of *Jerusalem*: But it is more reasonable to believe, that this venerable Council was bury'd under the Ruins of the City.


At the same Time there was another Academy at *Lydda*. It was there that *St. George* deliver'd a King of *Lybia's* Daughter; but this seems to be the History of *Perseus*, who deliver'd *Andromeda*, in the neighbouring City of *Joppa*, and was taken by the *Christians* out of *Ovid's Metamorphosis*, and put into their *Legend*. The famous *Akiba* was one of the Professors of that Academy, but *Gamaliel* turn'd him

him out from that to *Japhne*, and took his Place. But the most considerable Academy in *Judea* at that Time, was that of *Tiberias*. It is somewhat strange, that the Residence of Learning should be transported into *Galilee*, whose barbarous Language made its Inhabitants to be known wherever they went. And yet the Scholars forsook *Japhne* and *Lydda*, to go and study at *Tiberias*, which *Herod* the Tetrarch had built in a Place where they before had bury'd their Dead. There it was that those great Masters, so much revered at this Day among the *Jews*, taught. *Judab* the Saint, and *Chanina*, *Jonathan*, and many others were there. The *Misnah* and *Talmud* of *Jerusalem* were composed in this Academy. It is pretended, that the *Massorites*, who pointed the Bible, taught also at *Tiberias*.

Judab the Saint did a mighty Prejudice to this City, in leaving it for *Sephoris*, or *Diocesarea*. *Herod* had fortified it, as being a fit Place to secure his Tetrarchy; and perhaps *Judab* the Saint chose it as a much quieter Retreat than *Tiberias*. He died there after he had taught in it seventeen Years. The Inhabitants were so excessively afflicted for his Death, that they threaten'd to kill every one that should dare to affirm, that he was not alive; and as the Academies are valued by their Master's Reputation, so this was in great Repute for some Years.

The *Jews* did not fail to erect Academies in the *East*, in Imitation of those that were in *Judea*; about the End of the second Century, they established one at *Sora*, another at *Pundebita*. It would be to no purpose to run over all the other Places, where the *Jews* have had those Schools, since they erected them in those Places, where they enjoy'd the greatest Liberty. The Academies of the *East* flourished longer, and were more famous than those of *Judea*; yet these latter were the most esteemed, because the Doctors, that taught in them, were more moderate; For Disputes in *Judea* were handled with a great deal of Mildness, Love, and Charity; whereas those of *Babylon* were sharp and violent.

S. Urfini, Antiq.
Hebra. Scholast.
Academic.

Book VII.  lent. For this Reason, the Doctors are put among those three Things, which bear one another an irreconcilable Hatred. This Theological Resentment is too unhappily known among Christians, as well as among the Disciples of the Doctors of *Babylon*.

The Synagogues, that were in the *East*, chose their own Doctors, and presented them to the Chief of the Captivity, who laid Hands upon them. He then had the same Privilege as the Bishops of *Alexandria* and *Rome*, that ordained generally all the Bishops belonging to their Diocesses; but the Chiefs of the Captivity being abolished, this Custom has been changed in the *East*, and the People now confer, and it is the common Voice that declares a Doctor. In *Italy* and *Germany*, the most antient Doctors by Word of Mouth gave the Title of *Caver Ran*, the *Master's Companion*, when he is a young Man, or that of *Ran* when he is aged; and that Word is their whole Ordination. If we go higher than the *Talmud*, we do not only find, that they laid Hands on the Doctors, but they likewise gave them the five Books of *Moses*, with a Key, to shew them, that they had Liberty to open the Mysteries of the Law; and they added, that they had Power to Bind and to Loose, that is, to determine what was lawful or unlawful.

The Power of the Doctors is great among the *Jews*, and they omit nothing that may draw the Veneration of the People. They represent themselves as Men inspired by God, or like the Angels of the Ministry. One of their Maxims is, *That if a Child by the Law is bound to fear and honour his Father, he is yet more obliged to respect his Masters: A Child that sees his Father and Master overloaded with a Burden, or groaning in Bondage, ought to unload his Master, and redeem him from Slavery before his Father.* The Doctors often equal their Power to that of God himself; for they tell their Disciples, That he who contradicts and fights against his Master's Opinion, in some Measure opposes and fights against

against the Deity; and that he who murmurs against a Doctor, murmurs against God; that he who traduces his Master's Reputation, is the Cause of God's withdrawing from *Israel*. Scholars are not allow'd to salute their Master as other Men, but they must bend their Knee before him. It is a Crime to pray to God, either by his Side, or behind his Back. It is an enormous Sin for a Scholar to set up a School near to that of his Master's; and he that spits in his Face, deserves to be punish'd with Death. The Doctors taught in a Sitting Posture, but it is not easy to guess what was the Posture of the Scholars. There is a Tradition, that from the Time of *Moses* to that of *Gamaliel* they stood; and that after this Doctor's Death, they were permitted to sit, by reason of a Sickness which then reigned, and that it was at that Time that the Glory of the Law decay'd, because this Posture was less respectful. Many Doctors have believ'd, that *Jacob* had this Custom in his View, when he foretold, *That the Lawgiver should not depart from Judah's Feet until Shiloh come*; and that he would thereby shew, that some Disciples should always learn the Law at their Master's Feet.

Maimon de Statu
dio Legis, c. 4.

The *Jewish* Doctors have the Care of instructing the People in the Law of *Moses*, and the Traditions of the Elders. They determine what is clean and what is not; what Meat may be eaten, and what must be abstained from. Their Determinations are commonly received with a great deal of Respect, but yet they cannot easily gain Credit, nor make any one to obey them. They do not receive the Testimony of Laymen, nor ever trade with them. This is enacted by their own Laws; and they never infringe them, but in Cases of absolute Necessity, which often stirs up the People's Hatred and Rebellion against them. They prohibit Pleading at any foreign Bar or Judicatory, because their proud and haughty Temper is such, as makes them think it a Shame to submit to a strange Power.

These

These Masters are not satisfied with judging the present Affairs, but they also sell Indulgencies and Powers to the People of delivering them from Hell to all Eternity. And the better to authorize this Sale, and to make it the more considerable, they give out, that by reason of their vast and excellent Knowledge they have of the *Talmud*, the Fire has no Power over them, but, like the *Salamander*, they can live in the midst of the Flames, and not be consumed. They go further, and say, they have a Power to confer this Privilege to others; and this Reason they alledge for it, That as the Altar, which was overlay'd with a thin Leaf of Gold, withstood the Fire for so many Ages, so the *Israelites* sanctified, or consecrated to God, ought much more to enjoy the same Advantage. Women are not allowed by the *Jews* to keep School; lest the Fathers, going to see their Children, should seduce them; nor are they suffered so much as to learn the Law; so that if they study, they receive but little Benefit from it.

CHAP. XXXI.

The Orders of Jewish Doctors. The Tanaites, Preservers of Tradition. The Compiling of the Mischna.

IT is the Opinion of the *Jews*, That God deliver'd two Sorts of Laws upon Mount *Sinai*; one that was written down by *Moses*, and another which he trusted to his Memory, and was transmitted to Posterity by the Ministry of Doctors and Prophets. By the Help of this Distinction they make God say what they please, and give a Divine Authority to their own Imaginations. They have invented a Succession of Fathers, who have

have convey'd down these Traditions, and they give them the Name of *Tanaites*, or *Tanaans*, that is to say, *Doctors*. This Word is borrowed from another, which signifies to *teach*. They are also called *Mischnaicks*, because the Work of the *Mischna* is ascribed to them. And to some of them they give the Title of *Abba*, which signifies *Father*.

Chap. 31.

They place *Ezra* at the Head of the *Tanaites*, Preservers of Tradition; but the Rabbinical Genius will sufficiently appear by the different Things they relate of him. Some of them confound him with *Zorobabel*; others with *Malachi*; since this signifies an *Angel*, or *Messenger*; and that of all the Messengers of God to *Jerusalem*, there was none that more eminently deserved this Title than *Ezra*. Others make him Cotemporary with *Baruch*, who delivered to him the Tradition at *Babylon*. And lastly, Some say he lived in the same Age with *Plato* and *Demosthenes*, and yet place him in the Times of *Alexander* the Great, when that Prince made his Entrance into *Jerusalem*. The *Jewish* Historians are still less exact about *Simeon* the Just, whom they make Successor to *Ezra*: They consider him as the last of the great Synagogue, who survived all the rest, and preserved the Tradition; and they confound him with *Jaddua*, who received *Alexander* the Great into their City; and the better to disguise him, they make him to succeed *Jehoshua* in the High Priesthood; nor should we be better instructed in the *History of the Jews*, if we should give an Account of all these Preservers of Tradition, down to *Judab* the Saint, who put it in Writing.

The *Jews*, who neglect other Parts of their History, are fondly devoted to those Persons who have preserved their Tradition, as if the Honour of their Church and Nation depended solely upon it. They load them with extraordinary Actions; their Lives abound with Miracles; and their Writers think it a particular Duty incumbent upon them, to preserve, at least, their Names. These Doctors, they

Book VII. they say, are frequently afflicted by the *Bath Kol*, or *Daughter of a Voice*; and they ascribe to them the Privileges of speaking to Angels, the Power of commanding Devils, and restraining Sorcerers. To each almost of these *Tanaites* are allotted some particular Precepts, as to each of the Apostles some *Christians* have ascribed an Article of the *Creed*. The Doctors of the great Synagogue, established by *Ezra*, commanded *not to precipitate Judgments, to make many Disciples and Ordinances*. This is what they call a *Hedge of the Law*. *Simeon* the Just, one of the *Tanaites*, said, *The World was built upon the Law, upon religious Worship, and upon the Retribution of Benefits*. He meant by that, that Men ought to study the Law; to offer abundance of Sacrifices, and to be charitable. It was in the same Sense, that *Jose*, the Son of *Jochanan*, said, *That the Door of the House was to be opened that was towards the Highway*, that the Poor might enter. But he adds, *That a Man ought to have but little Commerce with his own Wife, and none at all with another Man's*. And the Wisemen have confirmed this Maxim by saying, *That he that speaks often to Women, brings many Evils on himself; is diverted from the Study of the Law, and throws himself into Hell*. This may serve as a Specimen of the Maxims delivered by the *Tanaites*: They are all generally Precepts of Morality, useful for the Support of Society, and the Regulation of human Life.

The Business of these *Tanaites* was to study and descant upon those Traditions, which had been received and allowed by *Ezra*, and the Men of the great Synagogue, and to draw Consequences from them: All which they engrafted into the Body of these antient Traditions, as if they had the same Sanction of Authority with the other. Which Example being afterwards followed by those who succeeded them in this Profession; they continually added their own Fancies to what they had received from those that went before them; by which Means these Traditions became as a *Snow-Ball*, the farther they

they

they rolled from one Generation to another, the more they gathered, and the greater the Bulk of them grew. Thus it went on to the Middle of the second Century after Christ, when *Antoninus Pius* was Emperor of *Rome*, at which Time they found it necessary to put all these Traditions into Writing; for they were so numerous, and so much enlarged, that they could no longer be preserved by the Memory of Men. And besides, upon the second Destruction, which their Country suffer'd from the *Romans*, a little before, in the Reign of *Adrian*, the preceding Emperor, most of their learned Men were cut off, and the Chiefest of their Schools dissolved, and Numbers of their People were driven out of their Land; so that the usual Method of preserving their Tradition had then in a great Measure failed. It being therefore probable, that under these Disadvantages, all might be forgotten and lost; to prevent this Danger, it was resolved that the Traditions should be collected together, and committed to Writing: And Rabbi *Judah*, the Son of *Simeon*, who, from the reputed Sanctity of his Life, was called *Hakkadosh*, that is the *Holy*, and was then Rector of the School which they had at *Tiberias*, and President of the *Sanhedrim* that sat there, undertook the Work, and compiled it in six Books, each consisting of several Tracts, which, all together, make up the Number of Sixty three; in which, under their proper Heads, he digested methodically, all that had to this Time been deliver'd to them concerning their Law and their Religion by the Tradition of their Ancestors. This is the Book, called the *Mischnah*, which was immediately received by the *Jews* with great Veneration through all their Dispersions, and has ever since been held in high Esteem among them. They believe that all the Particulars contained in it, were dictated, by God himself to *Moses* from Mount *Sinai*, as well as the written Word itself, and consequently is of the same Divine Authority with it, and ought to be as sacredly observed.



C H A P. XXXII.

The Gemara, the Talmud of Jerusalem, and the Talmud of Babylon. Sebureans, or Doubters ; Gaons, or Excellents.

JUDAH the Saint, had no sooner completed the *Mischnah*, but one Rabbi *Chua*, jealous of his Glory, publish'd, before his Eyes, and in his Life Time, quite contrary Traditions: A Collection was made of them under the Title of *Extravagants*, and they were inserted with the *Mischnah*, to compose one and the same Body of Law.

Notwithstanding the Collection made by *Judah* seem'd to be a compleat Work, yet two considerable Faults were observed in it: One, That it was very confused, the Author having reported the Opinions of different Doctors, without naming them, and determining which of these Opinions deserved the Preference: The other, which rendered this Body of Canon Law almost useles, That it was too short, and resolv'd but a small Part of the doubtful Cases and Questions that began to be agitated among the *Jews*.

To remedy these Inconveniencies, *Jochanan*, with the Assistance of *Rab* and *Samuel*, two Disciples of *Judah* the Saint, wrote a Commentary upon their Master's Work, which is called the *Talmud* of *Jerusalem*, either because it was compos'd in *Judea*, for the Use of the *Jews* that remained in that Country, or it was written in the common Language that was spoken there. The *Jews* are not agreed about the Time that this Part of the *Gemara*, which signifies *Perfection*, was made: Some believe it was two hundred Years after the Destruction,

tion of *Jerusalem*, others reckon but a hundred and fifty; and maintain, that *Rab* and *Samuel*, quitting *Judea*, went up to *Babylon* in the two hundred and nineteenth of the *Christian Æra*. However, these are the Heads of the second Order of Doctors, called *Gemarists*, or rather *Amorajim*, because they composed the *Gemara*, which Work cannot be dated till after the Time of *Dioclesian*, because that Prince is mentioned in it.

There was also a Defect in the *Gemara*, or *Jerusalem Talmud*; for it only contained the Opinion of a small Number of Doctors. Besides, it was written in a very barbarous Language, which was spoken in *Judea*, and was corrupted by the Mixture of strange Nations; for which Reason the *Amorajim*, or *Amoreans*, that is, Commentators, began a new Explication of Traditions. Rabbi *Afa* undertook this Work, who kept a School at *Sora* near *Babylon*, where, after he had taught forty Years, he produced his Commentary upon *Judah's Mischnah*. He did not finish it, but his Sons and Scholars put the last Hand to it. This is called the *Gemara*, or the *Talmud* of *Babylon*, which is preferred before that of *Jerusalem*. It is a large and vast Body, containing the Tradition, the Canons of the Law of the *Jews*, and all the Questions relating to the Law. In these two *Talmuds* (the Law and the Prophets being in a Manner excluded by them) is contained the whole of the *Jewish* Religion, that is now professed by that People. Different have been the Opinions of learned Men concerning the *Talmud*, or the Body of the Canon Law and Tradition. The *Jews* equal it with the Law of God: Some *Christians* value it excessively; others condemn it to the Flames, as a detestable Book, and full of Blasphemies; and a third sort, observe a just Medium between all these Sentiments. Upon the whole it may be said, That the Doctors who made these Collections of Traditions, taking Advantage of the Ignorance of their Nation, threw upon the Paper whatever came into their Heads,

Ganz. Chron.
P. 110.

without troubling themselves with common Sense, or with reconciling themselves with foreign History, to which they were utterly Strangers.

Though the *Talmud* was received with a general Applause, if we believe the *Jews*, yet there started up a new Order of Doctors that shook its Authority by their Doubts. They were called *Sebureans*, or *Opiners*, and were looked upon by the *Jews* as so many *Scepticks*, because they disputed without determining, and finding only Probability on all Sides, that can be taken of different Questions, they argued *pro & contra*. These *Opiners* were succeeded by other Masters, called *Gaons*, *Sublime* or *Excellents*, which Title was not acquired by them, till they had given some eminent Proofs of their Merits. The Chief of them were made Heads of the Academies; and the others were dispersed in the Provinces, where there were Refugees of their Nation. There they were consulted upon all Questions that arose, and were considered as Interpreters of the Law, and their Decisions were received as Oracles. In the mean Time, as each Province, independent of one another, had its *Excellents*, the Laws of each Doctor were received only in the Place where he had Credit and Authority.

C H A P. XXXIII.

The Thirteen Articles of the Jewish Creed.

IN speaking of the Religion of the *Jews* since their Dispersion, it may be proper to insert in this Place the Publick Confession, and the Fundamental Articles of their Faith, as they are established and believed by the general Consent of this People. The *Jews* commonly reckon but thirteen Articles of their Faith. *Maimonides* reduced them to this Number, when he drew up their Confession, about the End of the eleventh Century of the *Christian Æra*. It was universally allowed, and all *Jews* are obliged to live and die in the Profession of it. A Commentary has been since added to it, to explain some Places that are too short.

I.

I Believe, with a firm and perfect Faith, that God is the Creator of all Things ; that he guides and supports all Creatures ; that he has done every Thing ; and that he still acts, and shall act, during the whole Eternity. The *Commentary* adds, That *whatsoever he hath erected shall return into its primitive Nothing by his good Pleasure ; but that his Essence shall no ways be alter'd.*

II.

God is one. There is no Unity like his. He alone hath been, is, and shall be eternally our God. The *Commentator* adds, That *he is not a Being that comprehends any different Genus's under*

Book VII. *it, as a Being that may be divided into different Parts, or as a Body capable of Addition and Diminution: His Unity is absolute and perfect, and no other Essence can be compared to it.*

III.

God is is not Corporeal. He cannot have any material Properties; and no Corporeal Essence can be compared with him. The *Commentator* says upon this Article, That *God can neither go, nor stop, nor speak, &c. and that the Scripture only ascribes to him these Corporeal Actions, to comply with the mean Capacity of Mankind.*

IV.

God is the Beginning and End of all Things, and shall eternally subsist. The *Commentator* adds, That *God is Eternal, and that all other Principles have had a Beginning and Being in Time.*

V.

God alone ought to be Worshipped, and none but him ought to be Adored. The *Commentary* observes, “ That to remove Idolatry, which is
“ condemned by the Law, and all the Scripture,
“ neither Angel, nor Saint, nor Planet, nor any
“ other Creature, ought to be worshipped; and
“ that no Mediators or Sollicitors between God
“ and Men ought to be set up. ”

VI.

Whatever has been taught by the Prophets is true.

VII.

The Doctrine and Prophecy of *Moses* are true: He is the Father and Head of all the Doctors that lived before or after, or shall live after him.

VIII.

VIII.

The Law that we have was given to *Moses*. The *Commentator* adds, *The Oral Law, as well as the Written.*

IX.

This Law shall never be alter'd, and God will give no other. The *Commentator* forbids adding or taking away any one Point of it.

X.

God knows all the Thoughts and Actions of Men.

XI.

God will regard the Works of all those who have performed what he commands, and punish those who have transgressed his Laws. The *Commentator* places this Reward in Heaven, or in *Eternal Life*, and the Punishment in Hell.

XII.

The *Messiah* is to come; and although he stays a long Time, I will wait for him till he comes. The *Commentator* adds two Things: One, "That whosoever doubts of the Coming of the *Messiah*, accuses the whole Law of Lies and Falshood:" The other, "That the Time of his Coming ought not to be looked for in Scripture: And therefore the Sages were mightily in the Right to say, May he be burst who reckons the Times of the *Messiah*."

XIII.

The Resurrection of the Dead shall happen when God shall think fit: Blessed and glorified eternally be the Name of the Creator, *Amen.*

Book. VII.

The *Commentator* concludes with with these Remarks, “ That whosoever embraces these Fundamental Articles of Faith, ought to be looked upon as a *Jew*, and to be beloved and pitied : “ That if he is guilty of those Sins which flow from natural Corruption, or the Impetuosity of the Passions, God will punish him in this World, but that he shall obtain eternal Life. And that whoever rejects any of these Fundamental Articles, plucks up what God hath planted, and deserves to be cast out of the Congregation, and abhor’d as an *Epicurean*. ”



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B O O K V I I I .

C H A P . I .

The Canon of the Holy Scriptures of the Old Testament, published by Ezra. The Books contained in the Canon of the Jews.



THE Collection of Books, that are looked upon as the Foundation of our Religion, goes under different Names: They are stiled *Sacred* or *Divine Books*, *Holy Writ*, *Holy Scripture*, or simply, *the Scriptures*, *the Old and New Testament*; and lastly the *Bible*, which at present is become the more common Appellation. They are called *Holy*, *Sacred*, and *Divine Books*, because they treat of Religion: They contain the Commandments of God; nothing can be more holy, nothing

Book VIII. thing more sacred: They are likewise styled *the Scriptures*, by way of Eminence, because no other Book is comparable to it. They are called a *Testament*, as they are a solemn Declaration of the Will of God towards Men, which contains his Laws, his Precepts, his Promises, and the Covenant which he contracts with them. The most usual Name is that of *Bible*, taken from the *Greek Word* βιβλία, signifying *Books*. It does not appear, that the Antients ever made use of this Name; and it is not long since it became so common, as to be made a proper Name, which is almost the only one in Use in our Vulgar Languages, and which is set in the Front of the Old and New Testament under this Title, *The Bible*, or *Holy Bible*.

The Books of the Bible are called *Canonical Books*, because they are in the Catalogue of those Books which are looked upon as sacred, to which the Name of *Canon* is ascribed. They are opposed to such Books as are called *Apocryphal*, which either are not acknowledged as Divine Books, or are rejected as heretical and spurious. The first Canon, or Catalogue, of the Sacred Books, was made by the *Jews*; but who was the Author of it, is not so certain. The five Books of *Moses* were, questionless, collected into one Body, within a short Time after his Death; since *Deuteronomy*, which is an Abridgment of the other four, was laid in the Tabernacle near the Ark, according to the Command he gave to the *Levites*. So that the first Canon of the Sacred Writings consisted only of the five Books of *Moses*. There were no more added to them, till the Division of the Ten Tribes; since the *Samaritans* acknowledged none else. Notwithstanding, since *Moses* there were several Prophets, and other Writers divinely inspired, who composed either the History of their Times, or Prophetical Books, and Divine Writings or Psalms to the Praise of God; but it cannot be discover'd, that any Time before the Captivity they were collected into one Body, and comprised under one and the same Canon. It is evident, That in our Saviour's Time
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Deut. 31. 24.

the Canon of the Holy Writings was already drawn up, since he cites the Law of *Moses*, the Prophets, and the *Psalms*, which are the three Sorts of Books, of which that Canon is composed, and which he often styles the *Scripture*, or the *Holy Scripture*.

It is generally received, That *Ezra* was the principal Author of this Canon, though *Nehemiah* had some Share in it; and that he re-established, corrected, and order'd the Sacred Books to be written in new Characters. This *Ezra*, by Virtue of a Commission he had from the King of *Persia*, was the great Reformer of the *Jewish* Church, after the Model of the Law of *Moses*, in which he was exquisitely skilled, and settled it upon that Foundation, on which it afterwards stood to the Time of *Christ*. The chief Things he had to do, were to restore the Observance of the *Jewish* Law according to the antient Establishment, as it obtained before the Captivity under the Directions of the Prophets, and to collect and publish a correct Edition of the Holy Scriptures. To accomplish these Designs, he had, say the *Jews*, the Assistance of a certain Assembly of Doctors, who met at that Time to regulate the Affairs of Church and State. There is nothing more famous in the Books of the *Rabbins* than this Assembly, which they call, by way of Excellency, the *Great Synagogue*, to distinguish it from all others. This they tell us, was a Convention consisting of one hundred and twenty Men, who lived all at the same Time under the Presidency of *Ezra*, and among these they name *Daniel*, and his three Friends, *Shadrach*, *Mesbath*, and *Abednego*, as the first of them, and *Simon* the Just, as the last; though from the last Mention we have of *Daniel* in the Holy Scriptures, to the Time of *Simon* the Just, there had passed no less than two hundred and fifty Years. But the Truth of the Matter seems to have been this; These hundred and twenty Men, it may be supposed, were such principal Elders as lived in a continued Succession from the first Return of the *Jews*, after the *Babylonish* Captivity, to the Death of

Simon

Ezra 8. 9, 10.

Book VIII.


Simon the Just; and in their several Times employ'd themselves in restoring the Usage of the *Levitical* Rites; and in collecting the Books of the Holy Scriptures; which excellent Purposes were finished in the Time of *Simon* the Just. And *Ezra*, no doubt, had the Assistance of such among them as lived in his Time: But the whole Conduct of the Work, and the Glory of accomplishing it, is ascribed by the *Jews* to *Ezra*, under whose Administration it was done. Upon this Account, they look upon him as another *Moses*: For the Law, they say, was given by *Moses*, but it was revived and re-established by *Ezra*, after it had been almost extinguished in the *Babylonish* Captivity. Him therefore they call the *Second Founder of the Law*; and it is commonly believed among them, that he was *Malachi* the Prophet; that he was called *Ezra* as his proper Name, and *Malachi* (which signifies an *Angel*, or *Messenger*) from his Office; because he was dispatch'd by God to restore again the *Jewish* Religion, and to settle it upon the Foundation of the Law and the Prophets, as it stood before the Captivity. This Person was of so great Esteem and Veneration among the *Jews*, that it is a common Saying among their Writers, *That if the Law had not been given by Moses, Ezra was worthy by whom it should have been declared.*

The Usages of the *Jewish* Church, which had been practis'd before the Captivity, had been collecting by *Joshua* and *Zerubabel*, with the chief Elders their Contemporaries, from their first Return to *Jerusalem*, as they could be recover'd from the Memories of the Antients of their Nation, who had either seen them practis'd themselves before the Captivity, or had been informed of them by their Parents and Ancestors that lived before them. All these, and whatever else was pretended to be of the same Nature, *Ezra* brought under a Review, and after due Examination, having settled them by his Approbation and Authority, they gave Birth to what the *Jews* now call their *Oral Law*.

But

But the great Work of *Ezra* was, his collecting and publishing a correct Edition of the Holy Scriptures ; for which Purpose, he procured as many Copies of the Sacred Writings as he could, and out of them all, he designed to set out a correct Edition. His first Care was to rectify all the Errors that had crepp'd into these Copies, through the Negligence or Mistakes of former Transcribers ; for, by comparing them one with the other, he found out the true Reading, which he confirm'd and establish'd.

He proceeded to collect all the Books, of which the Holy Scriptures did then consist, and disposed them in their proper Order. *Josephus* is the first Writer who sets down distinctly the Number of Books contained in the Canon of the *Jews*. What he says upon this Subject, is to be found in his first Book against *Appion* : “ Our Books, says he, are written
 “ after such a Manner, as none can find fault with,
 “ and, as it were, through a kind of Necessity ;
 “ for to write, is not allowed to all Mankind ; and
 “ there is no Contradiction in our Books, because
 “ they were compos'd by Prophets, who wrote
 “ exactly what was deliver'd to them by Divine In-
 “ spiration, concerning Things which had already
 “ happen'd in antient Times, or which were to
 “ come to pass hereafter. There is not therefore a
 “ great Number of Books among us which clash
 “ one with another, and wherein any Contradictions
 “ are to be found. We have only two and twenty
 “ Books among us, which are to be believed as of
 “ Divine Authority, and which comprehend the
 “ History of all Ages. Five belong to *Moses*, which
 “ contain what relates to the Original of Man, and
 “ the Tradition of the Succession or Generations
 “ of Man down to his Death, which takes in the
 “ Compass of about three thousand Years. From
 “ the Death of *Moses* to the Reign of *Artaxerxes*,
 “ who was King of *Persia* after *Xerxes*, the Pro-
 “ phets, who succeeded him, have in thirteen Books
 “ written what happen'd in their Time. The other
 “ four

Book VIII.  “ four Books contain Hymns to the Praise of God, and Precepts for the Conduct of human Life. “ There is likewise written what happen'd since “ *Artaxerxes*, down to our Times ; but the Writers “ of them have not met with the same Credit, because there was no certain Succession of Prophets during that Time. Now it is easy to perceive, why such a Credit and Respect is paid to our Books ; since, in so long a Tract of Time, no Man has ever ventured to add any Thing to them, or to diminish or alter any Thing of them ; for the *Jews*, from their Infancy, are accustomed to call them *Divine* Instructions, to believe them, and, upon Occasion, to lay down their Lives in Defence of them.”

Thus we perceive *Josephus* divides the Sacred or Canonical Books of the *Jews* into three Classes: The first contains the five Books of *Moses*. The second, thirteen Historical and Prophetical Books, written from the Time of his Death, to the Reign of *Artaxerxes*. And the last, four Books of Hymns, or of Morality. Since he only names the five Books of *Moses*, which compose the first Class, there may arise some Difficulty about those of the other Classes, and particularly about the thirteen which are contained in the second: For as to the four which are in the third, there is no Question to be made, but they are the Book of *Psalms*, the *Proverbs*, *Ecclesiastes*, and the *Canticles*. Among those which ought to be ranked in the second Class, there are but two of them which occasion any Difficulty, and those are the Books of *Job* and *Esther*. For there is no doubt but that are actually contained the Books of *Joshua*, *Judges*, *Ruth*, *Samuel*, *Kings*, *Chronicles*, *Ezra*, the Prophecies of *Isaiab*, *Jeremiab*, with his *Lamentations*, *Ezekiel*, *Daniel*, and of the twelve minor Prophets. But whereas those Books alone make up the Number thirteen, it may be supposed, that *Josephus* did not own the Authority of the others ; and by this Means, according to him, the Books of *Job* and *Esther* are shut out of

the *Jewish* Canon. But on the other Side also, since it is known that the *Jews*, not to exceed the Number of their Letters, have joined the Book of *Ruth* to that of *Judges*, and the *Lamentations* to the Prophecy of *Jeremiah*, that so they might make two instead of four Volumes, the Books of *Job* and *Esther*, might very well make one of the thirteen Books which *Josephus* places in the second Class of the Sacred Writings. But there are other Reasons which seem to question whether *Josephus* acknowledged these two Books as Sacred: As first, Because he makes no Mention of the History of *Job* in his *Antiquities*, which it may be supposed he would have done, if he had esteemed it as a Sacred Book. To this it may be answer'd, That he omitted it only because it had nothing to do with the History of the *Jews*, about which his Writings were principally concerned. And secondly, Because he, in his *Antiquities*, places the History of *Esther* under the Reign of *Artaxerxes*, and there asserts, that all the Sacred Books were penn'd between the Time of *Moses* and the Reign of *Artaxerxes*: But this is to be understood of the Time exclusively, since he says, that the Books that were written under the Reign of that Prince, and since him, do not stand upon the same Authority.

St. *Ferom* has given an Account of the Number and Division of the Canonical Books, as they were owned by the *Jews*. He distributes them into three Classes: The first, includes the five Books of *Moses*, which are called *the Law*. The second, contains the Books of *the Prophets*, being eight in Number, viz. the Book of *Joshua*, the Book of *Judges*, to which, says St. *Ferom*, they join the Book of *Ruth*, the Book of *Samuel*, otherwise called the *First* and *Second* of *Kings*, the Book of *Kings*, which contains the two last Parts of that Volume: Next are the Books of the three greater Prophets, *Isaiab*, *Jeremiah*, and *Ezekiel*, which are three distinct Books; and that of the twelve lesser Prophets, which make but one single Tome. The third Class,

contains

contains those Books which they call *Hagiographa*, or *Holy Scriptures*; of which the first is the Book of *Job*; the second is the *Psalms* of *David*; the three next are the Books of *Solomon*, *Proverbs*, *Ecclesiastes*, and the *Canticles*; the sixth *Daniel*; the seventh the *Chronicles*; the eighth *Ezra*, divided into two Parts by the *Greeks* and *Latins*; and the last is the Book of *Esther*. Thus, says that Father, all the Books of the Old Testament among' the *Jews* are two and twenty, of which five belong to *Moses*, eight to the Prophets, and nine to the other Holy Penmen. Some reckon four and twenty, by separating *Ruth* from *Judges*, and the *Lamentations* from the Prophecy of *Jeremiah*, and placing them in the Number of Holy Writings. This *Preface*, adds he, may serve as a *Head* or *Introduction* to all the Books which we have translated from the *Hebrew*; and we are to take notice, that whatever is not contained in the Number of these Books, is *Apocryphal*. From hence it follows, that the Book of *Wisdom*, commonly ascribed to *Solomon*, *Ecclesiasticus*, said to be composed by *Jesus* the Son of *Sirach*, *Judith*, *Tobit*, and the *Pastor*, do not belong to the Canon, no more than the two Books of the *Maccabees*, of which one was in *Hebrew*, and the other (as appears plainly from the Style) was written in *Greek*. Thus *St. Jerom* has accurately explained the Canon of the Scriptures, which were received by the *Jews*. He agrees with *Josephus* as to the Number of the Books contained in the Canon, but places no more than eight in the second, and nine in the third Class. He likewise reckons among the Canonical Books, that of *Esther*, which *Josephus* seems to have excluded out of that Number, as has been already observed.

The *Jewish* Canon, is generally call'd the *Canon* of *Ezra*; but it is certain, that all the Books were not received into the Canon of the Scriptures in his Time; for *Malachi*, it is supposed, lived after him; and in *Nebemiah* mention is made of *Jaddna* the High-Priest, and of *Darius Codomannus* as King
of

of *Perſia*, who lived at leaſt a hundred Years after his Time. It is moſt probable, that the two Books of *Chronicles*, *Ezra*, *Nehemiah*, and *Eſther*, as well as *Malachi*, were afterwards added in the Time of *Simon* the Juſt; and that it was not till then that the *Jewiſh* Canon of the Holy Scriptures was fully completed. And, indeed, theſe laſt Books ſeem very much to want the Accuracy and Skill of *Ezra* in their Publication, for they fall ſhort of the Exactneſs to be found in the other Part of the *Hebrew* Scriptures. There are ſome Authors who pretend that the *Jews* have ſince made one or more Canons; and that they have added to the former the Books of *Tobit*, *Judith*, *Eccleſiaſticus*, *Wiſdom*, and the *Maccabees*: But it is moſt evidently true, that the *Jews* had no other Canon but that of *Ezra*, nor confeſſed any other Books for ſacred, but thoſe it contains. The two Aſſemblies of the Synagogue, which, as it is invented, were held for that Purpoſe, are mere Chimæra's; nor has any antient Writers ſaid any Thing of them. The *Jews* have named the particular Books of Scripture, from the Word with which they begin. Thus with them *Genefis* is called *Bereſith*; *Exodus*, *Veelleſemoth*; *Leviticus*, *Vai-cra*; and ſo of the reſt.

CHAP. II.

The Text of the Scriptures not loſt, during the Captivity in Babylon, but was Reviſed, and Corrected by Ezra.

THE Story related by the Author of the Second Book of the Apocryphal *Eſdras*, (a Chap. 14. Book too abſurd for the *Romaniſts* themſelves to receive into their Canon,) That *Eſdras*, or *Ezra*, having taken with him five *Scribes*, and gone to a Place of Retirement, where, in forty Days, he dictated to them many Volumes by Divine Inſpiration, occaſioned ſome of the Antients to look

upon him as the Restorer of the Holy Books of the Bible, and to assert that all the Copies of the Sacred Books were lost during the Captivity; and that *Esdra*s, being divinely inspired, restored them by his Memory. This many of the *Christian* Fathers, *St. Irenæus*, *St. Clement of Alexandria*, *Tertullian*, *St. Basil*, and some others of the Antients, seem to have believed, but without any Foundation at all; for besides that the Book, above-mentioned, is full of Fables, it is not said, even there, that the Books which *Esdra*s composed in his Retirement, were the Books that made up the *Jewish* Canon; and it is altogether incredible, that all the Copies of the Sacred Books should be lost during the Captivity. Indeed, in the Time of *Josiah*, through the Impiety of the two preceding Reigns of *Manasseh* and *Ammon*, the Book of the Law was so destroyed, and lost, that besides that Copy of it which *Hilkiab* found in the Temple, there was then no other to be had; for the Surprise that *Hilkiab* is said to be in at the finding of it, and the Grief which *Josiah* expressed at the hearing of it read, do evidently shew, that neither of them had ever seen it before. And if the King and the High-Priest, who were both Men of eminent Piety, were without this Part of the Holy Scripture, it can scarce be supposed that any one else was possessed of it: But so religious a Prince as King *Josiah*, could not long leave this Misfortune unremedied. By his Order Copies were immediately written from this Original; and Search being diligently made after the other Part of the Holy Scriptures, both in the Colleges of the Sons of the Prophets, and all other Places where they could be found, Care was taken for Transcripts to be made out of these also. And thus Copies of the whole became common among the People: All such as were desirous to know the Law, either writing them out themselves, or procuring others to do it for them.

Besides, *Ezekiel* and *Daniel*, and many more of the *Israelites*, who were pious and good Men,
were

were transported to *Babylon* with King *Joachim*, eleven Years before the Destruction of *Jerusalem*; and can it be supposed that none of those Captives carried the Sacred Books with them? and that no Copy of them was preserved during the Captivity? *Jeremiah* remained in this Country after the Destruction of *Jerusalem* and the Temple; and shall we believe that neither he, nor any of those who staid with him, preserved Copies of the Holy Books? It is certain that *Daniel* had the Books of *Moses* during the Captivity of *Babylon*, because he says in the ninth Chaper, (speaking to God,) *All the People of Israel have transgressed thy Law, even by departing, that they might not obey thy Voice; therefore the Curse is poured upon us, and the Oath that is written in the Law of Moses, the Servant of God, because we have sinned against him.* And a little after, *As it is written in the Law of Moses, all this Evil is come upon us.* There is likewise mention, in the Book of *Daniel*, of the Prophecies of *Isaiab* and *Jeremiah*. They must then have had Copies of them during the Time of the Captivity. It is said in the sixth Chapter of *Ezra*, that the Building of the Temple was finished in the sixth Year of King *Darius*; and that the Priests and Levites were established in their Functions, according as it is written in the Law of *Moses*. But how could they do this according to the written Law, if they had not Copies of that Law then among them? And this was near sixty Years before *Ezra* came to *Jerusalem*. In the eighth Chapter of *Nehemiah*, when the People called for the Law of *Moses*, to have it read to them, they desired that he might *bring the Book of the Law of Moses, which the Lord had commanded Israel*; and it is said that *Ezra* forthwith brought *the Book of the Law*, and read it before all the People. The *Jews* had not only the Copies of the Sacred Books that were in the Tabernacle and the Synagogues, but had a great many other Copies, which they kept carefully, and had them read in their Families; how then can we imagine that in seven-

Book VIII. ty Years Time all those Copies were utterly lost, so that not one of them should be left remaining? The Priests and the Levites had a particular Obligation to read and preserve the Sacred Books: Their Duty required it, and it was their Interest that they should be preserved. Can we reasonably suppose, that they would suffer them to be lost by Negligence, or that they wickedly delivered them all up? and that not so much as one single one did escape? It is the greatest Absurdity in the World.

Chap. 13.

The learned Doctor *Abbadie*, a *Frenchman*, in his excellent *Treatise of the Truth of the Christian Religion*, urges this Matter further: It is certain, says he, that with all my Industry I cannot discover what Motives of Self-Interest could have put *Ezra* upon such a Design, as framing a new Model of the Holy Scriptures. It may at first View seem probable, that he might have intended the promoting the Glory of his Religion, by inventing several Miracles to make it appear of a Divine Authority; but this Thought will vanish into Air, by considering that the miraculous Matters of Fact, together with the Circumstances of them, which are contained in the Pentateuch, were so generally well known by the Prophets frequent Repetitions of them, so essentially linked and interwoven with the Law of *Moses*, and so deeply imprinted, both in the Practice and Remembrance of the *Jews*, that it would be a mere Chimera, to fancy they can possibly have been counterfeited.

All the Benefits *Ezra* was like to reap from such a Work, was the Hazard he would have run of being looked upon as a Sacrilegious Corrupter of the Holy Scripture; for Men's Niceties are very well known in this Case, those, I mean, who not being over devout, are glad enough of any Pretence not to obey the Scriptures, but yet would not endure the least Alteration in them. And none can be ignorant that the Scruples of the *Jews* in this Respect, were always so great as to intrench upon Superstition itself.

It

It is not likely that *Ezra* should have composed a new Scripture in Behalf of the *Levites*, because the *Levites* enjoyed no Privileges after the Days of *Ezra*, but what they did before his Time: For that there were *Levites* before that Time, and that those *Levites* had the Tythes of all the Possessions of the *Israelites* before the Captivity, we are fully convinced of by the Writings of *Nehemiah*, and of the Prophets. Besides, the Genealogies of the Priests being preserved in the same Families with so much Exactness, that Tribes being deprived of all Inheritances in the *Holy Land*, and several other Things, are a more perfect Confirmation of the same.

Had *Ezra* ventured upon such an Enterprize, barely to raise the Glory of his Nation, doubtless, he would have omitted speaking of the Ten noted Murmurings of the *Israelites*, and would not have been so zealously careful to relate the prodigious Stubbornness and Hardness of Heart of that People.

Had his Affection for *Moses* been the principal Cause of his Writing, he would have forborn from representing *Moses* sometimes as a Murderer, and as Incredulous and Disobedient to the Law of God.

Had he intended to honour the Memory of his Ancestors, by inventing some Circumstances which he thought might turn to their Glory, he would certainly have omitted such as were reproachful to them. It was a very great Credit for the *Levites* to have it published, that *Levi* the Head and Father of their Tribe, by a deliberate and premeditated Perfidiousness with *Reuben*, had murdered the *Shechemites* in cold Blood, and by that Act had drawn upon himself *Jacob's* Curse, mentioned in the Book of *Genesis*. It was not at all for the Advantage of the ten Patriarchs to have it known, that they so basely sold their Brother *Joseph*, or for the *Israelites* that they had worshipped the *Golden Calf*. Thus it appears, that none of all those Advantages could have moved *Ezra* to aspire to the Title of being the

Book VIII. Author of the Pentateuch, but that rather it would have proved much against his Interest every Way.

It is certain that any Man that should, in these modern Times, take upon him to reform the *New Testament*, or should pretend to new model the Writings of the Apostles, would certainly miscarry in his Undertaking, unless he were able to work the very same Miracles as the Apostles formerly did. And the same must needs have been the Fate of the like Attempt in *Ezra*; for though the *Jews*, who returned from *Babylon* with him, should so far have confided in him, as to allow of it, yet those *Jews* who remained in the Land of *Canaan* to inhabit the Ruins of *Jerusalem*, would not easily have been prevail'd upon to consent to it.

Besides, it seems very probable, that *Ezra* would in that Case have been less severe to those *Jews* who took strange Women to their Wives, and were afterwards obliged to send them back again with their Children they had by them. And if he had not valued the Affections of the People, it is probable he would, at least, have had some Regard for the Priests, thereby to bribe them (if I may so speak) whose Consent he ought in Policy to have courted at any Rate: Yet he dealt alike with the People, and with several of the Children of the Priests whose Names are inserted at the latter End of his Book.

But though we should suppose that the Body of Priests, as having an Interest in such a Reformation as *Ezra* intended to make of the Scripture, had given their general Consent to have it new modelled, yet, at least, it appears that *Ezra* could not have concealed his Design from those Priests, nor from the People of the *Jews*; for since several of them wept at the Sight of the Second Temple, because it stirred up in them the Remembrance of the Magnificence of the former, which their own Eyes had seen, so we cannot imagine that the long Continuance of their Captivity could have blotted out of their Minds the Notions they had of their Scriptures, or that they

they were so ignorant of the Law which they had amongst them before *Ezra* returned from from *Babylon*, as that *Ezra* could have imposed upon them in that respect.

Since therefore, *Ezra* could not make a new Scripture without the Knowledge of the People, and of his Enemies too, he must of Necessity have contrived some plausible Pretence or other, that God had order'd him so to do, or that the Scriptures were corrupted; and instead of concealing his Intent, he would rather have publish'd it himself, nay, he would have wrote it. Yet we find nothing like this, when we peruse his Book: Every Thing in it tends rather to expell that Notion from our Minds. In it we are inform'd, that the *Jews*, who were brought back by *Zerubbabel*, had preserved the Book of the Law; that *Ezra* made it his Business only to understand it; and that he expounded it to the People. But lest it should be thought that *Ezra* and *Nehemiah* together had unanimously alter'd and inserted in it whatever Matters of Fact they pleased, we read at the latter End of the Book of *Nehemiah*, that he made a second Reformation after that of *Ezra*, which he himself relates, in these Words; *I contended with them, says he, and cursed them, and smote certain of them, and pluck'd off their Hairs; and there was one of the Sons of Johiadah, the Son of Eliashib the High Priest, therefore I chased him from me.* From thence any one may easily judge, whether *Ezra* and *Nehemiah* could any manner of way have either changed or new formed the Scripture, without being discover'd by those Priests they had so severely used; and they would certainly have taken the Opportunity of revenging themselves, by pulling them down under such plausible Pretences. So far that Learned *Frenchman*.

Ezra, in his Edition of the Holy Scriptures, took Care in many Places, through the several Books, to add what appeared necessary to illustrate, to connect, or to compleat them; and in this he was assisted by the same Spirit, by which they were at

Book VIII. first written. Among these Additions may be reckon'd the last Chapter of *Deuteronomy*, which giving an Account of the Death of *Moses*, and of the Succession of *Joshua* after him, it could not be written by *Moses* himself, who undoubtedly was the Penman of all the rest of that Book. It seems most probable, that it was added by *Ezra* at this Time; and such also may we conceive to be the several Interpolations which occur in many Places of the Holy Scriptures, which were under his Examination; and in the other Books, the other Illustrations were inserted by *Simon* the Just. But these Additions do no way detract from the Divine Authority of the Whole, because they were all made by the Direction of the same Holy Spirit, which dictated all the rest. This, as to *Ezra*, is beyond Dispute, he being himself one of the Divine Penmen of the Holy Scriptures. He was certainly the Writer of that Book in the Old Testament which bears his Name, and is upon good Grounds supposed to be the Author of two more, that is, of the two Books of *Chronicles*; as perhaps also he was of the Book of *Esther*. And if the Books written by him be of Divine Authority, why may not every Thing else be so, which he has added to any of the rest, since there is all Reason to suppose that he was as much directed by the Divine Assistance in the one, as he was in the other. The great Importance of the Work proves the Thing; for as it was necessary for the Church of God, that this Work should be done, so was it equally necessary for the Purpose, that the Person appointed to execute it should be thus assisted in the compleating of it.

This great Reformer likewise changed the old Names of several Places, that were grown obsolete, putting instead of them the new Names, by which they were distinguished at that Time, that the People might the better understand what was written. Thus *Abraham* is said to have pursued the Kings, who carry'd *Lot* away Captive, as far as *Dan*, whereas the Name of that Place was *Laisb*, till the *Danites*,
long

Gen. 14. 14.
Josh. 19. 47.

long after the Death of *Moses*, possessed themselves of it, and called it *Dan*, after the Name of *Dan* their Father: And therefore it could not have had this Name in the Original Copy of *Moses*, but it must have been afterwards inserted upon this Review. And so in many Places in the Book of *Genesis* and *Numbers*, we have Mention made of *Hebron*, whereas the Name of that City was *Kiriath-Arba*, till *Caleb* having obtained Possession of it, after the Division of the Land, called it *Hebron*, after the Name of *Hebron*, one of his Sons; and therefore, that Name could not be in the Text, till it was placed there, by way of Exchange, a long Time after the Death of *Moses*.

Ezra wrote out his whole Edition of the Scriptures in the *Chaldee* Character; for that being chiefly used among the People, after the *Babylonish* Captivity, he changed the old *Hebrew* Character for it, which has since that Time been retained only by the *Samaritans*, among whom it is preserved to this Day. In this, say some, did *Moses* and the Prophets record the Sacred Oracles; and in this the Finger of God wrote the Ten Commandments upon the two Tables of Stone. Others strenuously contend for the Antiquity of the present *Hebrew* Letters, as if they, and none other, had been always the Sacred Character, in which the Holy Scriptures were written; and that the *Samaritan* was never in Use for this Purpose, but only among the *Samaritans*, who in Opposition, say they, to the *Jews*, upon the Account of the Hatred between them, wrote out the Law of *Moses* (which is the only Scripture they receive) in this Character different from them. These are the principal Points, wherein the Reformation of *Ezra* was concerned, when he took upon him to publish a correct Edition of the Holy Scriptures.



CHAP. III.

*The Hebrew Text of the Scriptures
was not corrupted by the Malice of
the Jews.*

THESE are many Authors, who have accused the *Jews* of maliciously corrupting the Text of the Sacred Books, and pretend to found their Charge upon the Authority of the antient Fathers of the Church. Some of them indeed, at the first View, seem to intimate, as if the *Jews*, out of Hatred to the *Christians*, had been guilty of such false Practices. *Justin Martyr*, *St. Irenæus*, *Tertullian*, and *Origen*, have laid something like this at their Doors, and two Passages of *St. Chrysostom* are quoted, particularly upon this Subject. "The *Jews*, says he, deservedly lie under Suspicion of wickedly and craftily corrupting many Things, and industriously concealing the Mysteries foretold by the Prophets; but the Seventy, who were called together to interpret the same above a hundred Years before the Coming of our Lord, are vindicated from all such Suspicion." And in another Place, willing to give a Reason, why those Words, *He shall be called a Nazarene*, cited by *St. Matthew* as the Saying of a Prophet are not now to be found in the Prophets; he says, "We are not to wonder at it, because the *Jews*, who were negligent and impious, have suffer'd to be lost by neglect, or burnt, or torn many of the Works of the Prophets." But this is no Charge, that the *Jews* have falsified the Sacred Books that we have now, but that they lost and suppressed those we have not.

Homil. 5. in
Matth.

Homil. 9. in
Matth.

But on the contrary, it is certain that the *Jews* always entertained a particular Respect for the Sacred

cred Books contained in their Canon, and were persuaded it was criminal to add to them, or to diminish from them. *Philo*, quoted by *Eusebius*, assures us, That they preserved the Books of *Moses* in their Purity, without having changed so much as one Word of them. And *Josephus* testifies, That the *Jews* have so great a Respect for the Sacred Books, that, for a long Succession of Ages, none among them durst presume to diminish, or to add to them. It is upon this Account, that St. *Justin* brings in *Trypho* the *Jew*, saying, (according to the Maxims of those of his Sect) " That they were " so far from corrupting the Sacred Scriptures, that " all of them believe it would have been a more " enormous Crime, than to worship the Golden " Calf, to consecrate their Children to Idols, to " make them pass through the Fire, to sacrifice them, " or to kill the Prophets." The *Jews* have always preserved, and do still maintain this solemn Respect for the Books of the Bible: They transcribe them with all Precautions imaginable to make their Copies true; and they read them with great Exactness in their Synagogues. " I will not, says *Cu-* Lib. i. cap. 18,
" *neus*, ambitiously celebrate the Praises of the " *Jews*, for I abhor nothing more than such Vanity; yet as to these latter Times, the Truth is, " if we cast up the Account rightly, our Religion " is much indebted to that People; for, who are " they, but the *Jews*, that have preserved for us the " Sacred Volumes of the Bible safe and sound? " How many Mistakes had stolen into the Holy " Scriptures, had the Custody of them been committed only to such as *Lactantius*, *Austin*, *Gregory*, *Chrysoptom*, most holy Men indeed, but unskilful in the *Hebrew* Tongue: Among all the " *Greek* and *Latin* Fathers that governed the ancient Church, *Origen*, and (to speak the most) " *Jerom* were the only *Hebreans*; the rest never " learned so much as the very Letters; So that if the " Carelessness of the Transcribers had committed " any Faults, they were not the Men that could " make

“ make amends. But this was the principal Study
 “ of the *Jews*, and their sole Care to vindicate
 “ the Books of *Moses* and the Prophets, and the
 “ other Holy Writings from the Injuries of Time,
 “ This is their proper Character, in which no other
 “ Nation can claim a Share.”

If the *Jews* had corrupted the Holy Scripture out of Malice to the *Christians*, in order to deprive them of the Arguments and Evidences that were necessary to prove the Authority of their Religion, they would certainly have falsified the Texts which contain the Predictions of *Christ*, and such as were opposed to them by the *Christians*; but those Passages have continued in their Original Purity, and are sometimes more express in the *Hebrew* Text, than in the Vulgar Translation. Yet, if we should allow, that the *Jews* would have corrupted the Copies of the Scriptures, it was morally impossible that they could do it; for how should they conspire together to carry on such a Design? How could they, when dispersed over the Earth, agree in all Places upon the same Falsification? Is it possible, that all of them should have consented to that Fraud, and that none of them should oppose it? How could they falsify all the Copies, without leaving so much as one in its Original Purity? Allowing they could have accomplished their Design, in respect of the Copies which they had in their Possession, how could they have corrupted those that were in the Hands of *Christians*? All these Suppositions are equally unwarrantable.

Besides, it seems to have been the particular Concern of Providence, not to suffer that the Books of the Bible should be corrupted by the Malice and Perfidiousness of the *Jews*, especially in those Predictions which related to *Jesus Christ*: For one of the strongest Proofs of the Truth and Antiquity of those Prophecies, is, That they were preserved and respected by an antient People, who hate, and are no ways in Agreement with us: They give Testimony to the Antiquity and Truth of the Books which confound

confound themselves, and demonstrate the Truth of our Religion ; so that St. *Austin* might well say, When the *Pagans* will not believe that the Predictions concerning *Christ*, which we relate, are true, and maintain that we have forged them, we have nothing to do, but to refer them to the *Jews*, who are the Enemies of our Faith, and preserve these Books, wherein those Prophecies are to be found.

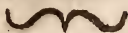
It is impossible to think that the *Jews* that were converted to Christianity, did not preserve Copies of the Sacred Books. The *Nazarenes*, who were a Sect of Christians very much addicted to the Old Law, did, without question, also keep Copies of them. The *Jews* had never these Copies in their Power to corrupt them, though after the Taking of *Jerusalem* there were but few Christians, who preserved the *Hebrew* Tongue. It cannot be said, however, that they did not keep the *Hebrew* Copies, and that no Christian learned that Language. *Hegesippus*, who lived a little after the Apostles, and of a *Jew* became *Christian*, did certainly understand *Hebrew*, as *Eusebius* observes. He had without all doubt the *Hebrew* Copies of the Old Testament, and many other Christians of *Palestine*, originally *Jews*, must certainly understand to read the Bible in *Hebrew*. So that the *Jews* could never have falsified their Copies, without being detected. From the Twelfth Year of the Emperor *Adrian*, the *Hebrew* Text was conformable to that which we have at present, as appears by that Version of *Aquila*. That Corruption then must have been introduced between the Taking of *Jerusalem*, and the Beginning of the second Age, that is, in about thirty or forty Years ; and it cannot be supposed, that within that Time, when there were still so many converted *Jews* in *Palestine*, none of them should have secured the Copies they had uncorrupted. Can it be believed, that the *Jews* could in so little Time suppress all the Copies of the *Hebrew* Text, and substitute counterfeit ones in their Places ? The *Hebrew*

Book VIII. *brew* Text, which *Origen* inserted some Time after in his *Hexapla*, was agreeable to that which we have still. In short, in the Time of *St. Jerom*, the *Jews* and the *Christians* had the same *Hebrew* Text that we have at present. And the Version of *St. Jerom* is a certain Evidence, that no considerable Change has been since made in it since that Time, and by consequence, that the *Jews* have not corrupted it. And besides, the uncommon and scrupulous Diligence of the *Massorites* must have contributed greatly to the Preservation of the Text in its original Purity.

But still it must be confessed, that though the *Hebrew* Text has not been maliciously falsified by the *Jews*, yet we are not to maintain, That the Text is in its original Purity, and that it is not corrupted in any Place. This is to suppose, that the *Jews*, who copy'd it, were never mistaken; that they never put one Letter for another; that they always pointed the Text right; or that they have preserved the Text without the least Fault from the Time of *Moses*, or from *Ezra*, till now, that is, that they are infallible, and not subject to Error in their Reviews, Pointing, and Copying of the Sacred Books; and that they were not incident to Negligence nor Surprise; which can proceed from nothing but a peculiar Assistance from God, and a sort of continual Inspiration. This is not only to speak without all Evidence, and contrary to all Probability, but we have good Proof to the contrary; for, among other Reasons, it is certain, that there have been Differences between the Oldest of the *Hebrew* Copies, which the *Massorites* have observed by that which they call *Keri* and *Ketib*, and putting one of the Readings in the Text, and the other in the Margin; we have the different Readings of the *Jews* of the *East*, and those of the *West*; of *Ben-Ascher* and *Ben-Naphtali*; and the Manuscript Copies of the Bible are not always alike.

But though we cannot say that the *Hebrew* Text is without Fault, yet it must be owned that there

is no considerable Mistake, that effects either Doctrine or Manners. Most of the Differences between the Originals and the Versions, consist only in different Expressions which are more or less clear, and which agree better or worse with what goes before and comes after, which make the Sense more or less perfect. The *Hebrew* Text contains in no Place a dangerous Falshood, nor a manifest Error. And therefore, those sort of Faults do no way invalidate or diminish the Authority of the *Hebrew* Text, nor do they hinder but that it may pass for Authentick, and as the Rule of our Faith and Manners. Those different Readings, and small Faults, which are usually to be found in all Books Sacred and Profane, both in the Text and in the Versions, do not prevent our Certainty, having the Authentick Works of the Authors, nor hinder our knowing their true Sentiments. To infer then, because the Original Texts of the Scriptures have been subject to the common Law of all other Books, and that small Faults are crepp'd into them by the Inadvertency or Neglect of the Copiers; to infer from thence, that we have not at present any more of the Word of God or the Holy Scriptures divinely inspired, would be as great a Folly as his, who should maintain that we have not now the Works of *Plato*, *Demosthenes*, *Cicero*, or *Livy*, because there are Faults and Defects in all those Works. To lay this down as a Principle, is to overturn the Foundation of all our Historical Knowledge, and to introduce an unwarrantable Scepticism.



C H A P. IV.

Of the Apocryphal Books.

De Civit. Dei.
lib. 15.

IT was the Opinion of St. *Austin*, That though we find in the Apocryphal Writings some Truths, yet they have no Authority, by Reason of the many Falsities contained in them. “They are not, says he, in the Canon of the Scriptures, which was preserved in the Temple by the Carefulness of the Priests, who succeeded one another, because they were suspected by them, and not known whether they belong to those whose Names they bore. This they conjectured from their not being produced by such Persons of whom an Assurance might be had, that they had been preserved by them in a Lineal Descent or Succession: This made them think that they belonged not to those whose Names are inscribed on them, since *Hereticks* produce several Tracts under the Name of the Prophets and Apostles, which are distinguished from those that have Canonical Authority, by the Term *Apocryphal*.” So that according to this Father, a Book is *Apocryphal*, because its Authority is not established by a clear and credible Testimony. St. *Jerom* declares, “That the Apocryphal Books do not belong to those whose Names are in the Titles, and that they contain several Forgeries.” In other Places he seems to restrain the Word *Apocryphal* to the Books of *Hereticks*. Others pretend that the Books are *Apocryphal*, because they were *concealed*, and not commonly or publicly read.

Epist. 2. ad Laetam.

The Books of the Old Testament, which were always looked upon and received as Canonical Books, both by *Jews* and *Christians*, are the five Books of *Moses*, viz. *Genesis*, *Exodus*, *Leviticus*,

Leviticus, Numbers, and Deuteronomy; the Book of *Joshua*, the Book of *Judges*, the Book of *Ruth*, the two Books of *Samuel*, the two Books of *Kings*, *Isaiah*, *Jeremiah*, with the *Lamentations*, *Ezekiel*, *Daniel*, (excluding the History of *Susannah*, of *Bell and the Dragon*, and the Song of the *Three Children*,) the twelve Lesser Prophets; the Book of *Job*, the Book of *Psalms*, the three Books of *Solomon*, viz. *Proverbs*, *Ecclesiastes*, and the *Canticles*; the two Books of *Chronicles*, and the two Books of *Ezra*, or rather one of *Ezra*, and one of *Nehemiah*. The Books whose Authority have been questioned, are the Book of *Esther*, (though many *Jews* and *Christians* have owned it,) *Baruch*, and the Books of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, with the two Books of the *Maccabees*.

Chap. 4.

Some are of Opinion, that the Book of *Esther* was included in the Canon of the *Jews*; but according to others, it was not. It is certain that *St. Jerom*, and other *Christian* Writers, did insert it among those which were of the *Jewish* Canon. It is not found in the Canons of *Melito*, *St. Athanasius*, and others; but yet we meet with it in those of *Origen*, in the Council of *Laodicea*, and in the Writings of many Fathers of the Church, particularly *Clemens Romanus*, in his Epistle to the *Corinthians*, applauded the Conduct of *Esther*. Which is Evidence, that this Book was known and esteemed by the Primitive *Christians*. The six last Chapters, beginning at the fourth Verse of the tenth Chapter, are not in the *Hebrew* Text. *Origen* believes, that formerly they were in it, and were afterwards lost; but it is more probable that they were a Composure of several Pieces collected by the *Hellenistical Jews*, and which were added by the Author of the *Greek* Version. *St. Jerom* deservedly throws this Part of *Esther* out of the Canon of the Sacred Books.

The Book of *Baruch* was not acknowledged by the *Jews*, because it was not written in *Hebrew*. It is joined to the Prophecy of *Jeremiah* by many

Book VIII. of the antient Fathers, and is often cited by them under the Name of that Prophet.

It is observed by *Origen*, that the Books of *Tobit* and *Judith* were not received by the *Jews*, nor so much as placed among their Apocryphal Writings. These Books met with better Reception from the *Christians*; for they were read to the *Catechumens*, as containing a plainer and less elevated Doctrine than the rest: They were allowed to be read in the Churches, for the Edification of the Faithful, tho' they were not believed to be authentick enough to establish and support any Articles of Faith. *St. Jerom*, who excludes the Book of *Tobit* from the Canon, and places it among the *Jewish* Apocryphal Books, yet took the Pains to translate it, and speaks very favourably of it, in the Preface of his Version.

Epist. 7. & 103.
ad Paulin.

The Book of *Judith* is not only thrown out of the antient Catalogue of Sacred Writings, but is not so much as cited by the antient Fathers, who notwithstanding frequently applaud the Bravery of this Woman. *St. Jerom*, indeed, calls it a *Sacred Volume*, and joins it to the Books of *Ruth* and *Esther*; *Ruth, Esther, & Judith, tantæ gloriæ sunt ut sacris Voluminibus nomina indiderint*. But it is certain that this Father did not keep always to the same Language concerning the Books which are not in the *Jewish* Canon; for those which in some Places he pronounces *Apocryphal*, in others he expressly cites as *Sacred Writ.*

The Books of *Wisdom*, and *Ecclesiasticus* are inserted in the antient Catalogues among the useful Books, that are read in the Church for Edification, but are *Uncanonical*; and though they are often cited by many Fathers as Holy Scripture, it does not follow from hence, that they are *Canonical* Writings. On the Contrary, *Origen*, *St. Jerom*, and *St. Hilary*, place them among the *Apocryphal*; and *St. Basil*, in his Preface to his Commentary on the *Proverbs*, says expressly, "That there are but three Books which belong to *Solomon*." And in other Places, he gives sufficient Hints that he never
looked

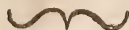
looked upon the Books of *Wisdom* and *Ecclesiasticus* as fit to be inserted in the Canon of the Church.

Chap. 4.

The two Books of the *Maccabees* are cast out of the Catalogue of the Sacred Books by most of the antient Fathers; but St. *Austin*, speaking of the Action of *Razis*, who killed himself, has this Expression concerning these Books: "The *Jews* do not admit of the Books of the *Maccabees*, as they do of the Law, the Prophets, and the Psalms. But the Church receives them; and they are not un- useful, provided they be read, and understood with some Caution and Restriction: They are likewise very valuable upon the Account of the History of the Seven Brethren, who suffered under *Antiochus* the Tyrant."

Tract. advers.
Gaudent.

A Part of the Book of *Daniel*, containing the Prayer of *Azarias*, and the Song of the *Three Children* in the *Fiery Furnace*, which begins at the twenty fourth Verse of the third Chapter, and ends at the ninety first, were entirely thrown out of the Canon of the Scripture, and rejected by the *Jews*; nor did they admit of the History of *Susannah*, related in the thirteenth Chapter; and of *Bel* and the *Dragon*, in the fourteenth and last. These Subjects are not in the *Hebrew* or *Chaldee* Text, nor in the *Greek* Version of the *Septuagint*, but are taken out of the *Greek* Version of *Theodotion*, in *Daniel's* Prophecy, as St. *Jerom* observes in his Preface, and in the Note he has made on those Places. These Narrations have not only been accounted Un- canonical, but esteemed Fabulous by most of the Fa- thers of the Church.



C H A P. V.

The Divisions of the Books of the Old Testament, and the Order they were placed in by the Jews.

THOUGH the Distribution of the Books of the Old Testament into several Classes be a Thing arbitrary, yet it may be proper to inquire into the Method that has been most common and generally followed. The *Jews* made three Classes of the Canonical Books: The first, of the *Law*, containing the five Books of *Moses*, which they call *Thora*: The second of the *Prophets*, called by them *Nevijm*, which comprehends the other Historical Books, with the Prophecies: And the third, of the *Hagiographa*, or Sacred Writings, which they called *Cetuvim*, containing Hymns or Psalms to the Praise of God, with the Pieces of Morality. But according to *Josephus*, the second Class takes in thirteen Books, and the third no more than four: Whereas, according to *St. Jerom*, the second Class contains but only eight, and the third nine, because he has placed in this last the Book of *Job*, that of *Daniel*, (whom the *Jews* thought fit to strike out of the Number of the Prophets,) the *Chronicles*, the Book of *Ezra* and *Nehemiah*, and the Book of *Esther*. In this Distribution, *Ruth* is joined with *Judges*, and the *Lamentations* with the Prophecy of *Jeremiah*. Several of the *Rabbins*, and the *Septuagint*, reckon up four and twenty Sacred Books, that they might be conformable to the Letters of that Alphabet; wherein they repeated the Letter *Jod* three Times in Honour of the Name of *Jehovah*, which the *Chaldees* wrote by *Jods*. It is for this Reason that the *Jews*, at this Day, do commonly make use of the Name of *Four-*
and-

and-twenty, to signify the *Holy Scriptures*, because it is comprised in four and twenty Books. Some have reckoned seven and twenty, by separating all the double Books; and that they might have Characters to mark them, they added to the usual two and twenty Letters, the five *Finals*, viz. *Caph, Mem, Nun, Pe, and Tsaddi*, which are of a different Figure at the End, from what they are in the Beginning or Middle of Words.



In this Distribution of Sacred Books into three Classes, they have assigned a distinct Class for the Books of *Moses*, because he was their first Lawgiver and Founder of their Religion. The second Class consists of two Parts, containing four Books each: The former they style *Antient Prophets, Nevijm Rasconim*, viz. *Joshua, Judges, Samuel*, and the *Books of Kings*: And the second, *The more Modern Prophets, Nevijm Abbaronim*, which are *Isaiab, Jeremiab, Ezekiel*, and the twelve lesser Prophets. The third Class comprchends not only the Book of *Job* and the *Psalms*, which are poetical Pieces, and the Books of Morality, that is, the three Tracts of *Solomon*, but also the Book of *Daniel*, (who is not reckoned as a Prophet by the *Jews*;) and the Historical Books of the *Chronicles, Ezra, Nehemiab, and Esther*. These Books are styled *Hagiographa*, or, as they term it, *Honcabb Hascodisch*, that is, Books written by the Inspiration of the Holy Ghost, to distinguish them from the former, which they call *Prophetical*; for the *Jews* make a Distinction between Prophecy and Divine Inspiration. “Pro-

More Nevoch,

c. 45.

“ phesy, says *Mamonides*, is a Revelation made to
 “ Men in a Dream; or when they are in an Extasy;
 “ or by some Vision and Representation; or, lastly,
 “ by a Voice: Whereas Divine Inspiration is con-
 “ veyed to Persons who are endued with a Sound-
 “ ness and Presence of Mind, who speak as other
 “ Men, and in whom nothing extraordinary ap-
 “ pears, but who are inspired by the Holy Ghost,
 “ that enlightens their Minds, and suggests Words
 “ to them, by which they praise God and improve

Book VIII. "Men, and even foretel Things to come."

But if this Distinction be allowed, the Book of *Daniel* has no reason to be excluded from the Prophetical; for he was a Man who had many Visions and Apparitions in his Sleep. The latter *Jews*, who count four and twenty Canonical Books, place *Ruth* and the *Lamentations* among the *Hagiographa*. The *Rabbins* have made Allusions of these three Classes of Sacred Books with the three Parts of the Tabernacle or Temple: The Law of *Moses*, they say, is correspondent with the *Holy of Holies*, where the Ark and the Book of the Law were deposited: The Book of the Prophets, with the *Holy Place*, where the Table, the Candlestick, and the Golden Altar were: And the *Hagiographa* to the *Court of the Temple*, where was the Altar for whole Burnt-Sacrifices. They have many other trifling Notions, which carry neither Soundness nor Advantage with them.

Though the *Jews* are not agreed about the disposing of the Books in each Class, yet they all place the five Books of *Moses* in the Front. The Books of *Joshua*, *Judges*, *Ruth*, and *Kings*, were those that were placed next the second Class of the antient *Jews*. But the Moderns have taken *Ruth* from thence, and joined it with the *Canticles*, *Lamentations*, and *Esther*. They have made of them a sort of a second *Pentateuch*, which they place after the *Proverbs*.

The Order of the other Prophets in the antient *Jewish* Canon runs thus; *Isaiab*, *Jeremiab*, *Ezekiel*, and the twelve lesser Prophets. The *Talmudists* place *Jeremiab* and *Ezekiel* before *Isaiab*, but the *Massorets* keep to the usual Method. The former place *Ruth* before the *Psalms*, and the Book of *Job* after them, just before the *Proverbs*: *Daniel*, *Esther*, and the Books of *Ezra* and *Nehemiab* are the last of the *Hagiographa*.

CHAP. VI.

*Books cited in the Old Testament,
that are lost.*

IT is certain, that there are many Books cited in the Old Testament which are entirely lost a long Time ago, and which were not inserted in the *Jewish* Canon; though the Number, I think, is not so great, as some Learned Men have alledged. The first of these Books commonly named upon this Occasion, is, *The Book of the Covenant*, mentioned in *Exodus*, which though some fancy is lost, is supposed by others not to be a distinct Book from the Body of the *Jewish* Laws. If we impartially weigh the Place, we shall find that it is no other than a Collection or Volume of those several Injunctions and Institutions, which we read in the preceding Chapters, which God deliver'd to *Moses* on the Mount. It is the very same with *the Book of the Law* mentioned in *Deuteronomy*. That which has caused a different Persuasion in some, is this, That these *Laws* are called a *Book*: But it is evident, that this Appellation is of a great Latitude, and is apply'd to any sort of *Writing* by the *Hebrews*.

Exod. 24. 7.

Chap. 20. 21,
22, 23.

Chap. 31. 9.

The *Book of the Wars of the Lord* is supposed to be now wanting. To which Opinion, the Answer given by some is, That this was an Apocryphal Author, and so cannot be said to belong to the Holy Scriptures. But tho' this Way of Solution be tolerable, when made use of as to some other Books hereafter mentioned, yet I think there is no need of using it here; because it is not unlikely, according to the Judgment of Dr. *Lightfoot*, that *Moses* refers here to *himself*, and a *Book* of his own Composing: For we read, *That upon the Discomfiture of Amalek, God commanded Moses to write it for a*

Numb. 21. 14.

Chronic. of the
Times of the Old
Testament.

Exod. 17. 14.

Book VIII. *Memorial in a Book, and (as it follows) to rehearse it in the Ears of Joshua.* So that it may seem to have been some Book of Directions written by *Moses* for *Joshua's* managing of the Wars after him. Thus this Learned Writer makes this Book only to be of private Use, and dictated by an Ordinary, not a Divine Spirit, wherefore it cannot be one of the Books of the Bible; and if this be true, though it be lost, yet no Canonical Scripture is lost hereby. But perhaps it may be found reasonable to believe, that the Book in this Place mention'd, is one of the received Books of the Old Testament, and no other than the Book of *Judges*, which deservedly has the Name of the *Book of the Wars of the Lord*, because it recounts those warlike Enterprises which those Heroick Spirits, stirred up by God in an extraordinary Manner, were famous for. *The Wars of the Lord* may signify as much as the *Great, Wonderful, and Renowned Wars*, (for perhaps the Name of God is used here, as in several other Places, to augment the Sense, and to express the Greatness and Excellency of the Thing,) fought by the valiant *Hebrews*. To any one who consults the Text, together with the twenty sixth Verse of that Chapter, it will plainly appear, that this Passage particularly refers to the eleventh Chapter of *Judges*, the fifteenth, sixteenth, and seventeenth Verses. But if it be ask'd, How *Moses*, who was dead long before, could write this; it may be answer'd, That though he undoubtedly writ the Book of *Numbers*, as well as the rest of the *Pentateuch*, yet some few Passages in this, and the other Books, may reasonably be supposed to be inserted afterwards by some other inspired Persons, as I have had Occasion to advertise in another Place. *Ezra*, it is probable, revising this Book, added this of *what God did in the Red Sea, and at the Brooks of Arnon*. And to give full Satisfaction upon this Subject, it may be observed, That though we translate the Text thus, *It is said in the Book of the Wars*, yet, in the Original, the Verb is in the

Future



Future Tense, *It shall be said*; and so we may look upon it as a Prophecy of *Moses*. He foretells in this Place, *That afterwards it shall be commemorated how God fought for his People*. When there shall be at solemn Times a Rehearsal of the *Hebrew Wars*, then this Passage shall be called to mind, and made mention of: And then we must look upon these two Verses, not as cited out of the Book of *Judges*, but proposed to be inserted there afterwards. The plain Answer then is, That *the Book of the Wars of the Lord* is the Book of *Judges*, together with that of *Joshua*, where are related the Particulars of the Holy War, that is, the Wars of the *Hebrews* against the *Infidels*; and that in one of these it shall be particularly remember'd and recorded, *What God did in the Red Sea, and in the Brooks of Arnon*; and accordingly we find it inserted in the fore-cited Place in the Book of *Judges*.

Another Book, said by some to be lost, is *the* Joh. 10. 13.
2 Sam. 1. 18, *Book of Jasher*, mentioned in the Scriptures. But some of the most celebrated *Hebrew* Doctors say they have found it, telling us, That it is the Book of *Genesis*, wherein are contained the Acts of *Abraham*, *Isaac*, *Jacob*, and the other Patriarchs, who were, by way of Excellence, called *Jasherim*, the Just. But that Man must be easily satisfied, who can acquiesce with this Interpretation. *Dr. Lightfoot* holds the Book of *Jasher* to be the same with that which I asserted the *Book of the Wars of God* to be: But there is little Foundation for it; for though the particular Narrative of the *Sun's standing still* be in the Book of *Jasher*, (as we learn from the Text,) yet there is no Intimation that all *Joshua's Wars*, or the Wars of the *Israelites* were register'd there. This Book, according to *Grotius*, was a Triumphant Poem: But *Josephus* seems to bid fairest Antiq. lib. 5.
cap. 2. for the Truth, who says, *That by this Book are to be understood certain Records kept in some safe Place on purpose, and afterwards in the Temple, giving an Account of what happen'd among the Hebrews from Year to Year, and particularly the Prodigy of the Sun's*

Book VIII. Sun's standing still, and Directions and Laws about the Use of the Bow, that is, the Setting up of Archery, and maintaining Military Exercises. If it be enquired why the Title given to these *Hebrew Annals* was the Book of *Jasher*, that is, the *Upright*, this may be render'd as a Reason, Because it was by all Persons reckon'd as a very *just* and authentick Account of all those Events and Occurrences which it recorded, it was compos'd with great *Uprightness* and Truth, thence it was commonly known by the Name of *Jasher's* Book, or *Chronicle*. It was not the Work of any inspired Person, but was of the Nature of common *Civil Annals*; and consequently, we cannot infer *from hence*, that any Book properly belonging to Holy Scripture, that is, that was written by Inspiration of the Holy Ghost, is at this Day missing.

Learned Men differ about the Works of the Authors hereafter mentioned; but the most reasonable Conjecture is, That the Books cited under their Names, were Memoirs compos'd by them, or rather they were Prophecies intermix'd with Historical Narrations which are utterly lost.

- 1 Chron. 29. 29. The Acts of *David the King*, we are told, were written in the Book of *Samuel the Seer*, and in the Book of *Nathan the Prophet*, and in the Book of *Gad the Seer*. The Acts of *Solomon*, first and last, are said to be written in the Book of *Nathan the Prophet*, and in the Prophecy of *Abijah the Shilomite*, and in the Visions of *Iddo the Seer* against
- 2 Chron. 9. 29. *Jeroboam the Son of Nebat*. The Acts of *Rehoboam*, first and last, were written in the Book of *Shemaiah the Prophet*, and of *Iddo the Seer*, concerning Genealogies. The Acts of *Jehosaphat*, first and last, were written in the Book of *Jehu*, the Son of *Hanani*. The Book of the Journals, or *Chronicles* of the Kings of *Judah* and *Israel*, are certainly different from the *Paralipomena*, or the *Chronicles* now extant with us. The three thousand *Proverbs* which were written by *Solomon*, and a thousand and five *Songs*, and a great many Tracts concerning

concerning Plants and Animals, compos'd by the same Author are lost. The Acts of *Manasseh*, and his Prayer unto God, and all his Sins and his Trespafs, and the Places wherein he built High Places, and set up Groves and Graven Images, before he was humbled, behold they are written in the Sayings of the Seers: So it is render'd in our Translation. In the Original, it is in the Sayings of *Chozai*, who it is suppos'd was a Prophet, that wrote the particular History of the Sins and Repentance of *Manasseh* the King of *Judah*; and, perhaps, the Prayer of *Manasseh*, still extant in the *Apocrypha*, was taken out of this Work. *Jeremiah* speaks himself of a Volume of Prophecies which he had dictated to *Barach*, concerning the Wrath of God denounced against the *Jews*, and the City of *Jerusalem*; which Book was cut to Pieces, and cast into the Fire by King *Jehoakim*. *Jeremiah* coming to understand it, order'd those Prophecies to be written over again, and added to them several fresh Denunciations against the King of *Judah* and his People. Some think this Piece to be the same with the *Lamentations*. This Prophet, in another Place, makes mention of a Prophecy he had compos'd, concerning the Ruin of *Babylon*, which he order'd *Seraiah*, when he went to *Babylon*, to fasten to a Stone and cast into the River *Euphrates*.

Chap. 6.

2 Chron. 33. 18, 19.

Cap. 36.

Cap. 5. 11.

Now concerning these Books, cited in the Old Testament, if it be asked whether they are Canonical, it is plain that they are not so in the Sense wherein we have explained it, that is, they were never inserted in the Canon of the *Jews*. None of these Pieces are now extant; nor if they were now remaining, and we were well satisfied of their Antiquity, can any one tell whether they should be included in the Canon. Nor can any one be satisfied whether they were written by Divine Inspiration, or were only of Human Invention. When *Ezra* drew up the Canon of the Sacred Books, he could not insert into it those that were lost before his Time, nor ought he to insert those that were doubtful,

Book VIII.

ful, spurious, or adulterated. He only inserted such as had been manifestly composed by the Prophets, penn'd by Divine Inspiration, and acknowledged as such by an universal and unanimous Consent. But it is not necessary, for this Reason, to say that there were never any other Books divinely inspired; and that there were not any others, even in his Time, but those that are inserted in the Canon, since there might have been some of them lost; and among those that remained, and he rejected, there might have been some divinely inspired Writings, but of whose Genuineness and Inspiration he was not well assured. This Canon has, indeed, fixed and determined the Number of Books that ought to be acknowledged as Sacred and Divine; but it has not included, in general, all those that are penn'd by the Inspiration of the Holy Ghost, at least, such a Thing cannot positively be asserted. Nor can it be said, for certain, that all those which are cited in the Sacred Books, nor that all the Books composed by the Prophets, were of Divine Inspiration. To this purpose St. *Austin* has this useful Distinction: "The Penmen of the Sacred Scripture, says he, writ some Things, as they are Men, with Historical Care and Diligence; other Things they write as Prophets, by Inspiration from God. This then may satisfy us, that all that was written by the Prophets, and even by those Holy Men who were Authors of some Part of the Bible, was not Canonical and Divine, because they writ some Things not as inspired Persons, but as mere Historians. It would, says *Origen*, (in his Preface of his Commentary on the *Canticles*,) be an invidious Task indeed, and nothing to our present Purpose, to make an Inquiry about those Books, of which mention is made in the Holy Scriptures, which are not at Present extant, and which are not so much as used by the *Jews* themselves. Whether the Holy Ghost thought fit to erase them, because they contained such Things as were above the Reach of vulgar Capacities; or whe-

" ther

De Civit Dei,
L. 28. c. 38.

“ ther they were of the Number of *Apocryphal*
 “ Books, and contained in them several Interpolations
 “ and Things contrary to the Faith ; and
 “ for that Reason, were not admitted into the
 “ Canon, nor allowed to be authentick, it is
 “ not for us to determine any Thing on this Sub-
 “ ject : However, it is evident that the Evangelists
 “ and Apostles have related several Instances, in-
 “ serted in the New Testament, which are not to
 “ be met with in the Canonical Scriptures, but in
 “ the Apocryphal, from whence it is plain that
 “ they took them ; yet we are not upon this Ac-
 “ count, to reckon the Apocryphal Books as au-
 “ thentick, since it is not proper that we should
 “ break through the Limits which our Forefathers
 “ have assigned us. The Apostles and Evangelists,
 “ who were filled with the Holy Ghost, knew
 “ very well what ought to be taken out of those
 “ Writings, and what ought to be rejected ; but
 “ for us, who have not the same Fulness of the Di-
 “ vine Spirit, we cannot without great Danger pre-
 “ tend to any such Thing.”

The principal Reasons that can be given how these
 Books came to be lost, are thus expressed by
 St. *Chrysoftom*, in the ninth Homily upon St. *Mat-
 thew* ; where he observes, that several Monuments
 of the Prophets are lost, as may be proved from the
Chronicles. For, as he then adds, the *Jews* having
 been at some Time careless and negligent, and at
 other Times prophane, they suffer'd some of these
 Books to be lost through their Carelessness, and
 have burnt and destroy'd others. *Jeremiah* makes
 mention of their Prophaneness ; and concerning
 their Negligence we read in the Second Book of
 the *Kings*, that for a long Time together the Book
 of *Deuteronomy* could not be met with, which was
 hid somewhere or other, and almost Worm-eaten.
 Now if the Sacred Books were lost in a Time of
 profound Peace, who would wonder at such an
 Accident, when the *Gentiles* made War against
 them, and invaded their Country?



C H A P. VII.

Books not inserted into the Canon of the Old Testament, but forged either by Jews, or by Hereticks among the Christians.

THERE are other Books which are not in the Canon of the Old Testament, but are still extant; and they are these that follow: *The Prayer of King Manasseh*, when he was Captive at *Babylon*. It is to be found in the Apocryphal Writing just after the History of *Bel* and the *Dragon*. It is neither in the *Greek* nor *Hebrew* Text, only in the *Latin*.

The two Books of *Esdras*, are likewise in *Latin* in the Bibles of the Vulgar Translation, immediately following the Prayer of *Manasseh*. The first which we have in *Greek*, is only a Recapitulation of the Canonical Books of *Ezra* and *Nehemiah*: The second, which is only in *Latin*, is full of Visions and Dreams, and manifest Fables; and is supposed to be written by a Converted *Jew*.

The Third Book of the Maccabees contains the wonderful Deliverance of the *Jews* of *Egypt*, whom *Ptolomy Philopator*, incensed at his being denied Entrance into the Temple, when he came to *Jerusalem*, after the Defeat of *Antiochus*, had exposed in the Amphitheatre of *Alexandria* to the Fury of Elephants. As to the subject Matter of it, it ought (if the *Maccabees* must come into the Title) be called the *First Book of Maccabees*; for the Things it relates, were first in Order of Time, as being transacted before ever those *Maccabees*, of whom we have the History in the first and second Book of the *Maccabees*, were at all in Being. But this Book being of less Authority and Repute than
the

the other two, it has, for this Reason, been reckon-
 ed after them, according to the Order of Dignity,
 though it be before them in Order of Time. It
 seems to have been written by some *Alexandrian*
Jew in the *Greek* Language, not long after the
 Time of *Siracides*. What is related in the Be-
 ginning of it, concerning the Exploit of *Theo-*
dotus, the Battle of *Raphia*, and *Arfinoe's* accom-
 panying her Husband in it, is manifestly taken from
Polybius, and therefore it must have been written af-
 ter the Publication of that History. It is extant
 also in *Syriac*: But the Author of that Version seems
 not well to have understood the *Greek* Original;
 for in some Places he varies from it through ma-
 nifest Ignorance of the *Greek* Language. It is in
 most of the antient Manuscript Copies of the *Greek*
Septuagint, as particularly in the *King's* Library
 at *St. James's*, and in the *Vatican* Manuscript at
Rome, which are two of the most antient Manu-
 scripts of the *Septuagint* now in Being. It was
 never inserted into the vulgar *Latin* Version of the
 Bible, or is it to be found in any Manuscript of it;
 and that Version being only in use through the whole
Western Church till the Reformation, the first
 Translations which we have of the Bible into *Eng-*
lish were made from thence; and for that Reason,
 none of those having the third Book of *Maccabees*
 among the Apocryphal Books, it has never since
 been added, though it deserves a Place there much
 better than some Parts of the second Book of the
Maccabees: For though it comes to us in a Ro-
 mantick Dress, with some Embelishments of a *Jew-*
ish Invention, yet it is not to be doubted, but the
 Ground-Work of it is true, and that there really
 was such a Persecution raised against the *Jews* of
Alexandria by *Ptolomy Philopator*, as that Book re-
 lates. The first authentick Mention we have of
 this Book is in *Eusebius's* *Chronicon*: It is also
 named with the two other Books of the *Maccabees*
 in the Eighty fifth of the *Apostolick* Canons; but
 when that Canon was added, is uncertain.

Book VIII. *The Fourth Book of Maccabees* contains the History of *Hircanus*. It is rejected as Apocryphal, and scarce so much as mentioned among the Antients. It seems to have been taken out of the Book of the Actions of *John Hircanus*, of whom mention is made at the latter End of the first Book of the *Maccabees*. Its Narration is much like that of *Josephus*, but it has not so much of the *Hebrew* Idiom.

At the End of the Book of *Job*, in the *Greek* Edition, there is a *Genealogy* of *Job*, who is there said to be the fifth from *Abraham*, with an Account of the Names of the Kings of *Idumea*, and the Kingdoms of *Arabia*. This Appendix is neither in *Hebrew* nor *Latin*. There is likewise in the *Greek* a Speech of *Job's Wife*, which is not in the *Hebrew*.

At the End of the *Psalms*, in the *Greek* Edition, there is a Psalm added, which is none of the hundred and fifty. It is said to be composed by *David* (whilst a Youth) after his Combat with *Goliath*.

After the Book of *Wisdom*, there is a Speech of King *Solomon*, taken out of the eighth Chapter of the first Book of the *Kings*.

The Book of Enoch, so famous of Old Times, and cited by so many of the antient Fathers, is now lost. The Learned Dr. *Grabe* has collected some *Greek* Fragments of it, and published them in his *Spicilegium Patrum*: From them we learn, that he treats of Stars, and their Influence; of the Angels descending down to the Earth, and their Familiarity with the Daughters of Men; of the Giants born of them: In short, it contains a great many Fictions upon these and other Subjects. Therefore all the Fathers of the Church, except *Tertullian*, have deservedly rejected it as an Apocryphal Book, which did not belong to the Patriarch *Enoch*. What causes the Difficulty is, that it seems as if this Book were cited as *Enoch's* by the Apostle *St. Jude* in his Canonical Epistle; from whence it may be inferr'd, that we must either reject the

Epistle

Epistle of St. *Jude*, or believe that the Book was really of that Patriarch's composing. To this St. *Ferom* replies, That St. *Jude* might have cited an Apocryphal Book, and yet his Epistle be no less Canonical; and that there are several Passages taken out of the Apocryphal Writings to be found even in the other Books of the New Testament, which ought not to lessen the Authority of the Canonical Books, nor make the Apocryphal to be authentick.

There is a Book, called, *The Assumption of Moses*, cited by many of the antient Fathers; from whence it is pretended, that St. *Jude* has taken the Testimony of *Michael* the Archangel, disputing with the Devil about the Body of *Moses*. St. *Clement* relates a Vision of *Joshua* and *Caleb*, taken out of this Book. There is another, called, *The Testament of Moses*, placed by the Author of the *Synopsis*, attributed to St. *Athanasius*, among the Apocryphal Writings. Strom. lib. 6.

Origen cites a Book, intituled, *The Assumption: The Apocalypse*; or, *The Secrets of Elijah*.

The *Jews* have forged several Books which they have father'd upon the old Patriarchs, such as, *The Generations, and the Creation of Adam*. They commonly believed that *Adam* wrote a Treatise of the *Philosophers Stone*. There is a Book of *Magick*, which they attribute to *Cham*. They have a Book under the Name of *Abraham upon the Creation*. And there is another ascribed to *Origen*, called, *The Assumption of Abraham*; where the good Angels and the Devils are introduced disputing together about the Salvation or Damnation of that Patriarch.

Dr. *Grabe* has published in his *Spicilegium*, an entire Treatise in *Greek* and *Latin*, called, *The Testament of the Twelve Patriarchs*: It contains several Prophecies, and Moral Instructions put into the Mouths of those dying Men.

The Author of the *Synopsis*, speaks of two Apocryphal Pieces, of which one is, *The Prophecy of Hab-*

Book VIII. *Habbakkuk*, from whence it is said, that the History of *Bel* and the *Dragon*, which is in *Daniel*, was taken; and the other, a Collection of Prophecies under the Name of *Ezekiel*, divided into two Parts. In other Places we find mention of the following Books: *The Prophecy of Eldad and Medad*: A Book of *Jannes* and *Jambres*, the Magicians of *Pharaoh*: *The Apocalypse*, or *Revelation of Adam*, forged by the *Gnosticks*: *Of the Sons and Daughters of Adam*, feigned by the *Manichees*: A Book called *Seth*, which contains a Prediction of the Star that appear'd at our Saviour's Birth: *Jacob's Ladder*, invented by the *Ebionites*. In short, there was antiently a great many Books of this Nature, composed either by the *Jews*, who were great Lovers of such kind of Fictions, or by the *Hereticks*, the better to spread the Poison of their Errors. But it would be an unprofitable as well as an invidious Task, to attempt an exact Catalogue of them.

Cap. 2. ver. ult.

There are two Passages cited in the New Testament, as taken from the Prophets, which are not to be found in any of them, and which some have pretended were taken out of other Books. The first is in *St. Matthew*, where it is said, That *Jesus dwelt in a City called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene*: Which Words are not in any of the Prophets we have by us. To this it may be answered, That if the Prophets in this Place are taken for Prophetick Men, who spoke only, and did not write, then it may not be concluded from thence, that any Books written by the Prophets are lost. Or if by Prophets, you understand the Penmen of the Bible, it may be shew'd, that what they foretold is still extant in their Writings: For though these individual Words, *He shall be called a Nazarene*, are not found among the Prophecies of the Old Testament, yet the Purpose and Sense of them are there, that is, the Prophets of the Old Testament did foretel in general, that

that *Jesus Christ* should be Holy, and devoted to God as the *Nazarenes* were. Chap. 8.

The other Passage is cited in the same Evangelist: *Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, And they took the thirty Pieces of Silver, the Price of him that was valued, whom they of the Children of Israel did value; and they gave them for the Potters Field, as the Lord appointed me.* This Prophecy is not to be found in *Jeremiah*, but there is something much like it in the Prophecy of *Zachariah*. Chap. 27. 9, 10.

“ This Passage, says *Origen*, is either taken out of an Apocryphal Book, called, *The Secrets of Jeremiah*; or else, through the Fault of Transcribers, the Name of *Jeremiah* is crepp'd into the Gospel instead of *Zachariah*.” But the most probable Solution, is, That *St. Matthew* having only said, *As was foretold by the Prophet*, without naming any one particularly, the Name of *Jeremiah* has since been added to the Text of the Gospel: For this Evangelist is observed never to have named the Prophets whom he cites in his Writings. Chap. 11. 12.
In Matth. Tract.
35.

CHAP. VIII.

Moses was the Author of the Pentateuch.

THE Enemies of Revealed Religion, in order to destroy the Authority of the Scriptures, have in these latter Times advanced a Paradox unknown to former Ages, That *Moses* is not the Author of the *Pentateuch*; but that it was composed from some antient Records preserved among the *Hebrews*, which were collected by some more modern Writer, and digested into that Form wherein they are at present. It is not necessary we should know who was the particular Penman of these,

Book. VIII. these, or any other Books of Scripture, because their Authority depends not upon the Writers of them, but upon the Holy Ghost, who indited them. They are the Books of God, which is their peculiar Character and Dignity, and that alone makes them authentick, after they have been deliver'd to us by the unanimous Consent of the Church; so that there is no absolute Necessity of our knowing who penn'd them, to make them the Objects of our Faith: Yet notwithstanding the Authors of many of the Sacred Books are well known, and particularly there are convincing Proofs that *Moses* wrote the five Books I am going to give an Account of, and which are commonly called the *Pentateuch*.

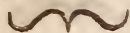
It is certain, that the Term *Law*, in a more especial Manner, agrees with the *Pentateuch*, and that the *Jews* have always called the Collection of the five Books of *Moses*, of which it is composed, by that Name. If therefore it can be proved, that *Moses* wrote the *Law* taken in this Sense, it cannot be doubted but that he was the Author of the *Pentateuch*. It must likewise be acknowledg'd, that the Book which the *Hebrews* called *Misne Tora*, and the *Greeks* *Deuteronomy*, that is, *the Repetition of the Law*, or *another Law*, supposes another written Law, which agrees with that contained in the four foregoing Books; so that if it be proved, that *Moses* was the Author of the Book of *Deuteronomy*, it will follow, that the four preceding Books, of which *Deuteronomy* is an Abridgment, wherein the same Laws are repeated in the same Expressions, are likewise *his*. Now, nothing is more easy than to prove from Passages of Scripture, that the *Law* and the Book of *Deuteronomy* are the Writings of *Moses*.

Verſes 9, 24, 25,
26.

In the Thirty first Chapter of *Deuteronomy* it is said, *That Moses wrote this Law, and deliver'd it unto the Priests the Sons of Levi, who bore the Ark of the Covenant of the Lord; and that, when he had made an End of writing the Words of this Law in a Book, until they were finished, he commanded the Levites*

Levites to take this Law, and put it in the Side of the Ark of the Covenant of the Lord their God. Now, in these Passages we must of Necessity understand by this Word *Law* the whole *Pentateuch*, or at least the Book of *Deuteronomy*; for this Law every King of the *Hebrews* was obliged, upon his Accession to the Throne, to write a Copy of in a Book, and to read it all the Days of his Life, that he may learn to fear the Lord his God, and to keep all the Words of this Law, and of the Statutes, to do them. So that this Book is said to contain all the Precepts and Ordinances of the Lord, as well Moral as Ceremonial; from whence the King was to learn what he was to put in practice. Now, whether we suppose this Book included the whole Law, or *Deuteronomy* only, it follows that *Moses* is the Author of the *Pentateuch*, because the Book of *Deuteronomy* supposes that the four preceding Books were composed, and manifestly penn'd by the same Writer.

In the Reign of King *Josiah*, *Hilkiah* the Priest found in the Temple the Book of the Law of the Lord, written by the Hand of *Moses*; which Expression might signify the very Copy itself that *Moses* wrote with his own Hand, at least, it must be confessed that this Copy was one of those which were preserved in the Temple by the Priests. That this Copy contained either the Whole, or at least the Book of *Deuteronomy*, all Expositors agree, and the History itself sufficiently demonstrates. After the Death of *Moses*, *Joshua* had in his Custody the whole Body of the Laws left by that Legislator. This Book of the Law, (says God to *Joshua*) shall not depart out of thy Mouth, but thou shalt meditate therein Day and Night, that thou may'st observe to do all that is written therein: Be ye very courageous (says *Joshua* to the *Israelites*) to keep and to do all that is written in the Book of the Law of *Moses*. It was the Advice of *David* to his Son *Solomon*, Keep the Charge of the Lord thy God, to walk in his Ways, to keep his Statutes, and his Commandments, and his Judgments,



ments, and his Testimonies, as it is written in the Law of Moses. In these, and many more Places, Mention is made of the whole Law, and of all the Commandments, as well those that concern Morality, as the Ceremonial and Judicial Law, that is, of all that the Jews, properly speaking, called the Law, that is, the Pentateuch. In all those Places it is said to be the Law of Moses, that he was the Author of it, and that he penn'd it.

If any Objection be made against so much Probability as this; That in those early Times the Law of Moses was a different Composition from that of the Pentateuch, yet it is certain, that in the Time of Ezra the Law was the same with the Pentateuch, which we have at present; and this Law was attributed to Moses: For it is said in the Book of Ezra, That he was a ready Scribe in the Law of Moses, which the Lord God of Israel had given them. And in the Book of Nehemiah it is said, That the Law was read in the Audience of the People, which is not only called the Law of Moses, but it is expressly said to be the Law which God gave them by the Hand of Moses.

Chap. 7.

Chap. 8.

But if this Proof is to be general, it is easy to produce Passages from Scripture, wherein each Book of the Pentateuch in particular is attributed to him, and cited under his Name. This will not only prove that Moses wrote a Law, but likewise that the very Law which was written by Moses, is the same we have in our Hands at present, since these are the very Books that are cited, and in which we meet with the Passages that are taken thence.

Gen. 24. 29.

Indeed, the Book of Genesis is more seldom quoted in express Terms than the other four; but the whole Tenor of the Holy Scripture supposes it, and the principal Points of History, which it contains, run through the whole Body of the Sacred Writings.

Exod. 24. 29.

In the Second Book of Chronicles it is said, That Moses order'd a Collection of Money to be gather'd, to be laid in the Tabernacle, which is commanded in the Book of Exodus and Numbers. The Ceremonies

Exod. 30. 12.

Numb. 1. 2.

monies

monies of the *Passover*, of which Mention is made in the same Chapter of *Chronicles*, and in the Book of *Ezra*, are taken out of *Exodus* and *Leviticus*; Chap. 8.
Ezra 8.
 what is said in the Book of *Ezra* concerning the *Feast of Tabernacles*, is taken out of *Leviticus*. Levit. 23.
 Seventy seventh, the Hundred and fourth, the Hundred and fifth, and the Hundred and Thirty fifth *Psalms*, contain an Abstract of all the History of the *Pentateuch*, which is manifestly taken from the *Pentateuch* itself. But the Book of *Deuteronomy* is quoted oftner than any other, because being an Abridgment of all the Law composed for the common Use of the People, it was more natural to cite it than the rest. The Beginning of this Book shews that *Moses* was the Author of it. It was common among the Antients to insert the Name of the Authors at the Beginning of their Works. That of *Moses* is in the first Verse of the Book of *Deuteronomy*; *These are the Words which Moses spake unto all Israel*. It is said afterwards in the same Chapter, *Moses began to declare this Law*. This Book is cited under his Name in other Books of Holy Writ: *Joshua is said to have built an Altar unto the Lord in Mount Ebal, as Moses the Servant of the Lord commanded the Children of Israel, as it is written in the Book of the Law of Moses*. This Passage refers to *Deuteronomy*, wherein *Moses* enjoins this very Thing. Joh. 8. 30, 31.
 This Passage in *Deuteronomy*, *The Fathers shall not die for the Children*, is cited in many Places, as taken out of the Book of the Law of *Moses*. Deut. 27. 5.
 In the Book of *Nehemiah* it is order'd, that the *Moabites* and *Ammonites* should be separated from the Congregation of God, as they read in the Book of *Moses* in the Audience of the People, which is expressly enjoined in the Book of *Deuteronomy*, *An Ammonite or Moabite shall not enter into the Congregation of the Lord, even to the tenth Generation*. 2 Kings 14. 17.
2 Chron. 25. 4.
Chap. 13.
 It were easy to produce a Number of Passages to this Purpose out of the Old Testament; and in the New Testament there are many Laws cited under the Name of *Moses*, which are Deut. 23. 3.

Book VIII. taken out of the Book of *Deuteronomy*; which is sufficient to prove that *Moses* was the Author of that Book, and consequently that the other four Books of the Law are certainly his.

In short, it has been the constant Tradition of the *Jews*, that the *Pentateuch* was the authentick Work of *Moses* himself. The Testimony of that People is entirely decisive of that Point: They were the Trustees and Guardians of these Books; they have with the utmost Care, even almost to Superstition, preserved them: These were their publick Books, which contained their Religion, and their Laws, by which they were governed. It is impossible that they should have taken the Books of another for those of *Moses*; that they should have lost them, which he had left them; and that they should have suffered others to be foisted into the room of them.

The Opinion therefore of those, who in these last Times have ventured to maintain, that the *Pentateuch* was not written by *Moses*, has no manner of Foundation, particularly that new Notion of Father *Simon*, of certain publick Scribes or Registers who penn'd this, and other Parts of the Old Testament; and that the Bible of the Old Testament is no more than an abbreviated Collection of larger Records that were kept in the *Jewish* Archives; and that the Scribes, who writ them out, took the Liberty to alter Words as they saw Occasion. But the Design of this subtle *Romanist* was to depreciate the *Pentateuch*, and other Books of Scripture, that so, when their Authority was sufficiently weaken'd, we should be obliged to rely wholly upon Tradition, and found our Religion, as well as the Scriptures, upon that only.

C H A P. IX.

Objections *against the foregoing Chapter*
answer'd.

IF those who deny *Moses* to be the Author of the *Pentateuch* could defend what they assert, it would prove no more than that the Books of *Moses* have undergone the same Fate that has befallen the Compositions of all antient Writers, that is, that they have received some Additions and Changes in some Words, Names, and Expressions, to render the Narration more intelligible to those who lived in After-ages. These are usual Things; and we meet with Instances of them in the Books of almost all the old Historians, and yet no one has ever thought that their Books ought to be rejected upon that Account, as if they were not theirs under whose Names they went. But this general Reply, perhaps, may be thought not satisfactory, and therefore we shall enter upon the particular Reasons that are commonly urged, and inquire into the utmost Force they carry with them. Let it be premised only, that the first who raised any Scruples upon this Subject was Rabbi *Aben-Ezra*, who lived in the twelfth Century; and upon the Authority of this *Jew*, the Enemies of Religion have laid the principal Strength of their Objections.

It is said that Moses did not compose the Preface of the Book of Deuteronomy, because, according to some Translations, it begins after this Manner: These be the Words which Moses spake unto all Israel on the other Side Jordan. Now that Law-giver never went over Jordan, and therefore he could not speak to them on the other Side. One had need to be no great Critick in the Hebrew Tongue
to

Book VIII. to know that the Word which is used in the Original signifies indifferently, *on this Side*, or *on the other Side*, according as it is applied.

The Death and Burial of Moses are related in the last Chapter of Deuteronomy; Moses therefore could not be the Author of it. Philo Josephus, and other Jews, are of Opinion, that Moses wrote this by a Spirit of Prophecy: But the sounder Reply is, That this Narration was added either by Joshua, or by Ezra, or by the Synagogue of the Jews, to render the History of the Pentateuch the more compleat. But though this last Chapter has been added, it cannot be concluded from thence, that the rest of the Pentateuch was not written by Moses.

Gen. 12. 6.

It is observed (in a Parenthesis,) in the Book of Genesis, that the Canaanite was then in the Land: That Book therefore must be written in a Time when the Canaanites were not in Palestine; otherwise, that Note had been needless. Now it is certain that they were not driven out till a long Time after the Death of Moses. The Answer is, That those Words do not signify that the Canaanites were formerly in that Land, but that they were even then there, that is, that Moses, speaking of Abraham's Passage thro' the Land of Sichem, observes, that at that Time the Canaanites were in that Country. It was natural that Moses writing at that Time, wherein it was proper to advertise the Israelites, that their Fathers once conversed with the Canaanites, should observe that when Abraham arrived in that Country he found it inhabited by that People.

Gen. 5. 31.

In the same Book it is written, These are the Kings that reigned in the Land of Edom, before there reigned any King over the Children of Israel; and afterwards follow the Names of eight of those Kings of Edom, and the Names of the several Princes of the Race of Esau. It is concluded from hence, that the Author lived in the Time when there were Kings in Israel, since he denotes the Time when the Israelites began to have Kings by the

the Epocha, at which those of Edom, whose Names he sets down, ended. That the Number of the Generations of the Kings of Edom is double that of the Generations from Jacob (Esau's Brother) to Moses: In this Place is a Succession of eight Kings, but from Jacob to Moses there are but four Generations, and there but eight from Jacob to Obed, the Father of David. That Author having number'd the eight Kings of Edom, speaks of their Dukes or Princes: Now they had no Dukes or Princes till a great while after. This Passage concerning the Kings of Edom, is allowed by Commentators to be somewhat difficult. Some say that Moses spake in this Place by a Spirit of Prophecy, of the Kings that should afterwards Reign in Israel: For God did certainly reveal to him that the Israelites should have a King, as appears by the Laws he delivered about the Extent of their Power and the Management of their Authority. The eight Kings of Edom, of whom mention is made, might reign between Esau and the Time of Moses, and the rather because they were not the Sons who succeeded their Fathers in an Hereditary Line, but were Persons of different Countries, who seiz'd upon the Government one after another. The Dukes or Princes of Edom, mentioned in the same Place, did not succeed those Kings, but governed at the same Time in different Places.

1 Chron. 3. 5.

Deut. 17. 14.

The Children of Israel, it is recorded in Exodus, did eat Manna forty Years, untill they came to a Land inhabited; they did eat Manna until they came to the Borders of the Land of Canaan. Now Moses died before the forty Years were expired. Moses might notwithstanding foresee that the Manna should cease so soon as the Israelites possessed themselves of the promised Land. He knew that they were to wander forty Years in the Wilderness; so that since they were already come to the Borders of the Land of Canaan, when he was about compiling this Book, we ought not to wonder

Exod. 16. 35.

Numb. 14. 33.

der

Book VIII. der if he fo positively expreffes himfelf in this Re-
 ſpect.

Deut. 3. 10. 11.

Deuteronomy (ſay the Objectors,) is of later Date than *Mofes*, becauſe mention is made of *Og King of Baſhan*: It is ſaid that he only remained of the Race of the Giants; and that his Bedſtead of Iron was ſtill to be ſeen in *Rabbath of the Children of Ammon*, being nine Cubits long, and four broad. Now why ſhould *Mofes* ſpeak of this Bedſtead, to prove the Bigneſs of *Og*, in an Age when all the *Iſraelites* might have ſeen this Giant? Why was not this Bedſtead in *Baſhan*, but in *Rabbath of the Children of Ammon*? Beſides, this Bedſtead was not diſcovered till the Reign of *David*, who ſubdued the *Ammonites*, and took *Rabbath*. After all, there is nothing in it extraordinary, that *Mofes* in ſpeaking of *Og* the Giant, produced as a Teſtimony of the Largeneſs of his Stature, his Iron Bedſtead, whether becauſe it was ſome Time ſince that King was killed, when *Mofes* wrote this Account, or rather to give the more Credit to what he ſaid about him. It is thus, that the Hiſtorians of our Age, in ſpeaking of any new Thing that has happened extraordinary, though well known in their Time, to ſay, We have ſuch or ſuch an Evidence of the Truth of what we aſſert; They keep ſuch or ſuch a Monster, in ſuch or ſuch a Place. As to what is added, that this Iron Bedſtead, in the Time of *Mofes*, was in *Baſhan* and not in *Rabbath*, it is pure Conjecture; for why could not the *Ammonites* have it in the Days of *Mofes*?

2 Sam. 22. 29.

There are many Names of Cities and Countries in the Pentateuch, which were not ſo called till after the Time of *Mofes*. When *Mofes* is ſpoken of in the Pentateuch, it is always in the third Perſon; and ſuch Things are ſaid of him as he could not well ſay of himſelf. As to the Names of Places that were not in uſe till after the Death of *Mofes*, it is probable that the antient Names have been changed; that the Narration might be render'd the
 more

more intelligible to such as were no longer acquainted with the old Names of those Towns and Countries. Tho' this be not true of all that our Adversaries generally produce upon this Occasion, it is customary among most Historians to speak of themselves in the third Person, though they had a Share in the History which they relate. *Zenophon, Caesar, Josephus*, and many other Historians, have done this. The Commendations *Moses* bestows upon himself are not extream: It was proper that he should take notice in his Writings of the Favours he received from God; and that he should declare that he was the Man, or the Prophet, sent forth from God; and that he spake to them in his Name. He might likewise, without any Breach of Modesty, call himself the *Meekest of Men*; to signify that it was not he who revenged himself upon those who rebelled against him, but God who espoused his Cause. What is said at the End of the Genealogy of *Moses* and *Aaron*, *This is that Moses and Aaron*, is there placed, that so Posterity might have the greater Veneration for their Persons and their History.

These, with some few others, are the common Objections offered by the Enemies of Religion against the Writings of *Moses*: But the Opinion of *Le Clerc*, who has attributed the *Pentateuch* to an *Israelitish Priest* sent from *Babylon* to instruct the *Gutbeans*, is one of the most extravagant Notions that ever could have been invented. This Writer, who is a Man of Parts and Learning, has confessed that the *Samaritan Pentateuch* has entirely destroyed the Hypothesis of those Persons who say, that the *Pentateuch* was composed by *Ezra* since the Captivity. He himself proves this, because it is unconceivable that the *Samaritans*, the sworn Enemies of the *Jews*, should have borrowed the Law from them; and that if they had transcribed the Copy of *Ezra*, they would rather have made use of the *Chaldee*, than of the antient *Hebrew* Characters. But if it be not credible that the *Sama-*

ritans

Book VIII. *ritans* would have received the Law from the *Jews*, is it at all probable, that the *Jews* would have received it from an *Israelitish Priest* sent from *Babylon* to instruct the *Cutheans*? Had not the *Jews* of the Kingdom of *Judah* the Law of *Moses* before the Captivity of the ten Tribes? And can any one imagine (supposing that they designed to have a Collection of what related to the Law of *Moses*, and to make a Sacred and Divine Book, which should be the Foundation of their Religion) that they would have had so great a Veneration for his Work? This Conjecture then, which *Le Clerc* has advanced upon the Criticism of *Father Simon*, is as absurd and chimerical, as ever has been maintained, and is such as none has espoused since him, and which himself has since renounced in his Commentary upon the Book of *Genesis*.

CHAP. X.

The Book of Genesis.

THE Books of the *Pentateuch* among the *Hebrews* have no other Title, besides the Word by which each Book begins. The first is called *Beresith*, because it begins thus, *In the Beginning*: The second, *Veelesemoth*, that is, *These are the Names*; which are the first Words of the Book of *Exodus*: The third, *Vai-cra*, that is, *He called*; which are the first Words of the Book. The modern *Jews*, however, called it *Tborat hacabim*, *The Law of the Priests*. The fourth, is called *Vai-edabber*, that is, *And he spoke*; because it begins with those Words. The last is called, for the same Reason, *Elle-haddebarim*, *These are the Words*: The *Jews* likewise call it *Thora*, *the Law*. The *Greeks* and *Latins* have given these Books such Names as have a Relation to the Subject they treat upon:

upon: The first is called *Genesis*, because it begins with the History of the Creation of the World. Chap. 10.

When *Moses* says, *In the Beginning God created the Heaven and the Earth*, he gives a summary Account of the whole Creation, for these two Words comprehend the whole visible World. Some would have the Angels comprehended in the Word of *Heaven*, particularly *Epiphanius*; but others of the Hercf. 65. Fathers are of a different Opinion. The *first Stars*, and all beyond them (for so refer to the Word *Heaven* is supposed to signify) were first made; for they had a Beginning as well as this lower World, though they do not seem to be included in the six Days Work, which relates only to this Planetary World, as I may call it, which has the Sun for its Centre. And thus *Philo* understood the first Word *Beresith*, *In the Beginning*, to respect the Order wherein Things were created. God began his Creation with the Heaven, and then proceeded to the Earth.

The Product of the first Day was two-fold; The Terraqueous Mass, called the *Earth*, and *Light*. There was first created a rude confused Heap, by profane Writers called *the Chaos*, an indigested Mass of Earth and Water mixed together. And hence, without doubt, was derived the Opinion of *Thales*, and some other antient Philosophers: That Water, or Slime, or Mud, (for they express it variously) was the Source of all Beings whatsoever.

Nothing was yet to be seen for want of Light, which lay bury'd, as all Things else did, in the vast confused Heap of Matter before-mention'd: Some Parts of which were fluid and light, as others were solid and heavy. These naturally sunk, which are called *the Earth*; and the lighter Parts got above them, and are stiled *the Waters*. Upon this fluid Matter the Spirit of God, (supposed by the antient *Jews* to be the Spirit of the *Messiah*) that is, the infinite Wisdom and Power of God, made a mighty Fermentation to separate the Parts of it one from the

Book VIII. the other; it brooded upon it as a Hen does upon her Eggs. From whence some have not unhappily conjectured the Antients took their Notion of a *first laid Egg*, out of which all Things were formed, that is, the *Chaos*, consisting of Earth and Water, of thicker and thinner Parts, as an Egg doth of Yolk and White. The Divine Spirit thus moved upon the Waters, that by its Incubation, as we may call it, it might not only separate those Parts, that were jumbled together, but give a vivifick Virtue to them to produce what was contained in them. The Spirits of all living Creatures, (which we call their active Forms,) which could not arise out of Matter, for that is stupid, proceeded from this other Principle, the powerful Spirit of God, which moved upon the Face of the Waters by a vital Energy, so that they were no longer standing Waters, but moving, having a certain living Power in them. From whence it may be inferr'd, that the Spirits of living Creatures are distinct Things from Matter, which of itself cannot move at all, and much less produce a Principle of Motion.

Now follows the Formation of all Things out of that rude Matter that was at first created: And the first Thing that was produced was *Light*, that is, those Particles of Matter which we call *Fire*, (whose two Properties are Light and Heat,) which the Almighty Spirit produced as the great Instrument for the Preparation and Digestion of the rest of the Matter, that was still more vigorously moved and agitated from the Top to the Bottom by this restless Element, till the nearer and more shining Parts of it being separated from the grosser, and united in a Body fit to retain them, became *Light*. This *Light of Fire*, was put into a Circular Motion, so that it moved round about the *Chaos* in the Space of twenty four Hours, which made it *Day* to those Parts where it shined, and *Night* where it did not. A whole Day in the *Hebrew Language*, is called *Evening* and *Morning*, which the Motion of this Light made, if we conceive it to have been formed

formed about Noon, and to have gone round the whole Mass in twenty four Hours. Chap. 10.

How long all Things continued in meer Confusion after the *Chaos* was created, before this Light was extracted out of it, we are not told ; it might be, for any Thing that is revealed, a great while, and all that Time the mighty Spirit was making such Motions in it, as prepared, disposed, and ripened every Part of it, for such Productions as were to appear successively in such Spaces of Time as are mentioned afterwards in the History of the Creation. *Moses* informs us, That after Things were so digested, and made ready (by long Fermentations, perhaps) to be wrought into Form, God produced every Day, for six Days together, some Creature or other, till all was finish'd. This *Maimonides* has happily illustrated, by observing that all Things were created at once, and then were afterwards separated one from another successively. He says, their wise Men resemble this Proceeding to that of a Husbandman, who sows several Seeds in the Earth at the same Moment ; some of which are to come up after one Day, others after two, and others not till three Days be past, though the whole Sowing was in one and the same Moment. Thus God made all Things at the first, which did not appear together, but in the Space of six Days were formed, and put in order one after another. *Light* being the Work of the first Day.

More Nevoch.
Part 2. cap. 30.

On the *second Day* was the lower Heaven, or Firmament made, called by the Divine Philosopher, the *Expansion*, or according to the Seventy Interpreters *Στερέωμα*, whom the *English* Translation follows, and renders it the *Firmament*. This was produced in the Midst of the Waters ; and the Design of it was to divide the Waters from the Waters, that is, the Waters under this Firmament from the Waters above it. The Meaning of which is, That whereas the Waters at first were heaped together very high above the Earth in some Places, the All-wise Disposer this Day began to make a

Book VIII. Separation of them, and to frame an Expansion (for that is the simple and proper Import of the Hebrew Word) between the lower and the higher Parts of the Waters, so that now there was a Distance between them, which was caused by an Interposition of the Air between these lower and higher Parts of the Waters. The Almighty Creator, by attenuating and rarifying, transmuted them into an Aerial Body, which shall always continue so, that is, shall remain really distinct from the crasser Substance of Water. Therefore, this *Expansum* is the whole Region of Air; and we cannot imagine any other out-spread Firmament, which divides the superiour from the inferiour Waters, that is, the Clouds from the vast Body and Mass of Waters which at first cover'd the Earth, and soon after were disposed of into particular Receptacles, and were denominated the Seas. But yet in a large Way of Speaking, this *Firmament* is all that extended Space which reaches from the Earth to the Place of the Stars, which was made afterwards. The great Objection against this Proposition is, That now there were no Clouds, neither had it after this rained upon the Earth. But it must be consider'd, that neither were the Waters below, as yet gather'd into one Place. And therefore, *Moses* here speaks of the Air as a Body intended to be stretched between the Waters above and beneath, when they should be formed. If it be asked, why this second Day's Work has not the same Approbation as the rest have; the Reason, is not because *it was not good*, but because it was but an Essay or Specimen of the two next Days Works; for the Waters were but now begun to be separated, which afterwards we find finished upon the third Day, and this *Firmament* was but a Beginning or Preparative to the Production of a higher and nobler *Expansion* upon the fourth Day.

Such large Portions of Matter being drawn out of the *Chaos*, as made the Body of *Fire* and *Air* before-mention'd, there remained, in a great Body, only

only *Water* and *Earth*, but they so jumbled together, that they could not be distinguished. It was the Work therefore of the *third Day* to make a Separation between them, by compacting together all the Particles which make the Earth, which before was Mud and Dirt, and then by raising it above the Waters, which cover'd its Superficies; and lastly, by making such Caverns in it, as were sufficient to receive the Waters into them. Now, this we may conceive to have been done by such Particles of Fire as were left in the Bowels of the Earth; whereby such Nitro-fulphureous Vapours were kindled, as made an Earthquake, which both lifted up the Earth, and also made Receptacles for the Waters to run into; as the *Psalmist* (otherwise I should not venture to mention this) seems to explain it: *At thy Rebuke they* (that is, the *Waters*) *fled; at the Voice of thy Thunder they hasted away.* And so God himself speaks in the Book of *Job*, *I brake up for it,* (that is, for the *Sea*) *my decreed Place, and set Bars and Doors.*

psal. 104. 6.

Ibid. ver. 7.

Job 38. 10.

This Work of God (whereby the Waters were sent down into their proper Channels, and the Earth made dry, and fitted for the Habitation of such Creatures, as were afterwards created) is observed by *Strabo*, in his *Geography*, as an Act of Divine Providence; Because, says he, the Water cover'd the Earth, and Man is not a Creature that can live in the Water, God made many Cavities and Receptacles in the Earth for the Water, and raised the Earth above it, that it might be fit for Man's Habitation.

Lib. 18.

Moses having shewn how the first Matter, and then the Elements of Things were produced, he proceeds to the Production of more compounded Bodies, and gives an Account of all sorts of Vegetables, which are ranged under three Heads: *Grass*, which comes up every Year without sowing: *Herbs* bearing a Seed, which comprehends (as *Abarbinel* notes) all sorts of Corn, and whatsoever is sown: And *Trees*, which also bear Fruit. These all sprung

Book VIII. up in their Perfection in the Space of a Day, with their Seeds in them compleatly formed, to produce the like throughout all Generations. Thus was finished the Work of the *third Day*.

The next Day was employed in creating of an Etherial Heaven, or Firmament, and furnishing it with glorious Lights. As the former Firmament or Expanse was the Space between the *Earth* and *Æther*, so this is that vast Extension, which comprehends the *Æther*, and all the Luminaries placed in it, and whatever is above it. The Generality of Expositors make the other Firmament, and this the same; and think that the Firmament here spoken of is not mentioned as the Product of this Day's Creation, but that only here is a new Mentioning of the preceding one. But this Mistake it is supposed has run them into great Absurdities, particularly, has made them unable to give any tolerable Account of *the Waters under the Firmament* from those *above* it: It has therefore been thought proper to distinguish between the Firmament of *Air*, and that of *Æther*, that is, that wherein the Clouds and Meteors are, and that other which contains the Luminaries of Heaven: And it may be observed, that this, in Contradiction to the former, is signally stiled thrice the *Firmament of Heaven*. This Celestial Expanse being fixed, the next Work was to garnish and adorn it: To which Purpose the *Light* made the first Day, having for three Days circulated about the Earth, and that near to it, to further the Production of Things above-mention'd, was refined and distributed into certain particular Orbs, or Spheres, or Vortexes, and gather'd into the Bodies of several Luminaries at a great Distance from the Earth, called the Sun, the Moon, and Stars. Their Use was to divide the Day from the Night by a continued Circular Motion, finished in four and twenty Hours; in one Part of which, by the Presence of the Sun, the Day is made, and in the other Part, by the Sun's Absence, Night is made in a constant Succession. This concluded the *fourth Day*.

Gen. I. 14, 15,
17.

Upon

Upon the *fifth Day* the Inhabitants of the Seas, and of the lower Heaven, were formed out of the *Waters*, that is, out of such Matter as was mixed with the Waters, which contained in them many Things besides simple Water; for the Sea and Rivers are still very richly furnished with various Compounds for the Nourishment of an innumerable Multitude of Fishes. Though the chearing and warming *Light*, before it was embody'd, and gather'd together into certain Receptacles, was instrumental by the Divine Power to produce Vegetables, yet it was not vigorous enough to beget the *Animal Life*. But now this noble and cherishing Virtue being mightily agitated and fermented, and being more advantageously fixed, we find the Effect of it in the Production of Fish and Feather'd Animals upon the *fifth Day*.

Upon the *sixth* and *last Day* the Earth brought forth all Kinds of Beasts and Cattle, that is, all Terrestrial Animals, (as on the foregoing Day all Animals belonging to the Sea and Rivers, and to the Air were created.) Thus by a gradual Process the Divine Power produced Creatures still more noble, the Matter being more digested and prepared in five Days Time than it was at first. Man was reserved by God for the last of his Works, who does, as it were, advise and consult about his Production, *Let us make Man in our Image*. Not to signify any Deliberation within himself, or any Difficulty in the Work, but to represent the Dignity of Man, and that he was made (as *Abarbinel* glosses) with admirable Wisdom, and great Prudence; for though he was raised out of the Dust of the Ground, yet a greater Power and Skill was employ'd in producing a Creature of such excellent Majesty and Beauty, that nearly approached the Divine Likeness in Understanding, in Freedom of Choice, in Immortality, and other Perfections of the Divine Nature.

This is the Substance of the *Mosaick* Philosophy concerning the Creation of the World; from whence

Book VIII. the first Book of the *Pentateuch* has the Name of *Genesis*; and it were easy to shew upon true Principles of Reason, that it is more consistent than any *Philosophical Hypotheses* of another Strain, and more congruous to the Laws of Motion, and the Operations of Nature, than the vain and affected Schemes of any *Theorist*, or *Archeologist* in the World. This Book, besides the History of the Creation, contains an Account of the original Innocence and Fall of Man; the Propagation of Mankind; the Rise of Religion, and of the Church of God; the Invention of Arts; the General Defection and Corruption of the World; the Deluge; the Restoration of the World; the certain Distinction of Times before the Flood, and partly after it; the Confusion of Tongues, and thereupon the Division of the Earth among the Sons of Men; the Plantation of Families; the Originals of Nations and Kingdoms, as the *Assyrian Monarchy*, (begun in *Nimrod*, or *Belus*;) and the *Egyptian Dynasty*: The History of the first Patriarchs, not only before, but after the Deluge, as of *Noah*, the Preacher of Righteousness; of *Abraham*, the Father of the Faithful; of *Isaac*, the Seed in which all Nations were to be blessed; of *Jacob*, the Father of the Twelve Tribes; of *Joseph*, whose memorable Actions are here fully recorded, and with which this first Book of *Moses* ends, containing an Account of about two thousand three hundred and sixty nine Years, according to the Calculation of Years of the Patriarchs, as it is in the *Hebrew Text*. It was easy for *Moses* to be satisfied in the Truth of what he related, because it came down to his Time but through a very few Hands: For from *Adam* to *Noah* there was one Man (*Methuselah*;) who lived to see them both: And so it was from *Noah* to *Abraham*, *Shem* conversed with both: As *Isaac* did with *Abraham* and *Joseph*, from whom these Things might easily be convey'd to *Moses* by *Anram*, who lived long enough with *Joseph*. In short, *Moses* might have been confuted, if he had written any
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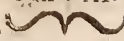
Thing but the Truth, by learned Men of other Nations, who sprang from the same Root, and had the same Means of being acquainted with the great Things here reported by Tradition, from their Forefathers, who lived so long in the Beginning of the World, that they were able, with the greater Certainty, to transmit the Relation of Things to their Posterity.

CHAP. XI.

The Book of Exodus.

THIS Book receives its Name from the principal Subject of it, which is the Departure of the Children of *Israel* out of *Egypt*; (for so the *Greek* Word *Ἔξοδος* signifies going out, or departing from one Place to another.) It contains a History of about a hundred forty and five Years, (some make it two or three Years less,) from the Death of *Joseph*, to the Building of the Tabernacle; for it treats of several Things which went before their Departure, and which followed after it, but they all relate to it, and depend upon it.

The Tyranny of *Pharaoh*, and the Bondage of the *Israelites* under him in *Egypt*, and their wonderful Deliverance from it, are recorded in this Book. More particularly are related the prodigious Increase and Multiplying of these oppressed *Hebrews*, which were the Posterity of *Jacob*; the Plagues inflicted upon the *Egyptian* King and his People, because he refused to dismiss them; their Departure thence without his Leave, though not without the Consent and Desire of his Subjects; their miraculous Passing through the *Red Sea*, or *Arabian Gulph*; the Overthrow of *Pharaoh* and his numerous Host; the miraculous Securing and Protecting of the *Israelites* in the *Arabian* Desarts; the strange Mira-

Book VIII.  cles wrought for the Sustaining and Preserving of them; the promulging of the Law to them on Mount *Sinai*, which consisted of Moral Precepts, Civil or Judicial Constitutions, and Ceremonial Rites, for the celebrating and performing of which a Tabernacle was erected (as rich and magnificent as their Circumstances would permit) by the particular Appointment and Direction of God. In short, this Book represents the Church of God afflicted and persecuted; it shews that he is pleased to suffer it to be reduced to the greatest Straits and Calamities; and that even then he guards it by his Providence, and in good Time delivers it.

C H A P. XII.

The Book of Leviticus.

Exod. 4. 14.]

Hebr. 1. 1.

THE *Greeks* and *Latins* give this Book the Name of *Leviticus*, not because it treats of the Ministry of the *Levites*, properly so called, (of which the Book of *Numbers* gives a fuller Account than this Book does,) but because it contains the Laws about the Religion of the *Jews*; consisting principally in various Sacrifices, the Charge of which was committed to *Aaron* the *Levite*, and to his Sons, who alone had the Office of Priesthood in the Tribe of *Levi*, which the Apostle therefore calls a *Levitical Priesthood*.

Leviticus gives an Account of the *Jewish* Service and Worship; of the particular Employments and Charges of the Ministers of that Church; of their several kinds of Sacrifices and Oblations, (Burnt-Offerings, Meat-Offerings, Peace-Offerings, Sin-Offerings, Trespass-Offerings;) of the Consecration of *Aaron* and his Sons to the Priesthood; of Laws about Clean and Unclean Things; of Difference

ference of Meats. Here they are forbidden to eat Blood; they are taught how to discern the Leprosy, and how to cleanse it. Here are Laws concerning Vows, and Things, and Persons devoted. There are also other Ordinances and Injunctions concerning their Solemn Feasts, (the Sabbath of the seventh Year, the Passover, the Feasts of First-Fruits, of Pentecost, of Trumpets, of Expiation, of Tabernacles,) and many the like Usages and Rites, which were strictly commanded this People, on purpose to keep them from the idolatrous and superstitious Ceremonies of the *Gentiles* that were round about them, and would be enticing them to imitate their Practice. There is likewise a great Number of judicial Laws; as concerning the Year of Jubilee, about the Redemption of Lands and Houses; against taking of Usury of the Poor; as also concerning Servants and Bondmen. Here are Laws touching Affinity and Consanguinity; and consequently what Marriages are lawful, and what unlawful, may thence be inferred; and many other Things relating to the Civil Law of the *Jews*. Here are inserted several moral Instructions, and excellent Precepts of Natural Religion, respecting both God and Men. Lastly, Towards the close of all, there are Blessings and Curses pronounced; the former to such as carefully observe these Laws; the latter on those that wilfully disobey them. These are the admirable Things contained in this Book, and which have been the acceptable Entertainment of the Inquisitive and Religious, of the Wise and Good, in all Ages since they have been extant.



C H A P. XIII.

The Book of Numbers.

Numb. 1. 3. 4.

THE fourth Book of the *Pentateuch* is called *Numbers*, and receives its Denomination from the *Numbring* of the Families of *Israel*. *Moses* and *Aaron* had a special Command from God to muster the Tribes, and to take the Number of all that were fit for War, and to order and marshal the Army when it was once formed. For now in their Passage through the Wilderness they were like to meet with many Enemies; and therefore it was convenient to take an Account of their Forces, and to put themselves into a Posture ready to engage. A great Part of this Book is Historical, relating several remarkable Passages in the *Israelites* March through the Wilderness; as, the Sedition of *Aaron* and *Miriam*; the Rebellion of *Corah* and his Companions; the Murmurings of the whole Body of the People; their being plagued with Serpents; *Balaam's* Prophecying of the Happiness of *Israel*, instead of Cursing them; the miraculous Budding of *Aaron's* Rod. Here are also distinctly related their several Removings from Place to Place; their two and forty Stages or Journeys through the Wilderness; and many other Things which befel them: Whereby we are instructed and confirmed in some of the weightiest Truths, that have immediate Reference to God and his Providence in the World. But the greatest Part of this Book is spent in enumerating those Laws and Ordinances (whether Ceremonial or Civil) which were given by God, and were not mentioned before in the preceding Books; as, some Particulars of the *Levites* Office, and the Number of them; the Tryal of Jealousy; the Rites to be observed by the

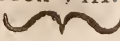
the *Nazarites* ; the renewing of the Passover ; the making of Fringes on the Borders of their Garments ; the Water of Separation to be used in Purifying the Unclean ; the Law of Inheritance ; of Vows ; of the Cities of Refuge ; of the Cities of the *Levites* ; and some other Constitutions, either not inserted into the other Books of *Moses*, or not distinctly and plainly set down. Thus this Book, both in Respect of the historical Part of it, and of the Addition of Laws, (not spoken of in the foregoing Books) has its peculiar Use and Excellency.

It comprehends the History of about thirty eight Years, though most Part of the Things related in it fell out in the first and last of these Years ; and it does not appear when those Things were done, which are related in the Middle of the Book.

C H A P. XIV.

The Book of Deuteronomy.

D*euteronomy* (which signifies a *Second Law*) had the Name given it by the *Greeks*, from the principal Scope and Design of it, which was a *Repetition of the Laws* already delivered. This seems to have been of absolute Use, because the *Israelites* who heard it before, died in the Wilderness ; and there being now sprung up another Generation of Men, the Law was to be promulged to them. The major Part of the People that were living at that Time, had not heard the Decalogue, or any other of the Laws openly proclaimed, or being Young they had neglected or forgot them ; which is the Reason why *Moses* in this Work rehearses them to his new People, and withal adds an Explication of them in many Places, and adjoins some new Laws ; such as the taking down of Malefactors

Book VIII.  lefactors from the Tree in the Evening ; the making of Battlements on the Roofs of their Houses ; the Expiation of an unknown Murder ; the Punishment to be inflicted upon a rebellious Son ; the Distinction of the Sexes by Apparel ; the Marrying the Brother's Wife after his Decease : Also Orders and Injunctions concerning Divorce ; concerning Man-stealers ; concerning unjust Weights and Measures ; concerning the Marrying of a Captive-Woman ; concerning the Servant that diserts his Master's Service ; and several other Laws, not only Ecclesiastical and Civil, but also Military. There are likewise inserted some new Actions and Passages, which happened in the last Year of their Travels in the Wilderness.

Moreover, *Moses*, in this Part of the *Pentateuch*, shews himself a true Father, Pastor, and Guide to that People, a hearty Lover of them and their Welfare, in many Instances ; in his often inculcating upon them their many Obligations which they lay under from God, the innumerable Favours they had received from him ; in his frequent and pathetick Exhortations to Obedience, and living answerably to the singular Mercies which were conferred upon them ; in his constant reminding them of their former Miscarriages, their Murmurings and Rebelions against Heaven, and all their unworthy Deportment towards their great Benefactor ; in his compassionate forewarning them of the Judgments of God ; of the various Plagues and Punishments which would certainly be the Consequence of their persisting in their Sins : Lastly, In his affectionate encouraging them to Obedience from the Consideration of the endearing Promises which God had made to them, and which he would assuredly make good, if they did not frustrate his Designs of Mercy towards them by their wilful Stubborness and Ingratitude. These are the excellent Subjects of this Divine Book.

The Learned, who have commented upon the *Pentateuch*, are under great Uncertainties, when those

those Books were composed by *Moses*. Some pretend that *Moses* wrote the Book of *Genesis* before he departed out of *Egypt*; but it is more probable, that he composed it afterwards, and since the Promulgation of the Law. This is the Opinion of *Eusebius*, and many of the Antients. It is supposed likewise, that the Author of *Genesis* had regard to the Injunctions of the Law, especially when he speaks concerning the Sanctification of the Sabbath, and of Clean and Unclean Beasts; though they might be in use before the Law was delivered, yet it is propable, that an Author who makes these Remarks, had seen them in the established Body of the Laws. *Genesis* may well be conceived to be the first Book of *Moses*; and it is certain that *Deuteronomy* was his last: For besides, it being a *Repetition of the Law*, it is expressly said in that Book, That *Moses spake these Things to the People of Israel, when they were ready to go over Jordan*. To which it may be added, that in it is related the End of his Life, and to it is annexed the Relation of his Death. It was therefore penned in the fortieth Year after the Coming out of *Egypt*, and in the last of the Life of *Moses*.

Chap 14.

Præp. Evang.
Lib. 7.

Gen. Chap. 2.
Chap. 7, & 8.

CHAP. XV.

The Book of Joshua.

MEN of Learning are divided in their Opinions about the Author of the Book of *Joshua*; and, indeed, it is impossible to assert with the same Certainty by whom the other Books of the Bible were written, as that *Moses* was the Author of the *Pentateuch*. The Title is not supposed to stand at the Head of this Book to denote its Author, but to shew the Subject-Matter of it, because it contains the History of the Wars and Affairs that happened under

Book VIII. under the Administration of *Joshua*. Some have conceived that the twenty sixth Verse of the last Chapter of this Book, is an Evidence that *Joshua* was the Author of it. The Words are, *Joshua wrote all these Things in the Book of the Law of the Lord*; which seem naturally to infer, as if they were to be understood of the whole History of this Book, and to denote that he wrote in Imitation of *Moses*, what occurred during his Government; that he added this History to the Book of the Law, and caused it to be written upon the Copy of the Law, which was kept on the Side of the Ark. But this may only be referred to what was said in this Chapter, concerning the *Covenant* that the People made with God: For there it is related, that *Joshua* before his Death assembled the *Israelites* at *Sichem*; and that after he had declared to them what the Lord had done for their Fathers and them, ever since *Abraham* had left *Mesopotamia*, he asked them, whether they would continue to serve the Lord their God: That they promised to do so: That he remonstrated to them, that if they fell of from his Laws, he would punish them severely: That they again solemnly engaged themselves to serve none other beside the Lord: That there *Joshua* called them to Witness according to their Promise, made a new *Covenant* with them, gave them fresh Laws and Ordinances, and wrote all these Words in the Book of the Law. This seems more naturally to be meant of the *Covenant* which he renewed with the *Israelites*, and of the Precepts he proposed to them to observe, than of the Book of *Joshua*.

Cap. 46.

Some offer, what is said concerning *Joshua* in the Book of *Ecclesiasticus*, that *he was the Successor of Moses in Prophecies*, to shew that he, as well as his Predecessor, wrote a Sacred Book. But this Expression is no Proof of it, and only supposes that he succeeded *Moses* in the Spirit of Prophecy. Besides, it cannot be questioned but that in the Time when the Author of *Ecclesiasticus* wrote, that Book of *Joshua* was already composed, since it appears that

that it was written even before the Book of the *Kings*; for in that Book, where Mention is made of the Rebuilding of *Jericho* by *Hiel the Bethelite*, it is said, That he laid the Foundation thereof in *Abiram his eldest Son*, and set up the Gates, after it was finished, in his youngest Son *Segub*, according to the Word of the Lord, which he spake by *Joshua the Son of Nun*. Now this Curse against him that should rebuild the City of *Jericho*, is found in the same Words in the Book of *Joshua*: And *Joshua* Sware at that Time, saying, Cursed be the Man before the Lord, that riseth up and buildeth this City *Jericho*: He shall lay the Foundation thereof in his First-born, and in his younger Son shall he set up the Gates of it. The Antiquity therefore of this Book is not to be questioned; but the Matter unadjusted is, whether *Joshua* were the Author of it.

Chap. 15.

1 Kings 16. 34

Josh. 6. 26.

The antient *Talmudists*, and many of a latter Date, ascribe this Book to *Joshua*; for thus they speak expressly, *Joshua wrote his own Book*, and the eight last Verses of the Law: And then concerning the five last Verses of this Book, they write after this Manner, in the same Place; *Eleazar wrote the twenty ninth Verse, &c. of the twenty fourth Chapter, as Phineas did Verse the thirty third*. And there are Men of excellent Learning, who have undertaken to answer all that can be objected to this, particularly the Great *Huetius*. The *Jews* reckon *Joshua* among the first Prophets, as they call them, though the Book contains only a History of what passed till his Death. This, in all likelihood, he would not neglect to write himself, as *Moses* did, of what passed in his Time, that every Tribe, and every Family might have an unquestionable Title to their Inheritance under his own Hand, who had by God's Order made a Division of the Land; and that all Posterity might see that the Promises made to them by *Moses* were punctually fulfilled, and that in a very short Time; for this Book contains the History of the *Israelites*, from the Death of *Moses*, to the Death of *Joshua*, which

Bava Bathra.
Cap. 1.

Book VIII. was no more, say some, than seventeen, though others call it near twenty seven Years.

Quest. 14.

Some of the Antients, and many modern Writers, deny that *Joshua* was the Author of this Book. *Theodoret* affirms, that this Volume was collected a long Time after the Death of *Joshua*; and that it was but an Abstract of an antient Commentary, called, *The Book of Just Men*; which is spoken of in the tenth Chapter of the said Book of *Joshua*. *Massius*, who has writ a learned Commentary upon this History, explaining the tenth Chapter, has taken Pains to shew that what is related in the Book of *Joshua* could not be his. *Abarbinel*, wholly rejects the Opinion of his antient Doctors, who have in the *Talmud* attributed to *Joshua* the Book that bears his Name; and he offers to prove the contrary by many Actions and Ways of Speech, which could not proceed from him; as when it is said, That *the Twelve Stones that Joshua set up in the midst of Jordan remain to this Day*: And in another Part, *This Place is called Gilgal to this Day*; from whence it is concluded, that one Part of this Book was writ some Time after these Things happened. Moreover, the History of the Division of the Sons of *Dan*, who took the City of *Lesbem*, happened not likewise till after the Death of *Joshua*. *Massius* conjectures, that it has been added to the Collection of *Joshua*, that the Place where the *Danites* were fixed might be better known.

Chap. 4. 9.

Josh. 19. 47.

In Answer to this it may be said, That the Additions made to the Book of *Joshua*, are foreign to the Subject; that they interrupt the Series of the Narration, and may be taken away without spoiling the Sense; so that they did not originally belong to the History. And it may be concluded, upon the whole, that though it be not so certain that the Book of *Joshua* is as evidently his, as the *Pentateuch* was written by *Moses*, because there is a great deal of Difference between the Reasons which prove *Moses* to be the Author of the *Pentateuch* and those which may make us suppose that *Joshua*

is the Author of the Book that contains his History; yet there is no convincing Proof that he is not the Author of it, and so one ought neither to affirm or deny it, as being a Matter we are not positively assured of, either on one Side or other.

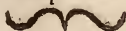
The *Hebrews*, as well as the *Greeks* and *Latins*, have distinguished this Book by the Title of *Joshua*, which the Moderns pronounce, according to the new Punctuation, *Jesus*. He was the Son of *Nun*, or *Nave*, according to the *Greeks*, and of the Tribe of *Ephraim*. He was first called *Oshea*, but *Moses* Numb. 13. 17. changed his Name to *Jehoshua*. These two Names do not differ much in Signification, both being derived from the same Root, which signifies *Saviour*: But *Oshea*, signifies only *Saviour*, whereas *Jehoshua*, or *Joshua*, denotes, *The Saviour of the Lord*, or the Person by whom the Lord designed to save his People. He was appointed by God in the Life-time of *Moses* to be his Successor; and after his Death he put himself at the Head of the People, passed over *Jordan*, and subdued the Country of the *Canaanites*, after he had cut off most of the Inhabitants with the Sword. He afterwards divided his Conquests among the Tribes who were to dwell on that Side *Jordan*, and enjoyed for some Time the Sweets of that Peace and Tranquility which he had purchased by his good Conduct: But finding his Death to be approaching, he assembled the People; and after he had renewed the Covenant of God with them, he died at a hundred and ten Years of Age. These Matters make up the Subject of the History of the Book of *Joshua*, which may be divided into three Parts: The First, is a History of the Conquest of the Land of *Canaan*: The Second, which begins at the twelfth Chapter, is a Description of that Country, and the Division of it among the Tribes: The Third, comprised in the two last Chapters, contains the Renewal of the Covenant he caused the *Israelites* to make, and the Death of that victorious Governor.



C H A P. XVI.

The Book of Judges.

THIS Book is called by the Name of *Shophetim*, or *Judges*, because it relates the State of the *Israelites* in the Land of *Canaan*, under the Administration of many Illustrious Persons, raised by God upon special Occasions, after Death of *Joshua*, till the Time of making a King, to *Judge*, that is, to Rule the People, and to Deliver them from their Oppressions. These *Judges* were Men of Heroick Spirits, chosen by God out of the several Tribes to govern the People, and to deliver them from their present Dangers. In the Time of this peculiar Polity there were several notable Occurrences, which are faithfully recorded in this Book. Here we are acquainted with the gross Impiety of that new Generation which came up after the Death *Joshua*: Here are recorded, to their perpetual Infamy, their intimate Converse with those idolatrous People that were left remaining in that Land; their approving of their superstitious and irreligious Customs, and paying Adoration to their Gods. Here is a particular Account of the Corruption of their Manners, of their prophane and scandalous Practises, which occasioned the very *Heathens* to open their Mouths against them, and to blaspheme God, by whose Name they were called. Here also we have a short View of the different Dispensations of Heaven towards this People; sometimes relieving and delivering them; at other times most severely chastising them, and causing them to groan under Tyrants and Oppressors. In this History are contained most admirable Examples of God's Displeasure against Apostates, and such as revolt from the true Religion. And here, are on the contrary,



contrary, as memorable Instances of his rewarding those that adhere to him and his Cause, and hold fast their Integrity in the worst and most calamitous Times. Here are also most amply displayed, his Love and Care of his Church, in stirring up so many eminent Worthies and Champions to fight for her, and to push them on by no less than an extraordinary Impulse of Spirit to enterprise and effect such mighty Things for the Welfare of his chosen Servants.

The Book of *Judges* is usually divided into two Parts: The one, containing the History of the *Judges*, from *Othniel* to *Samson*, which ends with the sixteenth Chapter, (the History of the two last *Judges*, *Eli* and *Samuel*, being not recorded here, but in the Book following:) The other, containing several memorable Actions which were performed in or about the Time of the *Judges*; with which the Holy Writer would not interrupt their History, but reserved them to be related by themselves in the Conclusion, that is, in the seventeenth and the following Chapters, unto the End of the Book.

The Author of this Book is wholly unknown: Some ascribe it to *Samuel*, herein following the Doctrine of the *Talmud*; others to *Hezekiah*; and many to *Ezra*. *Aben-Ezra* believes that this Book is the Book of the *Wars of the Lord*, of which mention is made in the Book of *Numbers*. Some again conceive that every *Judge* wrote his own Memoirs, which were collected together by *Ezra* or *Samuel*. Those are all of them Conjectures, of which some are manifestly false, and others very uncertain. The Time when this Book was composed, is reasonably thought to be about the Beginning of Monarchical Government among the *Jews*; for it appears from the Author, in many Places, that the Things that he relates happened *when there was no King in Israel*. It is not natural for an Author to make this Remark, who writes before there have been any Kings in a Country; but it

Chap. 17. ver. 5.

Chap. 18. ver. 1.

& 31.

Book VIII. occurs very naturally to the Thoughts of a Man who writes in a Time when his Country is governed by a Regal Power ; since those for whom he writes, were accustomed to this Form of Government, in making his Remarks on what he relates, that it is not agreeable to a State of Monarchy, he thinks it proper to advertise that Monarchy was not then established. This Conjecture has a great deal of Probability in it, and may serve to fix the *Epo-cha*, when this Book was written, to the Time when the *Israelites* had a King. But this ought to be in the first Rise of that kind of Government, and before the Reign of King *David* ; for it appears from the first Chapter of the Book of *Judges*, that the *Jebusites* were still in *Jerusalem* in this Author's Time. Thus it is said, *The Children of Benjamin did not cast out the Jebusites that inhabited Jerusalem ; therefore the Jebusites dwell with the Children of Benjamin until this Day.* Now it is evident, that the *Jebusites* were destroyed under the Reign of *Saul*, or in Beginning of that of *David* ; and this Observation suits well with the Opinion of the *Jews* who ascribe this Book to *Samuel*.

Ver. 21.

2 Sam. 5. 6.

The Book of *Judges* contains the History of the *Israelites*, from the Death of *Joshua* to that of *Samson*. Chronologers are not agreed about the Number of Years, because of the different Methods they take in reckoning the Years of the People's Servitude recorded in this Book. Some con- found them with the Years of the *Judges* ; and others, taking another Way of explaining what is said of them, reduce the whole History of this Book to about three hundred Years, which, according to the literal and natural Explication of the Text, ought to be above four hundred Years. There are other Chronologers who increase this Account by sup- posing several Anarchies, whose Continuance is not recorded in the History.

C H A P. XVII.

The Book of Ruth.

THIS History is an Appendix to that of the *Judges*, and a Manuduction to that of *Samuel*, and therefore it is properly placed between them. It has its Title from the Person whose Story is here principally related. The *Jews* make but one Book of this, and that of the *Judges*, and probably the same Person was the Author of both. It was certainly written at a Time when the Government by *Judges* was ceased, since the Author of it begins with observing, that the Fact came to pass in the Days when the *Judges* ruled. And he ends his Book with a Genealogy, which he carries down to *David*. Probably it was composed in that King's Time, and perhaps before he was advanced to the Throne.

This Book records, that there was a Famine in *Canaan*, and that *Elimelech* and his Wife *Naomi*, and their Sons, went into the Land of *Moab*, and there these latter were married, one to *Ruth*, and the other to *Orpah*. After ten Years were expired, *Elimelech* and his Sons died; whereupon *Naomi* and her Daughter-in-Law *Ruth* (for the other Daughter stay'd behind) returned to their own Country, and coming to *Bethlehem* were kindly received by *Boaz* their Kinsman. The Particulars of this kind Reception and Entertainment are related; and the Event was, that he married *Ruth*, who bare to him *Obed*, who was the Grandfather of *David*. In this History is remarkable the merciful Providence of God towards the Afflicted, the Widows and the Fatherless; the Reward of Constancy and Obedience; and the Blessing of Heaven upon those who fear God, and trust in him. Besides,

Book VIII. here are observable the antient Rights of *Kinsmen*, and of *Redemption*; and the Manner of buying the Inheritance of the Deceased; with other Particulars of great Note and Antiquity.

It is difficult to determine under what *Judge* the History of *Ruth* happened; Some place it in the Government of *Ehud*, or *Shamgar*; and others about the Beginning of the Time when *Eli* judged *Israel*.

CHAP. XVIII.

The First and Second Book of Samuel.

THE Books which we call the *First and Second Book of Samuel*, are called *Reigns* in the *Greek* Version, and in the *vulgar Latin*, *Kings*, but in the *Hebrew* they are styled, *The Books of Samuel*, which has given occasion commonly to ascribe them to that Prophet: But since the first four and twenty Chapters contain all that relate to the History of *Samuel*, and that the latter Part of the *First* Book, and all the *Second*, include the Relation of Events which happened after the Death of that Prophet, it has been supposed that he was the Author of the first four and twenty Chapters, and that the Prophets *Gad* and *Nathan* finished this Work. This is the Opinion of the *Talmudists*, which they found upon his Text of Scripture; Now the *Acts of David*, first and last, behold they are written in the *Book of Samuel the Seer*, and in the *Book of Nathan the Prophet*, and in the *Book of Gad the Seer*. By this Passage it is evident, that *Samuel* did write a Book, and it contained some of the *Acts of David*, which are these, it is probable, which are found in this first Book. Besides which, there were two other Books, written by two other Prophets, who continued the History of that Prince to the End of his Life. It must

7 Chron. 29. 29.

be confessed that three distinct Books are mentioned in that Place of the *Chronicles*, and we cannot be sure that we have in those two Books all that was contained in those three, but only an Extract of the Substance of them, which, perhaps, might be made by some following Prophet, and divided into two Books, that were called by the Name of *Samuel*, because he was the most eminent Person of the three, and his Acts are here recorded in the first Place. It is certain that this Work was extant before the *Book of the Kings* was written, for mention is there made of what we read in this History: And in the *Book of the Chronicles*, several Things are repeated, which we find here in the very same Words. It is highly probable also, that *Samuel* having undertaken to write the History of the *Judges*, (to which, as an Appendix, he added the *Book of Ruth*,) would not leave it imperfect, but added in this Book what concerned *Eli* and himself, who were the last *Judges* of that Nation. Many Fathers of the *Christian Church* have observed, that the *Four Books of the Kings* are only an Historical Abridgment of several Books or Memoirs of the Prophets, which are cited in several Places of them; and *Grotius* ascribes this Abridgment to the Prophet *Jeremiah*, others to *Isaiab*, and most to *Ezra*.

1 Kings 2. 27.

The *First Book of Samuel*, or of the *Four Books of Kings*, comprehends the Transactions under the Government of *Eli* and *Samuel*, and under *Saul* the first King; as also the Acts of *David* whilst he lived under *Saul*, and is supposed to include the Space of about a hundred and one Years. Here is a Narrative of the Change of *Judges* into *Kings*; of the Republick into a Monarchy; and of the great and many Evils which they suffered as consequent upon it: We have here an Account of the Deposition of their new King for his rash and profane Sacrificing, and his wilful Disobedience to the Commands of God; concerning the Destruction of the *Amalekites*; his Treachery to *David*, and cruel

Book VIII. Pursuits of him : And lastly, the tragical Death of himself and his Son *Jonathan* on Mount *Gilboa*.

The *Second Book* contains an Account of about forty Years, and is wholly spent in the History of King *David's* Reign, that is, his Acts after the Death of *Saul*. These are either his Military Exploits; his troublesome, and dangerous, and sometimes successful Enterprizes in War; or his Political Acts expressed in the wise Administration of Civil Government; or his Ecclesiastical and Religious Undertakings, which respect the Church of God in those Days. With these are mixed the great Failings and Miscarriages of that King, (which are as particularly recorded as his other Acts,) and as a Consequent of them the many Disappointments and Distresses he met with, the various Judgments and Plagues that were inflicted upon him and his People by God, as a present Punishment, and as an Example to After-ages.

C H A P. XIX.

The Books of the Kings.

THESE Books contain the History of the Kings of *Israel* and *Judah*, from the Beginning of *Solomon's* Reign down to the Captivity of *Babylon*, for the Space of near six hundred Years, taking into the Account the History of the two foregoing Books. It is probable that they were composed by *Ezra*, who extracted them out of the Publick Records which were kept of what passed in that Nation, as we read of *the Book of the Acts of Solomon*; and frequently of *the Book of the Kings of Israel*, and *the Kings of Judah*, and of *the Book of Jehu*, in which were written the Acts of *Jehosaphat*. And *Isaiab*, we find, wrote the Acts of *Uzziab*, first and last; out of which, and such like

1 Kings II. 41.

like Books : It is supposed that *Ezra* compiled this short History.

Chap. 19.

The *First Books of the Kings* contains the latter Part of the Life of *David*, and his Death; the Glory and Prosperity of that Nation under *Solomon* who succeeded him; his Erecting and Consecrating of the Temple at *Jerusalem*; his scandalous Defection from the true Religion; the sudden Decay of the *Jewish* Nation after his Death, when it was divided into two Kingdoms under *Rehobam*, who reigned over the two Tribes of *Judah* and *Benjamin*, and and under *Jerobam*, who was King over the other ten Tribes that revolted from the House of *David*. The rest of this History is spent in relating the Acts of four Kings of *Judah*, and eight of *Israel*.

The *Second Book*, which is a Continuation of the History of the Kings, is a Relation of the memorable Acts of sixteen Kings of *Judah*, and twelve of *Israel*; and the End of both Kingdoms, by the carrying of the ten Tribes Captive into *Assyria* by *Salmanassar*, and the other two into *Babylon* by *Nebuchadnezzar*, the just Rewards of the Idolatry and Impenitence of a wicked and abandoned People.

C H A P. XX.

The Books of the Chronicles.

THOUGH it be uncertain, whether the Books of the *Kings*, or the *Chronicles* (I speak as to the main Body of the Books, not one particular Passage, as that in the Close of the Second Book of *Chronicles*, where Mention is made of the Deliverance of the *Jews* by *Cyrus*, which might be added afterwards) were written first; for the Book of *Kings* refers to the Book of *Chronicles*, and this again sends the Reader to that; yet it is evident, that this of the *Chronicles* is more full and comprehensive

Book VIII. five sometimes than that of the *Kings*; what was left out, or not fully set down in the one, is supply'd in the other. And from thence these Books are called *Paralipomena*, *Remains*, *Supplements*, *Additions*, by the *Greek* Interpreters, because they contain some Circumstances that were omitted in the other Historical Books.

The *Hebrews* made but one Book of the Books of the *Chronicles*, under the Title of *Dibre-Haiamim*, the *Sayings of Actions, of Days, or Years*, that is, Journals or Annals, either because the Order of Time is therein more exactly observed, or else because they were taken out of the Records, Journals, or Annals of History. It is for the first Reason that St. *Jerom* calls them *Chronicles*; by which he means an abridg'd History, wherein Matters of Fact are briefly related, and the Time carefully set down. *Ezra* is generally believed to have been the Author of these Books. It is certain they were written after the End of the *Babylonish* Captivity, and the first Year of the Reign of *Cyrus*, of whom mention is made in the last Chapter of the second Book. The last Words of that Chapter concerning *Cyrus*, are the very same with those at the Beginning of the first Book of *Ezra*, and the Genealogies which are in the first Chapters of the first Book of *Chronicles*, are conformable to those which are in the second, eighth, and tenth Chapters of the Book of *Ezra*. This may be an Inducement to believe that they were written by the same Author.

It must be confessed, there is one Passage which seems to prove that these Books are more modern: It is the Genealogy of the Posterity of *Zerubbabel*, which seems to be carry'd down much lower than the Time of *Ezra*: But possibly some of those Descendants were added. Besides, it is not certain that the Posterity of *Zerubbabel*, mentioned in that Place, did all of them descend in a Right Line from Father to Son, and that there were none of them Collateral. There are many Texts in these Books, which prove that they were transcribed Word for Word

1 Chron. 3. 21.

Word from the Histories and Records made in the Time when the Temple stood, and when the Jews were in Possession of that Country, particularly, that where it is said, that *the Ark remained in the Temple unto this Day.* Chap. 20.

The *Paralipomena*, or *Chronicles*, are an Abridgment of all the Sacred History, from the Beginning of the *Jewish* Nation to their first Return from the Captivity, taken out of the Books of the Bible which we have, and out of other Annals which the Author had by him in his Time. The Design of the Writer was to represent to the *Jews* the Series of their History, which might have been worn out of their Memory during their Captivity, and so to put them in mind of their Original. The first Book relates the Rise and Propagation of the People of *Israel* from *Adam*, (which is the entire Subject of the first nine Chapters, that consist wholly of Genealogies,) and then afterwards most punctually and accurately gives an Account of the Reign of *David*. The second Book as faithfully sets down the Progress and End of the Kingdom of *Judah*, even to the Year of their Return from the Captivity in *Babylon*. The Judgment which *St. Jerom* passes upon this Work, is this, *The Book of the Chronicles, which is, as it were, an Abridgment of the Old Testament, is so considerable, that it is a Folly to pretend to have any Knowledge of the Sacred Scripture without it; for, in almost all the Places thereof, we meet with Circumstances omitted in the Books of Kings, and an infinite Number of Questions upon the Gospel explained.* However, there are manifest Contradictions between the Chronology of these Books and that of the Book of *Kings*, which it is very difficult, though not impossible to reconcile.

These Books of *Chronicles*, together with those of the *Kings* and *Samuel* make up the best and choicest History in the World. Here we are abundantly furnished with such useful Notices, Truths, and Maxims as these, all confirmed by great and illustrious Examples, and such Instances as are certain

Book VIII. tain and unquestionable: Crowned Heads are surrounded with Cares, and seldom find Rest and Repose, though their Lives are more splendid, yet they are not less calamitous than those of the common People: Good Kings are rare, and the Number of them is inconsiderable, in comparison of those that are bad: The best Kings have their Faults, and some of them of a very scandalous Nature: There is little Piety in the Courts of Princes, and as little Integrity and Honesty: The People are easily seduced to follow the Examples of their Governors, and Religion and Manners vary too often according to the Wills of Superiors: Good Kings are the greatest Blessings, and wicked ones are the greatest Curse to a Nation: Princes mistake their Measures, when they either disobey God, or oppress their People: Tyrannical Princes procure their own Ruin: The Sins and Vices of Rulers prove fatal to their Subjects: Publick Enormities are punished with Publick and National Calamities: Kings may be known by the Ministers they chuse, and make use of: Those Counsels that are founded in Religion are most successful: Evil Counsellors contrive their own Destruction: Wars are the Effect and Consequence of fighting against God: The Success of Arms depends upon the Divine Blessing: The Church is never more shock'd than under bad Princes: Divisions and Rents about Religion have immediate Influence upon Secular Affairs; and when the Church is divided, the State is so too: The Revolutions in both are by the particular Disposal of the wise Over-Ruler of the World: True Piety and Religion are attended with earthly Rewards and Blessings, and the contrary brings down the greatest Plagues, even in this World: The worst Times afford some of the best, and most holy, religious, and zealous Men: Whatever Changes and Revolutions happen in the Kingdoms of the Earth, the Church of God remains secure; and though there are great and frequent Defections, yet there never is a total Extinction of it. With many other Pro-
positions

positions and Maxims of the same Nature, which are of great Service to Princes and Subjects, and are to be deduced from these excellent Histories.

C H A P. XXI.

The Book of Ezra.

THE two Books of *Ezra* and *Nehemiah* were formerly by the *Hebrews* reckon'd to be only one; and this is the Reason why they both are inscribed under *Ezra's* Name in the *Latin* Bibles, though they originally belong'd to distinct Authors. *Ezra* was always looked upon as the Writer of the first of these Books, and indeed in many Places he speaks of himself in the first Person. But some are of Opinion, that the six first Chapters belong to a more antient Author; and the Reason they give is, That the Writer of these Chapters was at *Jerusalem* in the Time of *Darius* the Son of *Hystaspis*, as appears by the Expression in the fifth Chapter, where speaking of the Answers which the *Jews*, in the Reign of *Darius*, returned to the Governors of *Syria*, who would have prevented the Rebuilding of *Jerusalem*, he says in the first Person, *Then said we unto them after this* Ver. 4. *Manner*; which supposes that he was then at *Jerusalem*. Now *Ezra* did not come thither till under the Government of *Artaxerxes*, as appears by the Beginning of the seventh Chapter. This is the Foundation of that Conjecture, which seems to be ill-supported. For when *Ezra* wrote *We said unto them after this Manner*, he speaks in the Name of the *Jews*; and it is usual for Historians of a Country to speak thus in the first Person in the Name of their own Nation, and to say, for instance, *We declared War*; *We made a Peace*; *We took that City*; altho' the Historian had no Share in all those Events.

This

Book VIII.

This Book of *Ezra* was written in the latter End of the Author's Life, and contains an Account of about eighty, though some say near a hundred Years. It includes the History of the *Jews* from the Time that *Cyrus* made the Edi&t for their Return, until the twentieth Year of *Artaxerxes Longimanus*. The Return of the *Jews* from *Babylon* seems to have been at two several Times: The first in the Days of *Cyrus*, the first *Persian* Monarch, under the Conduct of *Zerubbabel* their Captain, and *Jeshua* their High Priest. In this Book are recorded the Number of those that returned; *Cyrus's* Proclamation for the Rebuilding of the Temple; the Laying of the Foundations of it; the Retarding of the Work under the Reign of two of the Kings of *Persia*; at last, the Finishing of the Temple in the Reign of *Darius*. The second Return of the *Jews* was under the Reign of *Artaxerxes* under the Conduct of *Ezra*, who obtained from that Prince, and his seven Chief Counsellors, an ample Commission to return to *Jerusalem* with all of his Nation that were willing to follow him, and received full Authority to restore and settle the State; to reform the Church of the *Jews*; and to regulate and govern both according to their own Laws. This extraordinary Privilege it is supposed was obtained at the Sollicitation of *Esther*, who was at that Time the most beloved of all the King's Concubines, though not yet advanced to the Dignity of *Queen*.

Neh. 8.

This *Ezra* was of the Descendants of *Seraiah* the High Priest, who was slain by *Nebuchadnezzar*, when he burnt the Temple and City of *Jerusalem*. That he was the immediate Son of *Seraiah* is wholly improbable; for supposing him to have been but one Year old at the Death of this *Seraiah*, he must now have been a hundred and thirty two; and yet we find him alive in the Time of *Nehemiah* fifteen Years after, when, according to this Account, he must have been a hundred and forty seven Years old, though he was then of that Vigour, as to bear the Fatigue of reading the Law for a whole Forenoon

noon together to all the People of the *Jews*, which is a Thing wholly improbable in those Days; and therefore, where he is said to be the Son of *Seraiah*, it must be understood in that large Sense, wherein commonly in Scripture any Descendant is said to be the Son of any Ancestor from whom he was derived.

As *Ezra* was a very Holy, so he was a very Learned Man, and exquisitely skill'd in the Knowledge of the Scriptures, and therefore he is said to have been a very *ready Scribe in the Law of God*; which he was so eminent for, that *Artaxerxes* takes particular Notice of it in his Commission. He began his Journey from *Babylon* on the first Day of the first Month called *Nisan*, (which might fall about the Middle of our *March*;) and having halted at the River of *Abava*, till the rest of his Company came up, he recommended himself, and all that were with him, in a most solemn Fast to the Divine Protection; and then upon the twelfth Day, set forward for *Jerusalem*, where they all safely arrived upon the first Day of the fifth Month, having spent four whole Months in their Journey from *Babylon*. Upon his Arrival, he deliver'd up to the Temple all the Offerings which had been made to it by the King and his Nobles, and the rest of the People of *Israel* that stay'd behind, which amounted to a hundred Talents of Gold, with twenty Basons of Gold of the Value of a thousand *Darics*, (a Piece amounting to one of our *Jacobus's*,) and six hundred and fifty Talents of Silver, with Vessels of Silver of the Weight of a hundred Talents more. And then having communicated his Commission to the King's Lieutenants and Governors through all *Syria* and *Palestine*, he apply'd himself to execute the Contents of it. He was fully empower'd to settle the Church and State of the *Jews* according to the Law of *Moses*, and to appoint Magistrates and Judges to punish all such as should be refractory, and that, not only by Imprisonment and Confiscation of Goods, but also with Banishment and Death, according

Ezra 7. 12.

Book VIII. according as their Crimes should be found to deserve. All this Authority *Ezra* was invested with, and continued faithfully to execute for the Space of thirteen Years, till *Nehemiah* arrived with a new Commission from the *Persian* Court for promoting the same Design.

C H A P. XXII.

The Book of Nehemiah.

THE Successor of *Ezra* in the Government of *Judah* and *Jerusalem* was *Nehemiah*, a very religious and most excellent Person, who came nothing short of his Predecessor, except in his Learning and Knowledge of the Divine Law. He came to *Jerusalem* in the twentieth Year of *Artaxerxes Longimanus*, and by a Commission from him superseded that of *Ezra*, and succeeded him. He had Authority given him to repair the Walls, and to set up the Gates of *Jerusalem*, and to fortify it again in the same Manner as it was before it was disantled and destroyed by the *Babylonians*. He was a *Jew*, whose Ancestors had formerly been Citizens of *Jerusalem*; but as to the Tribe or Family he was of, no more is said, than that his Father's Name was *Hachaliah*, who seems to have been of those *Jews*, who becoming rich in the Land of their Captivity, chose rather to continue there, than to return to their own Country when they had Leave to do it.

Nehemiah was one of the Cup-Bearers of King *Artaxerxes*, which was a Place of great Honour and Advantage in the *Persian* Court; and the Opportunity he had of being daily in the King's Presence, together with the Favour of *Esther* the Queen, procured him the Privileges he obtained for the Building of the City, and the Settlement of his Country. When he came to *Jerusalem*, he open'd his Commis-

Commission, and setting vigorously about the Work, in fifty two Days he finished the Walls, and set up the Gates of the City, and a publick Dedication of them was celebrated with great Solemnity by the Priests and *Levites*, and all the People. After this, he made some Reformation of the Abuses that had crept in among his Countrymen; particularly, he took off the Extortion of the Usurers, by which the Poor was oppressed, and forced to pay for the Money they borrowed after the Rate of *Twelve per Cent.* which was so grievous a Burden, that they were obliged to mortgage their Lands, and sell their Children into Servitude to buy Bread for the Support of themselves and their Families. He return'd again to *Persia*, and having obtained a new Commission from the *Persian* Court, he came back to *Jerusalem*, where his first Care was to provide for the Security of the City, which he had new fortified, by settling Rules for the opening and shutting of the Gates, and keeping Watch and Ward upon the Towers and Walls. He filled the City with a sufficient Number of Inhabitants: He examin'd strictly into the Genealogies of the People, not only upon the Account of their Civil Rights, but more especially for the Regularity of Divine Worship, that none might be admitted to officiate in the Sanctuary as *Levites*, which were not of the Tribe of *Levi*, or as Priests, that were not of the Family of *Aaron*. After twelve Years he returned again to the *Persian* Court, where he continued about five Years; but many Corruptions having obtained among the *Jews* in his Absence, he had Leave to visit his Country, where he was settled in his Government, and with his usual Zeal and Diligence, he reformed the Abuses, and corrected what he found amiss, particularly he expelled some Heathen Strangers, who had Lodgings and Apartments within the Temple itself: He established the Reading of the Law, and the orderly carrying on of the daily Service; and settled the Rules of Marriage among the People, and expelled the refractory *Jews* that would not

Book VIII. conform to obey them. He was always allow'd to have been the Author of the Book that goes under his Name, which was all of it originally written in the *Hebrew* Language, and is supposed to contain an Account of between thirty and forty Years.

C H A P. XXIII.

The Book of Esther.

THIS Book contains the History of a *Jewish* Virgin of that Name, the Kinswoman of *Mordecai* the *Jew*, of the Tribe of *Benjamin*, dwelling at *Shushan*, which happen'd in the Reign of *Ahasuerus*, one of the Kings of *Persia*. The Story is this: *Haman*, a great Favourite of the King, and advanced to great Honour by him, was highly incensed against *Mordecai*, one of the *Captive Jews*, because he refused to do him reverence, and to bow to him. Whereupon he resolv'd, for his sake, to compass the Destruction of all the *Jews* in those Territories; and to that End obtained a Decree from the King to put them all to the Sword. But this wicked Design was happily frustrated by Means of *Esther*, a *Jewish* Captive, who, for her transcendant Beauty, had a little Time before been advanced to the Throne, and now prevail'd with her Royal Husband to spare the Life of her dear Countrymen. In this Manner *Haman's* cursed Conspiracy was defeated: He himself advanced to a Gibbet, and that of his own preparing; the *Jews* deliver'd from their Fears and Dangers; *Mordecai*, who discover'd this Design to Queen *Esther*, and who before that discover'd another Conspiracy against the King, preferred to the greatest Honours in the Kingdom; the Hearts and Mouths of all the *Jews* in the King's Provinces were filled with Joy; and an annual Festival was appointed to be celebrated in

in Remembrance of this singular and unexpected Deliverance in all succeeding Generations.



There is scarce any History whose Chronology is more uncertain than this of *Esther*: It is evident that it fell out in the Time of King *Abasuerus*, but the Difficulty is to know who is the King that is so called in Scripture. Archbishop *Usher*, in his *Annals* of the Old Testament, makes *Darius Hystaspis* to be the King *Abasuerus* who married *Esther*, and that *Atossa* was the *Vashti*, and *Artystona* the *Esther* of the Holy Scriptures. But the Characters that are given of these Persons by the Historians who have written of them, are wholly inconsistent with this Conjecture. The great *Scaliger* is of Opinion, De Eritendatione, lib. 6. That *Xerxes* was the *Abasuerus*, and *Hamestris* his Queen was the *Esther* of the Sacred History; and his principal Reason for it, is the Similitude that is between the Names of *Esther* and *Hamestris*. But the great Difference in the Actions and Conduct of these two Persons, is an unanswerable Argument against this Opinion, *Hamestris* being a Person of great Cruelty, and abominable Incontinency: So that how much soever the Names of *Esther* and *Hamestris* may be alike, the Persons could not be the same. But the most antient Evidences that can be had of this Matter, are from the *Greek* Version of the Sacred Text, the *Apocryphal* Additions to the Book of *Esther*, and *Josephus*; and all these agree that *Artaxerxes Longimanus* was the *Abasuerus* of the Scriptures; for *Josephus* positively asserts, Antiq. lib. 11. c. 6. That it was he; and the *Septuagint* through the whole Book of *Esther*, wherever *Abasuerus* is mentioned in the *Hebrew* Text, translate *Artaxerxes*. And the *Apocryphal* Additions to that Book every where call the Husband of *Esther* *Artaxerxes*, who could be no other than *Artaxerxes Longimanus*; for there are several Circumstances related of him, both in the Canonical and *Apocryphal* *Esther*, which can by no Means be applicable to the other *Artaxerxes*, called *Mnemon*. *Severus Sulpitius*, with many other Writers, as well of the Antients as the Moderns,

Book VIII. come also into this Opinion. And that extraordinary Favour and Kindness which *Artaxerxes Longimanus* shew'd the *Jews*, beyond all the other Kings that reigned in *Persia*, first in sending *Ezra*, and afterwards *Nehemiah*, for the repairing the broken Affairs of that People in *Judah* and *Jerusalem*, and restoring of them again to their antient Prosperity, is what can scarce be accounted for upon any other Reason, but that they had in the Bosom of the *Persian* Monarch such a powerful Advocate as *Esther* to sollicite for them.

The Author of the Book of *Esther* is no less uncertain. Many of the *Christian* Fathers attribute this History to *Ezra*. *Eusebius* believes it to be more modern : Others ascribe it to *Joachim* the High Priest, the Grandson of *Josedec*. Most conceive *Mordecai* to be the Author of it; and some join *Esther* to him. But *Du Pin's* Conjecture is, That the *Great Synagogue*, to preserve the Memory of this remarkable Event, and to account for the Original of the Feast of *Purim*, order'd this Book to be composed, which they approved, and placed in the Canon of the Sacred Books.

C H A P. XXIV.

The Book of Job.

SOME Account being given of the Historical Books of the Old Testament, the following are those which the *Hebrews* call *Moscelim*, that is, Books written in a figurative and sententious Style. The first is, that which goes under the Name of *Job*, because it contains the Narrative of a Series of Misfortunes that happen'd to a Man, whose Name was *Job*, the Encomium of that Patience with which he suffer'd, and the Conferences that he had with his Friends upon that Account. Many of the *Jewish Rabbins* pretend that this Relation

tion is altogether a Fiction; but the most reasonable Opinion is, That the Ground-Work of this History is true, but that the Author wrote it in a Poetical Strain, and decorated it with peculiar Circumstances, to render the Narration more profitable and delightful. It cannot be a literal Narration of a Matter of Fact; the Manner wherein it is related, the Style in which it is written, the Converses between God and the Devil, the prolix Discourses of *Job's* Friends, do all prove that it is an Account embellished by the Author, to give a more sensible and affecting Example of a finish'd Patience, and to make the Instructions about the Notions that a Man ought to have in Prosperity, as well as Adversity, the more forcible and extensive.

The other Books of Scripture inform us, that *Job* is not a feigned Name, since mention is made of him as of a real Person, particularly by *Ezekiel*, Ezek. 14. 14. where he is joined to *Noah* and *Daniel*, and pronounced to have been as righteous as they were. James 5. 11. The Time wherein this Man lived, nor when his History happen'd, is not recorded. The Length of his Life ought to have been above two hundred Years, since he lived a hundred and forty after his Re-establishment, as it is observed at the End of his Book; from whence some have imagined, that he was a great deal more antient than *Moses*; and because there is no Notice taken of the *Levitical Law*, either by *Job* or his Friends, there is great Probability that his Story happened before the *Law* was written, and perhaps whilst the *Israelites* were in the Wilderness. There are three Men mentioned in Scripture of the Name of *Job*: The first was the Grandson of *Shem*, and the Son of *Aram*: The second, the Son of *Nabor*, *Abrakam's* Gen. 22. 11. Brother: The third, the Son of *Dishan*, who was Gen. 36. 28. the Son of *Seir*, the Son of *Esau*; he is supposed to have been the last of these, and to have been an Inhabitant of *Uz* in *Idumæa*.

Some of the Learned Criticks ascribe this History to *Job* himself; but the *Rabbins* generally pronounce

Book VIII. *Moses* to be the Author. Others say, that *Job* wrote it originally in *Syriack*, or *Arabick*, and that *Moses* render'd it into *Hebrew*, and added several Passages to it; and some make *Solomon* the Author, discovering, as they think, his Manner of speaking in it.

St. *Jerom* imagined that the Book of *Job*, excepting the two first Chapters, and the End of the last, is written in *Hexameter* Verse, compos'd of *Dactyls* and *Spondees*, mix'd sometimes with other Feet of the same Quantity, tho' not the same Number of Syllables. It seems to be a hard Matter at present to discover the Measure and Cadency of these Verses, but through the Whole we may perceive that Poetical Genius, and those noble, bold, and figurative Expressions, which are the very Soul of Poetry.

This Book is naturally divided into three Parts, though very unequal ones: The first is the Historical Narration of the former Prosperity of *Job*, and of the Miseries with which he was afterwards afflicted; and this is the Subject of the two first Chapters. The second consists of the Speeches of *Job* and his Friends, which is the principal Body of the Treatise. The third Part, which begins at the seventh Verse of the last Chapter, is a short Account of what follow'd after these Conferences between *Job* and his Friends; which concludes the Whole.

CHAP. X.

The Book of Psalms.

THIS Book is called *Sepher Tephilim* by the *Hebrews*, that is, the Book of Hymns, or Praises; but the *Greeks* called them *Psalms*, (which comes from the Verb $\psiαλλω$, which signifies *to touch sweetly*;) because, with the Voice was joined the Sound of Musical Instruments. Most of the Psalms have a particular Title, signifying either the Name of the Author, or the Person who was to Set it to Musick, or that was to sing it, or the Name of the Instrument that was to be used, or the Tune by which it was to be sung, or the Occasion, or Subject of the Psalm.

Some of the Antients believed that *David* was the sole Author of the Book of *Psalms*: But this is impossible to be true, because the Title of the nineteenth Psalm, and others, tells us, that they were composed by *Moses*. The Psalms have two Sorts of Titles, one in the *Hebrew* Text, which is the true, and the other in the *Greek*, which is frequently false. Such as are ascribed to *David* in the *Hebrew*, are certainly his; for besides that they agree exactly with the Character and History of that Prince, we are told in Scripture, that he not only composed many Psalms, but ordered them to be sung by the *Levites* upon Instruments: A Custom that lasted among the *Jews* to the Time of *Hezekiah*, who was the Restorer of it, and which continued even after the Return from the Captivity of *Babylon*. There are Psalms 2. 72. 105. 106. some Psalms that have no Title, that are supposed to have been written by *David*, because the Subject-Matter they contain, is suitable to the Circumstances of that Prince.

Book. VIII. The most antient Writer among the *Pfalmists* is *Moses*, who was certainly the Author of the ninetieth Psalm, as appears by the Title, *A Prayer of Moses the Man of God*. Most of the *Hebrews* ascribe to him the ten following, which have no Title; but this could not be, for *Samuel* is mentioned in the ninety ninth.

The fiftieth Psalm, and the seventy third, with the ten following, are under the Name *Asaph*, and the Style of them is more lofty than that of the Psalms of *David*. But *Asaph* can hardly be supposed to be the Author of all the Psalms under his Name, for the seventy fourth, the seventy seventh, the seventy ninth, and eightieth, relate to the *Babylonish* Captivity, so that they might be composed by some of the Posterity of that Prophet, who succeeded him in the Office of singing the Divine Praises.

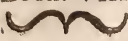
Many of the Psalms are under the Name of the Sons of *Korah*, who caused a Rebellion among the *Israelites*: These were *Levites* who were supposed to have their Names prefixed to these Psalms, not because they were the Authors of them, but because they were to sing them; for the eighty eighth, which is directed to them, is ascribed to *Heman* the *Ezrabite*. The same may be said of those Psalms that have *Jeduthun* in the Title, who was one of the chief Singers among the *Levites*. The eighty eighth is attributed to *Heman*, and the eighty ninth to *Ethan*, who were of the Tribe of *Levi*, and had Singers under them. The seventy second, and the hundred and twenty seventh are under *Solomon's* Name: The former was composed by *David* for *Solomon* his Son, who possibly might be the Author of the latter. These are all the Persons whose Names are in the Titles of the Psalms, according to the *Hebrew* Text.

The Names of the Instruments that were to be used, or the first Notes of the Tune with which they were to be sung, are prefixed to some of the Psalms. We find many directed to him that excelleth,

leth, that is, *to the Chief Musician*, to be played on an Instrument of Strings, or on Wind-Musick, or in the Tune of some common Song. Some Titles denote, in general, the Quality of the Psalm, as, *A Song of Instruction; A Song of Praise*: And others contain the Occasion for which the Psalm was composed; as that of the third Psalm, *A Psalm of David when he fled from his Son Absalom*.

The Book of *Psalms* was collected by *Ezra*, in the same Measures that he found them: He followed no Order in this Work, either of the Authors, Times, or Matters, and made one entire Volume of them, without dividing them into Classes. The *Jews* have since divided them into five Parts: The First, ending at the forty first Psalm; the Second, at the seventy second; the Third, at the ninetieth; the Last, contains the rest of the Psalms. By this we may understand that Passage in the seventy second Psalm, and the last Verse, *The Prayers of David, the Son of Jesse, are ended*; that is, Here is an End of the Second Book of *David's Psalms*.

There is the Word *Selah* often used (seventy Times at least) in those Divine Poems; but it is not easy to assign the true and proper Import of it. "I cannot, says *Avenarius*, in his *Book of Roots*, find the certain Meaning of it, though I have consulted all the Comments of the *Rabbies*." The *Chaldee Paraphrase* renders it, *perpetuo tempore*, and so several *Rabbins* expound it, but can assign no sufficient Reason for it. Some take it for a *Musical Note*, of no Significancy in itself, but a meer made Word, to direct the Masters in Musick in Singing or Playing. But then there is some Difference among those of this Opinion; for some of the *Hebrew Writers* think it denotes the *Elevation of the Voice*, and that wherever this Word is in the Psalms, the *Choristers* were put in Mind to lift up their Voices. Others of them believe it is a Note, to signify a *Pause*, a *Resting*, or *Breathing* for a Time; and accordingly some of the *Jewish Doctors* say, "That they were admonished by
" this

Book. VIII. “ this Word to begin another Sentence or Period.”
 But another *Classis* of Interpreters look upon this Word, not as a *Note of Musick*, but of *Observation* or *Remark*, and are perswaded that it is affixed to some Sentences that are very notable, and more especially worthy of our Consideration. But the Conjecture of *Kimchi* seems to have most Reason in it, who joins this and the former Expositions of the Word together, telling us, “ That *Selah* is both “ a Musical Note, and a Note of Emphasis in the “ Sense, whereby we are ordered to observe some- “ thing more than usually remarkable.” It is derived from *Sal*, or *Salal Exaltavit*, and denotes the elevating of the Voice in Singing, and at the same Time the lifting up of the Heart, the serious meditating and considering upon the Thing that is spoken. It is an Argument to prove that this was of Use in Musick and Singing, because it is render'd *διαψαλμα* by the *Greek* Interpreters, and which is more considerable, because we meet with it in the Psalms only, and in the the third Chapter of *Habbakkuk*, which is a kind of Psalm, or Canticle, as may be observed in the Title of it. And that it is also a Mark of Observation and Meditation, may be gathered from its being joined in the ninth Psalm with *Higgaion*, which signifies *Meditation*; for the Word is deriv'd from *Hagab meditatus fuit*. And tho' in some Places *Selah* seems to be used where there is no emphatick Word, or Sense, yet it must be consider'd that this must be referred and applied not only to the immediately preceding Word or Verse, but to the whole Set of Verses or Periods about which it is placed; and then we shall find that something remarkable is denoted by it. It calls upon us to revolve in our Minds with great Seriousness the Matter that is before us, and to give Glory to God; and to this Purpose it may be observed, that in the forty sixth Psalm, *Selah* is render'd *δύσα* by the *Seventy* Interpreters.

Ver. 3.

Ver. 16.

C H A P. XXVI.

The Book of Proverbs.

THE wife *Solomon* succeeded his Father *David* in the Sacred Canon of the Bible. He received from God the Gift of Wisdom and Understanding, and composed three thousand Sentences or Proverbs, and a thousand and five Songs, and the Collection we have at present is, no doubt, a Part of them. His Name is prefixed to the whole Work, *The Proverbs of Solomon the Son of David*. In the twenty fifth Chapter it is observed, that the following Proverbs belong to him; but they were collected by Persons appointed by King *Hezekiah* for that Purpose. *These are also the Proverbs of Solomon which the Men of Hezekiah King of Judah copied out.* The thirtieth Chapter begins thus, *The Words of Agur the Son of Jakeb*: The last Chapter is entitled, *The Words of King Lemuel*. From these different Titles we may conclude, that the first four and twenty Chapters may be the genuine Work of *Solomon*; that the five next are a Collection of several of his Proverbs, made in the Time of King *Hezekiah*, and by his Order; and that the two last Chapters were added, and belong to different, tho' unknown Authors; for there is no mention any where made of this *Agur the Son of Jakeb*, nor of King *Lemuel*, whom some pretend to be King *Hezekiah*. However, this is certain, That the two last Chapters are an Addition made afterwards, and of a different Style from the rest. The last is likewise composed of two distinct Parts; the former consisting of Sentences; and the latter, which cannot be the same Author's, is a Description of a *wise Wife*. It is probable, that the End of the twenty fourth Chapter, from the twenty third Verse, which

Book. VIII. which begins thus, *These Things also belong to the Wife*, is another Author's.

It is the Opinion of the *Jews*, that *Solomon* wrote the *Canticles* in his Youth, the *Proverbs* in his Manhood, and the *Ecclesiastes* in the latter End of his Life. Others pretend that the *Proverbs* are the first Work of *Solomon*, *Ecclesiastes* the second, and the *Canticles* the third: But these are trifling Conjectures, from which it is impossible to discover the Truth, or to receive Satisfaction. It may be more proper to observe, that this Proverbical Manner of Speaking and Writing was in great Use and Esteem among the *Hebrews*, and all the Countries of the *East*; whence it was that the Queen of *Sheba* came to prove *Solomon* with *hard Questions*, *Parables*, according to the *Chaldee*, *Problems*, *Riddles*. This Method of Instruction was practised by the Wise Men of antient Times: *Pythagoras* and *Plato* were much addicted to this abstruse Way, and all their Followers were delighted with mystical Representations: But the Collection of the *Proverbs* of *Solomon* infinitely surpasses all that has been done by Philosophers, whether we consider the Justness of Thought, or the Nobleness of Expression, or the wonderful Varieties and Extent of Matters, or the Wisdom of the Maxims. All here is genuine, sublime, wise, plain, natural, and instructive.

This Book is called *Mische* by the *Hebrews*, which signifies a *Proverb* or *Allegory*, but may be extended to all manner of figurative Sentences. The *Greeks* style it *Παραβολαί*, and the *Latins* *Proverbia*, which in our Language, may more properly be rendered *Sentences*, or *Maxims*.

C H A P. XXVII.

The Book of Ecclesiastes.

THE Name of *Solomon* is not prefix'd to the Book of *Ecclesiastes*, yet the Expression in the Beginning of it, which can be applied to none else, sufficiently proves it to be his; *The Words of the Preacher, the Son of David, King of Jerusalem.* The greatest Difficulty that can be raised to make this not to be the Work of *Solomon*, is taken from several *Chaldee* Expressions that are said to be met with in it, and which, it is pretended, were not in use till after the Captivity. Though this were so, yet, even in *Solomon's* Time, there might be some *Arabick* or *Chaldee* Terms mixed with the Sacred Language, which *Solomon*, who conversed with strange Women, might have used. But the Matter of Fact is not certain, and there is scarce one Word to be met with in this Book, but what is really *Hebrew*, and may be found in the preceding Books. The *Jews* believed this to be the Work of *Solomon*, and to be the Effect of his Repentance. It is evident that he who wrote it had reigned a long Time already; that he had built him a magnificent Palace; that he had enjoyed the Pleasures of Life; and that he was reclaimed from the Passion he had for Women.

The Design of this Book is to shew the Vanity, or Insolidity of all sublunary Things. The Author enumerates the particular Objects upon which Men place their Happiness in this World; and then he discovers their Instability by many curious Reflections upon the Pains and Miseries of human Life, and from Death, which puts a Period to all. Upon the whole, his Discourse ends with this Conclusion, *Fear God, and keep his Commandments,*
for

Book VIII. *for this is the whole Duty of Man.* St. Jerom observes, that this pious Inference prevented the Jews from suppressing this whole Book of *Ecclesiastes*: “ The *Hebrews* (says he, in his *Commentary* upon this Passage) had Thoughts of excluding this Work, as well as many other Writings of *Solomon*, which are now lost and forgot, because this Book asserts that the Creatures of God are vain; that all Things are as nothing; so that it seems to prefer Eating and Drinking, and transient Pleasure before all Things; but that this single Verse has made it deserve to be placed among the Divine Books, because it appears that the End of the Author’s Discourse was to shew, that we ought above all to fear God, and keep his Commandments.

This Book is called *Ecclesiastes* by the *Greeks* and *Latins*, that is, the *Preacher*. Among the *Hebrews* it has the Title of *Cobeletb*, which literally signifies a *Collector*, because it is supposed to be a Discourse or Sermon delivered to an Assembly. The *Talmudists* make King *Hezekiah* to be the Author of it: *Kimchi* attributes it to *Isaiab*; and *Grotius* to *Zorobabel*: But the Book itself affords no manner of Foundation for these Conjectures.

C H A P. XXVIII.

The Song of Solomon.

THE Name of *Solomon* is prefixed in the Title of this Book by the *Hebrew Text*, and the ancient *Greek Version*, though it is ascribed to *Hezekiah* by the *Talmudists*. According to the *Hebrew Idiom*, it is intituled, *Sir Hasi-rim*, *The Songs of Songs*; or a most excellent Song, or *Epithalamium*, after the Manner of an *Idyll*, wherein are introduced, as speaking, a *Bridegroom*,

a Bride, the Friends of the Bridegroom, and the Companions of the Bride. So that the *Jews* did not allow this Book to be read by any till they were thirty Years old; yet they did not suppose it included any obscene Matters, but understood it to be an Allegory: For, say they, if what is contained in this Book were not sublime, it would never have been inserted in the Canon of the Holy Scriptures. Some have conceived, that *Solomon* had no other Design in this Work, than to describe his Amours with *Abishag* the *Shunamite*, or with the Daughter of *Pharoah*, because the Letter of this Book represents nothing but the tender Expressions of a Man and a Woman, who love one another passionately: There is no Principle of Morality or Religion in it; nor is the Name of God so much as once mentioned. Others believe that this Work is wholly Allegorical, and that *Solomon* had no Thoughts of Carnal Love in the composing of it: But the Opinion between these two is the most reasonable; and it may be safely said, that according to the Historical Sense, it is a Song to celebrate the Marriage of *Solomon* with the Daughter of the King of *Egypt*, who is called *Sulamita*, after the Name of *Solomon*; and in the mystical Acceptation it denotes the strict Union between *Christ* and his Church, which in the Gospel is compared to that Union which is between a Man and his Wife. This is the Mystery figured out by the Marriage of *Solomon*, and veil'd under the Expressions of his *Epithalamium*, than which nothing can possibly be more elegant. Here we may observe a Fire, a Flame, a Delicacy, a Variety, and Nobleness, and such Charms as are inimitable.

Some have pretended to discover five Scenes in this Song of *Solomon's*; but others, with more Reason, have distinguished it into seven Days, or rather seven Parts of the Eclogue, which answers to the seven Days during which the Antients were used to celebrate their Nuptials.



C H A P. XXIX.

The Book of the Prophet Isaiah.

WE are now come to the Prophetical Books, and the Writers of them are commonly divided into two Classes: The First, is of those whose Prophecies are larger, and are styled the *Greater Prophets*: And the Second, of those whose Prophecies are more concise, who are for that Reason called the *Minor or Lesser Prophets*. The *Greeks* put the Lesser Prophets in the first Place, because, perhaps, they are more antient than the Greater; but the Greater Prophets have the first Place among the *Latins*. The *Hebrews* reckoned no more than three of the Greater Prophets, *Isaiab*, *Jeremiah*, and *Ezekiel*, for they did not allow *Daniel* to be a Prophet; but he is included by the *Greeks* and *Latins*. The Lesser Prophets are twelve in Number, and the Space wherein all these Prophets flourished takes up the Compass of about three hundred Years, from the Reign of *Azariab*, or *Uzziab*, to the Rebuilding of the Temple, and the City of *Jerusalem*. The Prophetical Books will not give so much trouble concerning the Authors of them as the others, for they are all under the Names of those who composed them, and not one reasonable Objection can be offered to the contrary.

Of those who prophesied after the Division of the Ten Tribes, but before the Captivity of either, *Isaiab* is the first and most eminent. He was of the Blood Royal, his Father *Amoz* being Brother to *Azariab* King of *Judah*. He prophesied from the End of the Reign of *Uzziab*, to the Time of *Manasseh*, "By whose Order, says the *Jewish* Tradition,

dition, he was sawn in two with a Wooden Saw. He delivered his Predictions under the Reigns of four Kings, *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*. The five first Chapters of his Prophecy relate to the Reign of *Uzziah*: The Vision of the sixth Chapter happened in *Jotham's* Time. The next Chapters, to the fifteenth, include his Prophecies under the Reign of *Ahaz*: And those that happened under the Reigns of *Hezekiah* and *Manasseh* are related in the next Chapters, to the End.

The Style of this Prophet is noble, sublime, and florid. He was the *Demosthenes* of the *Hebrews*, as *Grotius* calls him; the Purity of *Hebraism* is to be seen in him, as that of *Atticism* in the other: He used many Schemes and Figures, but in nothing more he excelled than in that difficult Art of adding Gravity, Force, and Vehemence to what he said. He had, above other Prophets, an Advantage of improving his Style, by reason of his noble Descent, and conversing with Men of great Parts and Elocution. He reprov'd impartially the Vices and Disorders of the Age he lived in, and openly displayed the Judgments of God which were impendent over the *Jewish* Nation: Yet not forgetting to denounce Vengeance on those Foreigners, who were instrumental in inflicting those Judgments, and for their crying Sins deserved to be destroyed, viz. *Assyrians*, *Egyptians*, *Ethiopians*, *Moabites*, *Edomites*, *Tyrians*, and *Arabians*. He clearly foretold the Deliverance of the *Jews* from their Captivity in *Babylon* by the Hand of *Cyrus* King of *Persia*; and this he expressly mentioned a hundred Years before it came to pass. But his Predictions concerning the *Messiah* are the most remarkable of all: He, in plain Terms, foretold not only the Coming of *Christ* in the Flesh, but all the great and memorable Passages which belonged to him: He speaks as clearly and distinctly of these, as if our Saviour had blessed the World with his Presence at

Book VIII. that very Time, when he wrote his Prophecy : He
 seems to speak, says St. *Jerom*, rather of Things
 past than to come ; and he may rather be called an
Evangelist than a *Prophet*.

Præf. in Mai.

CHAP. XXX.

The Book of the Prophet Jeremiah.

THIS Divine Writer was one of the Priests, the Son of *Hilkiab*, of *Anathoth*, in the Tribe of *Benjamin*, near *Jerusalem*. He was called to the Prophetick Office when he was very young, about the thirteenth Year of King *Josiab*, which he afterwards executed for above forty Years. He was not carried Captive into *Babylon* with the other *Jews*, but remained in *Judea*, to lament the Desolation of his Country. He was afterwards a Prisoner in *Egypt*, with his Disciple *Baruch*, where it is supposed he died in a very advanced Age. Many of the *Christian* Fathers tell us, that he was stoned to Death by the *Jews*, for preaching against their Idolatry ; and some say that he was put to Death by *Pharoah Hophra*, because of his Prophecy against him : But these seem to be Traditions, founded rather upon Conjecture, than upon any certain Account of the Matter. St. *Jerom*, in his Preface to *Jeremiah*, says, that he always kept in a State of Celibacy, which seems to be inferred from this Passage, *Thou shalt not take thee a Wife, neither shalt thou have Sons or Daughters in this Place.*

Chap. 16. v. 2.

The fifty second Chapter does not belong to the Prophecy of *Jeremiah*, which concludes, at the End of the fifty first Chapter, with these Words, *Thus far are the Words of Jeremiah* : It rather belongs to *Ezra*, and contains a Narration of the
 Taking

Taking of *Jerusalem*, and of what happened during the Captivity of the *Jews* in *Babylon*, to the Death of *Jechonias*, taken almost entirely out of the Book of *Kings*. The eleventh Verse of the tenth Chapter is written in *Chaldee*. St. *Ferom* has observed upon this Prophet, that his Style was more simple and easy than that of *Isaiab* and *Hosea*; and that he even retains something of the Rusticity of the Village where he was born; but that he was very Learned and Majestical, and equal to those two Prophets in the Sense of his Prophecy.

Part of this Prophecy relates to the Time after the Captivity of *Israel*, and before that of *Judab*, from the first Chapter to the forty fourth; and part of it was in the Time of the latter Captivity, from the forty fourth Chapter to the End: The whole contains Matters of great Worth and Importance. The Prophet lays open the Sins of the Kingdom of *Judab* with great Freedom and Boldness, and reminds them of the severe Judgments which had befallen the Ten Tribes for the very same Offences and Miscarriages, and passionately laments their Misfortune, and recommends a speedy Reformation and Repentance. At length he more peremptorily proclaims God's Vengeance against them, foretelling the grievous Calamities that were approaching, particularly the seventy Years Captivity in *Chaldea*, which began (as some think) with the Carrying away of those of *Judab*. He also dissuades them from breaking Faith with the *Chaldeans*, after they were conquered by them; and shews how unsuccessful they should be in their revolting from them to the *Egyptians*. But even then he foretels their happy Return and Deliverance, and likewise the Recompence which *Babylon*, *Moab*, the *Philistines*, and other Enemies of the *Jews*, should meet with in due Time. Here are also several Intimations concerning the *Messiah*, and concerning his Kingdom and Government in the Times of the Gospel. Here are many remarkable Visions and Types, and historical



cal Passages of considerable Moment, which relate to those Times. So that the whole Book is of inestimable Worth, and such as can no where be found but in the Sacred Canon of the Scriptures.

C H A P. XXXI.

The Lamentations of Jeremiah.

THIS Book (which is supposed to be in *Hebrew Verse*, and so contrived, that in the four first Chapters, every Verse, excepting one, begins with a *Hebrew Letter*, in an Alphabetick Order) was written on the Death of that religious Prince *Josiah*, which appears from what is recorded; *Jeremiah lamented for Josiah, and all the Singing-Men and the Singing-Women spake of Josiah in their Lamentations to this Day, and made them an Ordinance in Israel; and behold, they are written in the Lamentations.* This is confirmed by the *Jewish Historian*, who asserts this Poem to be a Funeral Elegy on that Pious King. *St. Jerom* imagines, that this Prophet laments the Loss of *Josiah*, as the Beginning of those Calamities that followed; and accordingly he proceeds to bewail the miserable State of the *Jews*, and particularly the Destruction of *Jerusalem*, which was not then come to pass, but is prophetically foretold, it being not unusual with the Prophets to speak of Things to come, as if they were already past; tho' some have conceived that this mournful Song was written after the Taking and Sacking of *Jerusalem*, and is a passionate bewailing of the Destruction of the Temple, and the horrible Consequences of it. The Sacred Penman humbly confesses the Sins of the People, and acknowledges the Divine Justice in all that befel them; to which he adds, a serious Exhortation to Repentance, and comforts them with

Hopes

2 Chron. 35. 25.

Antiq. lib. 10.
cap. 6.

Hopes of a Restoration. So that the whole is an exact Pattern of Devotion, in Times of great and national Calamities and publick Sufferings.

Chap. 31.

There is a Preface to the *Lamentations* of *Jeremiah* in the *Greek*, and in the vulgar *Latin*, which is not in the *Hebrew*, nor in the *Chaldee* Paraphrase, nor in the *Syriack*, and which was manifestly an additional Piece set as an Argument of this Work.

CHAP. XXXII.

The Book of the Prophet Ezekiel.

EZEKIEL the Prophet, the Son of *Buzi*, of the House of *Aaron*, was carried Captive to *Babylon* with *Jechoniah*; and therefore the *Æra* whereby he reckons in all his Prophecies, is from this Captivity. He began to prophesy the fifth Year of this Captivity, the thirtieth of his Age, and continued to prophesy during twenty Years. He prophesied at the same Time that *Jeremiah* did in *Judea*. and afterwards in *Egypt*. Many of the same Things he foretold, more especially the Destruction of the Temple, and the fatal Event of those that revolted from *Babylon* to *Egypt*; and at last, the happy Return of the *Jews* into their own Land. He distinctly predicts the Plagues which should be inflicted upon other Nations that were Enemies to the *Jews*, as the *Edomites*, *Moabites*, *Ammonites*, *Egyptians*, and lastly, the *Assyrians*, and *Babylonians*. In figurative and mystical Expressions, he foretels the *Messiah*, and the flourishing State of his Kingdom. Because the Prophet begins with Visions and Types, and ends with the Measuring of the mystical Temple, therefore (by reason of these Abstrusities and Mysteries) the Beginning and End of this Book were forbidden to be read by the *Jews* before they came to thirty

Book VIII. Years of Age. But the greatest Part of this Prophecy is plain, easy, and intelligible, referring chiefly to the Manners and Corruption of that degenerate Age. Of all the Prophets he abounds the most in enigmatical Visions. *St. Jerom* says, that his Style is neither eloquent, nor mean, but between both. He abounds in fine Sentences, rich Comparisons, and shews a great deal of Learning in prophane Things. He was killed, as it is supposed, by a Prince of his own Nation, whom he had reproved for worshipping of Idols.

C H A P. XXXIII.

The Book of Daniel.

DANIEL was of the Progeny of the Kings of *Judab*; he was Contemporary with *Ezekiel*, and was a Captive in *Babylon* at the same Time that he was, being carried thither when he was about eighteen Years of Age. His Name is not placed before his Book, yet there are a great many Passages wherein he speaks in the first Person, which is sufficient Evidence that he was the Author of it. The antient Synagogue owned it as Genuine and Canonical; and the *Talmudists* acknowledge its Authority; but they believe that this, as well as those of *Ezekiel*, and the twelve *Minor Prophets*, with the Book of *Esther*, was digested into the Form in which it is at present by the Great Synagogue. The Style of *Daniel* is not so lofty or figurative as that of the other Prophets; it is historical, clear, and concise: He makes his Narrations and Descriptions simple and natural, and seems to write more like an Historian than a Prophet.

The *Jewish* Writers have refused to receive *Daniel* into the Number of the Prophets, and therefore

fore they place his Book only among the *Hagiographa*; and they serve the *Psalms* of *David* after the same Manner. The Reason they give for it, in respect of both, is, That they lived not the Prophetick Manner of Life, but the Courtly; *David* in his own Palaces, as King of *Israel*; and *Daniel*, in the Palace of the King of *Babylon*, as one of his chief Ministers in the Government of the Empire. And in respect of *Daniel* they further add, That although he had Divine Revelations deliver'd to him, yet it was not in the prophetick Way, but by Dreams and Visions of the Night; which they reckon to be the most imperfect Manner of Revelation, and below the prophetick. But *Josephus*, one of the most ancient Writers of that Nation, reckons him among the greatest of the Prophets; and says further of him, That he had familiar Converse with God, and did not only foretel future Events, as other Prophets did, but also determined the Time when they should come to pass. And that whereas other Prophets only foretold evil Things, and by that Means drew upon themselves the Hatred both of Princes and People, *Daniel* was a Prophet of good Things to come, and by the good Report of his Predictions procured to himself the good Opinion of all Men. And the Event of such of them as were accomplished, obtained for the rest a Belief of their Truth, and a general Satisfaction that they came from God. But it is sufficient for us *Christians*, that our Saviour confesses *Daniel* to be a Prophet, and so styles him in the Gospel, which to us is a full Decision of this Matter. Antiq. lib. 10. cap. 12. Matth. 24. 15.

The six first Chapters of this Book are a History of the Kings of *Babylon*, and of what befel some of the Captive *Jews* under their Government. Here we have *Nebuchadnezzar's* remarkable Dream interpreted; we have a Relation of the singular Courage of the three *Hebrew* Youths, who refused to fall down before his Image, with the miraculous Deliverance of them from the Flames. Here is unfolded *Belsazzar's* fatal Doom contained in the

Book VIII. Mystical Hand-Writing upon the Wall, with his Death, that soon follow'd upon it, and the Succession of *Darius* to the Throne, and the Translation of the Monarchy to the *Medes*. It was under this Prince that our Prophet was advanced to his greatest Height of Honour; for whereas he had been a great Courtier and Favourite (and therefore supposed by some to have been an Eunuch) in *Nebuchadnezzar's* Time, and in the Close of *Belshazzar's* Reign was made the third Ruler in the Kingdom, now he is made the first, being set over all the Presidents and Princes of the Realm. This made him envied and hated; but he was persecuted much more for his Religion by the Grandees of the Kingdom, and even by a Decree of the King's own signing, committed to the Den of Lions, there to be devoured. But the Hand of Omnipotence interposed, and he came out thence safe, and his Adversaries and Accusers were sent thither in his Room, who were instantly destroyed. After this, he lived in great Esteem and Prosperity, not only in this King's Reign, but under *Cyrus*, a Monarch of the *Persian* Race, and died about the ninetieth Year of his Age, a Length of Years given but to few in those Days.

As our Author in the former Part of this Book relates Things past as an Historian, so in the six last Chapters he is altogether prophetic, foretelling not only what shall happen to his own Church and Nation, but his Visions and Prophecies reach to future Events, wherein foreign Princes and Kingdoms are concerned. What can be more valuable than his Dream or Vision of the four Secular Monarchies of the World, and of the fifth, which was to be Spiritual, and the Kingdom of the *Messiah*? What is more famous and celebrated than his Discovery (by the Angel *Gabriel's* Information) of the Seventy Weeks, viz. of Years, that is, four hundred and ninety Years, upon the Expiring of which the Empire of the *Messiah* was to be set up? What plain and signal Prophecies does this Book contain concerning

concerning that renowned Conqueror *Alexander the Great*, and his subduing the *Persian Empire*; as also concerning the fierce Wars among his great Captains and Commanders, who succeeded him? Particularly, how clearly are the Actions of *Antiochus the Great*, and *Antiochus Epiphanes* his Son, described by our Prophet long before those Persons were in being? And many other notable Occurrences relating to the most publick Transactions on the Stage of the World, are prophetically fore-signified and foretold by this Divine Seer, insomuch that we may style this Book *the Apocalypse of the Old Testament.*

This *Daniel* was a very extraordinary Person, both in Understanding and Piety, and his Wisdom did not only extend to Things Divine and Political, but also to Arts and Sciences, and particulary to that of Architecture. *Josephus* tells us of a famous Edifice built by him at *Susa*, in the Manner of a Castle, (which he says was remaining in his Time,) and finished with such wonderful Art, that it then seemed as fresh and beautiful, as if it had been newly built. Within this Structure, he says, was the Place where the *Persian* and *Parthian* Kings used to be buried; and that for the sake of the Founder, the keeping of it was committed to one of the *Jewish* Nation, even to his Time. The Copies of *Josephus*, that are now extant, do indeed place this Building in *Ecbatana* in *Media*; but *St. Jerom*, who gives us the same Account of it, Word for Word, out of *Josephus*, and professes that he does so, places it in *Susa* in *Persia*; which makes it plain, that the Copy of *Josephus*, which he made use of, had it so; and this, it is probable, was the true Reading; for *Susa* (the same is called *Shushan* in the Scripture) being within the *Babylonish* Empire, we are told, in Holy Writ, that *Daniel* sometimes resided there; and *Benjamin of Tudela* observes in his *Itinerary*, That it has been the common Tradition in those Parts, for many Ages past, that *Daniel* died in that City which is now called *Tuster*; and there they shew his Monument

Antiq. lib. 10.
cap. 12.

Comment. in
Dan. 8. 2.

Book VIII. nument down to this Day. And it is to be consider'd, that *Josephus* calls this Building *Baris*, which is the same Name by which *Daniel* himself calls the Castle or Palace at *Shushan*, or *Susa*; for what we translate at *Shushan in the Palace*, is in the Original *Beshushan Habirah*; where, no doubt, the *Birah* of *Daniel* is the same with the *Baris* of *Josephus*, and both signify this Castle or Palace there built by *Daniel*, while he was Governor of that Province; for there he did the King's Business, that is, was Governor for the King of *Babylon*.

Dan. 8. 2.

Dan. 8. 27.

Part of the Book of *Daniel* is originally written in the *Chaldee* Language, that is, from the fourth Verse of the second Chapter to the End of the seventh; all the rest is in *Hebrew*. The Reason may be, because *Daniel* was now by his long Abode in that Country become, as it were, a *Chaldean*; and perhaps he thought fit to write in the *Chaldean* Language, because he related what belonged to the Kings of *Babylon*, and the Affairs of that Place, which could not be better expressed than in this Tongue.

C H A P. XXXIV.

The Prophecy of Hosea.

Amos 7. 42.

THE twelve Lesser Prophets (so called, because their Writings were of a smaller Bulk) are accounted by the *Jews* as one Book; and accordingly St. *Stephen* quoting a Passage out of *Amos*, says, *It is written in the Book of the Prophets. Hosea*, the Son of *Beer*, is placed the first among the Minor Prophets, both by the *Hebrew* Text and the Edition of the *Seventy*; but the *Seventy* observe the following Order in the five others, *Amos*, *Micah*, *Joel*, *Obadiab*, and *Jonah*; whereas the Order of the *Hebrew* Text, and the vulgar *Latin*, is this, *Joel*, *Amos*, *Obadiab*, *Jonah*, and *Micah*.
Neither

Neither of them do exactly follow the Chronological Order; according to which, we should dispose both the Greater and Lesser Prophets thus, *viz.* *Jonah, Hosea, Joel, Amos, Isaiah, Micah, Zephaniah, Nabum, Habbakuk, Obadiab, Jeremiah, Daniel, Ezekiel, Haggai, Zechariah, and Malachi.*

Hosea deliver'd his Prophecies in the Kingdom of *Israel*, and under the Reign of *Jeroboam* the Second, and his Successors, Kings of *Israel*, and whilst *Uzziab, or Azariah, Jotham, Abaz, and Hezekiah,* were Kings of *Judab.* His Name is at the Head of the Work; and he frequently speaks of himself in the first Person, so that it cannot be questioned but that he was the Author of this Prophecy: He directs his Predictions wholly against the Kingdom of *Israel*, which consisted of the Ten Tribes, but is by him peculiarly styled sometimes *Joseph,* sometimes *Ephraim;* at other Times *Samaria, Bethel, Jacob, and Israel;* as on the other hand, the Kingdom of *Judab* is called by him *Benjamin,* and sometimes *Jerusalem.* His principal Design, through the whole Book, is to publish the gross Idolatry, and other flagitious Practices of that degenerate People, and to denounce the Divine Judgments against them, and particularly to foretel their Captivity in *Affyria.* He excites them to a due Apprehension of this Severity of God towards them, and exhorts them to an unfeigned Repentance and Reformation. All which is done with a most ravishing Ardency, Affection, and Zeal. As to the Style it may be observed, That as *Ezekiel* was the obscurest of the Greater Prophets, so *Hosea* is of the *Minor* ones: His Style is pathetical, and full of short and lively Sentences.



The Antiquities of the

C H A P. XXXV.

The Prophecy of Joel.

THE Prophecy of *Joel*, the Son of *Pethuel*, follows that of *Hosea* in the *Hebrew* Text; but the Time wherein he prophesied being not inserted in the Beginning of his Prophecy, is upon that Account not so certain. *St. Jerom* believes him to be Contemporary with *Hosea*, because he follows that Prophet in the *Hebrew* Text, and his Opinion he grounds upon this Principle, That the Prophets are disposed according to the Series of Time; and that the Time of a Prophet being not set down, he is to be joined to the Prophet that goes before him: But this Rule does not always hold good. Some place him before *Jehoram* the Son of *Abab*, in whose Time there was a seven Years Famine, which it is pretended he foretold. The *Rabbins* place the Prophet *Joel* under the Reign of *Hezekiah*, or *Manasseh*: Others under the Reign of *Josiah*, in whose Days there was a Famine. *Huetius* asserts, That *Joel* prophesied after the Captivity of the Ten Tribes, upon the Account of what is said, *That they had scattered the Children of Israel among the Nations*. But the Prophet might have spoken of a future Thing, as if it had been already past. He says further, that not a Word is said of the Kingdom of *Israel* throughout the whole Prophecy; but this is not certain. They who say that he prophesied before *Amos*, have this to offer for their Conjecture, That this Prophet foretels a Famine at the latter End of the first Chapter, of which *Amos* speaks as of a Thing past. But *Huetius* pretends that these are two different Famines; that the Famine mentioned in *Amos* happened naturally, but that in *Joel* was to be occasioned by the IncurSIONS of the Enemy.

Ex Seder Olam.

Chap. 3 ver. 2.

Amos, Chap. 4.

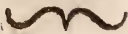
The

The Style of this Prophet is figurative, strong, and expressive. He was, according to some, of the Tribe of *Gad*; and others place him in the Tribe of *Reuben*. He upbraids the *Israelites* for their Idolatry, and foretels the Calamities they should suffer, as a Punishment for that Sin; but supports them with the Comfort, that their Miseries should have an End upon their Reformation and Repentance. It may seem extraordinary that God should Command this Prophet to take him a *Wife of Whoredoms, and Children of Whoredoms*: But this ought to be understood either simply as a Vision; or it may be supposed, that God did not command him to commit Adultery, but (as most Commentators explain it) to marry a Wife of an infamous Character.

CHAP. XXXVI.

The Prophecy of Amos.

AMOS, who in his Youth had been a Herdsman in *Tekoa*, (a small Country Town, about a Mile and a half from *Jerusalem*,) was sent to the *Kine of Bashan*, that is, the People of *Samaria*, or the Kingdom of *Israel*, to reduce them to Amendment and Repentance. For this Purpose he boldly remonstrates against the crying Sins that prevailed among them, against Idolatry, Oppression, Wantonness, and Incurable-ness. He spares not those of *Judah*, but reproves them freely for their Carnal Security, their Sensuality, and Injustice. He terrifies both of them with frequent Threatnings, and fears not to pronounce, that their Sins will end at last in the Ruin of the Kingdoms of *Judah* and *Israel*; which he confirms and illustrates by the Visions of a *Plumb-Line*, and a *Basket of Summer Fruits*. It is observable

Book VIII.  in this Prophecy, that as it begins with Denunciations of Judgment and Destruction against the *Syrians*, the *Philistines*, the *Tyrians*, and other Enemies of the *Jews*, so it concludes with comfortable Promises of restoring the Tabernacle of *David*, and erecting the Kingdom of *Christ*.

This Divine Person was chosen to the Prophectic Office in the Time of *Uzziab* King of *Judah*, and of *Jeroboam*, the Son of *Joash*, King of *Israel*, two Years before the Earthquake, which happen'd in the twenty fourth or twenty fifth Year of King *Uzziab*. He is observed not to be so lofty as the rest, and to make use of Comparisons and Expressions taken from the Calling of which he was, and suitable to his State and Profession.

C H A P. XXXVII.

The Prophecy of Obadiah.

OBADIAH's Prophecy is contained in one single Chapter, and is partly a Divine Inveective against the merciless *Edomites*, who mocked and derided the Captive *Israelites* as they passed to *Babylon*, and who, with other Enemies, their Confederates, invaded and oppressed these poor Strangers, and made a great Ravage, and divided the Spoil among them; and it is partly a Prediction of the Deliverance and Salvation of *Israel*, and of the Victory and Triumph of the whole Church over all her Enemies.

The Time when this Prophecy was delivered is wholly uncertain: The *Hebrews* believe that this Prophet was the same with the Governor of *Abab*'s House, mentioned in the first Book of the *Kings*, who hid and fed the hundred Prophets whom *Jezabel* would have destroy'd. Some say he was that
 1 Kings 18. 3.
 2 Chron. 34. 12. *Obadiah* whom *Josiah* made Overseer of the Works
 of

of the Temple. But most make him Contemporary with *Hosea*, *Amos*, and *Joel*: And some believe that he flourished with the Prophet *Jeremiah*, after the Taking of *Jerusalem*. It is more probable that he lived in the Time of *Abaz*, when the *Edomites*, in Conjunction with the *Israelites*, made War against the Tribe of *Judah*, because his Prophecy is wholly directed against the *Edomites*, or *Idumeans*.

C H A P. XXXVIII.

The Prophecy of Jonah.

THE Prophecy of *Jonah* was directed to the *Ninevites*, as *Obadiak's* to the *Edomites*; and relates how that Prophet being commanded by God to go *Nineveh*, but disobediently attempting a Voyage another Way, was discovered by a sudden Tempest arising, and was cast into the Sea, and swallowed by a Whale, which, after it had lodged him three Nights and three Days in its Belly, disgorged him upon the dry Shore. Whereupon, being sensibly of his past Danger, and of his surprizing Deliverance, he betook himself to that Journey and Embassy which were first appointed him; and arriving at that great City, the Metropolis of all *Assyria*, he, according to his Commission, boldly laid open to the Inhabitants their Sins and Miscarriages, and proclaimed their sudden Overthrow, if they repented not. Upon which the whole City, by Prayer and Fasting, and Humbling themselves, and by a speedy Repentance, happily averted the Divine Vengeance, and prevented their Ruin.

Jonah was the Son of *Amittai* the Prophet, who was of *Gath-hepher* near *Dio-Casarea*, of the Tribe of *Zebulon* in *Galilee*. What the *Jews* say, that he was the Son of the Widow-Woman of *Sarepta*, is

Book VIII. a groundless Imagination. He began to Prophecy in the Reign of *Joash*, the Father of *Jeroboam*, King of *Israel*, in the Days of *Uzziab*, or *Azariab* King of *Judab*, and seems to be the most ancient of all the Prophets. The History related in his Prophecy came to pass in the Days of *Pul*, the Father of *Sardanapalus* King of *Nineveh*, who was invited by *Menabem*, and came into the Kingdom of *Israel* with an Army in the Life-time of the Prophet *Hosea*.

2 Kings 14. 25.

C H A P. XXXIX.

The Prophecy of Micah.

Jer. 26. 18.

MICAH prophesied in the Kingdom of *Judab* before the Captivity of *Babylon*, in the Days of *Jotham*, *Abaz*, and *Hezekiab*, after the Prophets already mentioned, but before *Jeremiab*, who cites him in his Prophecy. He reprehends impartially the reigning Vices both of *Jerusalem* and *Samaria*; and is terrible in his Denunciations of Judgments against both Kingdoms, but more particularly he foretels the approaching Destruction of *Jerusalem*. Yet he leaves not the Church without Support; for he expressly predicts the Confusion of her Enemies, the blessed Arrival of the *Messiah*, and with him the Peace and Prosperity, the Increase and Advancement, the Glory and Triumph of the Church. So that *Micah* seems to be *Isaiab* epitomized, giving us in brief, what the other more largely and amply insisted upon.

The Style of these two Prophets are observed to be lofty and towering, though natural and intelligible

C H A P. XL.

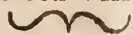
The Prophecy of Nahum.

NAHUM prophesied after the carrying Captive of the Ten Tribes by *Salmanezzer*, a little before the Captivity of the Kingdom of *Judab*. His Prophecy is properly called a *Burden*, that Word, both in the Greater and Lesser Prophets, importing the denouncing of some grievous and heavy Judgment; and such is this which he here threatens to *Nineveh*: For this People it seems returned to their former Sins after *Jonab's* Preaching; and for this Reason, another Prophet is sent to foretel their Overthrow by the *Chaldeans*, upon this their Relapse into their former Wickedness. He uses no kind Invitations to Repentance, as the former Messenger did, but he absolutely and peremptorily proclaims their Ruin; and with a most passionate and melting Eloquence (such as is not to be paralleled in the most celebrated Masters of Oratory) decyphers the dreadful Circumstances that should attend it. The Style of *Nabum* is figurative, and full of Comparisons.

C H A P. XLI.

The Prophecy of Habbakkuk.

WE know nothing certain of the Country, or of the Time wherein *Habbakkuk* liv'd. The *Jews* say that he prophesied in the Days of *Manasseh*, or *Jeboiakim*, just before the Captivity: But others, with more Reason, believe that he flourish'd in the Reigns of *Abaz* and *Hezekiah*.



This Prophet complains of the corrupt State of the *Jews* in those Times, predicting the Invasion of the *Chaldeans* as the just Reward of their Sins. It is remarkable in this Prophecy, (which we find not in any of the rest,) that it is compos'd in the Way of Dialogue. First, The Prophet speaks from the first Verse of the first Chapter to the fourth: Then God answers, Verse the fifth to the eleventh; the Prophet replies, Verse the twelfth to the seventeenth; God's Answer is in the second Chapter to the End. Then follows the Prophet's excellent Prayer. This Prophecy is obscure and hard to be understood. But the Providence of God in suffering the best Men to be miserably treated, and that by the most wicked and vile, is here vindicated, and the Certainty of a happy Revolution is assured. The Prophet, also by propounding the Example of his own singular Faith and Patience in the greatest Difficulties and Extremities, encourages the Pious to wait upon God, to rejoice in him, and to expect Deliverance from their Calamities. The whole was designed to be a Support and Solace to the Faithful in the Time of their Captivity.

C H A P. XLII.

The Prophecy of Zephaniah.

ZEPHANIAH was employed in the Prophetick Office in the Time of King *Josiah* before that Prince had re-established the Worship of God, and the Observation of the Law, in its Purity. He prophesied a little after the Captivity of the Ten Tribes, and before that of *Judah*; so that he was Contemporary with *Jeremiah*.

He freely publishes to the *Jews*, that what incens'd the Divine Wrath against them, was the Contempt of God's Service, their Apostacy, their Trea-

Treachery, their Idolatry, their Violence and Rapine, and other egregious Enormities which were observable in them and their Princes. Such high Provocations as these rendered their Destruction terrible, universal, unavoidable: And then, as most of the Prophets are used, he mingles Exhortations to Repentance, as the only proper Concern in these Circumstances. He adds very severe Comminations against their Enemies, and presages their Destruction. He likewise supports the Faithful with Promises of the certain Restauration of the Church; of a Release from all their former Pressures and Grievances; of a Cessation from all their Fears; of the Continuance of the Divine Presence and Blessing. So that this short Prophecy contains in it all the others, and may justly be said to be an Abridgement of them. The Style of this Prophet is like that of *Jeremiah*, of whom, *St. Isidore* observes, he seems to be the Abbreviator.

C H A P. XLIII.

The Prophecy of Haggai.

HAGGAI prophesied after the Return from the Captivity in *Babylon*, in the Second Year of *Darius*, the Son of *Hystaspes*, King of *Persia*. The *Jews* were afflicted with a fore Famine, because they neglected to rebuild the Temple at *Jerusalem*: *Haggai* informed them of the Cause of their Visitation, so that they began to resume the Work. It was upon the first Day of the sixth Month (which answers to about the Middle of our *August*) that the Word of the Lord came by *Haggai*, to *Zerubbabel* Governor of *Judea*, and to *Jeshua* the High-Priest, concerning this Matter; and upon the twenty fourth of the same Month they applied themselves to provide Stone and Timber,

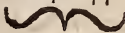
Book VIII. and other Materials that were necessary for the Building. And to encourage them to go on with Vigour, upon the twenty first Day of the seventh Month, (that is, about the Beginning of our *October*,) they received another Message from God by the same Prophet, which not only assured them of his Presence, and that he would prosper the Work, but promised that the Glory of the latter House, when built, should exceed the Glory of the former; which was accomplished when *Christ* came to this very Temple, and honoured it with his Divine Presence. Upon the twenty fourth of the ninth Month, (about the Beginning of *December*,) he declares to them, that God had changed their Scarcity into Plenty, from the Day that they had laid the Foundations of the Temple, and assures *Zerubbabel* of the Divine Protection. The Prophecy of *Haggai* is clear and historical.

C H A P. XLIX.

The Prophecy of Zechariah.

ZECHARIAH entered upon the Prophe-
tick Office at the same Time with *Haggai*,
some Time after the Release from the Cap-
tivity; and he was sent to the *Jews* upon the same
Message, to reprove them for their Backwardness
in erecting the Temple, and restoring the Divine
Worship, but especially for the Disorder of their
Lives and Manners, which could not but derive
a Curse upon them. By several notable Visions
and Types he endeavours to confirm their Faith,
and establish their Assurance concerning God's
Providence with them, and Care over them: And
as a Proof and Demonstration of this, he inter-
springs the most comfortable Promises of the Coming
the Kingdom, the Temple, the Priesthood, the
Victory,

Victory, the Glory of *Christ* the *Branch*. Nor does he forget to assure them of the Ruin of *Babylon*, their most implacable Enemy. Here likewise is foretold the great Number of Converts to the *Christian* Faith; the successful Spreading and Propagating of the Gospel; the wonderful Efficacy of the Holy Spirit in those Days; the Rejection of the unbelieving *Jews*; the utter Destruction of their City, Temple, and whole Nation, by the *Romans*, for their Crucifying the *Messiah*; and other Particulars relating to the Times of the Gospel, which none of the Lesser Propets speak of but this.

Chap. 44.


This is a different Person from that *Zechariah*, mentioned by *Isaiah*, and from him that was slain by the Command of King *Joash* between the Temple and the Altar. Chap. 8.
2 Chron. 24. 20.

C H A P. XLV.

The Prophecy of Malachi.

THE Prophets *Haggai* and *Zechariah* exhorted the *Jews* to rebuild the Temple; but *Malachi* recommends to them the Observation of the Law, and that they would offer their Sacrifices with Purity; which supposes that the Temple was already rebuilt.

The Name of *Malachi*, signifies, *My Angel*, which made *Origen* and *Tertullian* to believe that he was an *Angel Incarnate*. He is called an *Angel* by most of the Fathers; and in the Version of the *Septuagint*: But he was an *Angel* by Office, not by Nature, as he himself styles the Priests *Angels*.

He prophesied about three hundred Years before our Saviour's Time, reproving the *Jews* for their Wickedness after their Return from *Babylon*; particularly he charges them with Rebellion, Sacrilege, Adultery, Prophaneness, Infidelity, but especially,

Book VIII. he condemns the Priests for being careless and scandalous in their Ministry, which was sufficient to give Authority to others to be vitious. At the same Time he forgets not to encourage the *Pious Remnant*, who in that corrupt Age feared the Lord, and thought upon his Name. This Prophet, who had pointed before at the *Messias* to be exhibited, (for he expressly says, *He shall suddenly come to his Temple*,) concludes his Prophecy with an Exhortation to remember the Law, to live according to its Holy Rules and Injunctions, and with a Promise of the Coming of the Lord, who was to be introduced by *Elijah* the Prophet, that is, by *John the Baptist*, who came in the Spirit and Power of *Elias*.

In Sether Olam,
Dan. 9. 24.

The Jews have a Tradition, that in the last Year of *Darius*, the Son of *Hystaspes*, died the Prophets *Haggai*, *Zechariah*, and *Malachi*, and with them ceased the Spirit of Prophecy from among the *Israelites*, and that this was the Resignation, or Sealing-up of Vision and Prophecy, spoken of by the Prophet *Daniel*.

C H A P. XLVI.

The Apocryphal Books. The Books of Esdras.

THE Books under the Name of *Esdras* are justly excluded the *Jewish Canon*; nor are they allowed to be Canonical by the *Romanists* themselves. They are supposed by some to be written originally in *Greek* by some *Hellenistical Jew*; others imagine they were first written in *Chaldee*, and afterwards translated into *Greek*: The Time is uncertain, though it be generally agreed that the Author wrote before *Josephus*. The first Book is chiefly Historical, and gives an Account of the Return of the *Jews* from the *Babylonish Captivity*, the Building

Building of the Temple, and the Establishment of Divine Worship. The Truth it contains is translated from the Canonical Book of *Exra*, the rest is exceedingly fabulous and trifling. The second Book is written in a prophetic Way, and pretends to Visions and Revelations, but so fanciful, undigested, and absurd, that the Spirit of God could have no Concern in the dictating of them.

Chap. 46.

C H A P. XLVII.

The Book of Tobit.

TOBIT was of the Tribe of *Nephtali*, and one of those whom *Salmanezzer*, King of *Assyria*, carry'd away Captive when he took *Samaria*, and destroyed the Kingdom of *Israel*. This happened in the fourth Year of the Reign of *Hoshea* King of *Israel*, and the sixth of *Hezekiah* King of *Judah*. The Tribe of *Nephtali* was indeed carry'd away before by *Tiglath-Pelefer*, King of *Assyria*; but this was not a general Captivity, there were several still left behind. 2 Kings 15. 29.

The Book of *Tobit* was first written in *Chaldee* by some *Babylonian Jew*, and seems in its original Draught to have been the *Memoirs* of the Family to which it relates, first begun by *Tobit*, then continued by *Tobias*, and finished in the last Place by some other of the Family, and afterward digested by the *Chaldee* Author into that Form in which we now have it. It was translated out of the *Chaldee* into *Latin* by St *Ferom*, and his Translation is that which we have in the *Vulgar Latin* Edition of the Bible. But there is a *Greek* Version much antienter than this, from which was made the *Syriack* Version, and also that which we have in *English* among the *Apocryphal* Writers in our Bible. But the *Chaldee* Original is not now extant. The *Hebrew* Copies, which go about of this Book, as well

Book VIII. as of that of *Judith*, seem to be of a modern Composition. It being easier to settle the Chronology of this Book, than that of the Book of *Judith*, it has met with much less Opposition from Learned Men, and is generally looked upon both by *Jews* and *Christians*, as a genuine and true History, though as to some Matters in it, (as particularly that of the Angels accompanying of *Tobias*, in a long Journey under the Shape of *Azarias*, the Story of *Raguel's* Daughter, the frightening away of the Devil by the Smoke of the Heart and Liver of a Fish, and the Curing of *Tobit's* Blindness by the Gall of the same Fish,) it is much less reconcileable to a rational Credibility. These Things look more like the Fictions of *Homer*, than the Writings of a Sacred Historian, and gives an Objection against this Book, which does not lie against the other.


This Book is very instructive, very affectionate, full of religious and pious Thoughts, and writ in a plain, natural, and easy Style. *Tobit* lived a hundred and two Years in all; lost his Sight at fifty six Years of Age, and recover'd it in the sixtieth. Before his Death, he foretold the Destruction of *Nineveh*, which happen'd under *Nebuchadnezzar* and *Abasuerus*, that is, under *Astyages* and *Nabopolassar*.

C H A P. XLVIII.

The Book of Judith.

THIS Book goes under the Name of a *Jewish* Widow, who is the principal Personage of the History related in it, of which this is the summary Account: *Nabuchodonosor*, King of the *Assyrians*, who reigned in *Nineveh*, having defeated and taken *Arphaxad*, King of the *Medes*, Prisoner, laid a Design of subduing the People of *Asia*, that were Westward of *Nineveh*, and sent *Holofernes*

Holofernes with a great Army; who, striking a Terror wherever he came, made himself Master of *Mesopotamia*, *Syria*, *Libya*, and *Cilicia*, who voluntarily submitted to his Arms. After these Conquests he came to *Idumæa*, which he took without any Opposition, and there rendezvous'd his Army. The *Israelites*, alarmed at his Approach, raised all their Forces, seized upon the Hill-Countries, and fortified their Cities. The High Priest *Joachim*, or *Eliakim*, encouraged them to defend themselves stoutly, and order'd them to pray to God for Relief. *Holofernes* amazed, that this People should make Preparations of War against so powerful an Army, enquired of their Neighbours the *Moabites* and *Ammonites* what Force this People had, and what Reason there might be of their not submitting to him. *Achior*, the Chief of the *Ammonites*, relates in few Words the History of that People; and having shewn him how they were sometimes protected, and sometimes forsaken by their God, he says, That if they had offended this God, he would deliver them into his Hands; but if not, then God would defend them, and all his Army could not conquer them. *Holofernes* received this Advice with Indignation, and order'd *Achior* to be carry'd to *Bethulia*, which he immediately besieged, designing to be reveng'd of *Achior*, so soon as he had taken that Place. *Ozias*, the Governor of that City, prepared for its Defence; but the Inhabitants, daunted at the Number of the Enemy, would have surrender'd, and were, with Difficulty, prevailed upon to stay only for five Days. It was then that *Judith*, a rich and beautiful Widow, resolv'd upon going into the Camp of *Holofernes*, in order to destroy him: For that Purpose she went out of the City, came to the Camp, was taken and brought before *Holofernes*. He was pleas'd with her, made a great Feast for her, and drank himself drunk in his Tent. After this, he was locked up with her alone: She took her Opportunity, cut off his Head, made her Escape, and carry'd the Head of the General with her to *Bethulia*. A great Horror

Book VIII. ror seized the Army of the *Assyrians*; they flew away in great Disorder; the *Israelites* pursued them, kill'd many of them, and became Masters of a very large Spoil. *Judith* sang a Song, and went with all the People to *Jerusalem*, to return Thanks to the Lord. She returned afterwards to *Bethulia*, there lived till she was a hundred and five Years of Age, and during her Life the *Israelites* enjoyed Peace.

But notwithstanding the Circumstances of this History are so particularly recorded, yet Learned Men are not agreed, whether the Book be a Relation of a Matter of Fact, or a Fiction only. The *Romanists* will have it all to be true; for they have received it into the Canon of Divine Writ: But, on the other hand, it is the Opinion of *Grotius*, that it is wholly a Parabolical Invention, written in the Time of *Antiochus Epiphanes*, when he came into *Judea* to raise a Persecution against the *Jewish* Church; and that the Design of it was to confirm the *Jews* under that Perswasion in their Hopes, that God would send them a Deliverance. By *Judith*, he conceives is meant *Judea*; by *Bethulia*, the Temple or House of God; and by the *Sword*, which went out from thence, the Prayers of the Saints; that *Nabuchodonosor* denotes the Devil; and the Kingdom of *Assyria* signifies *Pride*, the Devil's Kingdom; by *Holofernes* is meant the Instrument, or Agent of the Devil in that Persecution, *Antiochus Epiphanes*, who made himself Master of *Judea*, that fair Widow, so called, because destitute of Relief; that *Eliakim* signifies God, who would arise in her Defence, and at length cut off that Instrument of the Devil, who would have corrupted her. This particular Explication of the Parable (as he would have it to be) is the peculiar Fancy of this great Man; but otherwise there are abundance of Learned Writers among Protestants, who agree with him, in the general, that this Book is rather a parabolical, than a real History, made for the instructing and comforting the People of the *Jews* under that Figure, and not to give them a Narrative of what

In Præfat.
In Lib. Judith.

was really done. And what has inclined Men of Learning to this Opinion, is the great Difficulty which they suppose belongs to the Chronology of this History, insomuch that they think it utterly inconsistent with all Times, wherever it has been endeavoured to be placed, either before or after the Captivity of the *Jews*. But though the Difficulty were much greater than it is, yet that would be no proper Reason for rejecting the History as false; for there are many Histories, as well sacred as prophane, which lie under the same Difficulties. If the History be true, it must be placed in the Reign of *Manasseh*, who was carry'd Captive by the King of the *Assyrians*, with part of his People, before the Captivity of *Babylon*.

The Book of *Judith* was originally written in the *Chaldee* Language by some *Jew* of *Babylon*, (which is now lost,) and from thence, at the Desire of *Paula* and *Eustachium*, was by *St. Jerom* translated into the *Latin* Tongue, which is the same Translation now extant in the vulgar *Latin* Edition of the Bible, of which he himself says in the *Preface* before it, that he did not translate it Word for Word, but only render'd it according to the Sense of the Author; and that cutting off the Corruptions of various Readings, which he found in different Copies, he only inserted that into the Translation, which he judged to be the true and entire Sense of the Original. But besides this Translation of *St. Jerom*, there are two others, one in *Greek*, and the other in *Syriack*: That which is in *Greek*, is attributed to *Theodotion*, who flourished in the Time of *Commodus*, who was made Emperor of *Rome* in the Year of *Christ*, a Hundred and eighty. But it must be much antienter; for *Clemens Romanus*, in his Epistle to the *Corinthians*, (which was written near a hundred and twenty Years before) brings a Quotation out of it. The *Syriack* Translation was made from the *Greek*, and so was also the *English*, which we have at present among the Apocryphal Writings in our Bible. And it is to be observed,
that

Book VIII. that all these three Versions, last mentioned, have several Particulars which are not in St. *Jerom's*; and some of these seem to be those various Readings, which he professes to have cut off as Corruptions of the Text, and particularly that which is added in the thirteenth Verse of the first Chapter, appears to be of this Sort : For there the Battle of *Ragan* is placed in the seventeenth Year of *Nabuchodanosor*, which is directly contray to what is in the former Part of the same Chapter ; for there it is positively said, that it was in the twelfth Year of his Reign. And agreeable to this, St. *Jerom* places the Expedition of *Holofernes* (that was the next Year after) in the thirteenth Year of *Nabuchodanosor*, which is the Truth of the Matter ; whereas the other following the Blunder of the former Contradiction, makes another, by placing it in the eighteenth Year of his Reign, and so renders that Part of the History wholly inconsistent with itself. In this Particular St. *Jerom's* Version is to be preferred, which gives good Reason to think that it ought to be so in all the rest wherever there is any Difference between them.

C H A P. XLIX.

The Book of the Wisdom of Solomon.

THE Book of *Wisdom* is commonly ascribed to King *Solomon*, either because the Author imitated that King's Manner of writing, or because he sometimes speaks in his Name. It is certain he was not the Author of it ; for it was not written in *Hebrew*, nor was it inserted in the *Jewish* Canon, nor is the Style like that of *Solomon's*; and therefore, St. *Jerom* observes justly, that it smells strongly of the *Grecian Eloquence* ; that it is composed with Art and Method, after the Man-

Manner of the *Greek* Philosophers, very different from that noble Simplicity, so full of Life and Energy, to be found in the *Hebrew* Books. It has been attributed by many of the Antients to *Philo the Jew*, but one more Antient than he, whose Works are now extant. This Book is commonly ascribed to an *Hellenistical Jew*, who lived since *Ezra*, and about the Time of the *Maccabees*.

It may properly be divided into two Parts: The First, is a Description and Encomium of *Wisdom*: The Second, beginning at the tenth Chapter, is a long Discourse in the Form of Prayers, wherein the Author admires and extols the Wisdom of God, and of those who honour him; and discovers the Folly of the Wicked, who have been the professed Enemies of the Good and Virtuous in all Ages of the World.

C H A P. L.

The Book of Ecclesiasticus.

THIS Book is distinguished by this Name, because it was read in the Church; for the Antients divided those Books, which they called *Holy* into two Sorts: Some they called *Canonical*, because being indisputably the Work of the Holy Ghost, they were therefore the *Rule* of Faith and Manners: And others, they called *Ecclesiastical*, because they were read in the *Church*, though only as Books of Piety, but not as Writings of an infallible Authority.

We are informed by the anonymous Preface before this Book, that the Author of it was a *Jew*, called *Jesus* the Son of *Sirach*, who composed it in *Hebrew*; but it was rendered into *Greek* by his Grandson of the same Name. St. *Jerom* says, that in his Time the *Hebrew* Copy which he saw, was
not

Book VIII. not entitled *Ecclesiasticus*, but *Proverbs*. It has been styled by many of the Antients Πανάρετος, *The Book of every Virtue*. But the most common Name among the Greeks, is, *The Wisdom of Jesus the Son of Sirach*.

It was composed under the High Priesthood of *Onias* the Third, and translated in the Reign of *Ptolomy Evergetes*, or *Ptolomy Physcon*, the Brother of *Ptolomy Philometer*. This Book has been ascribed to *Solomon* by some of the Antients. The Author, without doubt, designed to imitate the Subject and Thoughts expressed in the *Proverbs* of that King, and has borrowed many of his Thoughts, and followed his Method of teaching Morality by Sentences or Maxims, but his Expressions have not the same Force or Vivacity.

This Book begins with an Exhortation to the Pursuit of *Wisdom*. After this follow a great many Maxims of Morality to the forty fourth Chapter, where the Author begins to publish the Praises of the Patriarchs, Prophets, and the most illustrious Persons of the *Jewish* Nation.

C H A P. II.

The Book of Baruch.

THIS Book bears the Name of *Baruch*, the Son of *Neriah*, who was the Disciple and *Amanuensis* of *Jeremiah* the Prophet. The Subject of it is an Epistle sent, or feign'd to be sent, by King *Jehoiakim*, and the *Jews* in Captivity with him at *Babylon*, to their Brethren the *Jews* that were left still in *Judah* and *Jerusalem*, with an historical Preface premised; which relates how *Baruch*, being then at *Babylon*, did in the Name of the King, and of the People, and by their Appointment, draw up this Epistle, and afterwards read it to them for their Approbation;

tion; and then it was sent to *Jerusalem* with a Collection of Money, to *Joachim* the High Priest, the Son of *Hilkiab*, the Son of *Shallum*, and to the Priests, and to all the People, to buy Burnt-Offerings, and Sin-Offerings, and Incense, and to prepare the *Mincha*, and to offer upon the Altar.

There are three Copies of this Book: One in *Greek*; and the other two in *Syriack*: One of which agrees with the *Greek*; but the other very much differs from it. In what Language it was originally written, or whether one of these be not the Original, or which of them may be so, is difficult to determine. St. *Ferom* rejected it wholly; and the most that can be said for it, is, That *Cyril* of *Jerusalem*, and the *Laodicean* Council, (held in the Year of *Christ* Three hundred sixty four,) do name *Baruch* among the Canonical Books of Holy Scripture: For in both the Catalogues which are given by them of the Canonical Books are these Words, *Jeremias cum Baruch, Lamentationibus, & Epistola*, that is, *Jeremiah with Baruch, the Lamentations and the Epistle*; which Expression may seem to mean the Prophecies of *Jeremiah*, the *Lamentations* of *Jeremiah*, the Book of *Baruch*, with the *Epistle* of *Jeremiah* at the End of it, as they are placed together in the vulgar *Latin* Edition of the Bible. But the Answer to this, is, That these Words were intended to express no more than the Prophecies of *Jeremiah*, and the *Lamentations* only; that by the *Epistle* is meant no other, than the *Epistle* in the twenty ninth Chapter of *Jeremiah*; and that the Name of *Baruch* is added for no other Reason, than on the Account of the Part which he bore in collecting all these together, and adding the last Chapter to the Book of his Prophecies, which is supposed to be written by *Baruch*, because the Prophecies of *Jeremiah* end with the Chapter before, which is the fifty first, as it is said positively in the last Words of it. And it must be said, that since neither in St. *Cyril*, nor in the *Laodicean* Council, any other of the *Apocryphal* Books are named, it is

In Præfat. ad Jerem.

very

Book VIII. very improbable, that by the Name of *Baruch*, in either of them, should be meant the *Apocryphal* Book so called, which has the least Pretence of any of them all to be Canonical, as it appeared by the Difficulty which the Fathers of *Trent* found to make it so.

Hist. of Trent.
B. 2.

CH A P. LII.

*The Song of the Three Holy Children.
The History of Susannah. The History of Bel and the Dragon.*

IN the vulgar *Latin* Edition of the Bible, there is added in the third Chapter of the Book of *Daniel*, after the twenty third Verse, between that and the twenty fourth Verse, *The Song of the three Children*; and at the End of the Book, *The History of Susannah*, and of *Bel and the Dragon*; and the former is made the thirteenth, and the other the fourteenth Chapter of the Book in that Edition: But these were never received into the Canon of Holy Writ by the *Jewish* Church; neither are they extant either in the *Hebrew* or the *Chaldee* Language; nor is there any Evidence that they ever were so. That there are *Hebraisms* in them, can prove no more than that they were written by a *Hebrew* in the *Greek* Tongue, who, as is usual, transferred the Idioms of his own Tongue into that in which he wrote. And that they were thus witten originally in the *Greek* Tongue by some *Hellenistical Jew*, without having any higher Fountain from whence they are derived, appears from this, That in the History of *Susannah*, *Daniel*, in his Replies to the Elders, alludes to the *Greek* Names of the Trees under which they said the Adultery, which they charged *Susannah* with, was committed, which Allu-

Allusions can hold good in no other Language. In the Examination of the Elders, when one of them said, that he saw the Adultery committed ὑπὸ σχίνου, that is, *under the Mastick-Tree*, Daniel is made to Answer, in Allusion to σχίνου, *The Angel of God hath received Sentence of God*, σχίσαι σε μέσον, that is, *to cut thee in two*. And when the other Elder said it was ὑπὸ πρίνου, that is, *under an Holm-Tree*, Daniel answers, in Allusion to the Word πρίνου, *The Angel of the Lord waiteth with the Sword*, πρίσαι σε μέσον, that is, *to cut thee in two*. However, the Church of Rome allows both these Histories to be of the same Authority with the rest of the Book of Daniel, and, by the Council of Trent, have given them an equal Place with it among the Canonical Scriptures. But the Antients never did so, but rejected them; and St. Jerom particularly gives them no better Title than the *Fables of Bel and the Dragon*. And others, who have been content to admit them for the Instruction of Manners, have yet never allowed them to be Parts of the Canonical Scripture; and the Protestant Churches give them a Place in their Bibles among the Apocryphal Writings, but allow them not to be Canonical.

CHAP. LIII.

The First Book of the Maccabees.

THE Books of the *Maccabees*, are so called, from Judas, the Son of Mattathias, Sir-named *Maccabeus*, either upon the Account of his Valour, or because he put upon his Standard the first Letters of a Sentence in *Exodus*, which, joined together, form the Name of *Maccabee*. The *Hebrews* call them also the Books of the *Assamoneans*, but for what Reason is not certainly known. *Josephus* and *Eusebius* imagine that *Mattathias* was

Exod. 15. 12.

Book. VIII. the Son of *Hasmoneus*; and it is probable it was the Name of that Family.

In Frologo Galeato

The first Book is a very accurate and excellent History, and comes nearest to the Style and Manner of the Sacred Historical Writings of any extant. It was written originally in *Chaldee* Language, of the *Jerusalem* Dialect, which was the Language spoken in *Judea*, from the Return of the *Jews* from *Babylon*. It was extant in this Language in the Time of *St. Jerom*, for he tells us that he had seen it. The Title which it then bore, was *Sbarbit Sar Bene El*, which some translate, *The Scourge of the Rebels against the Lord*; and others, *The Scepter of the Prince of the Sons of God*; a Title agreeable to the Character of *Judas*, who was a valiant Commander of God's People under Persecution. The Author of this Book is not certainly known: Some conjecture it was written by *John Hircanus*, the Son of *Simon*; who was Prince and High-Priest of the *Jews* near thirty Years, and began his Government at the Time where this History ends. Others ascribe it to one of the *Maccabees* themselves; and many think it to be the Work of the *Great Synagogue*. It is most probable that it was composed in the Time of *John Hircanus*, when those Wars of the *Maccabees* were over, either by *John Hircanus*, or by some others employed by him: For it reaches no further than where his Government begins, and therefore in the Time immediately so following, it seems most likely to have been written; and publick Records being made use of, and referred to in this History, it is thought it was composed under the Direction of some publick Authority. From the *Chaldee* it was translated into *Greek*; and after that a Translation was made of it from the *Greek* into *Latin*, and we receive our *English* Version from the same *Greek* Fountain. This Book follows the *Jewish* *Æra*; the following that of *Alexandria*, which begins six Months after.

C H A P. LIV.

The Second Book of the Maccabees.

THE Second Book of the *Maccabees* consists of several Pieces compiled together; but by what Author, is uncertain. It begins with two Epistles sent from the *Jews* of *Jerusalem*, to the *Jews* of *Alexandria* and *Egypt*, to exhort them to observe the Feast of the *Dedication* of the new Altar, erected by *Judas* on his purifying the Temple, which was celebrated upon the twenty fifth Day of their Month *Cisleu*. The First begins at the first Verse of the first Chapter, and ends at the ninth Verse of the same Chapter, inclusively: The Second begins at the tenth Verse of the second Chapter, and ends with the eighteenth Verse of the same Chapter. But these Epistles are Additions to the History, and supposed to be spurious. The two last Chapters, likewise, are supposed to be added, because *Jason* (of whose Works this Book is an Abridgement) only wrote what passed in the Reign of *Demetrius*, who succeeded *Antiochus Epiphanes*, and of his Son *Eupator*, King of *Syria*: But those next Chapters, contain Things which passed in the Reign of *Demetrius*, who succeeded *Eupator*. What follows after the last Epistle, to the End of the Chapter, is, the Preface of the Author to his Abridgement of the History of *Jason*. This *Jason* was an *Hellenist Jew* of *Cyrene*, of the Race of those *Jews* sent thither by *Ptolomy Soter*. He wrote in *Greek* the History of *Judas Maccabeus* and his Brethren, and of the Purification of the Temple at *Jerusalem*, and the Dedication of the Altar; and the Wars against *Antiochus Epiphanes*, and *Eupator* his Son, in five Books. These five Books the Author abridged,

Chap. 2. ver. 21.

Book VIII. and of this Abridgement, and the other Particulars above-mentioned, compiled the whole Book in the same *Greek* Language; and this proves that Author to have been an *Hellenist* also. It is probable he was a *Jew* of *Alexandria* in *Egypt*, for that was the principal Seat of Learning in that Country. This Second Book of the *Maccabees* does by no Means equal the Accurateneſs and Excellency of the firſt. There are in the *Polyglot Bibles*, both of *Paris* and *London*, *Syriack* Verſions of both theſe Books; but they are both of them of a latter Date, and made from the *Greek*, though they are obſerved in ſome Places to differ from it. And from the ſame *Greek* are alſo made the *Engliſh* Verſions of both theſe Books, which we have among the *Apocryphal* Writers in our Bibles.

Theſe two Books contain the Hiſtory of the *Jews* for forty five Years, or thereabouts, from the End of the Reign of *Seleucus Philopator*, to the End of that of *Antiochus Soter*, firſt brought under Subjection to the Kings of *Syria*, and afterwards reſtored to their Liberty, and govern'd ſucceſſively by *Judas Maccabees* and his two Brethren *Jonathan* and *Simon*, choſen High Priests and Princes of the *Jews*.

C H A P. LV.

The Tranſlation of the Septuagint. The Hiſtory of Ariſteas conſider'd.

HAVING taken a ſhort Survey of the Hiſtory of the Sacred Text, it may be proper to give ſome Account of the principal Tranſlations of the Scriptures, eſpecially ſuch as were received by the *Jews* before the Diſſolution of their Republick, or as long as any Form of Government or Diſcipline appeared among them. It has been a Queſtion much controverted by
antient

antient and modern Authors, whether there was a *Greek* Version of the *Old Testament*, more antient than that which is supposed to have been made by the *Seventy two* Interpreters, in the Reign of *Ptolomy Philadelphus* King of *Egypt*. If we may believe *Megasthenes*, some Part of the Bible was translated into *Greek*, especially the Writings of *Moses*, in the Time of the *Persian* Monarchy. This Author is quoted by *Eusebius*, who likewise produces the Testimony of *Aristobulus*, an *Alexandrian Jew*, to the same Purpose, which imports, That before *Alexander* conquer'd the *Persians*, some Authors had translated that which concerned the Departure of the *Jews* out of *Egypt*, the most considerable Events that besel them, the Taking of their Country, and the Explication of their Law. But these Writers carry small Authority among Learned Men, who generally pronounce them to be spurious, so that they conclude nothing upon this Subject. That which is said further of the Knowledge which some *Pagan* Philosophers had of Things contained in the Books of *Moses*, is very uncertain; and though we should allow it to be true, it will not follow from thence, that there was a *Greek* Version of the *Pentateuch*. They might have had that Knowledge from the *Egyptians*, or even from some *Jews* they conferred with, as *Clearchus* says, that a *Jew* interpreted the Holy Scripture to *Aristotle*. *Origen* asserts, That *Plato* had either learned divers Things from the *Jews*, or had himself read divers Things in the Books of the Prophets. It is then possible, according to *Origen*, that *Plato* had written many Things agreeable to the History and Laws of *Moses*; and that he had drawn Things out of that Fountain, without having read the Sacred Books, and only by Conference with *Jews*.

Præparat. Evan.
lib. 9. cap. 3, &
6. & lib. 13.
cap. 11.

Lib. 6. adv. Cels.

The most celebrated Version of the *Hebrew* Text, is the Translation called the *Septuagint*; that was the Work of the *Seventy Jews*, whose History we have written by *Aristeas*, supposed to have been one of

Book. VIII. the Officers of *Ptolomy Philadelphus* King of *Egypt*, who ordered this Version to be made. This Account is written in the Form of a Letter by the Author, to his Brother *Philocrates*. He relates, that *Demetrius Phalereus*, Librarian to *Ptolomy Philadelphus*, having undertaken to furnish the Library of that Prince with all the Books in the World, shewed him that the Law of *Moses* deserved highly to be admitted; and that *Ptolomy* having answered him, that it was his Fault it was not: *Demetrius* replied, that it must be first translated, because it was witten in a Language and Characters unknown to the *Egyptians*. Upon this the King wrote to the High Priest of the *Jews*; and *Aristeas*, the Author of this History, made use of this Opportunity to obtain the Liberty of the *Jews* who were Captives in *Egypt*, and had been brought thither by *Ptolomy* the Son of *Lagus*, Father to *Philadelphus*: For this Purpose he represents unto the King, that he could not send Ambassadors to the *Jews* to demand their Laws, whilst he kept so many of that Nation Captives in his Kingdom; and that he ought so much the rather to set them at Liberty, because it was the God of *their Law* who made his Reign happy, who knew all Things, and was the Creator of the Universe. The King having asked how many of those Captives there might be in his Kingdom, *Andreas*, one of his Guards, answered, That the Number might be somewhat above a hundred thousand. And do you think, says the King, that this is a moderate Request that *Aristeas* asks? To this *Sosybius* of *Tarentum*, one of his Favourites, replied, The greater the Indulgence was, the more it became so great King. The Favour was obtained, and a Decree publish'd for the Release of all the *Jewish* Captives in *Egypt*; and the King order'd twenty *Drachms* a Head to be paid out of his Treasury to the Masters for every *Jewish* Captive, and that they should be immediately set at Liberty. The Price of their Redemption was computed to amount to four hundred *Talents*,

lents, which shews the Number of the redeemed to have been a hundred and twenty thousand. He afterwards redeemed the Children that were born in Servitude, and the Mothers of them; which made the whole Number of the Redeemed amount to a hundred and ninety eight thousand, and the Price of them, at twenty *Drachms* a Head, made the Sum six hundred and sixty *Talents*. When this was put in Execution, *Demetrius* presented a Memorial to the King, which signified, that it was convenient to write to the High Priest of the *Jews* at *Jerusalem*, to send him a true Copy of the *Hebrew* Original, and six Men out of every Tribe, noted for their Virtue, Learning, and Age, to make an exact Version into the *Greek* Language. Accordingly a Letter was written in the King's Name to *Eleazar* the High Priest, and *Aristeas* our Historian, and *Andrew* were sent with it to *Jerusalem*. Our Author gives a Copy of the King's Letter, and the Names of the *Seventy two* Persons who were to translate the Law. He afterwards gives an ample Account of the magnificent Present sent by King *Ptolomy* to *Eleazar*, with a Description of the City of *Jerusalem*, the Temple, and all its Parts. He speaks of the Plenty of the Country; of the Knowledge and Learning of the Interpreters; and of their Grief at parting with *Eleazar*. He relates a long Discourse of *Eleazar's* upon the *Jewish* Law; and after this long Digression, returns to his History and tells us, in what manner the *Seventy two* Envoys were received by the King; how they presented and unfolded before him the Books of the Law, which *Ptolomy* adored. After this he comes with a longer Digression, wherein he gives an Account of the Questions which the King asked the Interpreters for three Days together, and of the Answer given by each; and this he did to try their Learning, and Abilities. At last *Aristeas* comes to the Matter of the Translation, and saysonly, that *Demetrius* carried those *Seventy two* Persons into an Island along a Peer of seven

Book VIII. Furlongs, which joined the Island to the Continent, and put them into a House upon the Bank of the Sea, where they translated the Law. So that after they agreed upon the Version of each Period, by common Conference, *Demetrius* wrote it down; this they did for seventy two Days together, and upon the last of them they finished the Version. *Demetrius* afterwards caused it to be read in the Presence of an Assembly of *Jews*, who approved of it, and declared it was exact and faithful. He read it also to the King, who was much surpris'd that none of the Historians or Poets had made mention of it. To which *Demetrius* answer'd, That this Law being Holy and Divine they dared not mix it with prophane Things; and that the Historian *Theopompus*, and the Poet *Theodectes*, having offer'd to mention something of it in their Works, were punish'd for it; the one by the Loss of his Senses, and the other by the Loss of his Sight. In short, the King gave to each of the *Seventy two*, three rich Garments, two Talents of Gold, and a Cup of Gold of a Talent Weight, and sent them all home into their own Country. This is the Account given by *Aristeas*.

As to the Place where this Version was made, *Philo the Jew*, *Justin Martyr*, and others, tell us, it was in the great Tower in the Isle of *Pharos*, which was set up to direct the Mariners in the dangerous Seas of *Alexandria*; and (if Credit may be given to some *Jewish* and *Christian* Writers) there were distinct Apartments, wherein these Interpreters separately performed the Task which they were set about. They did the Work each of them in divers Rooms, say the *Talmud* and the *Rabbins*. They were put into seventy distinct Cells, when they translated the Bible, says *Justin Martyr*, in his Apology to the *Roman* Emperor; and he adds moreover, that he was at *Pharos*, and saw what was left of those Cells. And with him agree *Irenaeus*, *Clemens of Alexandria*, *Epiphanius*, *Cyril of Jerusalem*, and *St. Augustin*; and though an *Ara-*
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bick Commentator upon the Pentateuch (cited by Mr. *Gregory* in his *History of the Seventy two Interpreters*, for whom he is a strenuous Advocate) reports, that the *Seventy* Seniors disagreed in their Translation the first Time, and so were let to it again, yet these Fathers take Notice of no such Thing, but tell us; That though these Translators were separated into distinct Places by themselves, yet they all agreed in the very same Words and Syllables: Which they borrowed, it is likely, from *Philo*, who had expressly said, They all exactly agreed on the same Words, to interpret the *Chaldee* by, (for he called it the *Chaldee*, instead of the *Hebrew*.) as if some Person stood by them, and invisibly dictated to them, although the *Chaldee* might be translated divers Ways, the *Greek* Language being so copious. And he further adds, That there was a Feast yearly in the *Pharos*, whither the *Jews* went to solemnize it, and to see the Place where this Version was made. *Josephus*, who treats purposely of the turning of the Law into *Greek* by King *Ptolomy's* Order, says nothing of the different Cells, nor does he represent the Interpreters as inspired Persons. St. *Jerom*, who was a searching Man, was the first of the Fathers that opposed and contradicted this Story, declaring that he could not believe any Thing concerning these distinct Rooms and Apartments, and the miraculous Agreement of the Translators in these separated Cells, giving this Reason for it, Because neither *Aristeas* nor *Josephus* speak a Word of them.

That great Critick Mr. *Gregory* is not satisfied with this Reason of St. *Jerom*, but asserts roundly, That *Jerom* had made a new Translation of the Bible out of the *Hebrew* himself, wherein he very much differed from the *Seventy*; and so he was obliged to disparage the Cells and the Translators, to make way for his own Translation. But this is an uncharitable Censure of so great a Father. Father *Simon* gives another Account of this Matter: He asserts, That the *Hellenistical Jews*

Chap. 55.

De Vit. Mos. l. 2.

Antiq. lib. 12.
cap. 2.

Prefat. in Pen-
tateuch.

Critic. History,
Book 2.

who

Book. VIII. who read the Translation of the *Seventy* in their Synagogues, were the Inventors of this History of the Translators, and put it out in the Name of one *Aristeas*. And the same Person moreover presents us with this new Conceit, That it was called the Translation of the *Seventy*, not from *Seventy* Translators, who were the Authors of it, but from the *Seventy Judges*, that is, the *Sanhedrim* at *Jerusalem*, who authoriz'd and approv'd of it.

The Authority of *Aristeas's* History has been long the Subject of Contention among Learned Men; but the most prevailing Opinion is, (and indeed it seems to be best supported,) that the whole is a manifest Fiction, contrived by a *Hellenist Jew* of *Alexandria*, to give the greater Authority to this Translation: And the Reasons are supposed to be unanswerable; for the Author speaks always as a *Jew*, and, which is more, he makes all the Parties concerned speak in the same Manner, and relates abundance of Things which no Man, but a Person instructed in the *Jewish* Religion, could write and explain; and at the same Time, the Author pretends to be a *Pagan Greek*. The Sum which *Ptolomy* is said to advance for procuring this Version, is wholly incredible; for the Money he expended to redeem the *Jewish* Captives, the Vessels of Gold and Silver, and the Precious Stones he sent to the Temple, the Money he gave for Sacrifices, the Presents he bestowed upon the Interpreters, and the Charges he was at in fetching them to *Alexandria*, maintaining them there, and sending them back to *Jerusalem*, is computed to amount to about two Millions Sterling, which may well be reckoned to be above twenty Times as much as that Library was ever worth. The Questions proposed to the *Seventy two* Interpreters, do evidently carry with them the Air of Fiction and Romance. The making of *Seventy two* Elders to be sent from *Alexandria* to *Jerusalem* upon this Occasion, and these to be chosen by six
out

out of every Tribe, by the Advice of *Demetrius Phalereus*, looks altogether like a *Jewish* Invention, framed with respect to the *Jewish Sanhedrim*, and the Number of the Twelve Tribes of *Israel*, it being unaccountable that *Demetrius*, a *Pagan Greek*, should know any Thing of their Twelve Tribes, or of the Numbers of the *Seventy two* Elders, of which their *Sanhedrim* consisted. Besides, it is not to be supposed that there were in the whole Nation *Seventy two* Persons, who understood the original Text of the *Hebrew*, and were so well acquainted with the *Greek* Language, as to translate into it; for the *Hebrew* was disused after the Captivity, and *Chaldee* was the common Speech; and till the Time of *Alexander* the Great, the *Jews* had no Communication with the *Greeks*; and it was not above fifty five Years since that Conqueror was at *Jerusalem*; and the Time fixed for this Translation, wherein though some few possibly might have some Knowledge of the *Greek* Tongue, yet that six out of every Tribe, living in *Judea*, should be so skilful in it, is scarce to be imagined. And after all, there can be no probable Reason given, why *Seventy two* should be sent for this Purpose, when *Seven* were abundantly sufficient. The most antient *Talmudists* say, That there were only five employed in this Work; and this is by much the more likely of the two. As for the Testimony of *Philo* and the *Christian* Fathers, who gave Credit to this History of the Interpreters, and in some Circumstances made Additions to it, it is evident they must either be imposed upon by others, or owe these Particulars to their own Fancy; for so many Contradictions, Uncertainties, and various Accounts, overthrow the Authority of the whole Story, and plainly prove that all that has been deliver'd concerning it, is no more than Fable and Romance, without any other Foundation, excepting, that in the Reigns of *Ptolomy Philadelphus*, such a Version of the *Law of Moses* was made by the *Alexandrian Jews* into the *Greek* Language, as those Authors give an Account of. For,

Alexander,

Tract. Sopherim,
cap. 1.

Alexander, upon the Building of *Alexandria*, brought a great many *Jews* thither, in order to plant his new City; and *Ptolomy Soter* having fixed the Seat of his Government in that Place, and resolving to encrease the Number of Inhabitants, brought thither many more of this Nation, and indulging them with the same Privileges enjoyed by the *Macedonians*, and other *Greeks*, they soon grew to be a great Part of the People of that City, and by degrees so accustomed themselves to the *Greek Language*, that they forgot their own; so that they could no longer understand the *Hebrew Language*, in which the Scriptures were hitherto first read, nor the *Chaldee*, in which they were afterwards interpreted in every Synagogue, they were obliged therefore to have them translated into *Greek* for their Use, that this Version might serve for the same Purpose in *Alexandria* and *Egypt*, as the *Chaldee Paraphrases* afterwards did in *Jerusalem* and *Judea*. And this was the original and true Cause of the making of the *Greek Version*; which has since, from the Fable of *Aristeas*, been called the *Septuagint*; for that History obtaining Credit both among *Jews* and *Christians*, soon gave that Name of Distinction to that Translation. No more than the *Pentateuch* was at first translated, for at that Time, as has been before observed, no other Books of the Scriptures were publicly read in their Synagogues: But when afterwards, in the Time of *Antiochus Epiphanes*, the Reading of the *Prophets* came into use in the Synagogues of *Judea*, and the *Jews* of *Alexandria* were likewise obliged to use the same Method, they were forced to make a Translation also of the *Prophets* into the *Greek Language*. And after this, other Persons translated the rest of the Scriptures for the private Use of the same People, and so the whole Version called the *Septuagint* was compleated; and after it was finished, it was made use of among all the Churches of the *Hellenistical Jews* wherever they were dispersed among the *Grecian Cities*; for that this Translation was made at different Times,

and

and by different Persons, the various Styles in which the several Books are found written, the many Ways in which the same *Hebrew* Words, and the same *Hebrew* Things, are translated in different Places, and the greater Accuracy to be observed in the Translation of some of the Books above others, are a full Demonstration.

The *Jews* had the stated Lessons read out of this Version in their Synagogues, and they had Copies of it at home for their private Use; and thus they seem to have reserved it wholly to themselves till the Time of *Christ*. But when the Gospel was propagated to all Nations, this Version of the *Hebrew* Scriptures was propagated with it among all that understood the *Greek* Tongue, and as Christianity increased, so did the Credit of this *Greek* Translation of the Old Testament Scriptures. The Apostles and Evangelists frequently made Citations out of it, and so did all the Primitive Fathers of the Church.

C H A P. LVI.

The Greek Version of Aquila the Jew.

AS this Version grew into use among the *Christians*, it grew out of Credit with the *Jews*, for the *Christians* urging many Arguments against them out of this Translation, they resolved to make a new one, that was fitter for their Purpose, and would serve their Turn better.

The Person who undertook this Work, was *Aquila*, a Profelyte *Jew* of *Sinope*, a City of *Pontus*: He was bred a *Pagan*, and apply'd himself to Magick, and Judicial Astrology; but being affected with the Miracles done by the Professors of Christianity in his Time, he became a Convert upon the same Foot with *Simon Magus*, out of an Expectation

Book VIII. tion of being able to perform the same Works: But finding his Hopes disappointed, he went on with his Magick and Astrology, which coming to the Knowledge of the Governors of the Church, they admonished him first, and upon his Obstinacy excommunicated him. This Usage enraged him so, he apostatized to the *Jews*, was circumcised, and became a Profelyte to their Religion; and for his Improvement in it, he procured himself to be admitted into the School of *Rabbi Akiba*, the most celebrated Doctor of the *Jewish* Law in his Time, and under him he made such a Proficiency in the Knowledge of the *Jewish* Language, and of the Scriptures that were written in it, that he was thought sufficient for this Work, and accordingly undertook it, and made two Editions of it. The first he published in the twelfth Year of the Reign of *Adrian* the *Roman* Emperor, which was the Year of *Christ* a hundred and twenty eight: But afterwards he revised, and made it more correct, and published a second Edition of it. He stuck closely and servilely to the Letter, rendring Word for Word, as near as he could, whether the Idioms and Proprieties of the Language he translated into, or the true Sense of the Text, would bear it, or no; and therefore his Version is judged rather to have been a good Dictionary, to give the Meaning of the *Hebrew* Words, than a good Interpretation to explain the Sense of the Text.

This Version was received by the *Hellenistical Jews*, and afterwards used everywhere instead of the *Septuagint*, and therefore this *Greek* Translation is often mentioned in the *Talmud*, but the *Septuagint* never. And in this Use of it they continu'd till the Finishing and Publication of both the *Talmuds*. After that Time the Notion grew among them, that the Scriptures ought not to be read in any of their Synagogues, but in the old Form, that is, in the *Hebrew* first, and then by way of Interpretation in the *Chaldee*, and the Decrees of the Doctors were urged for this Method. But the *Hellenistical Jews* after

after so long a Use of a *Greek* Version, not easily coming into this, it caused great Divisions and Disturbances among them, which gave Occasion to a Decree published by *Justinian*, still extant among his *Novel Constitutions*, which ordained that the *Jews* might read the Scriptures in their Synagogues, either in the *Greek* Version of the *Septuagint*, or in that of *Aquila*, according to the Country in which they should dwell. But the *Jewish* Doctors having determined otherwise, their Decrees obtained against the Emperor's, and in a short Time after they rejected both Versions; and ever since the solemn Reading of the Scriptures in their Publick Assemblies has been in the *Hebrew*, and (very rarely) in the *Chaldee* Languages.

C H A P. LVII.

The Targum, or Chaldee Paraphrases.

THE *Chaldee* Language is the same which, being used in *Assyria*, the *Jews*, after their Return from *Babylon*, used for their common Language, and in Process of Time became their natural Tongue. This gave Birth to the *Chaldee Paraphrases* of the Original Text of the Bible, called *Targum*, which signifies *Interpretation*, or *Translation*; for the Doctors of the *Jewish* Law finding themselves under a Necessity to make the *Jews* understand the Text of the Holy Scripture after the Captivity, which was read in *Hebrew* in their Synagogues, were forced to explain the Law to them in a Language they understood; and this is the true Origin of the *Chaldee Paraphrases*.

The *Targums*, that are now remaining, were composed by different Persons upon different Parts of Scripture, and are of eight Sorts, 1. *The Targum of Onkelos* upon the five Books of *Moses*. 2. *The Targum of Jonathan Ben Uzziel* upon the *Prophets*,
that

Book VIII. that is, upon *Joshua*, *Judges*, the two Books of *Samuel*, the two Books of *Kings*, *Isaiab*, *Jeremiah*, *Ezekiel*, and the twelve *Minor Prophets* 3. The *Targum*, ascribed to *Jonathan Ben Uzziel*, upon the *Law*. 4. The *Jerusalem Targum upon the Law*. 5. The *Targum on the five Lesser Books*, called the *Megilloth*, that is, *Ruth*, *Esther*, *Ecclesiastes*, the *Song of Solomon*, and the *Lamentations of Jeremiah*. 6. The *second Targum upon Esther*. 7. The *Targum of Joseph the One-ey'd*, upon the Book of *Job*, the *Psalms*, and the *Proverbs*. 8. The *Targum upon the first and second Book of Chronicles*. Upon *Ezra*, *Nehemiah*, and *Daniel* there is no *Targum* at all. Indeed, a great Part of *Daniel* and *Ezra* is written originally in *Chaldee*, and therefore there was no need of a *Chaldee Paraphrase* upon them; but *Nehemiah* is written wholly in the *Hebrew Tongue*, and no doubt antiently there were *Chaldee Paraphrases* upon all the *Hebrew Parts* of those Books, though they are now lost.

The *Targum of Onkelos* is, without doubt, the most antient that is now extant. He was certainly older than *Jonathan Ben Uzziel*, the Author of the second *Targum*, (who is supposed to have lived in our Saviour's Time,) who could have no Reason to omit the *Law* in his *Paraphrase*, but that he found *Onkelos* had done this Work before him, and with that Success in the Performance, which he could not exceed. No *Chaldee Writing*, now extant, comes nearer the Style of what is written in that Language by *Daniel* and *Ezra*, than the *Targum of Onkelos*, which is a good Argument for its Antiquity. It is rather a Version than a Paraphrase, for the *Hebrew Text* is render'd Word for Word, and for the most part with great Exactness: It has ever been preferred by the *Jews* to all other *Targums*, and it being set to the same Musical Notes with the *Hebrew Text*, it is made capable of being read in the same Tone with it in their publick Assemblies; and accordingly the *Jews* thinking themselves obliged to read twice that Section of the *Law*, which was the

Lesson

Lesson of the Week, (that is, in the *Hebrew* Original first, and then in the *Chaldee* Interpretation after it,) made use of the *Targum of Onkelos* for that Purpose.

The *Targum of Jonathan Ben Uzziel*, upon the *Prophets*, is next to that of *Onkelos*, in the Purity of its Style, but not in the Manner of its Composure; for *Jonathan* takes the Liberty of a Paraphrast, by enlarging and adding to the Text; for several Stories and Glosses of his own are inserted, which are no Reputation to the Work. The *Jews* not only give him the Preference to all the Disciples of *Hillel*, but equal him even to *Moses* himself.

The *Targum* ascribed to *Jonathan Ben Uzziel* upon the *Law*, is none of his, as appears sufficiently by the Style: Who was the true Author of it, or when it was composed, is utterly unknown. It seems to have lain long in Obscurity among the *Jews* themselves; for no Notice was taken of it, till it was publish'd in Print at *Venice* about a hundred and fifty Years since, and the Name of *Jonathan*, it is probable, was put before it, for no other Reason than to give it the more Credit, and the better to recommend it by that specious Title to the Buyer.

The *Jerusalem Targum* upon the *Law*, was so called, because it was written in the *Jerusalem* Dialect. There were three Dialects of the *Chaldee* Language: The first was spoken in *Babylon*, the Metropolis of the *Assyrian* Empire: The second was the *Commagenian*, or *Antiochian*, that was spoken in *Commagena*, *Antioch*, and the rest of *Syria*: The third was the *Jerusalem* Dialect, which was spoken by the *Jews* after the Captivity. The *Babylonian* and *Jerusalem* Dialects were written in the same Character, but the *Antiochian* in a different, and is the same with what we call *Syriack*, which though it be reckon'd a different Language from the *Chaldee*, is the very same, only expressed in different Characters, and differing a little only in the Dialect. The purest Style which we have of

Book VIII. the *Jerusalem* Dialect, is first in the *Targum* of *Onkelos*, and next in that of *Jonathan*; but the *Jerusalem Targum* is written in a most barbarous Style, intermixed with a great many Foreign Words taken from the *Greek*, *Latin*, and *Persian* Languages. This *Targum* is not a continued Paraphrase, as the rest are, but only upon some Parts here and there, as the Author thought the Text most wanted an Explication, and sometimes whole Chapters are passed over. It is written by an unknown Hand, and the Time when it was composed is uncertain, but it is conjectured to have been written some Time after the third Century.

The fifth *Targum*, which is that on the *Megilloth*, and the sixth, which is the second *Targum* on the Book of *Esther*, are written in the corrupted *Chaldee* of the *Jerusalem* Dialect; but the Author of these is unknown. The seventh, which is upon *Job*, the *Psalms*, and the *Prophets*, is equally corrupt, and said to be written by *Joseph the One-ey'd*, who is as much unknown as the Author of the other two. The second *Targum* on *Esther*, is twice as large as the first, and seems to have been written the last of all the *Targums*, by reason of the Barbarity of its Style. The first *Targum* upon *Esther*, is a Part of the *Targum* upon the *Megilloth*, which makes mention of the *Babylonists Talmud*, and therefore must have been written after the Year of *Christ* five hundred. The last *Targum* upon the first and second Book of *Chronicles* was not known till the Year sixteen hundred and eighty, when *Beckius*, from an old Manuscript, publish'd at *Augsberg* in *Germany* that Part which is upon the first Book; and the Paraphrase upon the second, he publish'd three Years afterwards at the same Place.

Leusden. Philol.
Hebræ. Mixt.
Dissert. 5. Sect. 5.



THE
INDEX.



A



<i>B</i> , the eleventh Month of the <i>Civil Year</i> , the fifth of the <i>Ecclesiastical</i>	Page 41
<i>Abbadie</i> , a Learned Frenchman, his Ar- guments in Defence of <i>Ezra</i>	196
<i>Abib</i> , the seventh Month of the <i>Civil Year</i> , the first of the <i>Ecclesiastical</i>	37
<i>Abraham</i> skill'd in Astronomy	2
Communicated Arithmetick to the <i>Egyp- tians</i>	43
Academies of the <i>Jews</i>	170
Accents in the <i>Hebrew Text</i>	152
The Accent called <i>Soph Pasuc</i> explained	153
Acre, what Measure	47
Acts of <i>David</i> the King, and of the Kings of <i>Ju- dah</i> and <i>Israel</i>	218
<i>Adar</i> , the sixth Month of the <i>Civil Year</i> , and the twelfth of the <i>Ecclesiastical</i>	36

I N D E X.

Æra of the <i>Jews</i>	Page 26
Æra of Contracts	27
how called by the <i>Arabians</i>	28
of the Kingdom of the <i>Greeks</i>	<i>ibid.</i>
<i>Akiba</i> , a famous Rabbi	170
<i>Alexander's</i> Vision at <i>Dius</i> in <i>Macedonia</i>	26, 27
Almond-Tree explained	58
Aloes, what	<i>ibid.</i>
Alphabet, the <i>Hebrew</i> , of what composed	148
Amethyst described	68
Amorajim, an Order of Doctors	179
<i>Amos</i> , an Account of his Prophecy	301
the Time of his Propheſing	302
<i>Antiochus Epiphanes</i> , a Perſecutor of the <i>Jews</i>	71
Apocryphal Books, why they are ſo called	186, 208
<i>Aquila</i> a <i>Jew</i> , his Verſion of the Old Teſtament	333, 334
Architecture underſtood by the <i>Hebrews</i>	73
<i>Ariſteas</i> , the Hiſtory of <i>Ariſteas</i> conſidered	324
	325, &c.
ſuppoſed not to be a true Hiſtory	330, 331
Arithmetick among the <i>Hebrews</i>	43
Ark of <i>Noah</i> , its Form and Dimenſions	83, 84
<i>Aſa</i> , a Rabbi, Author of the <i>Babylonian Talmud</i>	179
<i>Aſaph</i> , a Preſident of the Temple Muſick	116
Aſtronomy underſtood by the <i>Hebrews</i>	1
Aſtronomical Calculations uſed by the <i>Jews</i>	20

B

B <i>Aruch</i> , the Book of <i>Baruch</i> not Canonical	210
an Account of it	318, 319
Bdellium, what	58
Beaſts diſpoſed in <i>Noah's</i> Ark	89, 90, &c.
<i>Beland the Dragon</i> , the Hiſtory excluded the Canon	211
An Account of that Hiſtory	321
Beryl deſcribed	68
Biſhop's-Wort, what	58
Bitumen abounds near <i>Babylon</i>	83
Books	

I N D E X.

Books antiently rolled upon Sticks	Page 128
the same with Tables of Wood or Stone	129
that do not belong to the <i>Jewish</i> Canon	192
of Scripture, named from the Word which begins them	193
cited in the Old Testament that are lost	215
forged by <i>Hereticks</i>	226
Botany among the <i>Hebrews</i>	57
Brick , the Antients engraved upon Brick	126
Burre-Reed , what	58

C

C Abala, the Rise and History of it	164, 165
divided into three Sorts	166, 167
<i>Cadmus</i> brought Letters into <i>Greece</i>	125
<i>Calippus</i> the Inventor of a Cycle	23
Can, what Measure	47
Cancer, a terrible Disease	54
Canon of the Holy Scriptures	185
The first Canon, when made	186
The <i>Jewish</i> Canon, called the Canon of <i>Ezra</i>	192
Canonical, why the Scriptures called so	186
A Catalogue of the Canonical Books	209
Caper-Tree, what	59
Carbuncle described	67
Castration, many Ways of it	54
Caudex, or Codex, what it signifies	127
<i>Chaldee</i> Language, its Original	140
became common among the <i>Jews</i>	143
<i>Ezra</i> wrote his Edition of the Scriptures in <i>Chaldee</i>	201
<i>Chaldee</i> Paraphraſts, an Account of them	335,
	336, &c.
Chazzozeroth, a Muſical Instrument	121
<i>Chronicles</i> , the Books of the <i>Chronicles</i> , their Hiſ-	265
tory	265
their Contents	267, 268
Chronology different between the <i>Hebrew</i> and <i>Greek</i>	29
Scriptures	29

I N D E X.

<i>Chrysolite</i> described	Page 68
Circumcision painful	54
<i>Cisleu</i> , the third Month of the <i>Civil Year</i> , the ninth of the <i>Ecclesiastical</i>	33
Class, the Classes containing the Books of Scrip- ture	213
Colocynthida, what	59
Comedies not in use among the <i>Hebrews</i>	107
Commerce begun by Sea and Land	78, 79
Coriander, what	58
Covenant; Book of the Covenant, what	215
Creation, the History of it explained	239, 240, &c.
Creed; the Articles of the <i>Jewish</i> Creed	181
Crowns, in writing of Manuscripts, what	134
Cubit, what Measure, and the many Sorts of them	46
Cummin, what	59
Cycles first used by the <i>Jews</i> the Kinds of them	21, 22
Cymbal described	123
Cypress-Tree	59

D

D ancing used by the <i>Hebrews</i>	110
<i>Daniel</i> ; a Part of the Book of <i>Daniel</i> exclud- ed the Canon	211
a Prophetical Book	214
an Account of the Book of <i>Daniel</i>	294
his Life and Character	296, 297
<i>David</i> skill'd in Musick	115
Day, the Division of it	6, 7
Days, either Natural, Artificial, or Prophetical	8
have their Planetary Names among the <i>Jews</i>	9
<i>Deuteronomy</i> , the Meaning of the Word	251
the Contents of that Book	252
Dials, when first brought to <i>Rome</i>	6
invented, says <i>Pliny</i> , by <i>Anaximenes</i>	49
The Dial of <i>Abaz</i> explained	50
Diet, what Measure	47
<i>Dieteris</i> , a Cycle two Years	21
Division	

I N D E X.

Division of the Books of Scripture into several	Page 212
Classes	212
Doctors of the <i>East</i> and <i>West</i> , their Disposition	171
how they are chosen, their Power and Au-	172, 173
thority among the <i>Jews</i>	

E

E <i>cclēstiaſtes</i> , an Account of that Book	285
why ſo called	286
<i>Eccleſiaſticus</i> ; the Book of <i>Eccleſiaſticus</i> excluded	
the Canon	210
an Account of it	317
the Author of it	318
<i>Edomites</i> recover'd their Liberty	101
<i>Elath</i> , a Sea-Port	<i>ibid.</i>
<i>Elul</i> , the twelfth Month of the <i>Civil Year</i> , the ſixth	
of the <i>Eccleſiaſtical</i>	42
<i>Emerald</i> deſcribed	67
Engraving underſtood by the <i>Hebrews</i>	69
Enneadecaeteris, a Cycle of nineteen Years	22
<i>Enoch</i> ; the Book of <i>Enoch</i> , an Account of it	224
<i>Eſdras</i> ; the two Books of <i>Eſdras</i> , an Account of	
them	222
their Contents	310, 311
<i>Eſther</i> ; the Book of <i>Eſther</i> , reputed Canonical	209
the Hiſtory of that Book	274
Chronology of it diſputed	275
the Author of it	276
Evening; <i>between the two Evenings</i> , what it ſigni-	
fies	7
<i>Exodus</i> , an Account of that Book	247, 248
Extravagants, a Collection of Traditions ſo called	
	178
<i>Ezekiel</i> , an Account of his Prophecy	293
of his Style	294
<i>Eziongeber</i> , a Sea-Port	100

I N D E X.

<i>Ezra</i> compiled the Canon of Scripture	Page 187
the Second Founder of the Law	188
published a correct Edition of the Scriptures	189
did not compose a new Scripture	197, 198
made Additions to the Books of Scripture	199
an Account of the Book of <i>Ezra</i>	269, 270
his History	271

F

F EAST of the Passover, when celebrated	5
Flutes among the <i>Hebrews</i>	122
Foot; the Measuring of Time by the Feet	6
Furlong, what Measure	47

G

G AONS, an Order of Doctors among the <i>Jews</i>	180
Gemara, what it signifies	178
<i>Genesis</i> , an Account of that Book	238
the Contents of it	246
Geometry among the <i>Hebrews</i>	45
<i>George</i> , the History of St. <i>George</i> , a Fiction	170
Golden Number, what	22
<i>Gomarus</i> , his Opinion of the Scripture Songs	112
Gopher-Wood, what	83
Gourd, what	60
Grammarians among the <i>Jews</i>	149
<i>Greek</i> Alphabet derived from the <i>Syrians</i>	125

H

H Abbakkuk, an Account of his Prophecy	305
<i>Haggai</i> , an Account of his Prophecy	307
Hagiographa, what Books of Scripture so called	192
<i>Hebrew</i> Language. how propagated	140, 141

I N D E X.

Old <i>Hebrew</i> Characters, what they were	Page 146
only retained by the <i>Sama-</i>	
<i>ritans</i>	201
<i>Heman</i> , a President of the Temple Musick	116
Hemorrhoides, what	55
<i>Hillel</i> , a Rabbi, reformed the Kalender,	24
in what Manner	25
Holm-Oak, what	60
<i>Hosea</i> ; an Account of the Prophecy of <i>Hosea</i>	298,
	299
Hours, computing by them of no antient Date	6
Houses, Form of them among the <i>Jews</i>	73
Laws concerning them	74

I

J Acynth described	67
Japhne, an Academy of the <i>Jews</i>	170
<i>Jasher</i> the Book of <i>Jasher</i> , what	217
Jasper described	67
<i>Jeduthun</i> , a President of the Temple Musick	116
<i>Jehosaphat</i> practised Navigation	100
<i>Jeremiab</i> , the Book of his Prophecy	290
the Contents of it	291
<i>Jerom</i> , his Account of the Canon of Scripture	191
<i>Jerusalem Talmud</i>	178
<i>Jews</i> did not corrupt the <i>Hebrew</i> Text	202, 203
<i>Ijar</i> , the eighth Month of the <i>Civil Year</i> , the second	
of the <i>Ecclesiastical</i>	38
Images, what sort forbidden	70
Indulgences sold by the <i>Jewish</i> Doctors	174
Ink antiently used in Writing	132
Inspiration, a Definition of it	213
Books written by Inspiration	220
Intercalation of a Month into a Year	16
for what Reason, and how practised by	
the <i>Jews</i>	17

Job

INDEX.

<i>Job</i> understood Astronomy	Page 3
his Distemper, what	56
the Book of <i>Job</i> Poetical	104
his Genealogy not in <i>Hebrew</i> nor <i>Latin</i>	224
an Account of the Book of <i>Job</i>	276, 277
the Author of this Book	278
<i>Joel</i> , an Account of his Prophecy	300
his Style	301
<i>Jonah</i> , an Account of his Prophecy	303
<i>Josephus</i> , his Account of the Canon of Scripture	189
<i>Joshua</i> collected the Usages of the <i>Jewish</i> Church	188
<i>Joshua</i> , an Account of that Book	253
the Author of it	255
The Life of <i>Joshua</i>	257
<i>Isaiab</i> , an Account of the Book of his Prophecy	288
his Style, and the Contents of his Book	289
<i>Ismaelites</i> the first Traders	80
<i>Itur Sopherim</i> , or Retrenchments of the <i>Scribes</i>	163
<i>Judab</i> the Saint, Compiler of the <i>Mischna</i>	177
<i>Judges</i> , an Account of that Book	258
the Author of it	259
the Contents of it	260
<i>Judith</i> ; the Book of <i>Judith</i> uncanonical	210
the History of it	312, 313
the Opinion of <i>Grotius</i> concerning it	314
in what Language written	315

K

K Alendar; the <i>Jewish</i> Kalendar	31, 32, 33, &c.
<i>Keri</i> and <i>Ketib</i> , what	160
the History and Use of them	161, 162
<i>Kings</i> , an Account of the Books of the <i>Kings</i>	264

I N D E X.

L

L <i>Amentations of Jeremiah</i> ; an Account of that Book	Page 292
Land-Marks not to be removed	47
Language created with <i>Adam</i>	138
Confusion of Languages explain'd	139
which the first Language	140
of the <i>Jews</i> , not originally called the <i>Hebrew</i> Tongue	141
Lapidaries among the <i>Jews</i>	70
Law to be written upon the Posts of their Houses	75
Laws of the Twelve Tables, how engraven	127
A Written, and an Oral Law	174
<i>The Law</i> , strictly signifies the five Books of <i>Moses</i>	191
Only one Book of the Law, in the Time of King <i>Josiah</i>	194
Book of the Law, what	215
What the Word <i>Law</i> means	228
<i>Le Clerc's</i> Opinion of the Author of the <i>Pentateuch</i> absurd	237
Leprosy, a nasty Distemper	55
Letters of the Alphabet used in Numbring	45
<i>Leviticus</i> , an Account of that Book	248, 249
<i>Liber</i> , why it signifies a Book in <i>Latin</i>	127
Line, what Measure	47
<i>Lydda</i> , an Academy of the <i>Jews</i>	170

M

M <i>Accabees</i> , the two Books of the <i>Maccabees</i> , excluded the Canon	211
The third Book of <i>Maccabees</i> , an Account of it	222
an Account of the fourth Book	224
The Style of the first Book of <i>Maccabees</i> , and when composed	321, 322
and of the second Book	323, 324
<i>Malachi</i> , an Account of his Prophecy	309
<i>Manasseh</i> ,	

I N D E X.

<i>Manasseh</i> , the Prayer of <i>Manasseh</i> , an Account of it	Page 222
<i>Mandrakes</i> , what	61
Manuscript Copies of the <i>Hebrew</i> Text, how written	133, 134
superstitious Notions in the Writing of them	135
Copies of the Bible, an Account of them	136, 137
Copies differ from the printed Bibles	163
<i>Marbeshuan</i> , the second Month of the <i>Civil Year</i> , - the eighth of the <i>Ecclesiastical</i>	32
<i>Massora</i> , the Definition and History of it	155, 156
the Great and Little <i>Massora</i>	157
the Authority and Use of it	159
<i>Massorets</i> pointed the Letters of the <i>Hebrew</i> Text	150
The great Labour of the <i>Massorets</i>	156
<i>Metu</i> , a famous Astronomer	22
<i>Metfilothaim</i> , a Musical Instrument	124
<i>Micah</i> , an Account of his Prophecy	304
Mile, what Measure	47
<i>Minnim</i> , a Musical Instrument	122
<i>Mischna</i> composed	177
Months, Lunary	11
Hollow and full Months, what	12
Lunary Months, not originally admitted by the <i>Hebrews</i>	14
Months regulated by the Appearance of the Moon	14, 15
Names of the <i>Hebrew</i> Months	18
Moon; the Course of the Moon explained	11
New Moon, how observed by the <i>Jews</i>	13
Mortgaging of Lands, how executed	48
<i>Moses</i> understood Astronomy	3
The <i>Assumption</i> of <i>Moses</i> , a Book so called	225
<i>Moses</i> proved to be the Author of the <i>Pentateuch</i>	227, 228, &c.
Arguments against it answer'd	233, 234, &c.
Musical	

I N D E X.

Musical Instruments	Page 124
Musicians belonging to the Court	118
Musick among the <i>Hebrews</i>	115, 116, &c.
used at Funerals	119

N

N <i>AHUM</i> , an Account of his Prophecy	305
Names of Places in Scripture changed by <i>Ezra</i>	200
Navigation practis'd by the <i>Hebrews</i>	83
improved by <i>David</i> and <i>Solomon</i>	98, 99
<i>Nebemiah</i> ; an Account of the Book of <i>Nebemiah</i>	272, 273
Night, the Division of it	7
<i>Numbers</i> , an Account of that Book	250
Numbring, the Method of it among the <i>Hebrews</i>	43

O

O <i>Badiab</i> , an Account of his Prophecy	302
<i>Octoeteris</i> , a Cycle of eight Years	22
Onyx describ'd	68
<i>Ophir</i> , the Situation of it	103
Oral Law, the Original of it	188
Organs among the <i>Hebrews</i>	122

P

P <i>ACE</i> , what Measure	47
Pages of Books, why called <i>Tabulae</i>	128
Painting not used by the <i>Hebrews</i>	72
Palm, or Hand-breadth, what Measure	46
Palm-Tree, what	62
<i>Papyrus</i> , what	<i>ibid.</i>
how prepared for Writing	127
Parchment, why called <i>Pergamenum</i> & <i>Membranam</i>	128
<i>Parfa</i> , what Measure	47
Pearls known to the <i>Hebrews</i>	69

Penta-

I N D E X.

<i>Pentateuch</i> , the first Canon of Scripture, was no more	Page 186
Period of the Moon, what	12
<i>Phenicians</i> old Navigators	82
<i>Pharos</i> , a Tower, said to be the Place where the Version of the Septuagint was made	328
<i>Phasis</i> of the Moon observed by the <i>Jews</i>	12
Physick among the <i>Hebrews</i>	53
Plane-Tree described	62
Poetry understood by the <i>Hebrews</i> 104, 105, &c.	
not confined by Rules of Art	113
Points among the <i>Hebrews</i> serve instead of Vowels	148
the Time when they were invented	149
of what Authority they are	151
Pomegranate-Tree, what	63
Poplar, the Sorts of it	<i>ibid.</i>
Preparation of the Sabbath	9
Prophecy, a Definition of it	213
<i>Proverbs</i> , the Book of <i>Proverbs</i> , poetical	105
Account of the Book of <i>Proverbs</i>	283, 284
Providence preserved the Books of Scripture from Corruption	204
<i>Psalms</i> , the Poetry of them explained	105, 106
A Psalm added, which is none of the Hundred and Fifty	224
An Account of the Book of <i>Psalms</i>	279, 280
by whom collected	281
<i>Psalter</i> , how poetical	108, 109
<i>Pundebita</i> , an Academy of the <i>Jews</i>	171

R

R Amthorn, what	63
R Reed, what Measure	47
Reeds antiently used in Writing	132
Rising of the Moon observed by the <i>Jews</i>	12
Rolls made of the Bark of Trees, antiently written upon	131
generally written but on one Side	132
<i>Romulus</i> regulated the Months	12
Roots,	

I N D E X.

Roots, what they are in the <i>Arabian</i> Language	Page 150
<i>Ruth</i> , the History of that Book	261
when written	262

S

S abbath, what the Word means	89
Sabiunca, what	63
Saffron described	<i>ibid.</i>
Saltwort	64
<i>Samuel</i> , the first and second Book, their History	262, 263
Saphir described	67
Sardonix described	66
Schools among the <i>Hebrews</i>	151
not taught by Women	174
Scriptures, the different Names they bear	185
Sealing of Letters, the Manner of it	131
<i>Sebureans</i> , an Order of Doctors among the <i>Jews</i>	180
<i>Selah</i> , an Account of the Word <i>Selah</i> in the <i>Psalms</i>	281, 282
<i>Seleucus</i> , a Person of great Strength	28
<i>Sephoris</i> , an Academy of the <i>Jews</i>	171
<i>Septuagint</i> , an Account of the Version so called by the Seventy two Interpreters	324, 325, &c.
<i>Seth</i> understood Astronomy	2
<i>Shaddai</i> , a Name of God fixed to the Doors of their Houses	75
Shadow of the Sun upon the Dial of <i>Abaz</i>	51
<i>Shebet</i> , the fifth Month of the <i>Civil Year</i> , the ele- venth of the <i>Ecclesiastical</i>	35
Shekel, a <i>Jerusalem</i> Shekel, the Inscription upon it	147
Shittim-Wood	64
<i>Simon</i> the Just concerned in finishing the Canon of Scripture	193
Singers in the Temple	116
Singing of <i>Psalms</i> used by the <i>Hebrews</i>	110
<i>Sistrum</i> , a Musical Instrument	124
<i>Sivan</i> ,	

I N D E X.

<i>Sivan</i> , the ninth Month of the <i>Civil Year</i> , the third of the <i>Ecclesiastical</i>	Page 39
<i>Solomon</i> skill'd in Astronomy	3
in Herbs and Plants	57
A Speech of King <i>Solomon</i>	224
An Account of the <i>Song of Solomon</i>	286, 287
<i>Song of Solomon</i> , a Dramatick Poem	108
Songs of <i>Moses</i> , said to be written in Verse	111
The <i>Song of the Three Children</i> excluded the Canon	211
An Account of that Song	320
<i>Sora</i> , an Accademy of the <i>Jews</i>	171
Speech infused into <i>Adam</i> at his Creation	138
Spies sent by <i>Joshua</i> were Geometricians	45
<i>Stichi</i> , in the <i>Greek Bibles</i> , what they are	154
Stones, precious	65
Sun thought to move by the <i>Hebrews</i>	3
stood still at the Command of <i>Joshua</i>	4
<i>Susannah</i> ; the History of <i>Susannah</i> excluded the Canon	211
an Account of it	321
Syangogue; the great Synagogue; an Account of it	187
Synod of the Moon, what	12

T

T ables of Wood and Stone written upon	126
<i>Talmud</i> of <i>Jerusalem</i> , and of <i>Babylon</i>	179
<i>Tammuz</i> , the tenth Month of the <i>Civil Year</i> , the fourth of the <i>Ecclesiastical</i>	40
<i>Tanaites</i> , an Order of Doctors among the <i>Jews</i>	174
the History of them, and of their Autho- rity	175
their Maxims	176
<i>Targum</i> , an Account of the <i>Targums</i>	336, 337, &c.
<i>Tarsish</i> , where situated	103
<i>Tebeth</i> , the fourth Month of the <i>Civil Year</i> , the tenth of the <i>Ecclesiastical</i>	34
<i>Tekupha</i> , what it contains	25
Temple	

I N D E X.

Temple Musick explained	Page 116
Testament of the <i>Twelve Patriarchs</i>	225
Tetraeteris, a Cycle of four Years	
Text of the Scriptures, not lost during the Captivity	193
not corrupted by the <i>Jews</i>	202, 203
but not in its original Purity	206
<i>Tiberias</i> , an Accademy of the <i>Jews</i>	171
<i>Tikkun Sopherim</i> , or Corrections of the <i>Scribes</i> , what	163
Timbrels described	123
<i>Tisri</i> , the first Month of the Civil Year, the seventh of the Ecclesiastical	31
<i>Tobit</i> , the Book of <i>Tobit</i> excluded from the Canon	210
an Account of it	311
its Authority consider'd	312
<i>Topaz</i> described	66
Trade, the Origin of it	76, 77
Trumpets among the <i>Hebrews</i>	121
Turpentine-Tree	64
Tything of Lambs, the Manner of it	15

V

V <i>Eadar</i> , an intercalated Month	18
in what Manner added to the twelve Months	19
Verfes distinguished in the <i>Hebrew</i> Text	153, 154
Vesper of the Sabbath	9
Volumes, why so called	127
<i>Uzziah</i> practis'd Navigation	101

W

W A R, Book of the <i>Wars of the Lord</i> , what	215, 216
Watches, the Night divided into Watches	7
Weeks, how fixed by the <i>Hebrews</i>	8
of antient Use	9
A 2	<i>Wisdom,</i>

I N D E X.

<i>Wisdom</i> , the Book of <i>Wisdom</i> excluded the Canon	Page 210
an Account of it	316, 317
Writing, the most antient Way of Writing	125
The old Way of Writing upon Wood, Lead, and Stone	

Y

Y EAR, how many Days in it in the Time of <i>Noah</i>	14
How many Sorts of Years	15
Civil Year, and Ecclesiastick Year	16
The Year reconciled with the Course of the Sun	<i>ibid.</i>
Solar Year, of what it consists, and how divided	25

Z

Z <i>Echariah</i> , an Account of his Prophecy	308
Z <i>ephaniah</i> , an Account of his Prophecy	306



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