

was the state and situation of myself and family: moreover, I still preserved the favour of the Cæsars: after the death of Vespasian, I experienced the same kindness from Titus, which had been shewn me by his father; and the honours conferred upon me by Domitian, were of a still more distinguished nature.

Particular instances of kindness to him, and his exemption from all taxes.

A number of Jews, who had alledged false accusations against me, were put to death by him, at different times; and he inflicted a very severe punishment, for a similar offence, on an eunuch slave,

whom I had employed as a tutor to my son. But the most honourable testimony of his singular kindness to me is the total exemption which I now enjoy, from all taxes and duties upon my estate in Judæa; and my obligations to Domitia, the wife of Cæsar, have not been less in proportion, than those which I owe to the emperor himself. Thus have I particularised the principal incidents of my life, and I submit the abstract with confidence to the censure of the world.

P R E D I C T I O N S

OF THE

PRINCIPAL PROPHETS

WHOSE NAMES OCCUR IN

THE WORKS OF FLAVIUS JOSEPHUS.

INTRODUCTORY OBSERVATIONS.

WE now offer to the Public, prophecies which not only coincide with, but corroborate the evidences for, the truth of what is called, by way of eminence, Sacred History in particular, as well as revealed religion in general; and we presume that an illustration of the passages peculiarly alluded to, may be introduced with equal utility and propriety. Many eminent divines, and other learned men, unite in opinion, that nothing tends more effectually to confirm Christians in their most holy faith, or obviate the gain-sayings of infidels, than a display of the time and manner in which events foretold by holy men in ancient days have been fulfilled no less remarkably than completely.

Such persons as admit that the all-pervading mind not only comprehends whatever is present and past, but with one intuitive view discerns whatever is to happen in future, must readily acknowledge the power of an omnipotent Jehovah, to communicate his will and pleasure to such of his creatures, and in such way and manner as seemeth meet to his infinite wisdom. Yet, though it is the sole prerogative of the Almighty, and it has been his pleasure to appoint and

commission certain chosen agents to prophesy things to come, there have not been wanting in all ages men disposed to carp, cavil, and impiously aver their incredibility. But all their efforts combined cannot invalidate demonstrative evidence, or subvert facts founded on the basis of truth. Such as review with an impartial eye events recorded in history, both sacred and profane, which in this instance throw great light on each other, must discover every proof of authenticity, that can be had in points of this kind. They will also find things foretold in plain and explicit terms, though the period of accomplishment was not at those times ascertained; they will also find their completion in ages following, and that in a manner corresponding with their predictions. What clearer evidence, what more demonstrative proof can be required? Nothing but the most perverse contumacy and hardened infidelity can withstand them.

During a series of years, the divine prophecies have been fulfilling; some are past, and others are actually fulfilling at this day; so that we have confirmation stronger than our progenitors, and are consequently more unpardonable, if we reject matters

ters of such indisputable veracity, "for many righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." (Matt. xii. 17.) In a word, what served to exercise their faith, now serves to confirm the opinion and judgment of us who live in this latter age. It appears then manifestly that those who deny the authenticity of the prophecies contained in the sacred volume particularly, must have renounced all mental conviction, and the evidence of their very senses, and that they are as grossly stupid as they are flagrantly impious. We flatter ourselves, that our citing the particular prophecies mentioned by our author, placing them in a comparative view with those in holy writ, while we produce and comment on the time and manner of their respective completions; will be attended with advantage to our readers, and answer the main design of our labour in this undertaking, which is calculated to illustrate an important part of profane history, to lead them to a perfect knowledge of those things that pertain to their everlasting interest, to the grand fountain of truth, the infallible word of God, as revealed in the Old Testament.

CHAP. I.

Prediction of NOAH respecting the future State and Condition of his Posterity,

The prophecy
of Noah.

JOSEPHUS, as well as the sacred writings, inform us, that as soon as the earth began to recover its former state after the dire effects of the late tremendous deluge, NOAH applied himself to the cultivation of the ground, planting of vineyards, gathering and pressing the grapes, and producing a store of wine. It is farther related, that the patriarch, though a pious and virtuous man, having, after an oblation to the bountiful author of every good and perfect gift, drank too liberally of the liquor, became intoxicated to a degree of insensibility, and laid himself down in a manner that exposed him to shame. His son Ham, seeing the situation of his aged parent, called his brethren, in derision, to sport with a spectacle that could not but shock minds the least susceptible of the emotions of filial tenderness. Out of pious reverence, therefore, the other sons, Shem and Japhet, brought a covering and veiled their father's shame.

Pronounces
his blessing
on Shem
and Japhet.

Noah having recovered his senses and understanding what had passed, pronounced a blessing upon his other children after the good office they had rendered him, and at the same time a bitter imprecation upon the descendants of Ham; and this prophetic malediction was followed, as will appear hereafter, with a divine vengeance. Ham, indeed, in his own person, escaped the curse from a tender regard in Noah

to the ties of consanguinity. The form of the malediction runs thus, "Curfed be Canaan. A servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japhet. And he shall dwell in the tents of Shem, and Canaan shall be his servant." (Gen. ix. 25, 26, 27.)

His malediction again
the posterity
of Ham.

On due reflection and attention to future events it will appear that neither blessing or malediction so immediately relate to the children of Noah, as to their posterity, and the nations by them respectively founded; and also that it pleased the Judge of all the earth to display his moral government of the world, his approbation of virtue and aversion to vice, in the reward of the one and punishment of the other; for which wise and equitable purpose he endued Noah with a prophetic spirit to make known his will to succeeding generations. To confine the word and spirit of ancient prophecy to individuals, or even particular persons, argues a total misconception of them: on the contrary, we must allow them a larger latitude, a more extensive scope; we must consider them as referring to numerous bodies collected, even to whole nations, whereby we shall be enabled to form a right judgment of the divine superintendence over human affairs; and reconcile the various dispensations of Providence. On this principle, therefore, we must suppose the curse of servitude pronounced upon Canaan, as well as the blessing of freedom promised to Shem and Japhet, not immediately relating to them personally considered, but as in an enlarged and extensive view, comprehending their whole race. We must judge of scripture prophecy in general in this manner, as before observed.

The patriarch Noah referred, in fact, then, by this prophetic malediction, to the race of Canaan, who, from his name, were called Canaanites, and from whose iniquities the omniscient Being delegated his ancient servant to foretell that curse which was most justly due to their common degeneracy. It was likewise the evident design of the inspired penman (Moses) in relating the same, to encourage the Hebrews, or Israelites, in waging a necessary war against an abandoned race, who had renounced all claims to the favour and protection of Heaven, and were, therefore, doomed to servitude from an early date. Having thus pointed out the purport and meaning of this prophecy, it now remains that we proceed to display the manner in which it was fully accomplished.

The Canaanites, it is well known, were a most wicked and abandoned people, and it was for their great sins that the Almighty was pleased to inflict a most severe punishment not only on them, but their posterity. They were addicted to practise the worst kinds of idolatry. Their religion was bad, and their morals worse; for corrupt religion and corrupt morals usually generate each other. Was not, therefore, a curse

The Canaanites
punished
for their
wickedness.

Curse, in the nature of things, as well as in the just judgment of God, intailed on such a people and nation as this? It was not for the righteousness of the Israelites that the Lord was pleased to give them the possession of the land of Canaan, but for the wickedness of the people did he drive them out of the country (see Lev. xviii. 24.); and he would have driven out the Israelites in like manner, had they been guilty of the like abominations.

Nature of the curse pronounced on the descendants of Ham.

The malediction denounced on the descendants of Ham particularly implies servitude and subjection. "Cursed be Canaan; a servant of servants shall he be unto his brethren." The descendants, therefore, of Canaan were to be subject to the descendants of Shem and Japhet; and the natural consequence of vice in communities, as well as in single persons, is subjection, slavery, and death. This part of the prophecy, however, was not fulfilled till several centuries after it was delivered by Noah, when the Israelites, who were the descendants of Shem, under the command of Joshua, invaded the country of the Canaanites, smote above thirty of their kings, took possession of their land, and made the Gibeonites and others servants and tributaries; and the rest were afterwards subdued by Solomon.

The Greeks and Romans, who were the descendants of Japhet, not only subdued Syria and Palestine but also pursued and conquered such of the Canaanites as were any where remaining; as for instance, the Tyrians and Carthaginians, the former of whom were ruined by Alexander and the Grecians, and the latter by Scipio and the Romans. From that period, the miserable remainder of these people have been slaves, first to the Saracens, who descended from Shem, and afterwards to the Turks, who descended from Japhet; and great numbers of them at present remain under their dominion.

The promises made to Shem.

The fulfilment of that part of Noah's prophecy, relative to the descendants of his son Ham, being thus explained, we should now proceed to consider the promises made to Shem and Japhet. And he said, "Blessed be the Lord God of Shem; and Canaan shall be his servant." The wickedness of men proceedeth from themselves, but their good from God; and, therefore, we find the old patriarch, in a strain of devotion, breaketh forth into thanksgiving to God, as the author of all good to Shem. God can certainly bestow his particular favours according to his good pleasure, and salvation was to be derived to mankind through Shem and his posterity. By the Lord being called the God of Shem, is plainly intimated that the Lord would be, in a particular manner, his God.

Japhet had this promise made to him: "God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant." That Japhet was more enlarged than the rest is evident, he having much greater possessions,

and a more numerous offspring than either of his brothers. The territories of Japhet's posterity were very large, for, besides all Europe, great and extensive as it is, they possessed the lesser Asia, Media, part of Armenia, Iberia, Albania, and those great regions towards the north, which were anciently inhabited by the Scythians, and at present by the Tartars. That the progeny of Japhet was enlarged as well as his territories, evidently appears from the 10th chapter of Genesis, wherein we find that Japhet had seven sons, whereas Ham had only four, and Shem only five. The expression, "And he shall dwell in the tents of Shem," is capable of a double construction; for thereby may be meant either that God, or that Japhet, shall dwell in the tents of Shem. They who prefer the former construction found their authority on the literal sense of the words in the text, there being no other noun to govern the verbs in the period than the word God. The whole sentence, therefore, according to this, should run thus: "God will enlarge Japhet, and will dwell in the tents of Shem." But let the sense of this expression be taken either way, it is certain that the prophecy hath been most punctually fulfilled. In the former sense it was fulfilled literally when the Shechinah, or divine presence, rested on the ark, and dwelt in the tabernacle and temple of the Jews. In the latter sense, it was fulfilled first, when the Greeks and Romans, who sprung originally from Japhet, subdued and possessed Judea and other countries of Asia belonging to Shem; and again spiritually, when they were proselyted to the true religion, and those who were not Israelites by birth became Israelites by faith in the Messiah.

Noah's first prophecy is certainly a most extraordinary one indeed. It was delivered near four thousand years ago, and yet hath been fulfilling through the several periods of time to this day. It is both wonderful and instructive, and is, as it were, an epitome of the history of the world, having respect to so many nations in the different ages of it.

CHAP. II.

Prophecies concerning ISHMAEL, the Son of ABRAHAM, by HAGAR, his Hand-maid.

THE next great patriarch we meet with in the Old Testament is the pious ABRAHAM, who was favoured with several divine revelations. From him two very extraordinary nations descended, namely, the Israelites and Ishmaelites, concerning each of which people there are some very remarkable prophecies.

The first son of Abraham was Ishmael, by his hand-maid Hagar, who was an Egyptian; and though he was not properly the child of promise, yet he was distinguished by some express predictions for the comfort and satisfaction of both his parents.

Prophecies concerning Ishmael.

After

Hagar flies
from her mis-
tress Sarah.

After Hagar had fled from the face of her mistress Sarah, who had dealt hardly with her (see Gen. xvi.), the angel of the Lord found her in the wilderness, and said unto her, "Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

In the following chapter, we find, that God promises Abraham a son by his wife Sarah, whom he should call Isaac; but notwithstanding this he still reserved a blessing for Ishmael: "Behold, (said he) I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation." After this, when Hagar and Ishmael were sent forth into the wilderness, God said unto Abraham, "And also of the son of the bond-woman will I make a nation, because he is thy seed," Gen. xxi. 13. And the same is repeated to Hagar (ver. 18.), "I will make him a great nation."

Now, if we attend to the particulars mentioned in this prophecy, and trace the course of events which afterwards took place, we shall find the whole strictly fulfilled, and that a part of it is fulfilling even at this present period. "I will multiply thy seed exceedingly, and it shall not be numbered for multitude." And again, "Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly." From these two passages, it is manifestly evident that the prophecy does not so much relate to Ishmael himself as it does to his descendants, who it is foretold shall be exceeding numerous; and this part of the prediction was fulfilled in the most ample manner.

Fulfillment of
the prophe-
cies.

With respect to Hagar, the mother of Ishmael, she was an Egyptian, and when her son grew to a state of manhood, he married a woman of the same country. In the course of a few years, his own children and their descendants became so numerous, that they formed a considerable body of people, and were particularly distinguished for the great traffic they carried on in different parts of Egypt. After this, Ishmael's descendants were greatly multiplied in the Hagarites, who were probably so called from his mother Hagar: in the Nabatheans, who were so denominated from his son Nabaioth: in the Itureans, who were so called from his son Jetur or Itur; and in the Arabs (especially the Scenites and Saracens), who over-run a great part of the world; and his descendants the Arabs are a very numerous people at this time.

Of a very particular nature is that part of the prophecy, which says, "Twelve princes shall he beget."
No. 37.

get;" it was, however, most strictly fulfilled. The names of these princes are recorded by Moses, who, after mentioning them, says, "These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations." Gen. xxv. 16. We are not, however, to understand by this expression, that they were so many distinct sovereign princes; but only the heads of so many clans, or tribes. Strabo frequently mentions the Arabian *phylarchs* (as he denominates them), or rulers of tribes; and Melo, an heathen historian, tells us, "that Ishmael had, by his Egyptian wife, twelve sons, who, departing into Arabia, divided the region between them, and were the first kings of the inhabitants; whence (even to our days, says he) the Arabians have had twelve kings of the same names as the first." After the time of Melo, the Arabs were governed by what were then called *phylarchs*, and lived in tribes; and this they still continue to do, as appears by the testimony of Thevenot, Middleton, and other modern travellers.—"And I will make him a great nation." This part of the prophecy is repeated several times, and, as soon as the regular course of nature would admit, was fully accomplished. The descendants of Ishmael, in process of time, grew up into a great nation; such they continued for several ages, and, when we consider the prodigious numbers of them that still inhabit the country, they may be justly called "a great nation."—"And he will be a wild man." Ishmael and his posterity were to be wild, fierce, savage, ranging in the deserts, and not easily softened to society; and whoever has read the accounts given of these people by different travellers, must know it to be a true and genuine character. It is said of Ishmael (Gen. xxi. 20.), "that he dwelt in the wilderness, and became an archer;" and the same is no less true of his descendants than of himself. "He dwelt in the wilderness;" and his descendants still inhabit the same wilderness, and many of them, from the best accounts we have, both ancient and modern, are total strangers to agriculture, neither sowing or planting, but living intirely by plunder and rapine. "And he became an archer." Such were the Itureans and mighty men of Keder, mentioned by Isaiah, chap. xxi. 17; and such the Arabs have been from the beginning to the present time. It was very late before they admitted the use of fire-arms in their country, and the greater part of them are still strangers to that instrument of defence; they constantly practise the bow and arrow, and are esteemed the most skilful archers in the universe.—"And he shall dwell in the presence of his brethren;" that is, shall dwell in tents, as many of the Arabs do at this day.

This part of the prophecy, on the first view, appears very extraordinary, namely, that his hand should be against every man, and every man's hand against him, and yet that he should be able to "dwell in the presence of all his brethren." But, extraordinary as it was, this also hath been fulfilled.

not only in the person of Ishmael, but likewise in his descendents. With respect to Ishmael himself, the sacred historian tells us, that the years of the life of Ishmael were an hundred and thirty and seven years, and he died in the presence of all his brethren." Gen. xxv. 17, 18. As for his posterity, they dwelt, likewise, in the presence of all their brethren, and they still subsist a distinct people, and inhabit the country of their progenitors, notwithstanding the perpetual enmity between them and the rest of the human race.

Some may be ready to imagine, that the reason why these people were never subdued by any other nation is, that the country was never worth conquering, and that its barrenness has ever been its preservation: but this is a mistake; for, by all the accounts we have, though the greater part of it is sandy and barren deserts, yet here and there are interspersed beautiful spots and fruitful vallies. One part of the country was anciently known and distinguished by the name of Arabia the Happy, which appellation it received on account of the natural fertility of the soil, in contrast to the barrenness of the other parts.

The whole country of Arabia is, by the oriental writers, generally divided into five provinces, the chief of which is called Yaman, and is thus described by the learned Mr. Sale, in his preface to the Alcoran. "The province of Yaman (says he) has been famous from all antiquity for the wholesomeness of its climate, its fertility and riches. The delightfulness and plenty of it are owing to its mountains; for all that part which lies along the Red Sea is a dry, barren desert, in some places ten or twelve leagues over, but in return bounded by those mountains, which, being well-watered, enjoy an almost continual spring, and yield great plenty and variety of fruits, and, in particular, excellent corn, grapes, and spices. The soil of the other provinces is much more barren than that of Yaman, the greater part being covered with dry sands, or rising into rocks, interspersed here and there with some fruitful spots, which receive their greatest advantages from their water and palm-trees." But, how fertile, or barren and desolate soever this country might be, it was certainly the interest of the neighbouring princes and states, at all hazards, to endeavour to root out such a pestilent race of robbers. This, indeed, has several times been attempted, but never accomplished. They have, from first to last, maintained their independency, and, notwithstanding the most powerful efforts have been made to destroy them, they still "dwell in the presence of all their brethren."

If we take a judicious and exact view of the respective particulars contained in this amazing prophecy, with the astonishing manner in which each article has been fulfilled, we shall easily perceive that the whole, from beginning to end, was guided by the direction of Providence. The sacred historian tells us, that these prophecies concerning Ishmael were delivered partly by the angel of the Lord,

and partly by God himself: and, indeed, who but God, or one raised and commissioned by him, could describe so particularly the genius and manners, not only of a single person before he was born, but of a whole people, from the first founder of the race to the present time? It was certainly very wonderful, and not to be seen by human sagacity or prudence, that a man's whole posterity should so nearly resemble him, and retain the same inclinations, the same habits, and the same customs, throughout all ages. The waters of the purest spring or fountain are soon changed and polluted in their course; and the farther still they flow, the more they are incorporated and lost in other waters. How have the modern Italians degenerated from the courage and virtues of the old Romans! How are the French and English polished and refined from the barbarism of the ancient Gauls and Britons! In general, men and manners change with the times; but, in all changes and revolutions the Arabs have continued the same from the beginning. They still remain the same fierce, savage, untractable, unsocial people they were at first, following in every thing their great ancestor, and being intirely different from the rest of mankind.

Disposition of
the Arabians.

It will appear evident, from the following circumstances, how great an affinity still subsists between the present Arabs and their progenitor Ishmael, from whom they descended. Ishmael was circumcised, and so are his posterity to this day; and as Ishmael was circumcised when he was thirteen years of age, so were the Arabs at the same time. Ishmael was born of Hagar, who was a concubine; and the Arabs still indulge themselves in the use of mercenary wives and concubines. He lived in tents in the wilderness, shifting from place to place; and so do his descendents, even to the present time. He was an archer in the wilderness; and so are they. He was to be the father of twelve princes, or heads of tribes; and they live in clans of tribes to this day. He was a wild man, "his hand against every man, and every man's hand against him;" and they still live in the same state of war, their hand against every man, and every man's hand against them. If we reflect on these strange particulars, how wonderful must it appear to us that the same people should retain the same disposition for so many ages; but still how much more wonderful is it that, with this disposition, and this enmity against the whole world, they should still subsist an independent and free people! It cannot be pretended that no attempts were ever made to subdue them, for the greatest conquerors in the world have almost all, in their turns, attempted it, and some have been very near effecting it. Neither can it be pretended that the dryness or inaccessibleness of their country hath been their preservation; for their country hath been often penetrated, but could never be intirely subdued. Large armies have found the means of subsistence in their country: none of their powerful invaders ever desisted on this account; and, therefore, the reason of their having withstood every effort to con-

conquer them must be imputed to some other cause. This was certainly no less than the divine interposition; and which will evidently appear, if we attend to the following very extraordinary events:

History informs us, that Alexander was preparing an expedition against them, when an inflammatory fever cut him off in the flower of his age. Pompey was in the career of his conquest, when urgent affairs called him elsewhere. Ailius Gallus had penetrated far into the country, when a fatal distemper destroyed great numbers of his men, and obliged him to return. Trajan besieged their capital city, but was defeated by thunder and lightning, whirlwinds and other prodigies, and that as often as he renewed his assaults. Severus besieged the same city twice, and was twice repulsed from before it; and the historian Dion (a man of rank and character, though an heathen) plainly ascribes the defeat of these two emperors to the interposition of a divine Power in behalf of the Arabs.

Upon the whole, if we consider this matter in its proper light, we cannot fail being of the same opinion with this heathen historian; for, without a divine interposition, how could a single nation stand out against the enmity of the whole world for any length of time, and much more, for near four thousand years together? The great empires round them have all, in their turns, fallen to ruin, while they have continued the same from the beginning, and are likely to continue the same to the end of time.

Except the Jews, the Arabs are the only people who have subsisted as a distinct people from the beginning; and in some respects they very much resemble each other, as will appear by the following comparisons: 1. The Arabs, as well as Jews, are descended from Abraham, and both boast of their descent from that father of the faithful. 2. The Arabs, as well as the Jews, are circumcised, and both profess to have derived that ceremony from Abraham. 3. The Arabs, as well as the Jews, had originally twelve heads of tribes, who were their princes or governors. 4. The Arabs, as well as the Jews, marry among themselves, and in their own tribes. And, 5. The Arabs, as well as the Jews, are singular in several of their customs, and are standing monuments, to all ages, of the exactness of the divine predictions, and of the veracity of the history contained in the sacred scriptures.

It may be necessary to add only one observation more, on the fulfilment of the very singular particulars contained in the prophecy relative to Abraham and Ishmael; and that is, that they are so incontrovertible as to defeat every attempt that can be made to place them in a fallacious light. We know the predictions delivered to Ishmael to be daily verified in his descendants, and therefore have, as it were, ocular demonstration for our faith; which is proving, by plain matter of fact, that "the Most High ruleth in the kingdoms of men," that his truth, as well as his mercy, endureth for ever," and his faithfulness unto all generations.

CHAP. III.

Account of the Prophecies concerning JACOB and ESAU, the Sons of ISAAC and REBEKAH.

THE Almighty was pleased to disclose unto Abraham the state and condition of his posterity by Ishmael, who was the son of the bond-woman; he, likewise, predicted some things of a much more important nature concerning the posterity of Isaac, the son of his wife Sarah. This son was properly the child of promise, and the prophecies relating to him and his family are much more numerous than those relating to Ishmael and his descendants. Previous to the birth of Ishmael, the Almighty was pleased to make this promise to Abraham, "In thee shall all families of the earth be blessed," Gen. xii. 3. But after the birth of Ishmael by Hagar, and Isaac by Sarah, the promise was limited to Isaac; "for in Isaac shall thy seed be called." Gen. xxi. 12. And accordingly to Isaac was the promise repeated, "In thy seed shall all the nations of the earth be blessed;" which plainly intimated, that the Saviour of the world was not to come from the descendants of Ishmael, but from one of Isaac's descendants.

Prophecies concerning Jacob and Esau.

Canaan was promised to Abraham and his descendants four hundred years before they obtained possession of it, and it was afterwards promised to his son Isaac: "Sojourn in this land (says the Lord unto Isaac) and I will be with thee, and will bless thee: for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father." This promise was strictly fulfilled soon after the death of Moses, when the Israelites obtained possession of the land of Canaan through the assistance and protection of Joshua, who succeeded Moses in the government of the people. In pursuance of these prophecies, they remained in possession for several ages, and afterwards, when for their sins and iniquities they were to be removed from it, their removal also was foretold, both the carrying away of the ten tribes, and the captivity of the two remaining tribes for seventy years, as, likewise, their final captivity and dispersion into all nations. Abraham, also, received a promise from God, (Gen. xxvi. 4.) that his posterity should be multiplied exceedingly above that of others. Not to mention the great increase of the other posterity of Abraham and Isaac, how soon did their descendants by Jacob grow up to a mighty nation, and how numerous were they formerly in the land of Canaan! How numerous were they, likewise, in various other parts of the world! And, after innumerable massacres and persecutions which they have undergone, how numerous are they still in their present dispersion among all nations of the earth!

The land of Canaan promised to the descendants of Abraham.

Obtained by means of Joshua.

Two sons were born to Isaac, the one named Jacob, and the other Esau. The Jacob and Esau. descen-

descendents of these sons did not incorporate themselves together as one people, but separated into two different nations; and, therefore, as it had been before specified which of the two, Ishmael or Isaac, was to be heir of the promises made to Abraham, so there was a necessity now for the same distinction to be made between Esau and Jacob, the sons of Isaac. This was accordingly done, and that in the most ample and clear manner. When Rebecca, their mother, had conceived, "the children struggled together within her," Gen. xxv. 22. and she received the following divine revelation: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger." Gen. xxv. 23.

Isaac's benediction to his son Jacob.

The same divine Spirit influenced and directed their father to give his final benediction to the like purpose; for thus did he bless Jacob: "God give thee of the dew of heaven and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that bleisseth thee." And thus did he bless Esau: "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." See Gen. xxvii. 28, 29, 39.

Canaan promised to Jacob.

To establish this matter with a still greater clearness and certainty, a more express revelation was afterwards made to Jacob; and the land of Canaan, a numerous progeny, and the blessing of all nations, were promised to him in particular. "I am the Lord God of Abraham thy father, and the God of Israel: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed, shall the families of the earth be blessed," Gen. xxviii. 13, 14. This prophecy, as well as those before mentioned, was not to be verified in the persons of Esau and Jacob, but in those of their posterity. Jacob was so far from bearing rule over Esau, that he was forced to fly his country, for fear of him. He continued abroad several years, and when he returned, he sent a servant before, with a supplicatory message to his brother Esau, requesting, "that he might find grace in his sight." When he heard of Esau's coming to meet him with four hundred men, he was greatly afraid and distressed, and cried unto the Lord, "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau," Gen. xxxii. 11. He sent a magnificent present before him, to appease his brother, calling him *lord*, and himself his *servant*. When he met him, he bowed himself to the ground seven times, until he came near to his brother; and, after he had

found a gracious reception, he made this acknowledgment: "I have seen thy face as though I had seen the face of God, and thou wast pleased with me." At this time, Jacob had no temporal superiority over his brother Esau; and, therefore, we must look for the completion of the prophecy among their descendents. The prophecy itself makes plainly "two nations," and "two manner of people," and comprehends these several particulars; that the families of Esau and Jacob should grow up into two different people and nations; that the family of the elder should be subject to that of the younger; that in situation and other temporal advantages they should be much alike; that the elder branch should delight more in war and violence, but yet should be subdued by the younger; that, however, there should be a time when the elder should have dominion, and shake off the yoke of the younger; but in all spiritual gifts and graces the younger should be greatly superior, and be the happy instrument of conveying the blessing to all nations, through the Messiah.

It is observable, that by the first part of the prophecy, "Two nations are in thy womb," &c. we find that they (that is, their posterity) were not only to grow up into nations, but into two very different nations. And have not the Edomites (who were descended from Esau) and the Israelites (who were descended from Jacob) been all along two very different people in their manners, customs, and religions, which made them to be perpetually at variance with each other? "And the children struggled together within her." This was a token of their future disagreement, and was fully evinced when they grew up to a state of manhood, by their different dispositions and inclinations.

The descendents of Esau and Jacob.

Esau was "a cunning hunter," and delighted in the sports of the field; but Jacob was more mild and gentle, "dwelling in tents," and minding his sheep and cattle. Esau slighted his birth-right, and those sacred privileges of which Jacob was desirous, and is, therefore, called the *profane* Esau, (Heb. xii. 16.) but Jacob was a man of better faith and religion. The like diversity ran through their posterity. The descendents of Jacob were strict observers of the Jewish religion; but those of Esau (whatever they were at first) became, in process of time, the grossest idolaters. From these religious differences, and on other accounts, there was a continual grudge and enmity between the two nations. The king of Edom would not suffer the Israelites, in their return out of Egypt, so much as to pass through his territories, and the history of the Edomites after is little more than the history of the wars between them and the Jews. "And the one people shall be stronger than the other people, and the elder shall serve the younger."

The family of Esau was the elder, and, for some time the greater and more powerful of the two, there having been dukes and kings in Edom, "before there reigned any king over the children of Israel," Gen. xxxvi. 31. But David and his captains

(2 Sam.

(2 Sam. vii. 14.) made an intire conquest of the Edomites, slew several thousands, compelled the rest to become his tributaries and servants, and planted garrisons among them to secure their obedience.

The Edomites
conquered,
and subjected
to a state of
servitude. •

After the Edomites were reduced to subjection by David and his captains, they continued in a state of servitude for about an hundred and fifty years, and, instead of having a king of their own, were governed by viceroys, or deputies appointed by the kings of Judah. In the days of Jehoram, the son of Jehoshaphat, they revolted, recovered their liberties, "and made a king over themselves," 2 Kings viii. 20. But after this, they were again reduced by several of the princes of Judah, at different periods, and most of their principal places destroyed. Judas Maccabeus attacked and defeated them several times, killing no less than twenty thousand at one time, and upwards of the like number at another. He likewise took their chief city Hebron, and destroyed all the towers and fortresses about it. At length Hyrcanus, the nephew of Judas Maccabeus, took what few cities they had left, and reduced them to the necessity of either embracing the Jewish religion, or leaving their country, and seeking new habitations elsewhere. They thought proper to chuse the former, in consequence of which they submitted to be circumcised, became proselytes to the Jewish religion, and were ever after incorporated with those very people whom they had before considered as their enemies, and whose mode of worship they had despised.

In one part of this remarkable prophecy, it is foretold, that, in point of situation, and other temporal advantages, Esau and Jacob should be much alike. It was said to Jacob, "God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine." And much the same was said to Esau, "Behold, thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above." Jacob's situation was in a very fertile and pleasant country; nor was that of Esau's less so. Mount Seir and the adjacent country were at first in the possession of the Edomites; after which they extended themselves farther into Arabia, as also into the southern parts of Judea. But in whatever part they were situated, we find that the Edomites, in temporal advantages, were little inferior to the Israelites, having cattle, and beasts, and substance in abundance. At the time that the Israelites were on their return from Egyptian bondage, the country in which the Edomites then lived abounded with the most fruitful fields and vineyards, as evidently appears from the manner of the request then made by the Israelites for permission to pass through those territories: "Let us pass, I pray thee, through the country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells."

• It was predicted, in another part of the prophecy, that Esau should delight more in war and vio-

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lence than his brother, but that he should be subdued by Jacob. "And by thy sword shalt thou live, and shalt serve thy brother." Esau himself might be said to live much by the sword, for he was "a cunning hunter," a man of the field. He and his posterity obtained possession of Mount Seir by force and violence, by destroying and expelling from thence the Horites, who were the former inhabitants. By what means they spread themselves farther into Arabia we are not informed; but it appears that, upon a sedition among them, which occasioned a separation, the greater part seized upon the south-west parts of Judea, during the Babylonish captivity, and afterwards fixed their residence in that part of the country.

Esau to be
subdued by
Jacob.

The Edomites, both before and after this, were almost continually at war with the Jews, and, upon every occasion, were ready to join with their enemies. Even long after they were subdued by the Jews, they still retained the same violent spirit, as appears by the character given of them by Josephus to the following effect: "They were (says he) a turbulent and disorderly nation, always ready for commotions and rejoicing in changes; at the least request of those who besought them, beginning war, and hastening to battles as it were to a feast." This character given them by Josephus appears very just, for, a little before the last siege of Jerusalem, they went, at the intreaty of the Zealots, to assist them against the priests and people, and there, together with the zealots, murdered Ananias the high priest, and committed the most unheard-of cruelties. There was, however, to be a time when the elder should have the dominion, and shake off the yoke of the younger. "And it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck." It is not here said or meant that the Edomites should have dominion over the seed of Jacob, but simply have dominion, as they had when they appointed a king of their own.

The Edomites con-
tinually at war
with the Jews.

David imposed the yoke on the Edomites (at which time the Jewish people strictly observed the law), and it was very galling from the first. Towards the latter end of Solomon's reign, Hadad the Edomite of the blood royal, who had been carried into Egypt in his childhood, returned into his own country, and raised some disturbances, but was not able to recover his throne, his subjects being over-awed by the garrison which David had placed among them; and they were totally subdued in the reigns of the succeeding princes of Judah.

The last part of the prophecy predicts, that in all spiritual gifts and graces the younger should be greatly superior to the elder, and be the happy instrument of conveying the blessing to all nations. "In thee and in thy seed shall all the families of the earth be blessed:" and hitherto are to be referred in their full force those expressions, "Let people serve thee, and nations bow down unto thee; cursed be every one that curseth thee, and blessed be he that

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blesseth

blesseth thee." The same promise was made to Abraham in the name of God, "I will bless them that bless thee, and curse him that curseth thee:" Gen. xii. 3.

Jacob more religious than Esau. Jacob was a man of more religion, and believed the divine promises more than Esau. The posterity of Jacob likewise preserved the true religion and the worship of one God, while the Edomites were sunk into idolatry. Of the seed of Jacob was to be born the Saviour of the world; and it was the peculiar privilege and advantage of Jacob, that from him, according to the flesh, a glorious personage should spring, in whom all nations should be spiritually blessed.

This prophecy, if properly traced from the beginning, will appear to have been in every part, most strictly fulfilled. We find the nation of the Edomites were several times conquered by, and made tributary to, the Jews, but never the nation of the Jews to the Edomites; and the Jews have been the more considerable people, more known in the world, and more famous in history. We have, indeed, very little more of the history of the Edomites than what is connected with that of the Jews: and where is the name or the nation at this time? They were swallowed up and lost, partly among the Nabathæan

The Edomites abolished. Arabs, and partly among the Jews; and, at length, the very name of them was abolished and disused. Thus were fulfilled the prophecies of the other inspired men; namely, that of Jeremiah xlix. 7, &c. &c. Ezekiel xxv. 12, &c. Joel iii. 19. Amos i. 11, &c. and lastly, the prophet Obadiah. At this very time we see the Jews subsisting as a distinct people, while the Edomites are no more; and thus are amply fulfilled the words of the latter prophet: "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever." And again, "there shall not be any remaining of the house of Esau, for the Lord hath spoken it." See the 10th and 18th verses of Obadiah.

CHAP. IV.

The Prophecies of JACOB, relative to his Posterity, but more particularly to his Son JUDAH.

TWO promises are included in the blessing bestowed upon Jacob, one of which is of a temporal, and the other of a spiritual nature. The first was the promise of the land of Canaan, and the second the promise of the seed in which all the nations of the earth should be blessed. These promises were first made to Abraham, then repeated to Isaac, afterwards confirmed to Jacob, who, a short time before his death, bequeathed them to his posterity. The inheritance of the land of Canaan might be shared and divided among all his sons, but the blessed seed could descend only from one. Accordingly Jacob assigned to each a portion of the former, but limited the

latter to the tribe of Judah, and at the same time sketched out the characters and fortunes of the different tribes into which the people were to be divided and distinguished.

The sacred historian tells us, that Joseph being the favourite son of Jacob, Joseph his favourite son. he adopted his two sons Manasseh and Ephraim for his own, but foretold, that the younger should be the greater of the two. This prediction was fulfilled in a very ample manner, for the tribe of Ephraim grew to be so numerous and powerful, that sometimes all the ten tribes of Israel were called by his name.

It is said of Reuben, the elder son of Jacob, "Unstable as water, thou shalt not excel," Gen. xlix. 4. And what is there recorded great or excellent of the tribe of Reuben? In number and power they were inferior to several other tribes.—Of Simeon and Levi; "I will divide them in Jacob, and scatter them in Israel." And was not this eminently fulfilled in the tribe of Levi, who had no portion or inheritance of their own, but were dispersed among the other tribes? Neither had the tribe of Simeon any inheritance properly of their own, but only a portion in the midst of the tribes of Judah, from whence several of them afterwards went in search of new habitations, and were thereby divided from the rest of their brethren.—Of Zebulun: "He shall dwell at the haven of the sea, and shall be for an haven of ships." And accordingly the tribe of Zebulun extended from the Sea of Galilee to the Mediterranean, where they had commodious havens for ships.—Of Benjamin: "He shall raven as a wolf." And was Of Benjamin. not that a fierce and warlike tribe, as appears in several instances, and particularly in the case of the Levite's wife (Judges xx.) when they alone waged war against all the other tribes, and overcame them in two battles. In like manner Jacob characterises all the other tribes, and foretells their temporal condition, and that of Judah as well as the rest.

To Judah the patriarch particularly bequeaths the spiritual blessing, and delivers it in much the same form of words as it was delivered to him. Isaac had said to Jacob, "Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee," Gen. xxvii. 29. And here Jacob saith to Judah, "Thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." And it is added, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Several things should be attended to in this remarkable prophecy relative to Judah.

We are told, that Judah's brethren should "praise him," and that "his hand should be in the neck of his enemies."

Explanation of that part of Jacob's prophecy.
This

phesias relative to his son Judah.

This was remarkably fulfilled in the local situation of the tribe of Judah; for their being so near the Arabians obliged them to be continually on their guard; and as they were for the most part successful, so it may be justly said that "the hand of Judah was in the neck of his enemies," and that his brethren praised him for standing up in their defence. It is also said, that "his father's children should bow down before him;" and nothing was ever more literally fulfilled. David, in whose family the royal sovereignty was placed, was of the tribe of Judah, and to him all the other tribes bowed down during many centuries.

While Joshua waged war with the Canaanites, the tribe of Judah was more distinguished for its valour than the others; and it appears, from the book of Judges, that they were always the most forward to engage with the common enemy. When it is said that "the scepter shall not depart from Judah," it implies, that it should depart from all those of the other tribes who should enjoy it. Thus it departed from the tribe of Benjamin on the death of Saul; and it is well known, that the ten tribes were carried away captive, and incorporated with other nations, while that of Benjamin put itself under the protection of Judah. The expression "until Shiloh come" evidently and incontestably means, till the coming of the Messiah. "And unto him shall the gathering of the people be." If we understand this of Judah, that the other tribes should be gathered to that, it was in some measure fulfilled by the people going up so frequently as they did to Jerusalem, which was in the tribe of Judah, in order to obtain justice in difficult cases, and to worship God in the temple erected in that city.

When the kingdoms of Israel and Judah were divided, the tribe of Benjamin, and the priests and Levites, and several out of all the other tribes, went over to Judah, and were so blended and incorporated together, that they are more than once spoken of as one tribe. And it is expressly said (1 Kings xii. 20.) "there was none that followed the house of David, but the tribe of Judah only;" all the rest were swallowed up in that tribe, and considered as parts and members of the same. In like manner, when the Israelites were carried away captive into Assyria, it is said, "there was none left but the tribe of Judah only;" and yet we know that the tribe of Benjamin, and many of the other tribes, then remained, but they are reckoned as one and the same tribe with Judah. Nay, at that very time there was a remnant of Israel that escaped from the Assyrians, and went and adhered to Judah; for we find afterwards that in the reign of Josiah there were some of Manasseh and Ephraim, and of the remnant of Israel, who contributed money towards repairing the temple, as well as Judah and Benjamin, 2 Chron. xxxiv. 9. and at the solemn celebration of the passover some "of Israel were present" as well as "all Judah and the inhabitants of Jerusalem."

When the people returned from the Babylonish captivity, then again several of the tribes of Israel

associated themselves, and returned with Judah and Benjamin. In short, at so many different times, and upon such different occasions, were the other tribes gathered to that of Judah, that the latter became the general name of the whole nation; and after the Babylonish captivity, they were no longer called the "people of Israel," but the "Jews, or people of Judah." The government of the tribe of Judah subsisted in some form or other from the death of Jacob to the last destruction of Jerusalem, but then it was utterly broken and ruined; then the scepter departed, and hath been departed from that time to the present; so that their kingdom and government is now extinct.

We shall here add a just observation made on the subject by the learned prelate bishop Sherlock. "As the tribe of Benjamin (says he) annexed itself to the tribe of Judah as its head, so it ran the same fortune with it; they went together into captivity, they returned home together, and were both in being when Shiloh came. This also was foretold by Jacob, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." The morning and night here can be nothing else but the morning and night of the Jewish state; for this state is the subject of all Jacob's prophecy from one end to the other; and consequently it is here foretold of Benjamin, that he should continue to the very last times of the Jewish state. This interpretation is confirmed by Moses's prophecy; for the prophecy of Moses is in truth an exposition of Jacob's. "Benjamin," saith Moses, "shall dwell in safety; the Lord shall cover him all the day long," Deut. xxxiii. 12. What is this "all the day long?" The same certainly as "the morning and night." Does not, therefore, this import a promise of a longer continuance to Benjamin than to the other tribes? And was it not most exactly fulfilled?" Thus far the bishop.

It will be necessary only to observe farther, respecting his prophecy, that the completion of it furnishes us with an invincible argument, not only that the Messiah has come, but that Our Blessed Redeemer is the very person. The scepter was not to depart from Judah until the Messiah should come; but the scepter hath long been departed, and consequently the Messiah hath been long come. The scepter departed at the final destruction of Jerusalem, and hath been departed now more than seventeen centuries, and consequently the Messiah came a little before that period; so that prejudice itself cannot long make any doubt concerning the reality of the person.

CHAP. V.

Prophecies of MOSES, concerning the JEWS.

THIS great lawgiver, a short time before his death, delivered many prophecies to the Jews, by which he predicted the great blessings that would be bestowed

Prophecies of Moses concerning the Jews.

upon

upon them, if they paid a proper attention to the laws he had given them, and, on the contrary, the heavy curses that would unavoidably fall upon them if they became refractory and disobedient to the divine will. These prophecies are contained in the 28th chapter of Deuteronomy, and the greater part of them relate to the curses that should fall on the Jews in case of their disobedience, all which have been since most strictly fulfilled, as will appear from the following observations. These prophecies commence at the 49th verse of the before-mentioned chapter, in which it is said, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle that flieth, a nation whose tongue thou shalt not understand." This was fulfilled in the Chaldeans, who may be justly said to have come *from far* in comparison with the Moabites, Philistines, and others, who frequently invaded Judea, and committed depredations in various parts of the country. The

The Chaldeans described by the prophet Jeremiah.

like description of the Chaldeans is given by the prophet Jeremiah, "Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say," Jeremiah v. 15. He likewise compares the enemies of the Jews to eagles, "Our persecutors (says he, Lam. iv. 9.) are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness."

We read in Deut. xxviii. 50. that the people who were to be the persecutors of the Jews are thus farther characterised. And they shall be "a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young." Such were the Chaldeans; and the sacred historian expressly saith, (2 Chron. xxxvi. 17.) that for the wickedness of the Jews, God "brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old men, or him that stooped for age: he gave them all into his hand."

Moses also predicted, the enemies of the Jews were to besiege and take their cities. And he shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trustedst, throughout all thy land." This was accordingly fulfilled, for "Sennacherib, king of Assyria, came up against all the fenced cities of Judah, and took them," 2 Kings xviii. 13. and Nebuchadnezzar and his captains took and spoiled Jerusalem, burnt the city and temple; and "brake down the walls of Jerusalem round about," 2 Kings xxv. 10. The Romans likewise (as we are informed by Josephus, in his history of the Jewish wars) demolished several fortified places before they besieged and destroyed Jerusalem. And the Jews who inhabited that city may very justly be said to have "trusted in their high and fenced walls," for they seldom ventured a battle in the open field. They confided in the strength and situation of Jerusalem, as the Jebusites (the former inhabitants of the place) had done before them; as in Jer. xxi. 13.

"Who shall come down against us? or who shall enter into our habitations?"

The city of Jerusalem was exceeding strong, and wonderfully fortified both by nature and art. And yet, how many times was it taken previous to its final destruction by Titus? It was taken by Shishak king of Egypt, by Nebuchadnezzar, by Antiochus Epiphanes, by Pompey, by Sicius, and, lastly, by Herod. The Jews, in these sieges, were to suffer great hardships, but more particularly by famine. Accordingly, when the king of Assyria besieged Samaria, there was a great famine in that city; "and behold they besieged it, until an ass's head was sold for four pieces of silver, and the fourth part of a cab of doves dung for five pieces of silver," 2 Kings vi. 25. When Nebuchadnezzar besieged Jerusalem, "the famine prevailed in the city, and there was no bread for the people of the land," 2 Kings xxv. 3. And in the last siege of Jerusalem by the Romans there was a most dreadful famine in the city. Thus were literally fulfilled the words of Moses, who says, the man's "eye shall be evil towards his brother, and towards the wife of his bosom, and towards his children, because he hath nothing left him in the siege, and in the straits wherewith thine enemies shall distress thee in all thy gates;" and, in like manner, Deut. xxviii. 54, &c. the woman's "eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter."

Another part of this prophecy mentions, that great numbers of the Jews were to be destroyed. "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude," Deut. xxviii. 62. Not to mention any other of the calamities and slaughters which they have undergone, there was, in the siege of Jerusalem, an infinite multitude that perished by famine. There certainly is not a nation upon the earth that hath been exposed to so many massacres and persecutions as the Jews. Their history abounds with them; and if God had not been pleased to have given them a promise of a continued posterity, they must have been totally extirpated many hundred years ago.

It is farther said in the prophecy, that they should be carried into Egypt, and there sold for slaves. "And the Lord shall bring thee into Egypt again, with ships: and there ye shall be sold unto your enemies for bond-men and bond-women," Deut. xxviii. 68. They had, indeed, come out of Egypt triumphant, but now they were to return thither as slaves. They had, on their coming out, walked through the sea as on dry land, but now they were to be carried thither in ships. They might be carried thither in the ships of the Tyrian or Sidonian merchants, or by the Romans, who had a fleet in the Mediterranean; and this was certainly a much safer way of conveying so many prisoners, than sending them by land. That this part of the prophecy was fulfilled, evidently appears from various accounts. In the reigns of the two first Ptolemies, many of the Jews were sent into Egypt as slaves. And when Jerusalem was taken by Titus, he sent the greater part of those captives who were up-
wards

The Jews carried to Egypt, and sold as slaves.

wards of seventeen years of age to the works in Egypt: such as were under that age he sold for slaves; but so little care was taken of them, that no less than eleven thousand perished for want. This is confirmed by St. Jerom, who says, that "after their last overthrow many thousands of them were sold; that those who could not be sold were transported into Egypt, and perished by shipwreck or famine, or were massacred by the inhabitants of the places where they resided."

With respect to their captivity, we read, Deut. xxvii. 63, "And ye shall be plucked from off the land whither thou goest to possess it." This was amply fulfilled when the ten tribes were carried away captives by the king of Assyria, and other nations were planted in their stead: and when the two other tribes were carried away captives to Babylon, besides other captives and transportations of the people at different periods. Afterwards, when the emperor Adrian had subdued the rebellious Jews, he published an edict, in which he not only forbade them, on pain of death, from setting foot in Jerusalem, but prohibited them from even entering into the country of Judea. From that time to the present, Judea has been in the possession of foreign lords and masters, few of the Jews dwelling in it, and those only of a very low and servile condition. This has been clearly proved by several modern travellers, particularly Mr. Sandys, who, in speaking of the Holy Land, says, "it is for the most part now inhabited by Moors and Arabians; the one possessing the vallies, and the other the mountains. Turks there be few: but many Greeks with other Christians of all sects and nations, such as impute to the place an adherent holiness. Here are also some Jews, yet they inherit no part of the land."

But this was not all, for, according to the prophecy, they were to be dispersed into all nations. "And the Lord shall scatter thee among all people, from one end of the earth unto the other," Deut. xxviii. 64. These words were partly fulfilled in the Babylonish captivity; but they have been more amply fulfilled since the great dispersion of the Jews by the Romans. What people, indeed, have been scattered so far and wide as they? and where is the nation which is a stranger to them, or to which they are strangers? They swarm in many parts of the East, and are spread through most of the countries in Europe and Africa. In short, they are to be found in all places where there is a circulation of trade and money, and may, properly speaking, be called the brokers of the whole world. It was likewise foretold by Moses, that though they should be so dispersed, yet they should not be totally destroyed, but should still subsist as a distinct people. "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them," Levit. xxvi. 44. This part of the prophecy hath been strictly fulfilled, for (as a great writer observes) "the Jewish nation, like the bush of Moses, hath been always burning but never consumed." And what an astonishing thing it is to think, that after so many wars,

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battles and sieges; and after so many fires, famines and pestilences; after so many rebellions, massacres and persecutions; after so many years of captivity, slavery and misery, they have not been utterly destroyed, but still subsist as a distinct people, scattered among all nations!

In their dispersion they were to suffer greatly, and not to rest long in any place. "And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest," Deut. xxxiii. 65. This likewise hath been amply fulfilled; for so far have they been from finding rest, that they have been banished from city to city, and from country to country. In many places they have been banished, and recalled, and then banished again. But they were not only to be banished from their own country, and dispersed into various parts throughout the world, but likewise, wherever they went, were to be "oppressed and spoiled evermore," and their "houses" and "vineyards," their "oxen" and "asses," to be taken from them, Deut. xxviii. 29, &c. That this has been strictly fulfilled, will evidently appear when we consider the very frequent and great seizures that have been made of their effects in almost all countries.

How often have heavy fines been laid on them by the princes of the different nations in which they have dwelt? and how often have they been obliged to secure their lives by the forfeiture of their possessions? Of this there have been innumerable instances, and some even in our own country. King Henry III. of England always laid a heavy tax on the Jews at every low ebb of his fortunes. "One Abraham (says a celebrated writer) who was found a delinquent, was forced to pay seven hundred marks for his redemption. Aaron, another Jew, protested, that the king had taken from him, at times, thirty thousand marks of silver, besides two hundred marks of gold. And in like manner he used many others of the Jews." And when they were banished, all their estates were confiscated to the crown. This was in the reign of Edward I.

The prophecy further tells us, that "their sons and daughters should be given to another people," Deut. xxviii. 32. This has been likewise fulfilled, for, in several countries, but more particularly in Spain and Portugal, their children have been taken from them, by order of the government, to be educated in the popish religion. "And they should be mad for the sight of their eyes which they should see," Deut. xxxviii. 34. That this part of the prophecy has been most amply fulfilled, we have the clearest evidence; for, into what madness, fury and desperation have they repeatedly been driven by the cruel usage, extortions, and oppressions they have undergone at different periods and in different parts of the world! Add to this, that they "should become an astonishment, a proverb, and a by-word to all nations," Deut. xxviii. 37. And do we not hear and see this part of the prophecy fulfilled every day? Is not the avarice, usury, and hard-heartedness of a Jew grown proverbial? and are not their persons generally odious among

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among all sorts of people? Mahometans, heathens, and Christians, however they may disagree in other points, yet generally agree in vilifying, abusing, and persecuting the Jews. In most places where they are tolerated, they live in a separate quarter by themselves, and wear some badge of distinction. Their very countenances commonly distinguish them from the rest of mankind, and they are, in all respects, treated, as if they were of another species. Lastly, "their plagues should be wonderful, even great plagues, and of long continuance," Deut. xxviii. 59. And have not their plagues continued now almost eighteen hundred years? What a standing miracle is here exhibited to the view and observation of the whole world! For, what nation hath suffered so much, and yet continued so long? What nation hath subsisted as a distinct people in their own country so long as these have done in their dispersion into all countries?

The prophets foretold these astonishing events upwards of three thousand years ago; and from the fulfilment of them, which we see every day taking place in the world, are the strongest proofs that can be given of the divine legation of Moses. They are truly, as Moses (Deut. xxviii. 45, 46.) foretold they would be, "a sign and a wonder for ever. Moreover, all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed; because thou hearkenest not unto the voice of the Lord thy God, to keep his commandments, and his statutes which he commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever."

CHAP. VI.

Predictions of JEREMIAH, ISAIAH, MICAH, EZEKIEL, and other Prophets, relative to the JEWS.

MOSES was not the only person who foretold the punishments to be inflicted on the Jews for their manifold transgressions. The like was foretold by many other persons, who received the spirit of inspiration. Their prophecies were delivered at different periods, and were designed to reform the Jews from the wicked course of life to which they were naturally addicted; but as they continued inflexible, the prophecies denounced against them were strictly fulfilled. It was among others of the prophecies foretold, that ten of the tribes of Israel should be carried away captives by the king of Assyria, and that the two remaining tribes of Judah and Benjamin should be made captives to the king of Babylon: but with this difference, that the two tribes should be restored and return from their captivity, but the ten tribes should be totally lost and obliterated.

The prophecy of Jeremiah. The prophet Jeremiah foretold the time when the captivity of the two tribes

of Judah and Benjamin was to take place, as also of their restoration. "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years," Jer. xxv. 11. And again, "Thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place," Jer. xxix. 10. This prophecy was delivered "in the fourth year of Jehoiakim the son of Josiah king of Judah, which was the first year of Nebuchadnezzar king of Babylon," Jer. xxv. 1. In the same year the prophecy began to take place, for Nebuchadnezzar invaded Judea, besieged and took Jerusalem, made Jehoiakim his subject and tributary, and transported the eldest children of the royal family and of the nobility to Babylon, to be brought up as slaves in his palaces. He likewise destroyed the temple, carried away the sacred vessels, and placed them in the temple of his idol Bel at Babylon. The whole number carried into captivity amounted to ten thousand, there being only a few left to till and cultivate the land, and those of very poor and mean condition.

They remained in this situation for the space of seventy years, when Cyrus, king of Babylon, issued a proclamation for the restoration of the Jews, and for rebuilding the temple of Jerusalem. In consequence of this, the Jews immediately returned to their own country, and dispersed themselves into the respective cities they had formerly inhabited. The temple was begun and carried on with great assiduity for some time, but by the great interruption they met with from the Samaritans, was not finished till the reign of Darius, when all things were again restored to their former state. And thus the prophecy of Jeremiah, relative to the two tribes of Judah and Benjamin, was fully accomplished.

Jeremiah's prophecy against the ten tribes of Israel was much more severe than that against the other two. The tribe of Ephraim, which was the chief of these, is often put for the whole ten, and it was predicted that "within threescore and four years shall Ephraim be broken that it be not a people," Isaiah vii. 8. This prophecy was delivered in the first year of Ahaz king of Judah, when Rezin king of Syria, and Pekah king of Israel, formed a conjunction to reduce Jerusalem; and it was to comfort Ahaz and the house of David in these difficulties and distresses that the prophet Isaiah was commissioned to assure him, that the kings of Syria and Israel should remain only the heads of their respective cities; that they should not prevail against Jerusalem, and that within sixty and five years Israel should be so broken that it should be no more a people. The fulfilment of this prophecy commenced in the reign of Ahaz, when Tiglath-pileser took many of the Israelites, "even the Reubenites, and the Gadites, and the half tribe of Manasseh, and all the tribe of Naphtali, and carried them captive into Assyria, and brought them unto Halah, and Habor, and Hara, and to the river Gozan," 1 Chron. v. 26. 2 Kings xv.

xv. 29. His son Salmaneser, in the reign of Hezekiah, took Samaria, and carried away still greater numbers "unto Assyria, and put them in Holah and in Habor by the river of Gozan" (the same places where their brethren had been carried before them), "and in the cities of the Medes," 2 Kings xviii. 11. His son Sennacherib came up also against Hezekiah, and all the fenced cities of Judah; but his army was miraculously defeated, and he himself was forced to return with shame and disgrace into his own country, where he was murdered by two of his sons, 2 Kings xvii. 19. Another of his sons, Esarhaddon, succeeded him on the throne, but it was some time before he could recover his kingdom from these disorders, and think of reducing Syria and Palestine again to his obedience: and then it was, and not till then, that he completed the ruin of the ten tribes, carried away the remains of the people, and, to prevent the land from becoming desolate, "brought men from Babylon, and from Cuthah, and from Hava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel," 2 Kings xvii. 24. Ephraim was broken from being a kingdom before, but it was now broken from being a people. And from that time to this, what account can be given of the people of Israel, as distinct from those of Judah? Where have they subsisted all this time? And what is their present condition, or where their situation at this time?

The Israelites extinct.

The ten tribes, at their first dispersion, were carried into Assyria and Media; and if they subsisted any where, it is reasonable to imagine they might be found there in great abundance. But this is not the case, neither are they to be found in any of those parts where it has been asserted, by different Jewish writers, they took up their residence. It is the opinion of some, that they returned into their own country, with the other two tribes, after the Babylonish captivity. The decree, indeed, of Cyrus, extended to "all the people of God," Ezra i. 3. and that of Artaxerxes to "all the people of Israel," vii. 13. and no doubt but many of the Israelites took advantage of these decrees, and returned with Zerubbabel and Ezra to their own cities: but still the main body of the ten tribes remained behind; and if the whole did not return at this time, they cannot be supposed to have returned in a body at any time after, for we do not read of any such circumstance in history, neither of the time or occasion of their return.

The celebrated dean Prideaux says, "the ten tribes of Israel, which had separated from the house of David, were brought to a full and utter destruction, and never after recovered themselves again. For those who were thus carried away (excepting only some few, who, joining themselves to the Jews in the land of their captivity, returned with them) soon going into the usages and idolatry of the nations among whom they were planted (to which they were too much addicted while in their own land), after a time became wholly absorbed, and swallowed

up in them, and thence utterly losing their name, their language, and their memorial, were never after spoken of." But if the whole race of Israel became thus extinct, and perished for ever, it may be asked, how can the numerous prophecies be fulfilled, which promise the future conversion and restoration of Israel as well as Judah? The truth we conceive to lie between these two opinions. Neither did they all return to Jerusalem, nor did all who remained behind comply with the idolatry of the Gentiles, among whom they lived. But whether they remained, or whether they returned, this prophecy of Isaiah was still fulfilled; the kingdom, the commonwealth, the state of Israel was utterly broken; they no longer subsisted as a distinct people from Judah, they no longer maintained a separate religion, they joined themselves to the Jews from whom they had been unhappily divided, they lost the name of Israel as a name of distinction, and were called by the general name of Jews from that period.

From the book of Esther it appears that there were great numbers of Jews in all the hundred twenty and seven provinces of the kingdom of Ahasuerus, or Artaxerxes Longimanus king of Persia, and they could not all be the remains of the two tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren; they must, at least many of them, have been the descendants of the ten tribes whom the kings of Assyria had carried away captive; but yet they are all spoken of as one and the same people, and all are denominated Jews indiscriminately.

Great numbers of Jews in Persia.

In the Acts of the Apostles, we read, that there went to Jerusalem, to celebrate the feast of Pentecost, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia," Acts ii. 9. These men came from the countries wherein the ten tribes had been placed, and, in all probability, were therefore some of their posterity; but yet these, as well as the rest, are styled "Jews, devout men, out of every nation under heaven," Acts ii. 5. Those also of the ten tribes, who returned to Jerusalem, united with the ten tribes of Judah and Benjamin, and formed but one nation, one body of Jews. They might, perhaps, for some ages, have preserved their genealogies; but they are now incorporated together, and the distinction of tribes and families is, in a great measure, lost among them, and they have all been comprehended under the general name of Jews, from the Babylonish captivity to this day.

During the time of St. Paul's ministry, there were many persons of all the ten tribes in being; for he speaks of "the twelve tribes hoping to attain to the promise of God," Acts xxxvi. 7. and St. James addresses his epistle "to the twelve tribes which are scattered abroad," James i. 1. And there is no doubt but there are many of the descendants of the ten tribes of Israel still in being, though they cannot be separated from the rest. They are all confounded with the other Jews, and there is no difference between them. The Samaritans, indeed (of whom there

there are still some remains at Shechem, and the neighbouring towns) pretend to be the descendants of the children of Israel, but they are really derived from those nations which Efarhaddon, king of Assyria, planted in the country, after he had carried thence the ten tribes into captivity. And for this reason, the Jews call them by no other name than Cuthites, which was the name of the principal person of those nations. They exclaim against them as the worst of heretics, and have a greater aversion to them than to the Christians, if possible.

*Distinction
between the
tribes of Is-
rael and those
of Judah and
Benjamin.*

Some persons may probably ask, What could be the reason that such a material difference and distinction should be made between the two tribes of Judah and Benjamin, and the ten tribes of Israel? Why the latter should be, as it were, lost in their captivity, and the former restored, and preserved several ages after? To this it is answered, that the ten tribes had totally revolted from God, and that for a long season, to the worship of the golden calves in Dan and Bethel; and for this, and their idolatry and wickedness, they were suffered to remain in the land of their captivity. The Jews were restored, not so much for their own sakes, as for the sake of the promises made unto their forefathers, namely, the promise to Judah that the Messiah should come of his tribe; and the promise to David, that the Messiah should be born of his family. It was, therefore, necessary for the tribe of Judah, and the families of that tribe, to be kept distinct until the divine dispensation should be accomplished. But, since these ends have been fully answered, the tribes of Judah and Benjamin are as much confounded as any of the rest: all distinction of families and genealogies is lost among them; and (as bishop Chandler observes) the Jews themselves acknowledge as much, in saying, that "to sort their families, restore their genealogies, and set aside strangers," will be part of the Messiah's office, when he shall come.

*Present state
of the Jews.*

We do not find, either in ancient or modern history, any circumstance so remarkably singular as that of the preservation of the Jews to the present period of time. They have been dispersed among all nations, and yet they are not confounded with any. They still live as a distinct people, and yet they do not live any where according to their own laws: they neither elect their own magistrates, or enjoy the full exercise of their religion. Their solemn feasts and sacrifices are limited to one certain place, and that hath been now, for many ages, in the hands of strangers and aliens, who will not suffer them to come thither. No people on the whole face of the earth have continued unmixed so long as they have.

The northern nations have come in great multitudes into the more southern parts of Europe; but where are they now to be discerned and distinguished? The Gauls went forth in great bodies, to seek their fortunes in foreign parts; but what traces or

footsteps of them are now remaining any where? In France, who can separate the race of the ancient Gauls from the various other people, who, from time to time, have settled there? In Spain, who can distinguish exactly between the first possessors the Spaniards, and the Goths and Moors, who conquered and kept possession of the country for some time? In England, who can pretend to say with certainty which families are derived from the ancient Britons, and which from the Romans, or Saxons, or Danes, or Normans? The most ancient and honourable pedigrees can be traced up only to a certain period, and beyond that there is nothing but conjecture and uncertainty, obscurity and ignorance. But the Jews can go up higher than any nation: they can even deduce their pedigree from the beginning of the world. They may not know from what particular tribe or family they are descended, but they know certainly that they all sprung from the stock of Abraham. And yet the contempt with which they have been treated, and the hardships which they have undergone in almost all countries, should, one would think, have made them desirous to forget or renounce their original; but they profess it, they glory in it: and, after so many wars, massacres, and persecutions, they still subsist, they still are very numerous: and what but a supernatural power could have preserved them in such a manner as none other nation upon earth hath been preserved? This is certainly a most extraordinary instance of the wise dispensations of Providence.

We cannot, without equal astonishment, reflect on the circumstance of its having likewise pleased the Almighty utterly to destroy their enemies. The first oppressors of the Jews were the Egyptians, who detained them from their own land, compelled them into captivity, treated them with great cruelty, and kept them for many years in bondage. The Assyrians carried away captives the ten tribes of Israel, and the Babylonians afterwards the two remaining tribes of Judah and Benjamin. The Syro-Macedonians, especially Antiochus Epiphanes, cruelly persecuted them: and the Romans utterly dissolved the Jewish state, and dispersed the people, so that they have never been able to recover their city and country from that time to the present. And where are now those great and famous monarchies, which, in their time, subdued and oppressed the people of God? Are they not vanished, and not only their power, but almost even their very names lost on the earth? The Egyptians, Assyrians, and Babylonians, were overthrown, and intirely subjugated by the Persians: and the Persians (it is remarkable) were the restorers of the Jews, as well as the destroyers of their enemies. The Syro-Macedonians were swallowed up by the Romans: and the Roman empire, great and powerful as it was, was broken into pieces by the repeated incursions of the northern nations; while the Jews are subsisting as a distinct people to this day. And how wonderful is it to think that the vanquished should so many ages survive the victors, and

*Different op-
pressors of
the Jews*

and the former be spread all over the world, while the latter are annihilated.

The oppress-
ion of the
Jews punished

We also learn, from authentic history, that the divine vengeance hath not only punished nations for their cruelties to the Jews, but hath likewise pursued even single persons who have been their persecutors and oppressors. The first-born of Pharaoh were destroyed; and himself, with his host, drowned in the Red Sea. Most of those who oppressed Israel in the days of the Judges, came to an untimely end. Nebuchadnezzar was stricken with madness, and the crown was soon transferred from his family to strangers. Antiochus Epiphanes died in great agonies, with ulcers and vermin issuing from his body, so that the filthiness of him not only became intolerable to his attendants, but even to himself. Herod, who was a cruel tyrant to the Jews, died in the like miserable manner. Flaccus, governor of Egypt, who barbarously plundered and oppressed the Jews of Alexandria, was afterwards banished and slain. And Caligula, who persecuted the Jews, for refusing to pay divine honours to his statues, was murdered, after a short and wicked reign, and in the flower of his age.

Desolation of
Judea.

The desolation of Judea is another most distinguished and memorable instance of the truth of prophecy. This prophecy was delivered so long ago as the time of Moses, "I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste," Levit. xxvi. 33. It was likewise foretold by the prophet Isaiah, who (speaking as prophets frequently did, of things future as present) says, "Your country is desolate, your cities are burnt with fire; your land, strangers devour it in your presence, and it is desolate as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, in a besieged city," Isaiah i. 7, 8, 9. This last passage may immediately relate to the times of Ahaz and Hezekiah; but it must have a farther reference to the devastations made by the Chaldeans, and especially by the Romans. In this sense it is understood by most ancient interpreters; and the following words imply no less than a general destruction, and almost total extinction of the people, such as they suffered under the Chaldeans, but more fully under the Romans; "Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah:" and, in other places, the same thing is either expressed or implied.

The state of Judea has now for many ages been exactly answerable to this description. That a country should be depopulated, and desolated by the incursions and depredations of foreign armies, is nothing wonderful; but that it should lie so many ages in this miserable condition, is more than man can foresee, and could be revealed only by the wisdom of the Almighty.

No. 37.

Much controversy has arisen respecting the long wretched state of the land of Judea, in being forsaken by its original inhabitants, and left desolate and uncultivated. It has been said, so barren a country could never have been "a land flowing with milk and honey," nor have supplied and maintained such multitudes as it is represented to have done. But those who make this observation do not see or consider, that hereby the prophecies are fulfilled. But, from the concurrent testimonies of those who best knew it (namely, the people who inhabited it), the land of Judea was formerly a good and fertile country.

The land of
Judea a fer-
tile country.

Both Aristotle and Josephus speak largely in commendation of its fruitfulness: and though something may be allowed to national prejudices, yet they would hardly have had the confidence to assert a thing which all the world could easily contradict and disprove. Nay, there are even heathen authors who bear testimony to the fruitfulness of the land: though we presume, that after the Babylonish captivity it never recovered to be again what it was before. Strabo, indeed, describes the country about Jerusalem as rocky and barren; but he commends other parts, particularly about Jordan and Jericho. Hecataeus gives it the character of one of the best and most fertile countries. And Tacitus saith, "it raineth seldom, the soil is fruitful, fruits abound as with us, and besides them the balsam and palm-trees." And, notwithstanding the long desolation of the land, there are still visible such marks and tokens of fruitfulness as may convince any one that it once deserved the character the sacred writings give to it.

Dr. Shaw observes, that the barrenness, or rather scarcity, which some authors may either ignorantly or maliciously complain of, does not proceed from the natural unfruitfulness of the country, but from the want of inhabitants, and the great aversion there is to labour and industry in those few who possess it. There are, besides, such perpetual discords and depredations among the governors, who share this fine country, that, allowing it was better peopled, yet there would be small encouragement to sow, when it was uncertain who should gather in the harvest. Otherwise the land is still capable of affording its neighbours the like supplies of corn and oil which it is known to have done in the time of Solomon. The parts particularly about Jerusalem, being described to be rocky and mountainous, have been, therefore, supposed to be barren and unfruitful. Yet, granting this conclusion, which is far from being just, a kingdom is not to be denominated barren, or unfruitful, from one part of it only, but from the whole. Nay, farther, the blessing that was given to Judah was not of the same kind with the blessing of Ather or of Issachar, that "his bread should be fat," or "his land should be pleasant," but that "his eyes should be red with wine, and his teeth should be white with milk," Gen. xlv. 12. Moses also maketh milk and honey

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ney (the chief dainties and subsistence of the earlier ages, as they continue to be of the Bedoween Arabs) to be "the glory of all lands;" all which productions are either actually enjoyed, or at least might be, by proper care and application. The plenty of wine alone is wanting at present; yet, from the goodness of that little which is still made at Jerusalem and Hebron, we find that these barren rocks (as they are called) might yield a much greater quantity, if the abstemious Turk and Arab would permit a further increase and improvement to be made of the vine.

Infidelity of the Jews.

JEREMIAH, Isaiah, and other prophets, not only foretold the desolation of the country of the Jews, and their dispersion through all parts of the world, but likewise their infidelity in disbelieving the Messiah, and what would be the consequences that would result therefrom. Of this there are numerous instances; but it will be sufficient to produce one or two passages from the prophet Isaiah. "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isaiah liii. 1. These words both St. John and St. Paul have expressly applied to the unbelieving Jews of their time. The prophet likewise assigns the reason why they would not receive the Messiah, namely, because of his low and afflicted condition; and it is certain they rejected him on this account, having all along expected him to come as a temporal prince and deliverer, in great power, glory, and dignity.

ISAIAH is commissioned to declare the divine judgments to the people, for their infidelity and disobedience.

ISAIAH was commissioned to declare to the people the judgments of God for their infidelity and disobedience. And he said (Isa. vi. 9, &c.) "Go ye and tell this people, Hear ye, indeed, but understand not; and see ye indeed, but perceive not. Make the hearts of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

In the style of scripture, the prophets are said to do what they declare will be done: and in like manner Jeremiah is said to be "set over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant," Jer. i. 10. because he was authorised to make known the purposes and decrees of God, and because these events would follow in consequence of his prophecies. "Make the hearts of this people fat," is, therefore, as much as to say, "Denounce my judgments upon this people, that their hearts shall be fat, and their ears heavy, and their eyes shut; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed." This prophecy might relate, in some measure, to the state of the Jews before the Babylonish captivity; but it did not receive its full completion till the days of our Saviour: and in this sense it is understood and

applied by our Saviour and the writers of the New Testament.

After the above predictions and denunciations, Jeremiah is informed, that the infidelity and obstinacy of his countrymen should be of long duration. "Then, said I, Lord, how long?" And he answered, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." What a remarkable gradation is here in the denouncing of these judgments! Not only Jerusalem and "the cities should be wasted without inhabitants," but even the single "houses should be without man;" and not only the "houses" of the cities should be "without man," but even the country should be "utterly desolate;" and not only the people should be removed out of the "land," but the Lord should "remove them far away;" and they should not be removed for a short period, but there should be "a great" or rather "a long forsaking in the midst of the land." And have not we seen all these particulars exactly fulfilled? Have not the Jews laboured under a spiritual blindness and infatuation, in "hearing but not understanding," in "seeing but not perceiving," the Messiah, after the accomplishment of so many prophecies, after the performance of so many miracles? And in consequence of their refusing to "convert and be healed," have not "their cities been wasted without inhabitant, and their houses without man?" Hath not their "land been utterly desolate?" Have they not been "removed far away," even into the most distant parts of the earth? And hath not their removal or banishment been now upwards of 1700 years duration? Do they not still continue deaf and blind, unbelieving and obstinate, notwithstanding the most convincing evidence.

The infidelity and obstinacy of the Jews to be of long duration.

The Jews gloried in being the peculiar people of God, when this prophecy was delivered; and would any Jew of himself have either thought, or said, that his nation would, in process of time, become an infidel and reprobate for many ages, oppressed by man, and forsaken by God? It was more than 750 years before Christ that the prophet Isaiah predicted these things: and how could he have so done, unless he had been illuminated by the divine vision; or how could they have succeeded accordingly, unless the spirit of prophecy had been the Spirit of God, and which has in all ages manifested itself to be the Spirit of truth?

The prophecies concerning the calling and conversion of the Gentiles are all of the like nature. How could such an event be foreseen hundreds of years before it happened? But the prophets are full of the glorious subject, and speak with delight and rapture of the universal kingdom of the Messiah: that "God would give unto him the heathen for

Prophecies concerning the calling and conversion of the Gentiles.

for his inheritance, and the uttermost parts of the earth for his possession," Psalm ii. 18. That "all the ends of the world should remember and turn unto the Lord, and all the kindreds of the nations should worship before him," Psalm xxii. 27. That in the last days the mountain of the house of the Lord should be established on the top of the mountains, and should be exalted above the hills, and all people should flow unto it," Micah iv. 1. (which passage is also to be found in Isaiah ii. 2.) That "from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts," Malachi i. 11. But the prophet Isaiah is more copious upon this, as well as other evangelical subjects: and his 49th and 60th chapters treat particularly of the glory of the church in the abundant access of the

The glory of the church in the access of the Gentiles.

Gentiles. "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth," Isaiah xlix. 6. And again, Isaiah lx. 1, 3, 5, &c. "Arise, Thine, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising. The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." &c.

It is true, indeed, that the Jews have applied these prophecies to the proselytes whom they have gained in the different nations unto which they have been dispersed: but this is no less absurd than vain. The number of their proselytes was very inconsiderable, and nothing to answer these pompous descriptions. Neither was their religion ever designed by its founder for an universal religion, their worship and sacrifices being confined to one certain place, whither all the males were obliged to repair thrice every year; so that it was plainly calculated for a particular people, and could never become the religion of the whole world. There was, indeed, to be a religion, which was to be designed for all nations, to be preached in all, and to be received in all: but what prospect or probability was there that such a generous institution should proceed from such a narrow-minded people as the Jews, or that the Gentiles should ever receive a religion from the very people whom they most hated and despised? Was it not much more likely that the Jews would be corrupted by the idolatrous nations around them, and be induced to comply with the maxims of their powerful neighbours, than that they should be the happy instruments of reforming the world, and converting some of all nations to the worship of the true God? The prophet further intimates, ch. lx. 22. that this revolution (the greatest that ever happened in the religious world) should be effected by a few people of low rank and education. "A little

one shall become a thousand, and a small one a strong nation."

Our blessed Saviour's commission to his apostles was, "Go, teach all nations." And who were the persons to whom this commission was given? Was it to those who might have been thought best qualified to carry it into execution, such as the rich, the wise, the mighty of this world? No: they were chiefly a few poor fishermen, of low parentage and education, of no learning or eloquence, of no policy or address, of no worldly repute or authority, despised as Jews by the rest of mankind, and as the meanest and worst of Jews by the Jews themselves. These were the persons (strange and wonderful as it may appear) who were to contend with the prejudices of all the world, the superstitions of the people, the interests of the priests, the vanity of the philosophers, the pride of rulers, the malice of Jews, the learning of Greece, and the power of the Roman empire. This great revolution was not only to be brought about by a few persons of mean birth, but it was likewise to be effected in a very short space of time. "I the Lord will hasten it in his time."

The number of the disciples, after our Lord's ascension, amounted to about "an hundred and twenty," Acts i. 15. but they soon increased and multiplied. The first sermon preached by St. Peter added unto them "about three thousand souls," Acts ii. 41. and the second made up the number "about five thousand," Acts iv. 4. Previous to the final destruction of Jerusalem (for about the space of forty years), the gospel had been so spread that it was preached in almost every region of the then known world. In the reign of Constantine the Great, Christianity became the religion of the empire; and, after having suffered a little under Julian, it intirely prevailed and triumphed over Paganism and idolatry, and still does prevail in the most civilised and improved parts of the earth. All this was more than man could foresee, and much more than man could execute: and we experience the good effects of these prophecies to this day.

Number of our Saviour's disciples at his ascension.

Persons so unequal to the task, as were the apostles, could never have effected such a speedy propagation of the gospel, if the same divine Spirit who foretold it had not likewise assisted them in it, according to the promise, "I the Lord will hasten it in his time." In short, we may be as certain as if we had beheld it with our own eyes, that the matter really was as represented by the Evangelist, "They went forth and preached every where, the Lord working with them, and confirming the word with signs following," Mark xvi. 20. But neither the prophecies concerning the Gentiles, nor those concerning the Jews, have yet received their full and intire completion. Our Saviour hath not yet had "the uttermost parts of the earth for his possession," Psalm ii. 8. "All the ends of the earth" have not yet "turned unto the Lord," xxii. 27. "All people, nations,

The prophecies yet to be fully completed.

nations, and languages," have not yet "served him," Dan. vii. 14.

These things have hitherto been only partially, but they will, in time, be even literally fulfilled. Neither are the Jews yet made "an eternal excellency, a joy of many generations," Isaiah lx. 15. The time is not yet come, when "violence shall no more be heard in the land, wasting nor destruction within their borders," ver. 18. God's promises to them are not yet fulfilled to the extent. "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And they shall dwell in the land that I have given unto Jacob my servant, even they and their children, and their children's children for ever, and my servant David shall be their prince for ever," Ezek. xxxvii. 21, 25. "Then shall they know that I am the Lord their God, who caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God," Ezek. xxxix. 28, 29. However, what hath already been accomplished is a sufficient pledge and earnest of what is yet to come: and we have all imaginable reason to believe, since so many of these prophecies have been fulfilled, that the remaining ones will be fulfilled also: that there will be yet a greater harvest of the nations, and the yet unconverted parts of the earth will be enlightened with the knowledge of the Lord; and that the Jews will, in God's good time, be converted to Christianity, and be again restored to their native country, upon their conversion.

Prophecy of
Hosea.

Hosea says, ch. iii. 4, 5. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image (or altar), and without an ephod (or priest to wear an ephod), and without teraphim (or divining manifestations). Afterward shall the children of Israel return, and seek the Lord their God, and shall fear the Lord and his goodness in the latter days."

It is very evident that the Jews were once the peculiar people of God: and (as St. Paul saith) "Hath God cast away his people? God forbid," Rom. xi. 1. We see that after so many ages they are still preserved, by a miraculous Providence, a distinct people; and why is such a continued miracle exerted but for the greater illustration of the divine truth, and the better accomplishment of the divine promises, as well those which are yet to be, as those which are already fulfilled. The great empires and powers which have heretofore, in their turns, subdued and oppressed the people of God, are all come to ruin; because, though they executed the divine purposes in oppressing the Jews, yet that was more than they knew; and their intentions in acting as they did, were only to gratify

their own pride and ambition, their own cruelty and revenge. And since such hath been the fatal end of the enemies and oppressors of the Jews, in former times, it should serve as a warning to all those who may, at any time, or upon any occasion hereafter, be inclined to raise a clamour and persecution against this people.

The Jews appear, to our conceptions, exceeding blameable, for still persisting in their infidelity, after so many means have been taken to bring them to a sense of conviction: but this does not authorise us to proscribe, abuse, injure, and oppress them, as Christians of more zeal than either knowledge or charity have, in all ages, been inclined to do. "Charity is greater than faith;" and it is worse in us to be cruel and uncharitable, than it is in them to be obstinate and unbelieving. And though it may be observed by some, that shewing compassion to those unhappy people would be a means of defeating the fulfilment of the prophecies; yet this is far from being the case: they were to be harassed and oppressed only by wicked nations; the good were to shew mercy on them; and we should chuse rather to be the dispensers of God's mercies, than the executioners of his judgments. If we read the eleventh chapter of St. Paul's Epistle to the Romans, we shall there see what that great apostle of the Gentiles (who certainly understood the prophecies better than any of us can pretend to do) saith of the infidelity of the Jews. Some of the Gentiles of his time valued themselves upon their superior advantages, and he reproves them for it, that they who "were cut out of the olive-tree, which is wild by nature, and were grafted contrary to nature, into a good olive-tree," should presume to "boast against the natural branches," Rom. xi. 18, 24. But what would he have said, if they had made religion an instrument of faction, and had been for stirring up a persecution against them? It becomes Christians of all denominations to consider and reflect, that it is to the Jews we owe the oracles of God, the scriptures of the New Testament as well as the Old. We should consider, that "the glorious company of the apostles," as well as "the goodly fellowship of the prophets," were all Jews. We should consider, that "of them as concerning the flesh Christ came," the Saviour of the world: and surely something of kindness and gratitude is due for such infinite favours, which we instrumentally derive from them.

But though the Jews for a season are broken off, yet they are not utterly cast away. "Because of unbelief," as St. Paul argueth, they "were broken off, and" "thou standest by faith; be not high-minded, but fear," Rom. xi. 20. There will be a time when they will be grafted in again, and again become the people of God; for, as the apostle proceeds, ver. 25, 26, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your

The Jews not
to be injured
or oppressed.

The Jews not
utterly cast
away.

your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved."

It may now be asked, which is the most likely method to contribute to the conversion of these unhappy people? which are the most natural means of reconciling them to us and to our religion? Is it to be effected by prayer, argument, long-suffering, gentleness, and goodness; or by noise, investive, injury, and outrage, the malice of some, and the folly and madness of more? They certainly cannot be worse now than when they crucified the Son of God, and persecuted his apostles. But what saith our blessed Saviour himself? "Father, forgive them, for they know not what they do," Luke xxiii. 34. And what saith his apostle St. Paul? "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved," Rom. x. 1. In conformity to these blessed examples, we are also taught to pray for them: and how can prayer and persecution consist and agree together? Those who encourage persecution of any kind are only pretended friends to the church, but real enemies to religion. All true members of the church, all true Protestants, all true Christians will, as the apostle adviseth, "put away all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice," Ephes. iv. 31. And then will they all join, heart and voice, their addresses to the throne of grace, "that they may be saved among the remnant of the true Israelites, and be made one fold, under one shepherd, even Jesus Christ the righteous."

CHAP. VII.

Prophecies relating to the City of NINEVEH.

The fate of other nations foretold, as well as that of the Jews.

THE Jews, who were once the peculiar people of God, are more immediately interested in the first great prophecies contained in the Old Testament, and the principal subjects of those prophecies are the various changes and revolutions that were to happen in the Jewish church and state. But the spirit of prophecy is not confined to the Jews alone: there are other subjects occasionally introduced; and, for the greater manifestation of divine Providence, the fate of other nations is also foretold; and more especially those which lay in the neighbourhood of Judea, and had intercourse and connection with the Jews. It is much to be lamented, that of these eastern nations, and of these early times we have no regular histories, but only a few fragments which have escaped the general shipwreck of time. From these, however, we see enough to make us admire the great works of Providence; and from these are clearly shown that the revolutions of cities and kingdoms have been

No. 37.

such as were foretold by the prophets many centuries ago.

We shall, on this subject, first take notice of those prophecies which relate to the ancient city of Nineveh, once the metropolis of the Assyrian empire, and whose inhabitants not only destroyed the kingdom of Israel, but likewise greatly oppressed the kingdom of Judah. The prophet Isaiah, in denouncing the judgments of God against the Assyrians, says, "O Assyrian, the rod of mine anger, and the staff in their hand is my indignation," Isaiah x. 3. It was the will of Providence that those people should be employed as the ministers of his wrath, and executioners of his vengeance against the perverse and obstinate Jews. "I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire in the streets," ver. 6. But it was far from any intent of the Assyrians to execute the divine will, or to chastise the vices of mankind; they only meant to extend their conquests, and establish their own dominion upon the ruins of others: "Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy, and cut off nations not a few," ver. 7. Wherefore when they shall have served the purposes of divine Providence, they shall be severely punished for their pride and ambition, their tyranny and cruelty to their neighbours: "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks," ver. 12. There was no prospect of such an event as this, while the Assyrians were in the midst of their successes and triumphs: but still the word of the prophet prevailed: and it was not long after the calamities they brought upon the Jews, when the Assyrian empire (properly so called) was overthrown, and the destruction of Nineveh ensued.

Isaiah denounceth the judgments of God against the Assyrians.

We learn, from the most intelligent authors, that the city of Nineveh was one of the largest and most ancient cities in the world. According to the best chronologists, it was built not long after the flood, and very soon after the tower of Babel, by Nimrod; but being afterwards greatly enlarged by Ninus, from him it received its name. It was situated on the banks of the Tigris, and (according to the description given of it by Diodorus Siculus) was, in length, an hundred and fifty stadia; in breadth, fourscore and ten; and in circumference, four hundred and seventy; which, being reduced to our measure, make it about twenty-one miles long, nine broad, and fifty-four round. How great the number of its inhabitants was, we may learn from the six score thousand children who could not discern between their right hands and their left," Jonah iv. 11. And, according

Situation and description of the city of Nineveh.

Number of its inhabitants.

ing to a proportionate computation there must have been in the whole not less than six hundred thousand persons. The inhabitants of Nineveh, like those of other great cities, abounding in wealth and luxury, became very corrupt in their morals. In consequence of this God was pleased to commission the prophet Jonah to preach unto them the necessity of repentance, as the only means of averting their impending destruction: and such was the success of his preaching, that both the king and people repented and turned from their evil ways, and thereby, for a time, escaped the executions of the divine judgments. But this repentance of the Ninevites, we may reasonably presume, was of no long continuance, for not many years after we

The prophet
Jonah is or-
dered to
preach to
them the
necessity of
repentance.

find the prophet Nahum foretelling the total and entire destruction of the city. Indeed, the whole of his prophecy relates to this single event; and the city was accordingly destroyed by the Medes and Babylonians, who, uniting together, subverted the whole Assyrian empire, and subjected it to their dominion.

The prophet Nahum not only foretold the destruction of Nineveh, but likewise the manner in which it was to be effected. He foretold that the Assyrians would be taken while they were drunken. "For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble full dry," Nahum i. 10. And Diodorus Siculus says, it was while the Assyrian army were feasting for their former victories that those about Arbaces (the general of the Median forces) being informed by some deserters of the negligence and drunkenness in the camp of the enemy, assaulted them unexpectedly by night, and falling on them while they were in the utmost disorder, and unprepared, became masters of the camp, slew many of the soldiers, and drove the rest into the city." The same prophet likewise foretells, that "the gates of the rivers shall be opened, and the palace shall be dissolved," Nahum ii. 6. And Diodorus tells us, "there was an old prophecy, that Nineveh should not be taken till the river became an enemy to the city; and in the third year of the siege, the river being swollen with continual rains overflowed part of the city, and broke down the wall for twenty furlongs: that the king, thinking the oracle was fulfilled, and the river became an enemy to the city, built a large funeral pile in the palace, and collecting together all his wealth, and his concubines and eunuchs, burnt himself and them in the palace; and the enemy entered the breach that the waters had made, and took the city." Thus we find that what the prophet had predicted was literally fulfilled, "With an overflowing flood he will make an utter end of the place thereof," Nahum i. 8. He likewise promises the enemy much spoil of gold and silver, "Take ye the spoil of silver, take the spoil of gold; for there is no end to the store, and glory out of all the pleasant furniture," Nahum ii. 9. And we read in Diodorus Siculus, that Arbaces carried many talents of gold and silver to Ecbatane, the royal city.

Nahum foretells, that the city was to be destroyed partly by water and partly by fire, "Behold, the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars," Nahum i. 13. And we find by Diodorus that this literally took place, for after the Medes and Babylonians had possessed themselves of the city, they set fire to it, and reduced the greater part to ashes. The prophet Nahum was also the principal person who foretold the total and entire destruction of the antient city of Nineveh. "The Lord" (saith he, ch. i. 8, 9.) with an over-running flood will make an utter end of the place thereof; he will make an utter end; affliction shall not rise up the second time." Again (ch. ii. 11, 13.) "Where is the dwelling of the lions?" (meaning Nineveh, whose princes ravaged like lions:) "behold, I am against thee, saith the Lord of hosts, and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard." And again (ch. iii. 17, 18, 19). Thy crowned are as the locusts, and thy captains as the grasshoppers, which camp in the hedges in the cold day; but when the sun ariseth, they flee away, and their place is not known. Thy shepherds slumber, O king of Assyria; thy nobles shall dwell in the dust; thy people is scattered upon the mountains, and no man gathereth them; there is no healing of thy bruise; thy wound is grievous; all that hear the bruit of thee shall clap their hands over thee; for upon whom hath not thy wickedness passed continually?"

Zephaniah likewise, in the days of Josiah king of Judah, foretold the same melancholy event. "The Lord will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness: and flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and bittern shall lodge in the upper lintels of it, their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work: this is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me; how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his hand," Zeph. ii. 13, &c. It is not to be wondered at that when the above-quoted prophecies were at first delivered, the people should think it very unlikely they would ever be fulfilled. What probability, indeed, was there to think that so great a city, and which contained so many thousand inhabitants, should ever be totally destroyed? And yet even the spot where it once stood is now scarcely known, so totally was this famous city destroyed.

Nineveh, as before observed, was taken and destroyed by the Medes and Babylonians; and what we may reasonably suppose contributed to complete its ruin and devastation was, Nebuchadnezzar's soon after enlarging and beautifying of Babylon. From that time no mention is made of Nineveh by any of the sacred writers; and the most antient of the profane authors, who have occasion to say any thing about it, speak of it as a city that once was great and flourishing

Zephaniah
foretells the
destruction of
Nineveh.

flourishing, but now destroyed and desolate. The same accounts are given of it by all our modern travellers, and particularly by Thevenot, on whose authority Dean Prideaux relates, that "Mosul is situated on the west side of the river Tigris, where was anciently only a suburb of the Old Nineveh, for the city itself stood on the east side of the river, where are to be seen some of its rubbish of great extent even to this day." Another modern traveller says, "In this country the famous city of Nineveh once stood, on the eastern bank of the river Tigris, opposite to the place where Mosul now stands. There is nothing now to be seen but heaps of rubbish, almost a league along the river Tigris, opposite to Mosul, which people imagine to be the remains of this vast city." Such hath been the fate of the once great city of Nineveh; in the destruction of which the great truths of the divine predictions are most amply proved and manifested.

CHAP. VIII.

Prophecies respecting the City of BABYLON.

Prophecies concerning the city of Babylon.

THIS great city (after the destruction of Nineveh) became not only the greatest and most magnificent metropolis in the east, but in the whole world. It is said by some to have been first built by Semiramis, queen of Assyria, while others assert that it was built by Balus the successor of Nimrod. But whoever was the first founder, we may reasonably suppose it received very great improvements afterwards, and Nebuchadnezzar, in particular, enlarged and beautified it to such a degree, that he may in a manner (as himself boasts) be said to have built it. "Is not this (says he) great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Dan. iv. 30. By one means or other Babylon became so great and famous a city as to give name to a very large empire. It is called in scripture, "great Babylon; the glory of kingdoms; the beauty of the Chaldees excellency; the praise of the whole earth, &c." And its beauty, strength and grandeur, its walls, temples and palaces, are described with such pomp and magnificence, by profane authors, that it must deservedly have been reputed one of the wonders of the world. It might naturally have been imagined that such a city as this was in no danger of ever being abandoned, and much more of its coming to destruction. Such a city as this might surely, with less vanity than any other, boast that she should continue for ever; but, alas! great as it once was, the time did come when all its splendor was laid aside, and the whole became one continued scene of ruins, and a striking memorial of the inevitable decay of all earthly grandeur.

The Babylonians enemies to the Jews.

The Babylonians were no less enemies to the Jews than the inhabitants of Nineveh. The one subverted the kingdom of

Israel, and the other the kingdom of Judah: It is therefore not to be wondered at that there should be several prophecies relative to these two cities, and that the fate of Babylon should be foretold as well as that of Nineveh. Jeremiah, Lam. i. 17, 18. says, "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar king of Babylon hath broken his bones: Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria."

Isaiah and Jeremiah very plainly, and in a particular manner, foretold the destruction of this great city. They both lived during the declension of the kingdom of Judah. As they predicted the captivity of the Jews, so they likewise foretold the downfall of their enemies: and they speak with such assurance of the event, that they describe a thing future as if it were already past. In Jer. li. 8. it is thus recorded: "Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground," Isaiah xxi. 9. "Babylon is suddenly fallen and destroyed; howl for her, take balm for her pain, if so she may be healed."

The prophets Isaiah and Jeremiah foretell the destruction of Babylon.

The conqueror of Babylon, namely Cyrus, who transferred the empire of the Babylonians to the Medes and Persians, was particularly prophesied of by name many years before he was born, Isaiah xlv. 28. xlv. 1. He is honoured with the appellation of the "Lord's anointed," and the Lord is said to "have holden his right hand," and to have "girded him." He was certainly a person of very extraordinary abilities, and was raised up to be the instrument of Providence in executing great and wise purposes.

Prophecies relative to Cyrus.

It was foretold that Cyrus should be a great conqueror, that he should "subdue nations before him: and I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut," Isaiah xlv. 1. This was strictly fulfilled, for Cyrus subdued several kings, and took several cities, particularly Sardes and Babylon, and extended his conquests all over Asia, from the river Indus to the Ægean Sea. It was likewise foretold, that this Cyrus should find great spoil and treasure among the nations he should conquer. "I will give thee treasures of darkness, and hidden riches of secret places," Isaiah xlv. 3. And the riches which Cyrus found in his conquests were of prodigious value, as appears from the accounts given us by Pliny. Nor can we wonder at it, when we consider that those parts of Asia at that time, abounded in wealth and luxury. Babylon had been heaping up treasures many years; and the riches of Croesus king of Lydia, whom Cyrus conquered and took prisoner, are almost remarkable to a proverb.

Jeremiah not only foretells the destruction of the great city of Babylon, but likewise points out the time when it is to be effected. "These nations (says he, speaking of the Jews) shall serve the king of Babylon

Babylon seventy years: And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord," Jer. xxv. 11, 12. This prophecy was delivered, as appears from the first verse of the chapter, "in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon;" from which time there were seventy years to the taking of Babylon, and the restoration of the Jews from captivity. Nebuchadnezzar, after taking Jerusalem, transplanted the Jews to Babylon in order to strengthen the place: their removal from thence must, therefore, have greatly weakened it: after which it became more and more distressed, till at length it was finally destroyed. It

Many nations
to unite
against
Babylon.

was also foretold that various nations should unite against Babylon. "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdom of nations gathered together; the Lord of hosts mustereth the host of the battle," Isaiah xiii. 4. And particularly it was foretold, that the kingdoms of Ararat, Minni, and Ashchenaz (that is, the Armenians, Phrygians and other nations) should compose part of his army. "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz," Jer. ii. 27. And accordingly Cyrus's army consisted of various nations; and among them were those very people whom he had conquered before, and now obliged to attend him in this expedition against Babylon.

The Babylonians
to hide
themselves.

The prophet Jeremiah foretold, that the Babylonians should be terrified, and hide themselves within their walls. The mighty men of Babylon have forborn to fight, they have remained in their holds, their might hath failed, they became as women," Jer. li. 30. And accordingly we find that, after a battle or two, the Babylonians never recovered their courage to face the enemy in the field again: they retired within their wall, and the first time that Cyrus came with his army before the place, he could not provoke them to venture forth and try the fortune of arms, even though he sent a challenge to the king to fight with him in single combat: and the last time that he went, he consulted with his officers about the best method of carrying on the siege, "since, saith he, they do not come forth and fight." It was likewise foretold, that the river should

The river to
be dried up.

be dried up before the city should be taken. This appeared very extraordinary indeed, the river being more than two furlongs broad, and deeper than the height of two men standing one upon another; so that the city was thought to be stronger and better fortified by the river than by the walls. Notwithstanding this the prophets predicted that the waters should be dried up, (Isaiah xlv. 27. Jer. li. 36.) And accordingly Cyrus turned the course of the river Euphrates which ran through the midst of Babylon, and, by means of deep trenches and the canals, so drained the waters that the river

became easily fordable for his soldiers to enter the city; and by those means Babylon (which was otherwise impregnable) was taken.

Again, it was foretold, that the city should be taken by surprise during the time of a feast. "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware, thou art found and also caught," Jer. l. 24. "In their heat I will make their scalls, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord," Jer. li. 57. And accordingly the city was taken in the night of a great annual feast, while the inhabitants were dancing, drinking, and revelling, and not having the least suspicion, that any immediate danger was at hand, or to be feared.

The city to
be taken by
surprise.

We have now recounted the very extraordinary circumstances that attended the reduction of Babylon; and how could any man foresee or foretell such singular events, such remarkable circumstances, without revelation and inspiration from God! But if we examine still farther into these mysterious affairs, we shall see how these and other prophecies have, by degrees, been fulfilled, for, in the very nature of the thing, they could not be fulfilled all

The manner
in which
these prophe-
cies were ful-
filled.

at once. As the prophets often speak of things to be in future as if they were already effected, so they speak often of things to be brought about in process of time, as if they were to succeed immediately. The past, present, and to come, are all alike known to Infinite Wisdom; but it is probable that the intermediate time was not revealed to the minds of the prophets, who spoke as they were moved by the divine Spirit.

Isaiah addresses Babylon by the name of a virgin, as having never before been taken by an enemy. "Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground," Isaiah xlvii. 1. And Herodotus saith expressly, that this was the first time Babylon was taken. After this it never more recovered its ancient splendor: from an imperial, it became a tributary city; from being governed by its own kings, and governing strangers, it became itself to be governed by strangers; and the seat of empire being transplanted to Shushan, it decayed, by degrees, till it was, at length, reduced to utter desolation.

At the time when Xerxes returned from his unfortunate and disgraceful expedition into Greece, partly out of religious zeal (being a professed enemy to image worship) and partly to reimburse himself after his immense expences, he seized upon the treasures, and plundered or destroyed the temples and idols in Babylon, thereby accomplishing the prophecies of Isaiah and Jeremiah: "Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground: Bel boweth down, Nebo stoopeth," Isaiah xxi. 9. lxi. 1. "Babylon is taken, Bel is con-

The treasure,
seized, and
the temple of
the Babylonians
destroyed
by Xerxes.

confounded, Merodach is broken in pieces. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up," Jer. l. 2. li. 41, &c. This part of the prophecy was most literally fulfilled, when the vessels of the house of God which Nebuchadnezzar had brought from Jerusalem, and placed in the temple of Bel, were restored, and carried back to Jerusalem, by order of Cyrus.

Alexander, after the destruction of Babylon by the Persians, intended to have made it the seat of his empire, and actually set men at work to rebuild the temple of Belus, to repair the banks of the river, and to bring back the waters into their own channel. But if these designs had taken effect, how could the prophecies have been fulfilled? But death soon after put an end to this and all his other projects; and none of his successors ever attempted it. Seleucia being built a few years after in the neighbourhood, Babylon, in a little time, be-

Babylon becomes wholly desolate.

came wholly desolate, Seleucia not only robbing it of its inhabitants, but even of its name, as Pliny relates.

It appears, from accounts given of it by a variety of authors, both ancient and modern, that the prophecies relative to the fate of this ancient and once magnificent city, have, in the most strict manner, been fulfilled. Among the former, Diodorus

Confirmation of various authors, relative to the fulfillment of the prophecies concerning Babylon.

Siculus describes the buildings as ruined or decayed in his time, and says, that only a small part of the city was then inhabited, the greatest part within the walls being tilled. Strabo (who wrote not long after Diodorus) says, that one part of the city was demolished by the Persians,

and the other by time and the neglect of the Macedonians, and especially after Seleucus Nicanor had built Seleucia on the Tigris, in the neighbourhood of Babylon, and he and his successors removed their court thither: and now (saith he) Seleucia is greater than Babylon, and Babylon is much deserted, so that one may apply to this what the poet said of Megalopolis in Arcadia, "the great city is now become a great desert." Pliny, in like manner, affirms, that it was reduced to solitude, being exhausted by the neighbourhood of Seleucia, built for that purpose by Seleucus Nicanor. Maximus Tyrius mentions it as lying neglected and forsaken; and Lucian intimates, that in a little time it would be sought for, and not found. In the time of Jerom (who lived in the fourth century after Christ), it was converted into a chase to keep wild beasts within the compass of its walls for the hunting of the latter kings of Persia. "We have learned (saith he) from a certain Samite brother, who coming out of those parts, now liveth as a monk at Jerusalem, that the royal huntings are in Babylon, and wild beasts of every kind are confined within the circuit of the walls."

Benjamin Tudela's account of Babylon.

The first of later authors, who mentions any thing concerning Babylon, is Benjamin of Tudela, a Jew, who lived

in the twelfth century. In his Itinerary, he says, "Ancient Babylon is now laid waste, but some ruins are still to be seen of Nebuchadnezzar's palace, and men fear to enter them, on account of the serpents and scorpions which are in the midst of it." And Taxeira, a Portuguese, in the description of his travels from India to Italy, says, "Of this great famous city there is nothing but only a few vestiges remaining, nor is any place less frequented in the whole region."

The above are the accounts given us by ancient authors of the fate of Babylon; and let us see what relation is given of it by the writers and travellers of modern date. The first we shall quote of these is one Rauwolf, a German traveller, who passed that way in the year 1574, and whose account of these ruins of this once famous city is as follows: "The village (says he) of Eulogo now lieth on the place where formerly old Babylon, the metropolis of Chaldaea, was situated. The harbour is a quarter of a league's distance from it, where people go ashore in order to proceed by land to the celebrated city of Bagdat, which is a day and a half's journey from thence eastward on the Tigris. This country is so dry and barren, that it cannot be tilled, and so bare, that I could never have believed that this powerful city, once the most stately and renowned in all the world, and situated in the pleasant and fruitful country of Shinar, could have ever stood there, if I had not known it by its situation, and many antiquities of great beauty, which are still standing hereabout in great desolation; chiefly by the old bridge, which was laid over the Euphrates, whereof there are some pieces and arches still remaining, built of burnt brick, and so strong that it is admirable. Just before the village of Eulogo is the hill whereon the castle stood, and the ruins of its fortification are still visible, though demolished and uninhabited. Behind it, at a small distance, stood the tower of Babylon. It is still to be seen, and is half a league in diameter; but so ruinous, so low, and so full of venomous creatures, which lodge in holes made by them in the rubbish, that no one durst approach nearer to it than within half a league, except during two months in the winter, when these animals never stir out of their holes. There is one sort particularly, which the inhabitants, in the language of the country (which is Persian) call Eglo. They are larger than our lizard, and their poison is very searching."

In the year 1616, Petrus Vallenius (a noble Roman), who was then at Bagdat, and went to see the ruins (as they are thought to be) of ancient Babylon, informs us, that "in the middle of a vast and level plain, about a quarter of a league from the Euphrates, which in that place runs westward, appears an heap of ruined buildings like a huge mountain, the materials of which are so confounded together, that one knows not what to make of it. Its situation and form correspond with that pyramid which Strabo calls the tower of Belus; and it is, in

Petrus Vallenius's account of the ruins of Babylon.

all likelihood, the tower of Nimrod, in Babylon, or Babel, as that place is still called. There appear no marks of ruins, without the compass of that huge mass, to convince one so great a city as Babylon had ever stood there: all one discovers, within fifty or sixty paces of it, are only the remains, here and there, of some foundations of buildings; and the country round about it is so flat and level, that one can hardly believe it should be chosen for the situation of so great and noble a city as Babylon, or that there were ever any remarkable buildings on it: but, for my part, I am astonished there appears so much as there does, considering it is at least four thousand years since that city was built, and that Diodorus Siculus informs us, that in his time it was reduced almost to nothing."

The predictions concerning Babylon fulfilled.

From all these accounts, it evidently appears with what great punctuality time hath fulfilled the predictions of the prophets concerning Babylon! When it was converted into a chase, for wild beasts to breed and feed there, then were exactly accomplished the words of the prophets, that "the wild beasts of the desert with the wild beasts of the islands should dwell there, and cry in their desolate houses." One part of the country was overflowed by the river having been turned out of its course and never restored to its former channel, and thence became boggy and marshy, so that it might literally be said to be "a possession for the bittern and pools of water," Isaiah xiv. 23. Another part is described as dry and naked, and barren of every thing, so that thereby was also fulfilled another prophecy, "Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby," Jer. li. 43. The place thereabout is represented as over-run with serpents, scorpions, and all sorts of venomous and unclean creatures, so that "their houses are full of doleful creatures, and dragons cry in their pleasant places; and Babylon is become heape, a dwelling-place for dragons, an astonishment and an hissing without an inhabitant." For all these reasons, "neither can the Arabian pitch his tent there, neither can the shepherds make their folds there." And when we find that modern travellers cannot now certainly discover the spot of ground whereon this renowned city once was situated, we may very properly say, "How is Babylon become a desolation among the nations? Every purpose of the Lord hath he performed against Babylon, to make the land of Babylon a desolation without an inhabitant:" and the expression is no less true than sublime, that "the Lord of hosts hath swept it with the besom of destruction."

CHAPTER IX.

Prophecies concerning the City of TYRE.

Prophecies concerning the

IN the destruction of Tyre, we have another memorable instance of the

great truth of prophecy. The inhabitants of this city, as well as those of Nineveh and Babylon, were great enemies to the Jews; but it was not altogether on this account that they were punished with the divine vengeance. I was owing to their pride and self-sufficiency, both of which were founded on their great riches obtained by traffic, and for which they were more famous than any other nation whatever. Its ruin was predicted by the prophets many years before it happened, and particularly by Isaiah and Ezekiel. But it hath been a matter of doubt among the learned which of the Tyres was the subject of the prophecies, whether Palætyrus, or Old Tyre, that was seated on the continent; or New Tyre, that was built on an island nearly opposite. But the best answer to be given to this, and the most incontestable observation is, that the prophecies manifestly appertain to both, some expressions being applicable only to the former, and others only to the latter.

Isaiah mentions the pride of the Tyrians as the principal occasion of their fall, "The Lord of hosts (saith he) hath proposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth," Is. xliii. 9. Ezekiel describes at large their luxury, and particularly censures the pride of the king of Tyre, in arrogating to himself divine honours: ch. xxviii. 6, &c. "Because thou hast set thine heart as the heart of God, Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness."

The pride and luxury of the Tyrians the cause of their destruction.

Joel and Amos had before denounced the divine judgments on the Tyrians for their wickedness in general, and in particular for their cruelty to the children of Israel, and for buying and selling them like cattle in the markets. Thus saith the Lord by the prophet Joel, ch. iii. 5, &c. "Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: the children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border: behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head."

Judgments on the Tyrians denounced by the prophets Joel and Amos.

Amos speaks to the same purpose, "Thus saith the Lord, for three transgressions of Tyrus, and for four I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant," Amos i. 9. By the latter part of these words, the prophet means the league and alliance between Hiram king of Tyre on the one part, and David and Solomon on the other. The royal psalmist (Ps. lxxxiii. 6, 7.) reckons the Tyrians among the most inveterate and implacable enemies of the Jewish name and nation, "The tabernacles of Edom (says he) and the Ishmaelites of Moab, and the Hagarites."

Hagarites.

garenes, Gabal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre.

The prophecy of Ezekiel also against the Tyrians begins with a declaration that the judgments denounced against them were occasioned by their domineering over the Jews, and insulting them, after the taking of Jerusalem by Nebuchadnezzar: ch. xxvi. 2, 3. "Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me, I shall be replenished, now she is laid waste: Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up."

The following circumstances occasioned the prophecies against Tyre; and by carefully considering and comparing them together, we shall find that they include the following particulars, viz. 1. That the city should be taken and destroyed by the Chaldeans, or Babylonians. 2. That the inhabitants should pass the Mediterranean into the islands and countries adjoining, and even there should not find a quiet settlement. 3. That the city should be restored after seventy years, and return to her gain and her merchandise. 4. That it should be taken and destroyed again. 5. That the people should, in time, forsake their idolatry, and become converts to the true religion and worship of God. And 6. That the city should be totally destroyed, and become a place only whereon fishermen spread their nets. If we narrowly examine into these respective particulars, we shall find that they were not only distinctly foretold, but likewise exactly fulfilled.

Isaiah (ch. xxiii. 6.) prophesied, that the city should be taken and destroyed again. "Howl, ye inhabitants of the isle." Ezekiel also, (ch. xxvii. 32.) says, "What city is like Tyrus, like the destroyed in the midst of the sea?" and, "They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas," xxviii. 8. These expressions can imply no less than that the insular Tyre should be destroyed as well as that upon the continent; and as the one was accomplished by Nebuchadnezzar, so was the other by Alexander the Great. But the same thing may be inferred more directly from the words of Zechariah, who prophesied in the reign of Darius (probably Darius Hystaspis) many years after the former destruction of the city, and consequently he must be understood to speak of this latter. His words are these: "And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire," Zech. ix. 3, 4. That Tyrus did build herself a strong hold is very certain; for her situation was exceeding strong in an island, and, besides the sea to defend her, she was fortified with a wall of 150 feet in height, and of a proportionable thickness.

"She heaped up silver as the dust, and fine gold as the mire of the streets," being the most celebrated place in the world for trade and riches, "the mart of nations" as she is called, conveying the commodities of the east to the west, and of the west to the east. But yet "Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire." Ezekiel had likewise foretold that the city should be consumed with fire, "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee," Ezek. xxviii. 18. And accordingly Alexander besieged, and took, and set the city on fire.

The ruins of old Tyre contributed much to the taking of the new city: for with the stones and timber and rubbish of the old city Alexander made a bank, or causeway from the continent to the island, thereby literally fulfilling the words of the prophet, "They shall lay the stones, and thy timber, and thy dust in the midst of the water," Ezek. xxvi. 12. Alexander was seven months in completing this work, but the time and labour were well employed, for by means thereof he was enabled to storm the city and take it.

When Alexander reduced Tyre, great numbers of the inhabitants, as in the former siege, passed over the Mediterranean to the islands and countries adjoining. Both Diodorus Siculus and Quintus Curtius testify that they sent their wives and children to Carthage; and upon the taking of the place the Sidonians secretly conveyed away fifteen thousand more in their ships. Happy were they who thus escaped, for of those who remained behind the conqueror slew eight thousand in storming and taking the city, caused two thousand afterwards to be crucified, and thirty thousand he sold for slaves. They had before sold some of the captive Jews, and now it was returned upon them according to the prediction of Joel, ch. iii. 6, 7, 8. "The children also of Judah, and the children of Jerusalem have ye sold; behold I will return your recompence upon your own head, and will sell your sons and your daughters."

The Tyrians, after the old city was taken, received their kings from Babylon; but when the new one was conquered by Alexander, their king held the sovereignty by his appointment. The cases are, in many respects, alike; but the city recovered much sooner from the calamities of the last siege than the first. In the space of nineteen years it was able to withstand the fleets and armies of Antigonus, and sustained a siege of fifteen months before it was taken: a plain proof (as Jean Prideaux observes) of the great advantage of trade: for this city being the grand mart where most of the trade both of the east and west did centre, by virtue hereof its pristine vigour soon after revived.

It was foretold, that there should come a time when the Tyrians would forsake their idolatry, and become converts to the true religion and worship of God.

rogant, impious prince: he calls him "the great dragon (or crocodile) that lieth in the midst of his rivers, which hath said, My river is my own, and I have made it for myself," Ezek. xxix. 4. Agreeable to this, Herodotus informs us, that he proudly and wickedly boasted of having established his kingdom so surely, that it was not in the power of God himself to dispossess him of it. For this presumption, he was justly cut off, and the prediction foretold by Jeremiah (ch. xlv. 30.) was fully accomplished. "Thus saith the Lord, Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life."

The prophet Ezekiel also foretold, ch. xxix. 12. that the country should be desolate forty years, and the people carried captives into other countries, "I will make the land of Egypt desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries." Tho' it cannot, indeed, be proved from heathen authors that this desolation of the country continued exactly forty years, yet there is not the least doubt but this, as well as the other conquered countries, laboured under the Babylonish yoke till the time of Cyrus. We are assured, by Berofus, that Nebuchadnezzar took several captives from Egypt, and carried them to Babylon; and from Megasthenes we learn, that he transplanted, and settled others in Pontus. So true it is that they were "scattered among the nations, and dispersed through the countries;" and the greater part of them might probably return to their native country, after the dissolution of the Babylonish empire.

Egypt's next memorable revolution, was, the invasion and subduction of it by Cambyfes and the Persians, which is the principal subject of the 19th chapter of the prophet Isaiah. Some parts, indeed, of this prophecy have a near affinity with those of Jeremiah and Ezekiel, concerning the conquest of Egypt by Nebuchadnezzar: but this prophecy, as well as several others, might admit of a double completion, and be fulfilled at both those periods. This prophecy of Isaiah is a general representation of the calamities that should befall the nation: it includes various particulars, and is applicable to Nebuchadnezzar and the Babylonians, as well as to Cambyfes and the Persians. They might, therefore, be both intended and comprehended in it; but the latter, it is most reasonable to imagine, were principally meant, and for this reason; because the deliverance of the Egyptians by some great conqueror, and their conversion afterwards to the true religion, which are foretold in the latter part of this chapter, were events consequent not to the dominion of the Babylonians, but to that of the Persians.

The conquest of Egypt to be swift and sudden.

"Behold (says he), the Lord rideth upon a swift

N. 38.

cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it," Isaiah xix. 1. The same thing is foretold of Nebuchadnezzar by the prophet Jeremiah, "And when he cometh, he shall smite the land of Egypt. And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captives. He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire," Jer. xliii. 13, &c. And again the prophet Ezekiel (ch. xxx. 13.), "Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph, or Memphis."

Cambyfes made his first attempt upon Pelusium, a strong town at the entrance of Egypt, and key of the kingdom; and he succeeded by the stratagem of placing before his army a great number of dogs, sheep, cats, and other animals, which being held sacred by the Egyptians, not one of them would cast a javelin, or shoot an arrow that way; and so the town was stormed and taken in a manner without resistance. He treated the gods of Egypt with great contempt, laughed at the people, and chastised the priests for worshipping such deities. He slew Apis, or the sacred ox (which the Egyptians worshipped), with his own hand; and burnt and demolished their other idols and temples; and would, likewise, if he had not been prevented, have destroyed the famous temple of Jupiter Hammon. Ochus too, who was another king of Persia, and subdued the Egyptians again, after they had revolted, plundered their temples, and caused another Apis to be slain and served up at a banquet appointed by him in consequence of the victories he had obtained.

Isaiah also foretold (ch. xix. 2.), that this nation should be miserably distracted with civil wars, "And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour, city against city, and kingdom against kingdom." Egypt was divided into twelve prefectures, or provinces, over each of which presided a petty prince, or governor. These disagreeing with each other, civil wars took place, and, for a considerable time, the whole kingdom was one continued scene of anarchy and confusion. It is, therefore, little to be wondered at that, in such distractions as these, the Egyptians, who were naturally a cowardly people, should be destitute of counsel, and that "the spirit of Egypt should fail in the midst thereof," as is foretold by the prophet in ver. 3. and that, being also a very superstitious people, "they should seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards." But their divination was all in vain; it was their fate to be subdued and oppressed by cruel lords and tyrants: "And the Egyptians will I give over unto the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts," ver. 4. This is a very essential part of the

Egypt to be distracted with civil wars.

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The conquest of Egypt to be swift and sudden.

The prophecy of Isaiah against Egypt begins with declaring, that the conquest of it should be swift and sudden, and that the idols of Egypt should be destroyed. "Behold (says he), the Lord rideth upon a swift

cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it," Isaiah xix. 1. The same thing is foretold of Nebuchadnezzar by the prophet Jeremiah, "And when he cometh, he shall smite the land of Egypt. And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captives. He shall break all the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall be burn with fire," Jer. xliii. 11, &c. And again the prophet Ezekiel (ch. xxx. 13.), "Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph, or Memphis."

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Egypt to be distracted with civil wars.

prophecy, and may, with the greatest propriety and justice, be applied to the Persians, and especially to Cambyfes and Ochus, the former of whom put the yoke on the neck of the Egyptians, and the latter rivetted it.

Revolution in
Egypt by A-
lexander the
Great.

A third memorable revolution was effected by Alexander the Great, who subverted the Persian empire in Egypt, as well as in other places, and this event is particularly pointed out in the same 10th chapter of the prophet Isaiah. It is also foretold, that about the same time several of the Egyptians should lay aside their idolatry, and be converted to the worship of the true God. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressor, and he shall send them a Saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea, they shall vow a vow unto the Lord, and perform it."

The Egypti-
ans and Assy-
rians unite in
the same wor-
ship.

Isaiah then proceeds to shew, that Assyria and Egypt, which used to be at great enmity with each other, should be united in the same worship by the intermediation of Israel, and that those three should be a blessing on the earth. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian in Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord shall bless, saying; Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," ver. 23, &c. It is

The Egypti-
ans to be de-
livered from
their Persian
oppressors.

clearly foretold by the prophet, that a great prince, from a foreign country, should deliver the Egyptians from their Persian oppressors, and heal their country, which was smitten of God, and afflicted. And who could this be but Alexander, who is always distinguished by the additional epithet *the Great*, and whose first successor in Egypt was called the great Ptolemy and Ptolemy Soter, or *the Saviour*? When Alexander went first into Egypt, the people all cheerfully submitted to him, out of hatred to the Persians, so that he became master of the country without any opposition. For this reason, he treated them with great humanity and kindness, built a city there, which, after his own name, he called Alexandria, appointed one of his own country for their civil governor, and permitted them to be governed by their own laws and customs. By these changes and regulations, and by the prudent and gentle administration of some of the first Ptolemies, Egypt revived, trade and learning flourished, and, for a time, the land was blessed with peace and plenty. The prophet likewise foretells,

that, about the same time, the true religion, and the true worship of the God of Israel, should begin to spread, and prevail in the land of Egypt: and what event was ever more unlikely to happen than the conversion of a people so lost in superstition and idolatry of the worst and grossest kind? But that it did happen, will appear from the following observations:

The true re-
ligion to be
spread in
Egypt.

Many Jews resided in Egypt, and though they were, in general, very wicked men, and disobedient to the word of God, yet, no doubt, some good people were mingled among them, who might relate to them the prophecies of Jeremiah, and they themselves, when they saw them fulfilled, might embrace the Jewish religion. This, however, is not to be understood of all the inhabitants of those places, but only of some, which is sufficient to justify the expression of "five cities speaking the language of Canaan, and swearing by the Lord of hosts." The prediction of the prophet Zephaniah (ch. iii. 9.) is to the same effect: "Then will I turn to the people a pure language, that they may call upon the name of the Lord to serve him with one consent."

Alexander the Great having made a conquest of Egypt, he transplanted many of the Jews into his new city of Alexandria, and allowed them many privileges and immunities equal to those enjoyed by the Macedonians. Ptolemy Soter carried more of them into Egypt, and they received such indulgences that many others followed them of their own accord. Ptolemy Philadelphus redeemed and released the captive Jews; and in his reign, or his father's, the books of Moses were translated into Greek, and afterwards the other parts of the Old Testament. The third Ptolemy, called Euergetes, having subdued all Syria, did not sacrifice to the idols of Egypt in acknowledgment of his victory; but, going to Jerusalem, made his oblations to God, after the manner of the Jews, and his example, no doubt was followed by many of his subjects. The sixth Ptolemy, called Philometor, committed the whole management of his kingdom to two Jews, Onias and Dositheus, who were his chief ministers and generals, and had the principal direction of all affairs, both civil and military.

Alexander the
Great sends
many Jews to
Alexandria.

Onias obtained a licence from the king to build a temple for the Jews in Egypt, like that at Jerusalem, alledging, for the purpose, this very prophecy of Isaiah, that there should "be an altar to the Lord in the midst of the land of Egypt:" and the king and queen in their edict make honourable mention of the law and of the prophet Isaiah, and express a dread of sinning against God. The place chosen for the building of this temple was in the prefecture of Heliopolis, or "the city of the sun," which place is likewise mentioned in the prophecy. It was built after the model of the temple at Jerusalem, but not so sumptuous and magnificent. Philometor himself was made high-

A temple
built for the
Jews in Egypt.

high-priest; other priests and Levites were appointed for the ministration; and divine service was daily performed there in the same manner as at Jerusalem. By these means "the Egyptians must have known the Lord;" and, without doubt, there must have been many proselytes among them. Amidst those who came up to the feast of Pentecost, there are particularly mentioned "the dwellers in Egypt and in the parts of Lybia about Cyrene, Jews and proselytes." Acts ii. 10. Thus were the Jews settled and encouraged in Egypt.

Nor were they less favoured by the kings of Syria. Seleucus Nicanor made them free of the cities which he built in Asia and the Lower Syria, and even of Antioch, the capital of his kingdom; and granted the same rights and privileges to them as to the Greeks and Macedonians. Antiochus the Great published several decrees in favour of the Jews, both of those who inhabited Jerusalem, and of those who dwelt in Mesopotamia and Babylon. And thus, by means of the Jews and proselytes, dwelling in Egypt and Syria, Israel, Egypt, and Syria, were, in some measure, united in the same worship. But this was more fully accomplished when the inhabitants of these countries became Christians, and were made members of the church of Christ. And it is to be seriously hoped and believed, that the prophecy will still receive its most perfect completion in the latter days, when Mahometanism shall be rooted out, and Christianity shall flourish in these countries, when "the fulness of the Gentiles shall come in, and all Israel shall be saved."

From the days of Nebuchadnezzar to the present period, the fate of Egypt is predicted in a most remarkable manner, by the prophet Ezekiel. He foretells, that after the desolation of the land, it "should be a base kingdom: it shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations," Ezek. xxix. 14, 15. And again, ch. xxx. 12, 13. "I will sell the land into the hand of the wicked, and I will make the land waste, and all that is therein, by the hand of strangers: and there shall be no more a prince of the land of Egypt."

The more clearly to point out the great truth of the fulfilment of this remarkable prophecy, we must advert to, and make a short deduction from, the Egyptian history, at least that part of it which contains the various circumstances that took place from the subduition of Egypt by Nebuchadnezzar, to the present time.

Nebuchadnezzar having conquered the Egyptians, he appointed Amasis for their king; and as he held his crown by the permission and allowance of the Babylonians, there is not the least doubt but he paid them tribute for it. Berosus, the Chaldean historian, speaketh of Nebuchadnezzar's reducing Egypt to his obedience, and afterwards of his settling the affairs of the country, and carrying away

captives from thence to Babylon. By his settling the affairs of Egypt, nothing less could be meant than his appointing the governors, and the tribute they should pay to him: and, by carrying some Egyptians captives to Babylon, he certainly intended not only to weaken the country, but also to have them as hostages to secure the obedience of the rest, and the payment of the tribute he exacted from the people.

Cyrus, after the fall of the Babylonish empire, established the Persian on its ruins; and it is affirmed, by that faithful and elegant historian Xenophon, that Cyrus also conquered Egypt, and made it part of his empire. The Egyptians revolted towards the latter end of the reign of Darius the son of Hytaspes; but his son and successor Xerxes, in the second year of his reign, subdued them again, and reduced them to a worse condition of servitude than they had been in under Darius, and appointed his brother Achæmenes, governor of Egypt.

About twenty-four years after this (when the Egyptians heard of the troubles in Persia, about the succession to the throne after the death of Xerxes), they revolted again, at the instigation of Inarus king of Lybia; and having driven away the Persian tribute-collectors, they constituted Inarus their king. Six years were employed in reducing them to obedience, and all Egypt submitted again to king Artaxerxes Longimanus, except Amyrtæus, who reigned in the fens, whither the Persians could not approach to take him. Inarus, who was the author of these evils, being betrayed to the Persians, was taken and crucified. They, however, permitted his son Thannyras to succeed his father in the kingdom of Lybia; and Egypt continued in subjection all the remaining part of the long reign of Artaxerxes. In the tenth year of Darius Nothus, they revolted again, under the conduct of Amyrtæus, who sallied out of the fens, drove the Persians from Egypt, and made himself master of the country. Amyrtæus was succeeded by his son Pausiris, who (according to Herodotus) obtained the kingdom by the favour of the Persians, from whence it appears that the Persians had again subdued Egypt, or, at least, that the king was not established without their consent and approbation. It is certain, however, that after this the Egyptians gave much trouble to the Persians. Artaxerxes Mnemon made several efforts to reconquer the country, but they all proved ineffectual. It was not totally and finally subdued till the ninth year of the following reign of Ochus, about 350 years before Christ; when Nectanebus the last king fled into Ethiopia, and Ochus became absolute master of the country, and having appointed one of his nobles, named Pherendates, to be his viceroy and governor of Egypt, he returned with great glory, and with immense treasures, to Babylon. Egypt from that time hath never been able to recover its liberties: it hath always been subject to strangers, and never governed by a king of its own, whereby hath been amply fulfilled that part of Ezekiel's

Various revolutions in the Egyptian empire.

The Jews favoured by the kings of Syria.

Ezekiel's prophecy concerning Egypt.

kiel's prophecy, in which it is said, "there shall be no more a prince of the land of Egypt."

Egypt, after being subject to the Persians, came into the hands of the Macedonians. It submitted to Alexander the Great, without attempting the least resistance; and on his death it fell to the share of Ptolemy, one of his four famous captains, and was governed by his family for several generations. The two or three first of the Ptolemies were wise and potent princes, but most of the rest (of which there were eleven in number) were prodigies of luxury and wickedness. It is observed by Strabo, that all after the third Ptolemy governed very ill; but those who governed worst of all were the fourth, the seventh, and the last, called Auletes. The persons here alluded to by Strabo were, Ptolemy Philopater, or "the lover of his father," so called by way of irony, because he was a parricide, and murdered both his father and mother: Ptolemy Physcon, who affected the title of *Euergetes*, or the *benefactor*, but the Alexandrians more justly named him *Kergetes*, or the *malifactor*, on account of his distinguished wickedness; and Ptolemy Auletes, or the *pipe*, so denominated because he spent much of his time in playing on the pipe, and used to contend for the prize in the public shows. This kingdom of the Macedonians continued from the death of Alexander 294 years, and ended in the famous Cleopatra, who was one of the most ambitious and wicked princesses that ever sat upon a throne. Egypt, after the downfall of the Macedonians, fell

Egypt falls under the dominion of the Romans.

under the dominion of the Romans. They had, indeed, either by virtue of treaties, or by force of arms, obtained great authority there, and were, in a manner, arbiters of the kingdom before. But after the death of Cleopatra, Octavius Cæsar reduced it into the form of a Roman province, and appointed Cornelius Gallus the first prefect or governor. It remained in this state, with little variation, till the year 641 after Christ, that is, 670 years in the whole, from the reign of Augustus Cæsar to that of the emperor Heraclius.

At that period the Saracens, in the reign of Omar their third emperor, and under the command of Amrou, invaded and conquered Egypt, took Misrah (formerly called Memphis, but now Cairo) by storm, and also Alexandria, after they had besieged it fourteen months, and had lost no less than 23,000 men. But the greatest loss in the destruction of the latter place was the famous library, founded by the first Ptolemies, and so much enlarged and improved by their successors, that the books contained in it amounted to 700,000 volumes, all of which were committed to the flames. Before this event, Egypt was frequented by learned foreigners from almost all parts, and it produced several learned natives; but afterwards it became more and more a *base kingdom*, and sunk into the greatest ignorance and superstition. Mahometanism was established there, instead of Christianity, and the government of the

caliphs and sultans continued till about the year after Christ, 1250.

About this time the Mamalucs usurped the royal authority. Their government began with the Sultan Ibeg, in the 648th year of the Hegira, and the year of Christ 1250; and continued through a series of twenty-four Turkish and twenty-three Circassian Mamaluc Sultans, ending with Tumanbai, in the year of Christ 1517. At that time Selim, the ninth emperor of the Turks, conquered the Mamalucs, hanged their last sultan Tumanbai before one of the gates of Cairo, and put an end to their government. He caused five hundred of the chiefest Egyptian families to be transplanted to Constantinople, as likewise great numbers of the wives and children of the Mamalucs, besides the Sultan's treasure and other immense riches; and annexed Egypt to the Ottoman empire, whereof it hath continued a province from that day to this. It is governed by a Turkish Basha with twenty-four *begs* or princes under him, who are advanced from servitude to the admiration of public affairs; a superstitious notion possessing the Egyptians, that it is decreed by fate that captives shall reign, and the natives be subject to them. But it is not merely a superstitious notion, but a notion in all probability at first derived from some tradition of these prophecies, that "Egypt should be a base kingdom," and that "there should be no more a prince of the land of Egypt." Such are the events which have taken place in Egypt, and such has been the fulfilment of the prophecy of Ezekiel, relative to the destruction of this once flourishing and important kingdom.

The Mamalucs usurp the royal authority.

Egypt a province to the Turkish empire.

CHAP. XI.

The Prophecies of DANIEL.

ON Nebuchadnezzar's dream, and the interpretation of it, were founded the first and all the succeeding prophecies of Daniel. This dream was of "a great image. This great image, whose brightness was excellent, stood before him, and the form thereof was terrible." It appears, from ancient coins, that cities and people were often represented by figures of men and women. A great terrible figure was, therefore, not an improper emblem of human power and dominion; and the various metals of which it was composed, not unfitly typify the various kingdoms which should arise. It consisted of four different metals, gold and silver, and brass and iron, with clay; and these four metals, according to Daniel's own interpretation, mean so many kingdoms: and the order of their succession is clearly denoted by the order of the parts, the head and higher parts signifying the earlier times, and the lower parts the latter times. From hence, it is conjectured, by Cal-

Substance of Nebuchadnezzar's dream.

vin, the poets drew their fables, of the four ages of the world, namely, the golden, the silver, the brazen, and the iron age.

These different kingdoms will naturally constitute the different heads of our discourse on Daniel's prophecy and interpretation of Nebuchadnezzar's dream; in the explanation of which we shall follow the best commentators on the subject, but at the same time shall not regard any commentator so much as the truth of history, the evidence of reason, and the analogy of scripture.

Daniel addresses Nebuchadnezzar as a very powerful king, "Thou, O king, art a king of kings," ver. 37. Nebuchadnezzar might, perhaps, think, like some of his predecessors, that his conquests were owing to his own fortitude and prudence: but the prophet assures him his successes must be primarily ascribed to the God of heaven, "For the God of heaven (saith he) hath given thee a kingdom, power, and strength, and glory." But Nebuchadnezzar's empire, though of great extent, was yet of no long duration; for it ended in his grandson Belshazzar, not seventy years after the delivery of this prophecy: and this may be the reason of Daniel's speaking of him as the only king, "thou art this head of gold (on account of his great riches), and after thee shall rise," &c. Dan. ii. 38. 39.

"His breast and his arms of silver," which Daniel thus interprets, "And after thee shall arise another kingdom inferior to thee." It is very well known that the kingdom which arose after the Babylonian was the Medo-Perfian. The two hands and the shoulders signify that the empire of the Babylonians should be dissolved by two kings. The two kings were, the kings of the Medes and Persians, whose powers were united under Cyrus, who besieged and took Babylon, put an end to that empire, and on its ruins erected the Medo-Perfian, or the Persian (as it is more usually called), the Persians having soon gained the ascendancy over the Medes. This empire, from its first establishment by Cyrus, to the death of the last king Darius Codomannus, lasted not much above two hundred years. And thus far it is agreed by all commentators, that the two first kingdoms represented in Nebuchadnezzar's dream, were the Babylonian and the Persian.

That the third kingdom was the Macedonian, there is not the least doubt. St. Jerom saith expressly, "The third kingdom signifies Alexander, and the kingdom of the Macedonians, and of the successors of Alexander. Which is rightly named brazen, saith he: for among all metals brass is most vocal, and tinkles louder, and its sound is diffused far and wide, that it portended not only the fame and power of the kingdom, but also the eloquence of the Greek language." After the death of Alexander, the kingdoms of the east were divided among his successors, but the whole still retained the name of the Macedonian empire; and Justin reckons Alexander the same to the Macedonians, as Cyrus was to the Persians, and Romulus to the Romans. See Dan. ii. 40,

&c.

No. 38.

This fourth kingdom is described as stronger than the three preceding. As iron breaketh and bruiseeth all other metals, so this was to break and subdue all the former kingdoms. The metal here is different, and consequently the nation was to be different from the preceding. The four different metals must signify the four different nations: and as the gold signified the Babylonians, the silver the Persians, and the brass the Macedonians, so the iron must necessarily denote some other nation; and that this nation was no other than that of the Romans will evidently appear from what follows.

The Roman empire was stronger and larger than any of the preceding. The Romans brake in pieces, and subdued, all the former kingdoms. Josephus says, that as the two arms of silver denoted the kings of the Medes and Persians, so we might say, in like manner, that the two legs of iron signified the two Roman consuls. The iron was "mixed with miry clay," and the Romans were defiled with a mixture of barbarous nations. The Roman empire was at length divided into ten lesser kingdoms, answering to the ten toes of the image. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions; so that the "kingdom was partly strong and partly broken." They "mingled themselves with the seed of men." They made marriages and alliances one with another; but no hearty union ensued.

Exclusive of this wonderful image, Nebuchadnezzar saw in his dream "a stone cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces: then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth:" which is thus interpreted and explained by Daniel; "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever; forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold," ver. 44, 45.

By this was evidently meant the kingdom of Christ, which was set up during the days of the last of the before-mentioned kingdoms. The stone was totally a very different thing from the image, and the kingdom of Christ is totally different from the kingdoms of the world. "The stone was cut out of the mountain without hands," and was to be "a building of God, an house not made with hands." This the fathers generally apply to Christ himself, who was miraculously born of a virgin without the concurrence of a man: but it should rather be understood of the

Interpretation of that part of Nebuchadnezzar's dream which relates to the kingdom of Christ.

kingdom of Christ, which was formed out of the Roman empire, not by number of hands, or strength of armies, but without human means, and the assistance of second causes. This kingdom was "set up by the God of heaven;" and from thence the phrase of "the kingdom of heaven" came to signify the coming of the Messiah; and so it was used, and understood by the Jews, and so it is applied by our Saviour in the New Testament. Other kingdoms were raised by human ambition and worldly power: but this was the work not of man, but of God; this was truly, as it is called, "the kingdom of heaven," and "a kingdom not of this world;" its laws, its powers, were all divine. This kingdom was "never to be destroyed," as the Babylonian, the Persian, and the Macedonian empires have been, and, in a great measure, also the Roman. This kingdom of Christ was to "break in pieces and consume all the kingdoms," to spread and enlarge itself, so that it should comprehend within itself all the former kingdoms. In short, it was to "fill the whole earth," to become universal, and to "stand for ever."

This fifth kingdom, or the kingdom of Christ, is described, like the Roman, in a twofold state, which Mr. Mede very justly distinguishes by the names of "the kingdom of the stone," and "the kingdom of the mountain;" the first, when "the stone was cut out of the mountain without hands;" that is, the kingdom of Christ was first set up while the Roman empire was in its full strength with "legs of iron." The Roman empire was afterwards divided into ten lesser kingdoms, the remains of which are still subsisting. The image is still standing upon his feet and toes of iron and clay; the kingdom of Christ is still "the stone cut out of the mountain;" this stone will one day smite the image upon the feet and toes, and destroy it utterly, and will itself "become a great mountain and fill the whole earth;" or, in other words, "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever," Rev. xi. 15. We have, therefore, seen the kingdom of the stone, but we have not yet seen the kingdom of the mountain. Some parts of this prophecy still remain to be fulfilled; and, from the exact completion of the other part, there is not the least doubt but that the rest, in due season, will be fully accomplished. This interpretation of the fifth kingdom is consonant to the sense of all ancient writers, both Jews and Christians.

Thus did it please God to reveal unto Daniel, and, by Daniel, unto Nebuchadnezzar, the great and most signal events of this world, as Daniel said unto Nebuchadnezzar at the time he interpreted his dream, "The great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof is sure," Dan. ii. 45. The king, hearing his dream related with such exactness, might be better assured of the truth of the interpretation, and of the great events which should follow.

We must allow, that the great Arbiter of kingdoms, and Governor of the universe, can reveal as much of their future revolutions as he pleaseth: and he hath revealed enough to manifest his providence, and to confirm the truth of religion. What Daniel, therefore, said, on the first discovery of these things, may be very justly applied after the completion of so many particulars: "Blessed be the name of God for ever and ever; for wisdom and might are his. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know knowledge. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him," Dan. ii. 20, &c.

C H A P. XII.

Of DANIEL's Vision concerning the four great Empires.

IN Daniel's vision the first kingdom is represented by a beast, that was "like a lion, and had eagle's wings: and I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it," Dan. vii. 4. This is the kingdom of the Babylonians: and the king of Babylon is, in like manner, compared to a lion by the prophet Jeremiah, "the lion is come up from his thicket, and the destroyer of the Gentiles is on his way," Jer. iv. 7. and he is said to fly as an eagle, "Behold, he shall fly as an eagle, and shall spread his wings over Moab," xlviii. 40. And he is also compared to an eagle by the prophet Ezekiel, "Thus saith the Lord God, "A great eagle with great wings," &c. Ezek. xvii. 3.

Emblem of
the first king-
dom.

The lion is the king of beasts, and the eagle the king of birds; and therefore the kingdom of Babylon which is described as the first and noblest kingdom, and was the kingdom then in being, is said to partake of the nature of both. The eagle's wings denote its swiftness and rapidity: and the conquests of Babylon were very rapid, that empire being advanced to its height within a few years by a single person, namely, by the conduct and arms of Nebuchadnezzar. It is farther said that "the wings thereof were plucked." Its wings were beginning to be plucked when Daniel's prophecy was first delivered, for at that time the Medes and Persians were incroaching upon it: Belshazzar, the then reigning king, was the last of his race; and in the seventeenth year of his reign Babylon was taken, and the kingdom was transferred to the Medes and Persians. "And it was made to stand upon the feet as a man, and a man's heart was given to it." The meaning of this passage is supposed to be an allusion to the case of Nebuchadnezzar, when, in his madness, "a
cast's

Explanation
of it.

beast's heart was given to him," and after he was restored to his senses, "a man's heart was given him" again.

Emblem of the second kingdom.

The second kingdom is represented by "another beast like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh," Dan. vii.

Explanation.

5. This is the kingdom of the Medes and Persians: and for their cruelty and greediness after blood they are compared to a *bear*, which is a savage and voracious animal. The learned Bochart recounts several particulars wherein the Persians resembled bears; but the chief likeness consisted in what has been already mentioned; and this likeness was principally intended by the prophet, as evidently appears from the words of the text itself, "Arise, devour much flesh." "And it raised up itself on one side," or, "it raised up one dominion." The Persians were subject to the Medes at the conquest of Babylon, but soon after raised themselves above them. "And it had three ribs in the mouth of it between the teeth of it." By these are meant the three kingdoms of the Babylonians, Medes, and Persians, which were reduced into one kingdom. They might properly be called *ribs*, as the conquest of them much strengthened the Persian empire; and they might be said to be between "the teeth of the bear," as they were much grinded and oppressed by the Persians. "And they said thus unto it, Arise, devour much flesh." This, as we have before observed, was said, to denote the natural cruelty of the Medes and Persians. They are also represented as very cruel by the prophet Isaiah, chap. xiii. 18. Cambyfes, Ochus, and others of their princes, were, indeed, more like bears than men. Instances of their cruelty abound in almost all the historians who have written of their affairs.

Natural cruelty of the Medes and Persians.

Emblem of the third kingdom.

The third kingdom is represented by "another beast like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." This is the kingdom of the Macedonians or Grecians, who, under the command of Alexander the Great, overcame the Persians, and reigned next after them: and it is fitly compared to a leopard on several accounts. The leopard is remarkable for swiftness; and Alexander and the Macedonians were amazingly swift and rapid in their conquests. The leopard is a spotted animal; and was therefore a proper emblem (according to Bochart) of the different manners of the nations which Alexander commanded, or (according to Grotius) of the various manners of Alexander himself, who was sometimes merciful, and sometimes cruel; sometimes temperate, and sometimes drunken; sometimes abstemious, and sometimes incontinent. The leopard (as Bochart observes) is of small stature, but of great courage, so as not to be afraid to engage with the lion and the largest beasts; and so Alexander, a little king in comparison, of small stature too, and with

Explanation.

a small army, dared to attack Darius, whose kingdom was extended from the Ægean sea to the Indies.

The beast had upon the back of it four wings "of a fowl." The Babylonian empire was represented with *two* wings, but this is described with *four*. For (as St. Jerome saith) nothing could be swifter than the victories of Alexander, who ran through all the countries from Illyricum and the Adriatic sea, to the Indian ocean and the river Ganges, not so much fighting as conquering, and in twelve years subjugated part of Europe, and all Asia to himself. "The beast had also four heads;" to denote the four kingdoms into which this same third kingdom should be divided, as it was divided, after the death of Alexander, into four kingdoms, Cassander reigning over Macedon and Greece, Lyfimachus over Thrace and Bithynia, Ptolemy over Egypt, and Seleucus over Syria. "And dominion was given to it." This (as St. Jerom says) sheweth, that it was not owing to the fortitude of Alexander, but proceeded from the will of the Lord. And, indeed, unless he had been directed, preserved, and assisted by the supreme power how could Alexander with 30,000 men have overcome Darius with 600,000, and, in so short a time, have brought all the countries into subjection, from Greece as far as to India?

The fourth kingdom is represented (Dan. vii.) by a "fourth beast, dreadful and terrible; and strong exceedingly; and it had great iron teeth; it devoured, and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before." Daniel was particularly desirous to know what this might mean; upon which he was thus answered by the angel, who had explained to him the former part of his vision: "The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth and shall tread it down, and break it in pieces."

Emblem of the fourth kingdom.

This fourth kingdom can be none other than the Roman empire. The fourth beast was so great and horrible, that it was not easy to find an adequate name for it: and the Roman empire was "dreadful, and terrible, and strong exceedingly," beyond any of the former kingdoms. It was "diverse from all kingdoms," not only in its republican form of government, but likewise in strength and power, and greatness, length of duration, and extent of dominion. "It devoured and brake it in pieces, and stamped the residue with the feet of it." It reduced Macedon into a Roman province about 168 years, the kingdom of Pergamus about 133 years, Syria about 65 years, and Egypt about 30 years, before Christ. And besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms; so that it might very justly be said to "devour the whole earth, and to tread it down, and break it in pieces;" and it became, in a manner, what the Roman writers delighted to call it, namely, "the empire of the whole world."

Explanation.

Besides these ten horns or kingdoms of the fourth empire

empire, there was to spring up among them another little horn. "I considered the horns (saith Daniel) and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." Daniel was eager to know the meaning of this part of the vision; upon which the angel informed him, that as "the ten horns out of this kingdom were 'ten kings,' or kingdoms, 'that should arise,' so likewise that 'another shall rise after them, and he shall subdue three kings,' or kingdoms-

Observations
by Machiavel.

The celebrated Machiavel (in his history of Florence) after having shewn how the Roman empire was divided by the incursions of the northern nations, says, "About this time the bishops of Rome began to take upon them, and to exercise greater authority than they had formerly done. At first the successors of St. Peter were venerable and eminent for their miracles, and the holiness of their lives; and their examples added daily such numbers to the Christian church, that to obviate or remove the confusions which were then in the world, many princes turned Christians, and the emperor of Rome being converted among the rest, and quitting Rome, to hold his residence at Constantinople, the Roman empire began to decline, but the church of Rome augmented as fast."

Here is a little horn springing up among the other ten horns. The bishop of Rome was respectable as a bishop long before, but he did not become an *horn* properly (which is an emblem of strength and power) till he became a temporal prince. He was to *rise after* the others, that is, *behind them*; so that the ten kings were not aware of the growing up of the little horn, till it had overpowered them. "Three of the first horns (that is, three of the first kings or kingdoms) were to be plucked up by the roots," and to "fall before him." These three are very fully explained both by Mr. Mede and Sir Isaac Newton; but, as there is very little variation between them, we shall only quote the words of the latter. "Kings (saith he) are put for kingdoms, and therefore the little horn is a little kingdom. It was an horn of the fourth beast, and rooted up three of his first horns, therefore we are to look for it among the nations of the Latin empire, after the rise of the ten horns.—In the eighth century, by rooting up and subduing the exarchate of Ravenna, the kingdom of the Lombards, and the senate and dukedom of Rome, the bishop acquired Peter's patrimony out of their dominions; and thereby rose up as a temporal prince or king, or horn of the fourth beast."

Explanation
by Mr. Mede
and Sir Isaac
Newton.

The exarchate of Ravenna, the kingdom of Lombardy, and the state of Rome, were "the three horns, three of the first horns," which fell before the little horn: and the pope hath, in a manner, pointed himself out for the person by wearing the *triple crown*. In other respects too the pope fully answers the character of the little horn; so that if exquisite fitness of application may assure us of the true sense of the proph-

cy, we can no longer doubt concerning the person. He is "a little horn:" and the power of the popes was originally very small, and their temporal dominions were little and inconsiderable in comparison with others of the ten horns.

1. "He shall be diverse from the first:" that is, his kingdom shall be of a different nature and constitution: and the power of the pope differs greatly from that of all other princes, he having not only an ecclesiastical, but likewise a civil and temporal authority. 2. "And behold in this horn were eyes like the eyes of a man." This denotes his cunning and foresight, his looking out and watching all opportunities to promote his own interests: and the policy of the Roman hierarchy had almost passed into a proverb. 3. "He had a mouth speaking very great things." And who hath been more noisy and blustering than the pope, especially in former ages, boasting of his supremacy, thundering out his bulls and anathemas, excommunicating princes, and absolving subjects from their allegiance? 4. "His look was more stout than his fellows." And the pope assumes a superiority, not only over his fellow bishops, but even over crowned heads, and requires greater honours to be paid to him than are expected even by kings and emperors themselves. 5. "And he shall speak great words against the Most High; or, he shall speak great words as the Most High." And has he not set himself up above all laws, divine and human, arrogating to himself godlike attributes and titles of *holiness* and *infallibility*, exacting obedience to his ordinances and decrees in preference to, and in open violation of reason and scripture? 6. "And he shall wear out the saints of the Most High." This he has done by wars, massacres and inquisitions, persecuting and destroying the faithful servants of Christ, and the true worshippers of God, who have protested against his innovations, and refused to comply with the idolatry practised in the church of Rome. 7. "And he shall think to change times and laws." This he has done by appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and, in short, reversing at pleasure the laws both of God and man. Such has been the power of the pope even for many centuries, and such is the little horn that was to arise out of the ten horns, or kingdoms, into which the Roman empire was divided.

Nature of the
Pope's power.

His persecut-
ing disposi-
tion.

Daniel's vision of the
kingdom of
the Messiah.

But the four kingdoms represented in Daniel's vision, were to be followed by a fifth, namely, the kingdom of the Messiah. "I beheld (saith Daniel) till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him: and ten thousand times ten thousand stood before him: the judgment

was fet, and the books were opened," Dan. vii. 9, 10. These metaphors and figures are taken from the solemnities of earthly judicatories, and particularly of the great Sanhedrim of the Jews, where the father of the consistory sat, with his assessors seated on each side of him, in the form of a semicircle, and the people standing before him: and from this was taken the description of the day of judgment as given in the New Testament.

"I beheld then, because of the voice of the great words which the horn spoke; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame," ver. 11. The beast will be destroyed "because of the great words which the horn spoke," and the destruction of the beast will also be the destruction of the horn; and consequently the horn is a part of the fourth beast, or of the Roman empire. "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time." When the dominion was taken away from the other beasts, their bodies were not destroyed, they were suffered to continue still in being: but when the dominion shall be taken away from the fourth beast, his body shall be totally destroyed; the other kingdoms succeeded each other, but none other earthly kingdom shall succeed to this. "I saw in the night visions, and behold, one like the Son of Man came in the clouds of heaven, and came to the antient of days, and they brought him near before him." Here was evidently displayed the coming of the Messiah. From hence "the Son of Man" came to be a known term for Messiah among the Jews. From hence it was taken and used so frequently in the gospel; Our Saviour intimates himself to be this very Son of Man: "Hereafter (says he) shall ye see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven," Matt. xxvi. 64, 65. And for saying this he was charged by the high-priest with having "spoken blasphemy." "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Dan. vii. 14. All these kingdoms shall, in time, be destroyed, but the kingdom of the Messiah shall stand for ever: and it was in allusion to this part of the prophecy that the angel said of Christ before he was born, "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," Luke i. 33.

In what manner these great changes will be effected, we cannot pretend to say, as God hath not been pleased to reveal it unto us. We see, however, the remains of the ten horns which arose out of the Roman empire. We see the little horn still subsisting, but, it is to be hoped, on the decline, and tending towards a dissolution. And having seen so many of these particulars accomplished, we can have no reason to doubt but that the rest also will, in due season, be amply fulfilled.

No. 38.

CHAP. XIII.

The Vision of the Prophet DANIEL, relative to the Ram and He-Goat.

"THEN I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last," Dan. viii. 3. This ram with two horns, according to the explication of the angel Gabriel, was the empire of the Medes and Persians. "The ram which thou sawest having two horns, are the kings (or kingdoms) of Media and Persia," ver. 20. This empire was a coalition of two very formidable powers, and therefore it is said, that "the two horns were high: but one," it is added, "was higher than the other, and the higher came up last." The kingdom of Media was the more antient of the two, and more famous in history. Persia was of little note or account till the time of Cyrus; but under him the Persians gained and preserved the ascendancy.

Cyrus unites the kingdoms of Media and Persia.

The great exploits of the ram are afterwards recapitulated by the prophet, who says, "I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great," Dan. viii. 4. Under Cyrus himself the Persians pushed their conquests *westward* as far as the Ægean Sea and the bounds of Asia: *northward* they subdued the Armenians, Cappadocians, and various other nations: and *southward* they conquered Egypt, if not under Cyrus, yet most certainly under his son Cambyfes.

Explanation of the ram in Daniel's vision.

The ram was strong and powerful, "so that no beasts might stand before him, neither was there any that could deliver out of his hand;" that is, none of the neighbouring kingdoms were able to contend with the Persians, but all fell under their dominion. "He did according to his will, and became great:" and the Persian empire was increased and enlarged to such a degree, that it extended "from India even unto Ethiopia, over an hundred and seven and twenty provinces," Esther i. 1. So that seven provinces were added to the hundred and twenty which it contained in the time of Cyrus, Dan. vi. 1.

Great extent of the Persian empire.

After the ram appears the he-goat. "And as I was considering (saith Daniel) behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes;" which is thus interpreted by the angel Gabriel: "The rough goat is the king of Grecia, and the great horn that is between his eyes is the first king," or kingdom. A *goat* is very properly made the type of the Grecian or Macedonian empire, because the Macedonians

Of the he-goat.

g E

cedonians

cedonians at first, about two hundred years before Daniel, were denominated *Egeada*, or "the goat's people;" and the reason of their being so called is thus accounted for by heathen authors. Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire: and afterwards seeing an herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensign, or standards, and called the city *Egea*, or "the goat's town," and the people *Egeada*, or "the goat's people."

This he-goat "came on the west from the face of the whole earth;" that is, he carried every thing before him in all the three parts of the then known world. "And he touched not the ground:" his marches were so swift, and his conquests so rapid, that he might be said, in a manner, to pass over the ground without touching it. For the same reason the same empire in the former vision was likened to a leopard, which is a very swift and active animal; and, to denote the greater quickness and impetuosity, to "a leopard with four wings."

"And the goat had a notable horn between his eyes." This horn, saith the angel, "is the first king," or kingdom of the Greeks in Asia, which was erected by Alexander the Great, and continued for some years under his brother Philip Aridæus, and his two sons Alexander Ægus and Hercules. Dean Prideaux, in speaking of the swiftness of Alexander's marches, hath a passage which is very pertinent to our present purpose. "He slew (says he) with victory swifter than others can travel, often with his horse pursuing his enemies upon the spur whole days and nights, and sometimes making long marches for several days one after the other, as once he did in pursuit of Darius, going near forty miles a day for eleven days together. So that by the speed of his marches he came upon the enemy before they were aware of him, and conquered them before they could be in a posture to resist him."

In the next part of this vision we have an account of the Persian empire being overthrown by the Grecians, see Dan. viii. 6, 7. The ram had before pushed westward, and the Persians, in the reigns of Darius Hystaspis and Xerxes, had poured down with great armies into Greece: but now the Grecians, in return, carried their arms into Asia, and the he-goat invaded the ram that had invaded him.

"And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power." These words strongly point to our imagination the army of Darius standing and guarding the river Granicus, and that of Alexander's on the other side plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be conceived.

"And I saw him come close unto the ram." He had several close engagements, or set battles, with

the king of Persia, and particularly at the river Granicus in Phrygia, at the Straits of Issus in Cilicia, and in the plains of Arbela in Assyria. "And he was moved with choler against him." That was for the cruelties which the Persians had exercised towards the Grecians; and for Darius's attempting to corrupt sometimes the soldiers of Alexander to betray him, and sometimes his friends to destroy him, so that he would not listen to the most advantageous offers of peace, but he determined to pursue the Persian king till he fought his destruction. "And he smote the ram, and brake his two horns." He subdued Persia and Media, with the other provinces and kingdoms of the Persian empire; and it is remarkable that in Persia he barbarously sacked and burned the royal city of Persepolis, the capital of the empire; and in Media, Darius was seized and made a prisoner by some of his own traitor-subjects, who, not long after, basely murdered him. "And there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him." He conquered where-ever he went, routed all the forces, took all the cities and castles, and entirely subverted and ruined the Persian empire. "And there was none that could deliver the ram out of his hand." Not even the numerous armies of the king of Persia could defend him; though his forces at the battle of Issus amounted to 600,000 men, and at that of Arbela to 10 or 11,00,000, whereas the whole number of Alexander's was not more than 40,000 in either battle.

The empire of the goat was in its full strength when Alexander died at Babylon. He was succeeded on the throne by his natural brother Philip Aridæus, and by his own two sons Alexander Ægus and Hercules: but in the space of about fifteen years they were all murdered, and then the first horn, or kingdom, was entirely broken. The royal family being thus extinct, the governors of provinces, who had usurped the power, assumed the title of kings: and by the defeat and death of Antigonius, they were reduced to four, namely, Cassander, Lyfimachus, Ptolemy, and Seleucus, who parted Alexander's dominions between them, and divided and settled them into four kingdoms, and in the partition of the empire, Cassander held Macedon, and Greece, and the western parts; Lyfimachus had Thrace, Bithynia, and the northern regions; Ptolemy possessed Egypt, and the southern countries; and Seleucus obtained Syria, and the eastern provinces. Thus were they divided "toward the four winds of heaven." These four kingdoms are the "notable horns," which came up in the room of the first great horn; and are the same as the "four heads of the leopard" in the former vision.

As, in the former vision, a little horn sprang up among the ten horns of the Roman empire, so here a little horn is described as rising among the four horns of the Grecian empire. "And out of one of them came forth a little horn, which waxed exceeding

The Persian empire totally ruined.

Death of Alexander, and untimely ends of his successors.

The Persian empire overthrown by the Grecians.

an account of the Persian empire being overthrown by the Grecians, see Dan. viii.

6, 7. The ram had before pushed westward,

ing great, toward the south, and toward the east, and toward the pleasant land," Dan. viii. 9. This little horn is thought to be Antiochus Epiphanes, king of Syria, who was a great enemy and cruel persecutor of the Jews.

The remainder of this prophecy chiefly relates to the persecution and oppressing the people of God; hence it is farther added, that "he shall also stand up against the Prince of princes." By the "prince of princes" is undoubtedly meant the Messiah. It was by the malice of the Jews, and the authority of the Romans, that he was put to death; and he suffered the punishment of the Roman malefactors and slaves. The Romans not only crucified our Saviour, but also persecuted his disciples for above three centuries: and when at length they embraced the Christian religion, they soon corrupted it; so that it may be questioned whether their favour was not as hurtful to the church as their enmity. As the power of the Roman emperors declined, that of the Roman pontiffs increased: and may it not with equal truth and justice be said of the latter, as of the former, that they "cast down the truth to the ground, and practised, and prospered?" The persecuting power of Rome, whether exercised towards the Jews, or towards the Christians, or by the emperors or popes, is still "the little horn." The tyranny is the same; but exerted in Greece and the east it is the little horn of the he-goat, or third empire; as exerted in Italy and the west, it is the little horn of the fourth beast, or fourth empire. But the little horn, like other tyrannical powers, was to come to a remarkable end: "he shall be broken without hand." As the stone in Nebuchadnezzar's dream was "cut out of the mountain without hands," that is, not by human, but by supernatural means; so the little horn "shall be broken without hand," that is, not fall by the hands of man, but perish by a stroke from heaven. And this agrees perfectly with the former predictions of the fatal catastrophe of the Romans.

CHAP. VII.

Of the Prophecy of MOSES, concerning a Prophet like unto himself.

Prophecies of Moses concerning a prophet like unto himself.

AT the time of this prediction Moses was about to leave his people, and therefore, to give them some comfort, he promises them another prophet. "The Lord thy God (says he) will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." Deut. xviii. 15. The same is repeated in the name of God, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him," ver. 18. It is likewise farther added in the next verse, "And it shall come to pass, that whosoever will not hearken unto my words which ye shall speak in my name, I will require it of him."

In order to explain the meaning of this amazing prophecy, as well as to point out the full and ample completion of it, it is necessary to consider three things. First, who the prophet was that is here particularly meant. Secondly, that this prophet resembled Moses in a much greater degree than any other person ever did. And, Thirdly, that the people have been, and still are, severely punished for their infidelity and disobedience to this prophet predicted by Moses.

It is undeniably evident, from the declaration which God was pleased to make on occasion of the sedition raised by Miriam and Aaron, that there was not to be any prophet in the Jewish church, much less a succession of prophets, like unto Moses. Miriam and Aaron grew jealous of Moses, and mutinied against him, saying, "Hath the Lord, indeed, spoken only by Moses? hath he not spoken also by us?" Numb. xii. 2. The controversy, indeed, was of such importance, that God himself was pleased to interpose and put an end to it.

Miriam and Aaron mutiny against Moses.

Hence we may clearly see not only the great difference which God was pleased to make between Moses and other prophets, but likewise in what respect that difference lay. God revealed himself unto other prophets in dreams and visions, but with Moses he conversed more openly, that is, "face to face." These were privileges and prerogatives of the most singular nature, and which evidently distinguished Moses from all the other prophets of the Jewish dispensation. And yet there was a prophet to be raised up like unto Moses: but who ever resembled him in those superior advantages, except the Messiah?

Difference between Moses and other prophets.

It is, moreover, implied, that this prophet should be a law-giver. "A prophet like unto thee;" not simply a prophet, but a prophet like unto Moses; that is, (as Eusebius explains it) a second law-giver. The reason, too, that is assigned for sending this prophet, will evince that he was to be vested with this character. The people had requested that the divine laws might not be delivered to them in so terrible and awful a manner as they were in Horeb. God was pleased to approve of their request, and, therefore, promised that he would raise up unto them a prophet like unto Moses, a law-giver, who should speak unto them his commands in a familiar and gentle way. The prophet, therefore, here meant, was to be a law-giver: but there were not any of the Jewish prophets law-givers in all the intermediate time between Moses and Christ.

Christ the prophet meant like unto Moses.

If we take a farther view of this matter, we shall find, from the most indubitable authority, that there never was any prophet, and much less a succession of prophets, whom the Jews esteemed like unto Moses, from his death to the coming of the Messiah. The highest degree of inspiration is termed by them Mosaic, and they enumerate several particulars, in which *that* hath the pre-eminence and advantage above all others. There was, indeed, in consequence

quence of this prophecy, a general expectation of some extraordinary prophet to arise, which particularly prevailed about the time of our Saviour's coming on the earth. The Jews then, as well as since, understood and applied this prophecy to the Messiah, the only prophet whom they will ever allow to be as great, or greater, than Moses.

When our Saviour had fed five thousand men, by a miracle like that of Moses, who fed the Israelites in the wilderness, then those men said, "This is of a truth that prophet that should come into the world." John vi. 14. St. Peter and St. Stephen, likewise, directly apply the prophecy to him, Acts iii. 22, 23. viii. 37. and they may very well be justified for so doing; for he fully answers all the marks and characters which are here given of the prophet like unto Moses. He had immediate communication with the Deity, and God spake to him *face to face*, as he did to Moses. He performed *signs and wonders* as great or greater than those of Moses. "I will raise them up a prophet," saith God; and the people glorified God, saying, that "A great prophet is risen up among us," Luke viii. 16. "I will put my words in his mouth," saith God; and our Saviour saith, "I have given unto them the words which thou gavest me," John xviii. 8. "He shall speak unto them all that I shall command him," saith God; and our Saviour saith, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak," John xii. 49, 50.

Having thus clearly pointed out who the person was meant in Moses's prophecy, we are now to take some notice of the great and striking likeness between Moses and Christ, and how far the latter resembled the former in more respects than any other person ever did.

We have already given some instances wherein they resemble each other; namely, of God's speaking to both *face to face*, of both performing *signs and wonders*, of both being *lawgivers*; and in these respects none of the ancient prophets were like unto Moses. None of them were lawgivers: they only interpreted and enforced the laws of Moses. None of them performed so many and such great wonders. None of them had such clear communications with God: they all saw visions, and dreamed dreams. Moses and Christ are the only two who perfectly resembled each other in these respects.

Observations
made on the
subject by Dr.
Jortin.

"Moses fled from his country to escape the hands of the king of Egypt; so did Christ, when his parents went into Egypt.

"The Lord said unto Moses, in Midian, Go, return into Egypt; for all the men are dead which sought thy life," Exod. iv. 19. So the angel of the Lord said to Joseph, in almost the same words, "Arise, and take the young child, and go into the land of Israel; for they are dead which sought the young child's life;" Matt. ii. 20. pointing

him out, as it were, for that prophet who should arise like unto Moses. 2. Moses refused to be called the son of Pharaoh's daughter, chusing rather to suffer affliction; Christ refused to be made king, chusing rather to suffer affliction. 3. Moses, says St. Stephen, "was learned in all the wisdom of the Egyptians," and Josephus says, that he was a very forward and accomplished youth, and had wisdom and knowledge beyond his years. St. Luke observes of Christ, that "he increased (became) in wisdom and stature, and in favour with God and man," and his discourses in the temple with the doctors, when he was but twelve years old, were a proof of it. 4. Moses was not only a lawgiver, a prophet, and a worker of miracles, but a king and a priest: in all these offices the resemblance between Moses and Christ was singular. 5. Moses brought darkness over the land; the sun withdrew his light at Christ's crucifixion: and as the darkness which was spread over Egypt was followed by the destruction of their first-born, and of Pharaoh and his host; so the darkness at Christ's death was the forerunner of the destruction of the Jews. 6. Moses foretold the calamities which would befall the nation for their disobedience; Christ did the same. 7. The spirit which was in Moses was conferred in some degree upon the seventy elders, and they prophesied; Christ conferred miraculous powers upon seventy disciples. 8. Moses was victorious over powerful kings and great nations; so was Christ by the effects of his religion, and by the fall of those who persecuted his church. 9. Moses conquered Amalek by holding up both his hands; Christ overcame his and our enemies when his hands were fastened to the cross. 10. Moses interceded for transgressors, and caused an atonement to be made for them, and stopped the wrath of God; so did Christ. 11. Moses ratified a covenant between God and the people by sprinkling them with blood; Christ with his own blood. 12. Moses desired to die for the people, and prayed that God would forgive them, or blot him out of his book; Christ did more, he died for sinners. 13. Moses instituted the passover, when a lamb was sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruction; Christ was the paschal lamb. 14. Moses lifted up the serpent, that they who looked upon him might be healed of their mortal wounds; by properly looking up to Christ, all will be healed. 15. All Moses's affection towards the people, all his cares and toils on their account were repaid by them with ingratitude, murmuring, and rebellion; the same returns the Jews made to Christ for all his benefits. 16. Moses was ill used by his own family; his brother and sister rebelled against him; there was a time when Christ's own brethren believed not in him. 17. Moses had a very wicked and perverse generation committed to his care and conduct; and, to enable him to rule them, miraculous powers were given to him, and he used his utmost endeavour to make the people obedient to God, and to save them from ruin; but in vain; in the space of forty years they

they all fell in the wilderness except two: Christ also was given to a generation not less wicked and perverse; his instructions and his miracles were lost upon them; and in about the same space of time, after they had rejected him, they were destroyed. 18. Moses was very meek above all men that were on the face of the earth; so was Christ. 19. The people could not enter into the land of promise till Moses was dead; by the death of Christ the kingdom of heaven was open to believers.

There is also a resemblance of some circumstances in the death of Moses and Christ: Moses died, in one sense, for the iniquities of the people; it was their rebellion which was the occasion of it, which drew down the displeasure of God upon them and upon him: Moses went up, in the sight of the people, to the top of Mount Nebo, and there he died, when he was in perfect vigour, when "his eye was not dim, nor his natural force abated:" Christ suffered for the sins of men, and was led up, in the presence of the people, to Mount Calvary, where he died in the flower of his age; and when he was in his full natural strength.

1. Neither Moses, or Christ, as far as we can collect from sacred history, were ever sick, or felt any bodily decay or infirmity, which would have rendered them unfit for the toils they underwent; their sufferings were of another kind. 2. Moses was buried, and no man knew where his body lay; nor could the Jews find the body of Christ. 3. Lastly, as Moses, a little before his death, promised "another prophet;" so Christ, before his death, promised "another comforter."

We shall now consider the last part of the prophecy, in doing of which it will be no very difficult matter to prove, that the people have been, and still are, severely punished for their infidelity and disobedience to this prophet.

The words in this part of the prophecy are very clear and express. "Unto him ye shall hearken:

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." That is, he will severely punish him for it; or, as the Seventy translate it, "I will take vengeance of him."

God himself, in a manner, applies it; for when he was transfigured, there came "a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him," Matt. xvii. 5. This manifestly alludes to the words of Moses, "Unto him ye shall hearken;" and clearly points out that Christ alone was the prophet like unto Moses. The apostle St. Paul directly applies it to our Saviour. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you: and it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people," Acts iii. 22, 23.

The wise dispensations of Providence are in no respect more amply displayed than in the fulfilment of this part of the prophecy. We must be blind not to see it; and seeing, we cannot but admire and adore it. What account can the Jews themselves give of their long captivity, dispersion, and misery? Their former captivity, for the punishment of their wickedness and idolatry, lasted only seventy years; but they have lived in their present dispersion, even though they have not been idolators, upwards of seventeen hundred. But though they have thus long laboured under these calamities, for the enormity of their crimes, yet it is to be hoped that, upon a proper faith and repentance, they will, in time, become objects of the divine mercy. We shall, therefore, conclude with the words of the apostle St. Paul, (Rom. x. 1.) "Our hearts desire and prayer to God for Israel is, that they may be saved."



THE JEWISH MEASURES, &c.

I. Measure of Length.

	Cub.	Fert.	Inches	d.	pts.
A Cubit	—	—	1	9	888
A Span	—	a half Cubit	—	10	944
A Hand's-breadth	—	a 6th	—	3	648
A Finger's-breadth	—	a 24th	—	0	912
A Fathom	—	—	4	7	552
Ezekiel's Reed	—	—	6	10	328
The Measuring Line	—	—	80	145	040

	Cub.	Miles.	Paces.	Feet.	d.	pts.
A Sabbath-day's Journey	2000	0	729	3		
The Eastern Mile	4000	1	403	1		
A Furlong, or Stadium	400	0	145	4	6	
A Day's Journey	96000	33	172	4		

Note, 5 Feet make 1 Pace, and 1056 Paces make 1 Mile.

II. Measures of Capacity.

Liquid Measure.	Parts of an Homer.	Gall.	Pints	Sol.	In.	d.	pts.
The Homer, or Cor	—	75	5	7	6		
The Bath	—	10th	7	4	15	2	
The Hin	—	60th	1	2	2	5	
The Log	—	720th	0	0	24	3	
The Firkin, or Metretes	—	—	0	7	4	9	

Note, 29 Solid Inches are nearly equal to a Pint.

Dry Measure.	Parts of an Homer.	Bush	Pecks	Pints.	d.	pts.
The Homer	—	8	0	1	6	
The Leth-ch	—	half	4	0	0	8
The Ephah	—	10th	0	3	3	4
The Seah	—	30th	0	1	1	1
The Omer	—	100th	0	0	5	1
The Cab	—	180th	0	0	2	9

III. Jewish Money.

	Shekels.	l.	s.	d.	pts.
A Shekel, Silver	—	0	2	3	8
The Bekah	—	half	0	1	7
The Zuza	—	4th	0	0	6
The Gerah	—	20th	0	0	1
The Manch, or Mina	—	50	5	13	10
A Talent	—	3000	34	10	4
A Shekel of Gold	—	—	1	16	5
A Talent of Gold	—	5463	5	8	6
A Golden Daric, or Drachm	—	—	1	1	10

		s.	d.	f.	d.	pts.
A Piece of Silver, or the Drachm	—	0	7	3		
Tribute Money, or Drachm	—	a Drac.	1	3	2	
A Piece of Silver, or the Stater	—	4	2	7	0	
A Pound, or the Mina	—	100	64	7	0	
A Penny, or the Denarius	—	—	0	7	3	
A Farthing, or the Assarium	—	40th Den.	0	0	1	5
A Farthing, or the Quadrans	—	40th	0	0	0	8
A Mite	—	80th	0	0	0	4

Note, The Silver is here valued at 5s. per Ounce, and the Gold at 4l. per Ounce.

IV. Jewish Weights.

	Shekels.	Lib.	Oz.	Drams.	Gra.	l.	pts.
A Shekel	—	0	0	9			6
The Manch	60	2	3	9		10	3
A Talent	3000	113	10	1		10	3

V. The Jewish Months compared with ours.

1 Nisan, or Abib	{ March April	7 Tifri, or Ethanim	{ September October
2 Iyar, or Zif	{ April May	8 Marchesvan or Bul	{ October November
3 Sivan	{ May June	9 Chisleu	{ November December
4 Thamuz	{ June July	10 Thebet	{ December January
5 Ab	{ July August	11 Sebeth	{ January February
6 Elul	{ August September	12 Adar	{ February March

The Jews had two Sorts of Years; the Civil, which began in September, and the Sacred, or Ecclesiastic, which began in March. Before the Captivity of Babylon, they accounted the Months successively, by 1, 2, 3, &c. but on their return they named them rather after the manner of the Chaldees than Hebrews.

VI. The Days of the Week, Hours of the Day, and the Watches.

1st Day of the Week	—	Sunday
2d Day	—	Monday
3d Day	—	Tuesday
4th Day	—	Wednesday
5th Day	—	Thursday
6th Day	—	Friday
7th Day, or Sabbath	—	Saturday

The Hours of the Day.

The Day, reckoning from Sun-rise, and the Night, reckoning from Sun-set, were each divided into 12 equal Parts, called the 1st, 2d, 3d, 4th, &c. Hours.

The Morning.

From 6 to 7, 8, 9, 10, 11, 12.

The Afternoon.

From 12 to 1, 2, 3, 4, 5, 6.

The Watches.

The 1st Watch was from Sun-set to the 3d Hour of the Night. The 2d, or Middle Watch, was from the 3d Hour to the 6th. The 3d Watch, or Cock-crowing, was from the 6th Hour to the 9th. The 4th, or Morning Watch, was from the 9th Hour to Sun-rise.

A G E O G R A P H I C A L
I N D E X,
D E S C R I P T I V E O F T H E
P R I N C I P A L P L A C E S
M E N T I O N E D I N, T H E
W O R K S O F *FLAVIUS JOSEPHUS.*

A.
Abarim. **A**BARIM (Numbers xxvii. 12.) was a long ridge of mountains that reached from the tribe of Reuben into the land of Moab, on each side of the river Arnon, of which the mounts Pisgah, Peor, and Nebo (where Moses died), were a part.

Acra. ACRA, a considerable fortress, built by Antiochus, during the time of his persecution of the Jews (related in the Maccabees), out of the ruins he made of Jerusalem, on an eminence of the city of David. The word Acra properly signifies an eminence, or fortress, built on some raised ground, which has the command of the country round about; and as this of Acra stood higher than that of Simon, it gave the garrison the advantage of annoying all that passed to and from the temple. After sustaining several changes and revolutions, the victorious Simon demolished it.

Adasa. ADASA (in the Maccabees), the place where Judas Maccabeus pitched his camp, and was situated in the tribe of Ephraim, according to Jerom.

Adiabena. ADIABENA was a province of ancient Assyria. The whole country has been sometimes called by the name of this district.

Adida. ADIDA, a fort recorded in the Maccabees, to be set up, or built, by Simon, in the region of Sephalia, westward of Elutheropolis, in Judæa.

Alexandria. ALEXANDRIA. This city was the greatest in Egypt; it was built by Alexander the Great, on the coast of the Egyptian sea, and in that part of Africa that is near the mouth of the Nile, where it forms a noble spacious haven, in form of a crescent. This city, as founded by Alexander, bears his name, and contains his tomb. On his building it, he brought great numbers of Jews thither to plant it; and Ptolemy Soter, after his death, having fixed the seat of his government there, was so desirous of augmenting and adorning it, that, in order to render it the metropolis of Egypt, he brought thither ma-

ny of that nation for that purpose, where, having granted them free exercise of their religion, and all the same privileges with the Macedonians and other Greeks, they soon became a great part of the inhabitants of that city. We are told, that Alexandria was almost entirely ruined by the Romans, after they had become masters of it; but the emperor Adrian not only repaired both the public and private buildings, and restored to the inhabitants their former privileges, but heaped new favours upon them. In the palace, which took up one third of the city, one quarter was consecrated to the muses and sciences, and thence called the *Museum*. There were lodged and entertained, at the public expence, men of learning, divided into societies, or colleges, according to the different sciences which they professed. They were all under one head, named by the emperor, and honoured with the title of pontiff. Among the many eminent persons whom their noble seminary produced, we may reckon Clemens Alexandrinus, Origen, and Athanasius. It was adorned with such numbers of choice books, as to form the finest library in the world, which underwent many ravages and accidents, and was frequently repaired and stored with the same number of books, till at length it was burnt by the barbarous Saracens, in making themselves masters of Alexandria. We have not space to enumerate the public edifices and ornaments of antiquity. This city, by the Romans, was named Pharos Sebaste, Augusta, Julia, Claudia, Domitia, as well as Alexandria. By the natives, Racotis; but the Turks now call it Scanderia, or Scanderic; for they abbreviate the name of Alexander into that of Scander, and thus they give the name Scanderoon to Alexandretta. Its haven, though not very safe, is yet much frequented. But, however magnificent, opulent, &c. this city formerly was, it is now reduced, for the most part, to such heaps of ruins (in some places even higher than the houses that are left in it) and such desolation reigns through every quarter, that one cannot see a single street intire. Alexandria hath two ports, the old and the new; into the first, none but Turkish vessels are admitted; the latter receives vessels from Europe. It is, with the rest of Egypt, subject

to the Grand Signor, who seems, however, to have a limited authority, being often obliged to submit the administration of government to the humours of the petty princes appointed by him.

ALEXANDRION, a strong fortress in Judæa, built by Alexander Jannæus, from whom it had its name.

It was situated on an high mountain at the entrance into Judæa, near the town of Corea, which was the first place in Judæa, on the Samaritan side, and upon the road to Jericho, on the frontiers of Judah and Benjamin. Alexandrion was afterwards the burying place of the Jewish kings; so, that though it was demolished by the Romans it was rebuilt by Herod the governor.

AMATHA, or **EMMA**, on the Jordan, a city built probably by Herod, for the benefit of the hot waters for which it was celebrated. The Jews gave the name of Hamah, or Hammath, to all places that had such waters; that of Emmaus is the same, only according to the Greek idiom.

ANTIOCH. This great city was built by Seleucus, and soon after became, and for ages continued to be, the metropolis of the east, for not only the Syrian kings, but afterwards the Roman emperors, chose it for the usual place of their residence. It stood on the Orontes (now called the *Hâsi*) the place where that river empties itself into the Mediterranean, being equally distant from Constantinople and Alexandria in Egypt. Seleucus called it from his father's name, which was Antiochus. This metropolis of Syria was afterwards known by the name of Tetrapolis (i. e. fourfold city) being divided as it were into four cities, each of them having its proper wall, besides the common one which inclosed them all. The place where it stood was very subject to earthquakes, by which it greatly suffered, and was often in danger of being overwhelmed. However, it continued 600 years, till it was taken and utterly destroyed by Bibaris, sultan of Egypt. It is now (in comparison) a small and contemptible village, known by the name of Anthakia, and remarkable for nothing but its ruins. There is one thing well worth notice with relation to the walls of this city; that within the thickness of it at a certain place, there is a place left open, and with a gradual and imperceptible ascent, by which loaded carts or waggons may be drawn from the bottom of the wall quite up to the castle. They were flanked with 400 square towers, strongly built, and of which there is still a good number left, every one having a cistern in the middle of it quite entire to this day. It is also famous for giving the name of Christians to the disciples of Our Blessed Saviour; for being the birth-place of St. Luke the Evangelist, and of Theophilus, hence surnamed Antiochenus, and for St. Ignatius the Martyr, its celebrated bishop.

ANTIPATRIS. This city was built, or rather rebuilt, or repaired by Herod, and so named in honour of his father Antipater, having been formerly called Cap-harsalama. It stands in the road to Casarea, not far from Jerusalem.

ANTONIA. When Simon had destroyed Mount Acra (before described), he built fortifications round the mountain on which the temple stood, for the better securing and fortifying it against all future insults from the heathens, within which he built an house and dwelt all his life-time. This house seems to be the same which Hyrcanus afterwards built in the castle Baris, where he and all his family dwelt and kept their court, and here laid up the pontifical stole or sacred robes of the high-priest, &c. &c. which continued to be done till the time of Herod, who on his being made king of Judæa, having observed the convenience of the place, new built and made it a very strong fortress. Instead of Baris, the name it formerly bore, he called it Antonia, complimenting Marcus Antonius the triumvir, who then governed the eastern provinces of the Roman empire. The form of the building was that of a quadrangle, all built on every side, wherein were rooms for all the uses of a palace, and in the middle was a large area for the soldiers to be in, and round it was a stately piazza, or cloister. There was a turret near the middle of the north side of the temple built remarkably high, that from thence might be seen all that was done in the courts within; so that if a tumult should arise in any part of the tem-

ple it might be observed, and soldiers sent down to quell it. When Jerusalem fell into the hands of the Romans, they continued keeping a strong garrison in it, and by reason of its immediate influence on the temple, the captain of the garrison is in Scripture called the Captain of the Temple. This fortress was at last battered and taken by the Romans, and destroyed in the desolation and total destruction of Jerusalem by Titus.

ARABIA. This country, if we include all those which go under that general name, is of very great extent, and has been from early times divided into three parts, viz. Arabia Felix (or Happy) to the south, so styled from its rich produce, and famous for the queen of Sheba, who came to hear the wisdom of Solomon, or whose kingdom was situated in this fertile country. Arabia Petrea (or rocky) so called not from its capital Petra as built on a rock, but from the rockiness of the whole division, being full of mountains, among which is Mount Sinai or Horeb) so famous in sacred Scripture. As Arabia Petrea lies to the north of Arabia Felix, so still more north or rather N. E. lies the third division called from its natural barrenness Arabia Deserta. Various are the opinions of the learned concerning the origin and name of this country, and it would rather tend to perplex than entertain to specify them. As to the climate, part of Arabia is under the hottest, viz. the torrid zone. The air on the north part is extremely hot during the six summer months, the heavens being seldom or ever overcast with clouds. But on the south side it is much more temperate, being qualified with refreshing dews, which fall almost every night in great abundance. The distinct names of the three Arabias sufficiently declare the nature of their soil; the northern being extremely barren, and encumbered with huge formidable rocks, the other over-spread with vast mountains of sand. But the southern, deservedly styled the Happy, is blessed with an excellent soil, and extraordinarily fertile in many places. It abounds with the rarest and most valuable commodities; as also with camels, animals of singular use for carriage, that seem formed by nature for this dry and sultry soil, which sometimes affords no water for many days travel. The country is infested with what are called free-booters, a strange species of mortals scarcely deserving the title of human. They are all of a swarthy complexion, of mean stature, raw-boned and very swift. Their voices are effeminate as well as their temper. They have no settled habitation, except those that live on the sea-coast, where their cities and towns are more regularly built and inhabited, as well as more given to traffic. Those of the inland country, from place to place, sleep under tents which they pitch at night, where their conveniency or fancy leads them. As we have hitherto shewn the worst side of their character, we now ought in justice to shew the best, for, there are on the other hand many of them, especially such as live in towns, that apply themselves to trade and commerce, to arts and sciences, in which they generally excel. This is particularly true with regard to the ancient Arabians, whose extraordinary performances in physic, astronomy, and mathematics, shew them to have been men of great genius and application. They are to this day allowed to be very ingenious, witty, and generous, great admirers of poetry and rhetoric. The language of the three Arabias is Arabick or corrupt Arabic, which is not only used here, but spoken with some variations of dialect over great part of the eastern countries. The true and ancient Arabic is a kind of dialect from the Hebrew, and esteemed by the learned very necessary for understanding the Old Testament. Christianity was first preached here by St. Paul, and some of his eminent disciples, so that it had received the light of the Gospel from the earliest time. But in many parts it was much clouded, long before the grand impostor Mahomet their countryman appeared, and upon their being subdued by the Turks they all embraced his religion.

ARAM. This appellation is constantly given in Scripture to Syria, and the Aramites are called Syrians. Aram in divers places thereof. Several authors agree that the people now called Syrians were antiently called Aramenians and Aramites. Agreeably hereto the adjoining countries into which the posterity of Aram might spread, took his name, with some other additional ones joined thereto.

ARBELA.

ARBELA. This place, so famous in history for the battle fought near Guagamela in its neighbourhood, which last being but an inconsiderable village, the city Arbela was chosen by historians to give name to that celebrated fight between Darius and Alexander, which proved the decisive stroke for the Persian empire. Arbela is by some placed in Persia, but with more truth in Assyria Propria, or Adiabena. Its plain is described as being 15 leagues in extent, watered with several rivulets, and producing great variety of fine fruit-trees, and the eminences where the ancient castles stood are covered with stately oaks, &c.

ARMENIA. The opinions of authors differ concerning the origin whence this tract derived its name.

It was antiently divided into the Greater and Lesser, or Armenia Major and Minor. The former was one of the greatest provinces of Asia Minor. The soil of this country is very mountainous, yet the hills are here and there interspersed with fruitful and most beautiful dales and vallies. All sorts of grain are very indifferent, and if they had not the conveniency of watering their lands, they would be almost barren. What the country produces is almost entirely owing to painful labour, being either watered actually by hand, or by trenches dug, &c. for the fecundation of the fields. The cold is so intense here, that all manner of fruits are more backward than in most of the northern countries. The hills are covered with snow the whole year round, and it sometimes falls even in the month of June. The earth of this country produces an excellent medicine, viz. that which from the name of this territory receives its own surname *Bole Armenic*, which was antiently, as well as at present, found in Armenia, and was by Galen first introduced into medicine, and used with success at the time of a terrible plague at Rome. We have no system of the laws of the Armenians, and scarcely withal to form any particular idea of them. As to their religion, we are not so much at a loss, for a writer of credit assures us, they worship the same deities with the Medes and Persians, which will be specified hereafter. We have little or no authority for their learning and arts. Their language was much the same with that of the Syrians, at least they used the Syriac characters. The modern Armenians used two languages, the learned and the vulgar, the former (as they say) having no affinity with any other oriental language. Though the modern Armenians are now perhaps the greatest traders on the earth, yet we find no mention of any commerce carried on by them in antient times. Shah Abbas, king of Persia, is said to have been the first, who, considering the œconomy and indefatigable industry of this people, put them upon trade, and settled a colony of them at Julfa, the famous suburb of Ispahan. This place contains at present above 30,000 inhabitants, all Armenians and merchants. In the reign of Justinian II. the Saracens subdued Armenia, and held it till the eruption of the Turks, who possessed themselves of this country, and called it *Tarcomania*; but the eastern part of it is subject to the Persians at this day. Nor was the extirpation of the royal race of Armenia absolutely effected, for we find it had kings again of its own, even after such conquests by Saracens, Turks, Tartars, &c. And in our own chronicles we find mention of Leo, king of Armenia, who came into England to sue for aid against the Turks, who had driven him from his kingdom: this was in the reign of Richard II.

Armenia Minor was in most instances similar to Armenia Major, so that it may suffice to observe, that after a variety of revolutions through a succession of aras, it was by Vespasian made a province of the Roman empire, and so continued till the division of the same, when it became subject to the emperors of the east, and on the decline of their power, it was first subdued by the Persians, and afterwards by the Turks, who gave it the name of *Ganech*, and have held it ever since that time.

ARNON. This brook or torrent ran along between the countries of the Ammonites and Moabites, and discharged itself into the Black Sea. The Arnon is supposed to have been the first northern boundary of the Israelites on the other side of Jordan.

ASCALON. A great and noble sea-port in Palestine (or the country of the Philistines), to the northward of

Gaza, and known to us still by the same name it bears in Scripture, and in the writings of the Greeks and Romans, by whom it was held in great veneration. This city, as well as Gaza, is reckoned into the lot or tribe of Judah, and was taken by them, but not held. Its situation cannot be disputed, since it may be said to stand at this day, and has been often visited. Ascalon was famous amongst the antients on many accounts. It was the birth-place of Semiramis the Assyrian empress. It is noted for the place which originally produced the kind of onion called the *shalot*, which is supposed from thence to have derived its name. It may seem at first sight to be a very oblique derivation, till it is observed that the Latin of this plant is *Ascalonia*, whence the French have their *Escalote*, which we have curtailed into *shalot*. It is also famed for its wines, and very remarkable for its great flights of pigeons. With respect to the remarkables of Ascalon, we must not forget to mention the cypresses which were here to be admired, nor the extraordinary wells attributed to Abraham and Isaac. This city had in the first times of Christianity an episcopal see, and in the course of the holy wars it was beautified with a new wall, and many fair buildings by our king Richard I. But it is now dwindled almost to nothing. The Turks call it *Scalana*, and, except for a Turkish garrison kept in it, is of no great note.

ASHDOD, or Azotus. This was a city of the Philistines, to the N. E. of Ascalon, and of extraordinary fame among the antients. It stood in a country which produced great plenty of corn. Here was the temple of Dagon, and here was he peculiarly worshipped. He seems to have been the grand, the most antient, and favourite deity they had. To him they attributed the invention of bread-corn, or of agriculture, as his very name imports, the word Dagon signifying *Bread-corn*. This Ashdod of the Old Testament, is called Azotus in the New, as well as in the book of the Maccabees. It lies near the shore, between Gaza and Joppa. When Christianity flourished in these parts it was made an episcopal see, and continued a fair village till St. Jerom's time.

ASPHALTITIS, or the Dead Sea, called also the Salt Sea. Much has been said and supposed of this famous, or (as most will have it) infamous lake, that nothing will sink in it, and that it rose up from the submersion of the vale of Siddim, where once, as is most generally concluded, stood the cities of Sodom and Gomorrah. On this account it has been abhorred and detested, and represented as an everlasting monument of the diving judgment, to deter mankind from the sins committed by those who drew down such fierce and fiery vengeance. As to this lake's several names, it was called Asphaltitis from the quantity of bitumen in and about it. It was formerly supposed that great quantities of this combustible substance were thrown up by this sea, and travellers represent it as in great plenty on the shores of it. It exactly resembles pitch, and cannot readily be distinguished from it by the sulphureousness of its smell and taste. It is called the Dead Sea, because it produces no fish, nor sustains any thing that has life, through its excessive saline quality. It is called the Salt Sea, as being to the highest degree impregnated with salt, inasmuch that Galen supposes it in specific gravity to be as much beyond other sea water, as sea water is beyond the water of rivers, and that it was impossible to immerge in it. The same physician likewise observes, that the saltiness of this sea is attended with an unpleasant bitterness. All this agrees well enough with what we are told of it at present, except that bodies will immerge in it, though not so readily as in other water. This sea, in its present state, is inclosed on the east and west with exceeding high mountains; on the north, it has the plain of Jericho, or (if we take in both sides of the river Jordan) the great plain, properly so called; on the south it is open, and extends beyond the reach of the sight.

BABEL. When the sons of Noah arrived in a plain, in the land of Shinar, they began to think of building a city and tower. Their motive to this undertaking was their apprehension of a second deluge, and to have a place sufficiently high to fly to. But this enterprize being displeasing to the Almighty, they were obliged to give over their project before they had finished

finished it, their language being so confounded that they could not understand one another; from whence this city took the name of Babel, which signifies *confusion*, whereupon ensued the dispersion and planting of nations.

BABYLON. According to some historians, queen Semiramis, while others say Belus, was the first founder of this renowned city. But the first of these seems most to be depended on: however, it is generally agreed that it was vastly improved, augmented, and adorned, and made the wonder of the world, by Nebuchadnezzar. The most famous works were the walls of the city, the temple of Belus, his palace, with the gardens, the banks of the river, and the artificial lake and canals, made for the draining of that river, in the magnificence and expence of which works he much exceeded whatever had been done by any king before him; and, excepting the walls of China, nothing like it hath been since attempted. A famous traveller, in his itinerary, which he wrote about the middle of the twelfth century, tells us, that he was on the spot where the city of Babylon stood, and that he saw only some ruins of Nebuchadnezzar's palace still remaining, which nobody ventured to visit by reason of the many serpents and scorpions that infested the place. Another, in the account he gives of his travels from India to Italy, tells us, that in his time, there was scarce any thing remaining of this great and famous city, and that the place on which it stood was the least frequented of any in all that country. A third confirms the accounts of the former, observing, "that the village of Elugo stands in the place where formerly Babylon, the metropolis of Chaldea, stood; that the country is so dry and barren, that it cannot be tilled, and so bare that he should have doubted very much, whether this potent city (which was the most famous and stately one of the world, situated in the pleasant and fruitful country of Shinaar) stood in that place, if he had not known it by its situation and several antiquities still to be seen in that neighbourhood, particularly the old bridge, which was laid over the Euphrates, whereof there were some arches still remaining, built of burnt brick, and wonderfully strong." He adds, "that just before the village of Elugo is the hill whereon the castle stood, and that the ruins of its fortifications were still to be seen; and further, that at a small distance from the castle stood the tower of Babylon, but so ruinous and full of venomous reptiles, that nobody dares come within half a mile of it, except in two of the winter months, when the creatures keep within their holes. This shews how fully the predictions of the prophets, relating to this place, have been accomplished." It was first called Seleucia Babylonica, or Seleucia in the province of Babylon, to distinguish it from several other cities in different provinces bearing the name Seleucia. Afterwards it was known by the name of Babylonia, and at length by that of Babylon. As Babylon was drained of its inhabitants by Seleucia, so was Seleucia, in process of time, by Ctesiphon and Almadaya, and these again by Bagdat. This last city was first built in the same place where Seleucia stood, which gave rise to the common error, that Bagdat stands on the ruins of old Babylon.

The Babylonian government was monarchical and despotic, their laws accordingly vague and uncertain, their punishments unfixed, arbitrary, and rigorous to the utmost. Their religion was rank idolatry, and some at least of their customs (even religious ones) brutal to a shocking degree.

BAHURIM. Two incidents have rendered this place remarkable; the first was, that to this place Phaltiel, to whom Saul had given Michal the wife of David, followed her weeping, when Ishboeth restored her to her said first husband. The other on account of Shimei's behaviour here towards David, when he fled from his son Absalom. It appears from the particulars mentioned, as relative to these circumstances, that Bahurim was near the mount of Olives, and consequently not far from Jerusalem to the east, being situated within the tribe of Benjamin.

BARIS. This stately tower, or rather castle, is said to have been built by Hircanus, and to be the same which served afterwards for a palace for the Asmonean princes, and was some time after rebuilt, enlarged, and fortified by Herod. St. Jerome, in his commentary on those sacred books which were written

on the Babylonish captivity, such as Daniel, Ezra, Nehemiah, &c. observes the word Baris to be of Chaldee extraction, peculiar to Palestine, and to signify an house or castle, having on every side an inclosure.

BEER-SHEBA. We learn, from Gen. xxi. that Abraham, having entered into a solemn league of friendship with Abimelech, king of the Philistines, to secure his property in a well he had dug, to guard against the outrage of the Philistines, who had taken several wells from him before, and to ratify the aforesaid alliance, presented the king with oxen, sheep, &c. Then, taking seven young sheep, he desired him to accept of them as a token that he had dug such a well, and that he should from thenceforth peaceably enjoy it. On this occasion, that place was called Beer-sheba, or the Well of the Oath, because of the covenant they had sworn to there. From this Beer, or Well, the city, or considerable town, in process of time, built near it, was called Beer-sheba, which was the utmost bound of the Land of Promise on the south, as Dan was towards the north, whence came the proverb From Dan to Beer-sheba. This city was one of those that fell to the tribe of Simeon, but, because Simeon had this inheritance in the midst of the tribe of Judah, therefore Beer-sheba is also numbered amongst the cities of that tribe.

BELUS, or, as it is called at present, the Kav-da-nah, is a river having its sources about four miles to the eastward of the head of Kishon, near Acra, or Ptolemais, in Palestine. It is very remarkable for its sands, being not only an excellent material for the making of glass, but also for having administered the first occasion, or hint, of that fine and useful invention.

BERACHAH. This is a valley in the wilderness of Tekoa, called the *Valley of Blessing, or Praise*, because of the miraculous rout of the Moabites, Ammonites, and Edomites or inhabitants of Mount Seir, who combined together against Jehoshaphat, king of Judah.

BERENICE, a maritime city of Cyrenaica, once an archbishopric, and one of the five cities from which the region had the appellation of Pentapolis, situated between the promontory Barea, towards the greater Syrtis, and the city Arsinoe to the east, from whence it is called. It had its name from queen Berenice, wife of Ptolemy III. Here were the gardens of the Hesperides, so celebrated by the ancients, as also the famous sacred grove. There was another Berenice, in like manner so named by Ptolemy, built also in honour of his queen: it was situated near the Arabian Gulph, and is called Suaquen at this time.

BERYTUS, near Mount Libanus, is a maritime city of Phœnicia; it was anciently called also Beroe. It had a good port. After having been ruined, it was restored by Augustus Cæsar, who made a colony of it, which was called Julia Felix, and enjoyed the Roman rights. Agrippa conducted two legions thither, and Herod also granted it many favours. Though it might be, and really was, in its time, famous, on divers accounts, yet was it so for none more than its being one of those three cities where only the law was publicly taught, the other two being Rome and Constantinople. To prove this, we may here produce the express declaration of Justinian, in these words: "We may command these three volumes, composed by us, to be delivered only in the royal cities, viz. Rome and Constantinople, and the fair city of Berytus (which may properly be called the nurse of the laws), as has been appointed by former princes, and in no other places than these, which have merited this privilege from our ancestors." These words inform us, that Justinian's predecessors fixed the number of auditories of law to three, but we cannot ascertain the time when it was by them so done. It is now a place of trade, and a stage of the caravans that go to and from Grand Cairo, on the Turkish pilgrimage.

BETHEL. We read, in Gen. xxviii. that Jacob, in his journey to Padan Aram, being overtaken by the night, lay in the open field, with a stone for his pillow. In

his sleep, he dreamt of a ladder reaching from that spot to heaven, on which angels ascended and descended, whilst the Almighty encouraged him with the promise of being his protector, &c. Awaking, surprised and astonished, he cried out, "Surely God is in this place, and I know it not!" wherefore he gave it the name of Bethel, signifying the *House of God*. It is plain, therefore, that this was the first time, as well as the occasion, that the place had this name, it being added, that it was called Luz at the first, as in former times. This same city was made choice of by Jeroboam, for setting up one of his golden calves, whereupon Hosea (alluding to the name given it by Jacob) calls it Beth-Aven, instead of Beth-el, i. e. the *House of Vanity*, instead of the *House of God*. Not that it was the town Beth-aven properly so called. Bethel, being within the lot of Ephraim, son of Joseph, belonged to the kingdom of Israel, after the ten tribes revolted from the house of David, and lay in the southern border of that kingdom, not far from Jerusalem. But it was taken from the kingdom of Israel by Ahijah, king of Judah, and after that accounted as a part of the kingdom of Judah. In the time of the Maccabees, Bacchides fortified it.

BETHLEHEM. BETHLEHEM was the ancient city of David, and famous for being the birth-place not only of that renowned king, but of our blessed Saviour himself, who, according to the flesh, descended from him. This place was otherwise called Ephrath, or Ephratah, sometimes Bethlehem Ephratah, and sometimes Bethlehem Judah, to distinguish it from another Bethlehem, lying in the tribe of Zebulun. It is situated about six or seven miles from Jerusalem, to the southward, in the way to Hebron. Bethlehem, though now but thinly inhabited, is seated on a pleasant hill, enjoys an excellent air, and as it has all along been much honoured by Christians of all nations, on account of its being the place of our Saviour's birth, so at this very day it is visited by pilgrims and travellers. It is furnished not only with a convent of the Latins, but also with one of the Greeks, and another of the Armenians, the two latter being contiguous to the former.

BETHORON. BETHORON, mentioned in several places of scripture, was situated northward of Jerusalem, and between that metropolis and Shechem. It is to be noted, that there is express mention of two Bethorons in the Chronicles, where we are told, that a woman, of the tribe of Ephraim, by name She-rah, built Bethoron, the nether and the upper. It is accordingly agreed, among writers, that they both lay within the bounds of the tribe of Ephraim. But it is not agreed in what part of the tribe each lay, some placing Bethoron the Upper in the north border of the tribe, whilst others place them both in the south border, and nearer to each other.

BETHSAIDA. BETHSAIDA. This name, in Hebrew, imports a place of fishing, or else of hunting, and both senses agree well with the situation of the city; for it lay on the lake of Genesareth, just at the influx of the river Jordan into the said lake, and so was very convenient for fishing. It is commodiously situated for hunting likewise, as lying in the tribe of Naphtali, a country well stored with deer. It was but a village, till Philip the tetrarch built it up to the bulk and appearance of a magnificent city, rich and populous, to which he gave also the name of Julias, out of respect to Julia, the daughter of Caesar. This city stood on the eastern shore, and, therefore, is thought by some to have been distinct from the Bethsaida of Galilee; but this arises from not considering that the name of Galilee was extended in its larger acceptation to the parts lying east of the sea of Galilee. The woe denounced is, in some measure, come upon it, it being reduced again to the state of a very poor village, or hardly that, consisting of a very few poor cottages, in which state it has remained for many years.

BETHSAN. BETHSAN, belonging to the half tribe of Manasseh, is a city on the west of Jordan, and the south coast of the sea of Galilee. It is called Bethsa by the Jews. The Canaanites kept possession of it, and it was the most considerable city in the Decapolis, after the Israelites had conquered Palestine. It stood in the middle of a great plain, near the

mountain of Gilboa. The Greeks gave it the name of Scythopolis, and so it is called in the Maccabees; because anciently inhabited by the Scythians, who, according to Herodotus, had, in the reign of Psammetichus king of Egypt, and Cyaxares king of Media, extended their conquests as far as Syria and Palestine. It is called Elbyzon by the eastern nations.

BETHSHEMETH. This town belonged to the tribe of Judah, and lay not far west from Kirjath-jearim, in the north border.

BETHSURA. BETHSURA, took this name from being situated on a rock, and was a very strong fortress in the time of the Maccabees. It was in the tribe of Judah, and had formerly been fortified by king Rehoboam, being one of the keys of Judah, on the south side of Idumea. That king first built some walls, and other fortifications to it, to keep the revolted Danites in awe; but the Maccabees added such new works as to render the place impregnable. On the top of the hill, where stood Bethsura, is now the village called St. Philip; and though the adjacent parts are called a wilderness, yet great quantities of corn, wine, and olives, are produced there.

BEZEC. BEZEC is the place mentioned in Judges, where the men of Judah and Simeon made great slaughter of the Canaanites and Perizzites, and where the proud and cruel Adonibezec had his residence. It is again mentioned in scripture as the spot where Saul mustered the army, wherewith he gave the Ammonites a signal overthrow, in the days of Samuel.

BEZETHA. King Agrippa gave this name to a new quarter, which he had built, at immense charge, and would have beautified and fortified, on the north side of the city of Jerusalem, the name importing the New City. He endeavoured to procure the emperor's leave for surrounding it with a strong wall, which if he had obtained, it would have rendered the metropolis absolutely impregnable. But the danger of the design being represented to Claudius, orders were sent to Agrippa to desist from the execution of it.

BOTRYS. BOTRYS, at present called Patron and Elpatron, on the coast of Phœnicia. It was a very ancient town founded by Ithobal, king of Sidon, and situated near the Promontory called by the ancients Peniel, and by modern pilots Capo Pagro. Under the Christian emperors, it became an episcopal see, but it has fared so ill since, that there are few traces of its former state remaining, some ruins of churches and monasteries excepted, the rest consisting of a number of poor cots inhabited chiefly by fishermen.

CAESAREA. CAESAREA. Herod raised this city upon a certain place by the sea-side, called Straton's Tower, as being deemed a very commodious tract of ground for that purpose. It was completed at an immense charge, and was the paragon of elegance and magnificence. But the masterpiece was the port, which was made as large as the Pyreum, and a safe station against all winds and weathers, not to mention other conveniences. It stood in Phœnicia, upon the pass into Egypt, between Joppa and Dora, two sea-ports where the S. W. wind beats so furiously that there is no riding in the harbours without being subject to imminent danger. Herod, therefore, to encounter this difficulty, ordered a mole to be made in form of a half moon, and large enough for a royal navy to ride in. This mole was 200 furlongs in extent; one half was designed to break the setting in of the sea, and the other half for the foundation of a stone wall, fortified with turrets, calling the largest of them the Tower of Drusus, from Drusus the son-in-law of Augustus, who died young. In fine, nothing was wanting that could contribute to grandeur, safety, or convenience. On a mount, in the midst, stood a temple dedicated to Caesar, which was of great use to mariners as a sea mark. In this temple were two statues, the one of Rome, the other of Caesar, and from hence the city took its name of Caesarea. Though it is called

Cæsarea in the New Testament, yet it is frequently styled, by way of distinction from others of the same name, Cæsarea Palestina, as being the metropolis of Palestine, and seat of the Roman proconsul. Here it was that St. Peter converted Cornelius and his kinsmen, the first fruits of the Gentiles. Here lived Philip the apostle. Here Paul defended himself against the Jews and their orator Tertullus; and here, in the amphitheatre, it was that Herod Antipas was smitten by an angel, as appears from the Acts of the Apostles. As for the times after the New Testament, here was born Eusebius, the learned historian and chronologer, who was bishop of this city in the beginning of the fourth century, and in the reign of Constantine the Great, to whom he made a celebrated oration. It was situated between Ptolemais to the north, and Joppa to the south, and about 26 miles to the westward of Jerusalem. It was of old inhabited partly by Jews and partly by idolatrous Greeks, who were perpetually at daggers drawn against each other, and ever hatching some new sedition, till Vespasian took it, and put into it a Roman colony.

CÆSAREA PHILIPPI, formerly, by heathen writers, called Paneas, was the place where the Jordan had its spring head, which Philip the brother of Antipas (Herod) having greatly enlarged and beautified, he called it after his own name.

CANA, or Cana of Galilee (so called to distinguish it from Cana, belonging to the tribe of Asher, lying not far from Sidon, mentioned John ii. 1.), lay within the tribe of Zebulun, not far from Nazareth. It was the native or at least dwelling-place of Nathaniel, otherwise called Bartholomew, for he is expressly styled Nathaniel of Cana of Galilee, by John the Evangelist.

CANAAN has been successively known by several names; as the Land of Israel, the Land of God, the Holy Land, and simply the Land, also Judea, Palestine, Syria Palestine, Syria, Cælo-Syria, Idumea, and Phœnicia. It was called the Land of the Hebrews, and sometimes the Land of the Jews. It was called the Land of God, as given by him to the posterity of Abraham, and the place of his more especial choice. It was called the Holy Land first by the Jews, as solely appropriated to the service of God under their dispensation, and secondly, by Christians, as it was the scene of what was wrought for theirs and the world's salvation. Whence came its appellation of Judea, is seemingly plain; Judah being chief of the tribes, communicated its name to the rest, and the kingdom of Judah standing after the dissolution of that of Israel, may have given farther ground for the extensive and general use of this name. It was called Palestine, as being a part of that tract very early so denominated. Though this name properly belonged to no more than what is commonly called the Pentapolis of the Philistines, it had the fortune to spread itself over almost all the neighbouring regions.

CAPERNAUM. This city stood on an eminence by the lake of Genesareth. It took its name from an adjoining spring, of great repute for its chryselline flowing waters, which was called by the natives the Fountain of Capernaum. As the excellence of this fountain was probably one inducement to build the town, so there seems to have been another motive for choosing the situation, viz. its convenience for a waiting place from Galilee to the opposite shore.

CARMEL. This is a mount on the west coast of the Holy Land, at the S. E. end of the tribe of Asher, ten miles from Acra, or Ptolemais. It is the most remarkable head of land on all the coast. This name Carmel, we are told, was common both to a mountain and a town.

CHALCIS, was the capital of the island of Chalcis in Judea; it stood on the narrowest part of the Euripus, being joined to Boeotia by a bridge, which situation agrees with that of the present city of Negropont. It is cele-

brated as a most magnificent, populous, and wealthy city, by all the ancients.

CHARRAN was called, in Gen. xi. Haran, in Charan. memory, as is said, of Haran, the son of Terah, brother of Abraham, and father of Lot. It was situated in the W. or N. W. part of Mesopotamia, on a river which runs into the Euphrates. It was, with little alteration, called by the Romans Carræ.

CITIUM, was anciently a town in Cyprus, and Citiim. the birth-place of Zeno, the famous stoic philosopher.

CÆLO-SYRIA. Geographers differ as to the Cælo-Syria. bounds of what is meant by Cælo-Syria; but the preference is given to Strabo, among the ancients, who tells us, that Cælo-Syria was between Libanus and Anti-Libanus, which, however the name may be extended, was undoubtedly the proper Cælo-Syria. The principal cities are Heliopolis (now Balbeck), and Damascus, now called Sham, by the Turks.

COMAGENA. This is the third division of Syria Comagena. Propria, and was so called from its capital, long since destroyed; after which it was by the Romans called Euphratensis, from its situation near the Euphrates. It was bounded on the north by Cilicia and Lesser Armenia, on the west by part of Cilicia, on the south by Cælo-Syria, and on the east by the Euphrates. The principal cities in this province were Samofata (now Scempfat), Germanicia, Catamana, Deba, Doliche, Chaonia, and Chelinadura, of the greater part of which little else is left but the names, and here and there some ruins of monuments, which only their situation may be distinguished.

COPTOS. This was an ancient city of Thebais, Coptos. but in process of time ruined by Dioclesian. It had been the chief residence of the native Egyptians for many ages, since their country has been subjected to a foreign power, and whence they received their present name of Copts.

CYPRUS. This island was anciently known by Cyprus. various names: it was called Acamis, from one of its promontories; Amathus, Paphios, and Salanisia, from three of its ancient cities; Macaria, from the fruitfulness of its soil; Arofa, from its copper mines; Collinia, from its many hills; Sphecies, from its ancient inhabitants the Spheces; Ceraftis, from the many promontories, which, like so many horns, (as the Greek word intimates) shoot into the sea. Cyprus was, by ancient geographers, divided into four districts, denominated from the chief cities of each; besides which cities, and other less ones, here were no fewer than 800 villages. The honey of this island was much commended, as also the wine, oil, wool, but, above all, the copper. It was first discovered by the Phœnicians, about two or three generations, according to Sir Isaac Newton's computation, before Alerius and Minor, kings of Crete, i. e. 1600 years before Christ. It was so overgrown with wood that it could not be tilled, and they first cut it down for the melting of copper; and afterwards, when they began to sail without fear on the Mediterranean (soon after the Trojan war), they used to build ships, even great navies: they gave every man leave to cut down what trees he pleased, and possess all the cleared ground. In time, other nations, invited by the fertility of the soil, came and settled here. The government was, without doubt, monarchical. It was governed by no less than nine kings, when Cyrus the Great, by his lieutenants, first conquered it. It afterwards became subject to the Ptolemais of Egypt; from them it passed to the Romans, and thence to the Constantinopolitan emperors. It was next conquered by our king Richard, A. D. 1194, in his way to the Holy Land, and the royalty of it given by him to Guy of Lusignan, then titular king of Jerusalem, whose posterity reigned in it during seventeen generations. The Venetians, on failure of that male line, seized it in 1480, and held it to 1570, when Solymán II. claiming it as lord of Egypt, laid siege to Famagusta, the strongest place in

in it. The Venetians defended it with uncommon bravery, but, for want of timely assistance, were forced to surrender, tho' on honourable terms. The rest were soon subdued, and have groaned under the Turkish yoke ever since. The dukes of Savoy claim the title of king of Cyprus, as descended from Lewis, second husband of Charlotte, grand-daughter of James the 13th king in descent from Guy aforesaid, who had been put out by James her husband's brother. To speak of this island now in its modern state: It is by far the largest of all those of Asia Minor, lies near the bottom of the Mediterranean, and extends along the S. coast of Cilicia, from E. to W. about 170, or 200 miles. The country was once very fruitful, as above hinted, though the climate is not very temperate, being excessive hot and sultry in summer, inasmuch that it sometimes dries up all the springs, for there are no springs nor rivers but what rains produce, which happening to fail thirty years successively, during the reign of Constantine the Great, the inhabitants were obliged to abandon the island for some time. It is likewise infested with locusts, which hover in the air like clouds, during the hot season, and sometimes devour all their corn and fruit, but are often driven into the sea by the winds. On these accounts, as well as the severity of the Turkish government, the country is thinly peopled, and indifferently cultivated in most parts. Yet near the cities it not only produces every thing necessary and delightful, but seems to enjoy a perpetual spring. Here is very good hunting and great variety of game. The chief manufactures are cotton and wool, which are the best in the east. They have likewise silk, but not so good in proportion. They had formerly great quantities of sugar, till one of their bashaws burnt up all the canes. The inhabitants have been always branded for an excessive dissoluteness of manners. The men are accounted warlike, robust, active, and hospitable. Here we must note, when Solymán reduced the island, he murdered or carried off all the nobility and gentry, and left none but the meaner sort to continue in it, and these are mostly Greeks, clad after the Italian manner, but retaining their old customs and religion. Jews are interdicted the island, on account of an attempt they made on it in Trajan's reign, in which they massacred 250,000 of the inhabitants. Cyprus has no considerable rivers, and the most noted mountain is that called Olympus. A pretty brisk trade is carried on in the island between the merchants of Europe and Asia; and several European nations have here their consuls and factors.

CYRENE, otherwise called **Caïoran**, or **Corene**, the metropolis of Cyrenaica, stood at some distance from the sea, on a spot in figure representing a table.

It was large and populous, abounding with all elegancies as well as necessities of life. Its territories produced vast numbers of excellent horses, which probably made the Cyrenians, whether Libyans or Greeks, apply themselves to the study and practice of every thing relating to those animals, more than most other nations. Cyrene derived its name from the fountain Cyre, near which it was situated. Aristippus, founder of the sect of Cyrenaics, Eratosthenes the geographer, and Carneades the philosopher, were all natives of Cyrene, as was Simon, whom St. Luke mentions.

CYRENIAN JEWS. For a description of them, it will be necessary to observe, that Ptolemy, king of Egypt, immediate successor of Alexander the Great, with a powerful army, laid siege to Jerusalem in the year of the world 3687, before Christ 317, when the Jews, out of a superstitious fear of breaking the sabbath, suffered the city to be taken by storm on that day without resistance, and 100,000 of them were by him carried away captives into Egypt. But reflecting soon on their known loyalty to their former conquerors, and the sacred regard they paid to their oaths, and he by taking this city became master of Judea and Samaria, committed the keeping of several garrisons both here and in Egypt to them, and having made them swear allegiance, he endowed them with the

same privileges they had enjoyed under the Macedonians. Of those whom he carried away, he chose about 30,000 of the stoutest to fill his garrison; the rest he sent, some to assist them with provisions, others into Libya and Cyrene just spoken of, of which he had made conquest, and added it to Egypt four years before. From these latter were descended the Cyrenean Jews, among whom was Jason, author of the history of the Maccabees, in five books, now lost, but of which the second book of the Maccabees is an epitome, (See 2 Macc. ii. 23.) Of the same country were those Cyrenian Jews mentioned in the Acts. This Jewish colony grew in time so numerous, as to have 1000 of them put to death for one mutiny in the time of Vespasian, and yet in a succeeding reign they proved strong enough to master the whole province, and massacre 200,000 inhabitants of other nations. Their rage and fury, in short, were boundless, so that through this and other massacres, Cyrenaica was almost depopulated.

D

DAGON. See **GAZA**; for the Temple; and **Dagon**. Ashdod, for a description of his image.

DAMASCUS. This celebrated city is the capital of the south part of Syria. It is the most remarkable place for antiquity now in the whole world, being generally agreed to have been built by Uz, son of Aram, and grandson of Shem, the son of Noah, and was the birth-place of Eliezer the steward of Abraham. It is famous in Scripture for being the residence of the kings of Syria 300 years, till Tiglath-pileser, king of Assyria, slew Rezin the last king of Syria, and added his dominions to his own new empire; in consequence of which the Syrian kingdom passed to the Persian and to the Grecian, till the Saracens conquered it, and made this city their royal residence. In this state it continued till Bagdat was built, at which time it was very strong and flourishing. It became afterwards a separate kingdom under the princes of the Selzuccian family for near 200 years, which ended in the reduction of the city, and death of its last prince, by Halaon the Tartar. Its Hebrew name was *Damefesch*, and the Turks now call it *Schan* or *Scan*. It is situated in a fertile plain encompassed with hills, and upon the celebrated river *Chrysorroa*: (i. e. *golden stream*), called by the Syrians *Pharpar*, which enriches the city and its country with all kinds of plenty and pleasure. The emperor Julian styled it the city of Jupiter, the Eye of the East; and added that it excelled all others in the magnificence of its temples, temperature of its seasons, excellent fountains, number of springs, and fruitfulness of soil. Its territory produces the best corn, wine and fruits all the year, which renders the place exceeding rich and delightful. The city is of an oblong form, slender towards the middle, and bulges out at both ends, especially that to the N. E. It is computed to be about two miles in length, and is so thick beset with towers, domes, fine gardens, summer-houses, turrets, &c. that it yields a most noble prospect, and from the adjacent hills looks like a stately city in a wood, enriched with most delightful and constant verdure, occasioned by the vast quantity of water with which the river *Barrady* supplies both town and country. The public buildings bear a much better outside than the private. The chief of all is the great mosque, formerly a Christian church built by the emperor *Heraclius* in honour of *Zachariah* father of *John Baptist*, said to be buried in it. This mosque is reckoned one of the most stately in all Turkey, into which it is death for any but a mussulman to enter. The city has separate wards for every trade, and these are shut up every night by gates, and by a stout iron chain by day to keep off beasts of burthen. In particular here are not less than 20,000 persons employed in making scymetars, sword blades, knives, and other cutlery work, bridles and divers other things in iron and steel, all which are in great repute for the fine temper which the *Barrady* water gives those metals. On one side of the city lies that which they call the *Meidan*, or the *Green*, (*Ager Damascus*) which is a spacious

a spacious grass field encompassed with gardens, through which runs a branch of the Barraby. On the side of this green is a spacious noble hospital for pilgrims of all religions. The building is surrounded with cloisters adorned with small cupolas, and a great number of chambers for strangers, who are maintained at the charge of the grand signor. There is likewise another cloister for the maintenance of poor scholars, with a mosque and handsome gardens. On another side is a large house, where they bake biscuits for those pilgrims who travel to Mecca, and of which the sultan allows them 200 camels load, and the like quantity of water. Almost in the heart of the city is an high castle of oval shape, mostly of square stone, and flanked with fourteen square towers, in which are some cannon. Here are 1500 janissaries constantly, 500 to guard the city, 500 to escort the caravan to Mecca, and 500 to attend the grand signor when he goes to Bagdat. The city is governed by a beglerbey, who has ten sangiacs under him, besides agas, cadis, and other officers. Damascus is the seat of a Greek patriarch, translated hither from Antioch. It was the birth-place of the celebrated and esteemed St. John, then surnamed Damascus. All sorts of Christians are allowed churches and their particular ceremonies here. Jews are in great numbers, and have stately synagogues. Other sects are inconsiderable here.

Damiata.

DAMIATA, or **DUMIATA**, a tract of territory in Lower Egypt, is situated on one of the East branches of the Nile. This branch, and that called the Pelusiac, or utmost Eastern, form a kind of small triangular island, on the W. angle of which this city is situate. It is one of the most considerable for trade in the whole territory about it, and the most fertile in all Egypt. It is reckoned one of the keys of Egypt, is large though now ill built, and contains about 25,000 inhabitants. It fell with the rest of Egypt under the yoke of the Saracens, who held it till 1218, when the crusaders laid siege to it, and took it the next year, but had scarce held it three years, when those infidels, letting out the water about them, forced them to abandon it. Lewis (surnamed Saint) king of France, regained it in the year 1249, but having been taken prisoner about a year after was forced to restore it for his ransom. The Saracens, it is said, then burnt it, that it might no more be such a bone of contention. It soon recovered, and is now a place of great trade, and the seat of an archbishop under the patriarch of Alexandria. Copts and Greeks here settled have each a church, and free exercise of religion. The town is under the government of an aga, cadi and subbachi, all appointed by the bashaw of the province, who exacts part of their income. The inhabitants are severally employed in manufactures, particularly of fine linen cloth of all colours. But they so abhor strangers, especially Europeans, on account of the crusades (the chief scene of which, in Egypt, was hereabout), that they can scarce let them pass along without insult. Some have confounded Damiata with Old Pelusium, or supposed it to have been reared from its ruins, but late writers have fully refuted this error.

Dan (tribe)

DAN, one of the Israelitish tribes, had their portion of the Land of Promise. The Philistine and Judah were situated on the south; Benjamin, east; Ephraim and the half tribe of Manasseh, north; and the Mediterranean, west. This district is plain and level, but not so fruitful as that of the said half tribe, having in most parts less depth of soil, and a range of mountains bordering on the sea coast.

Dan (city)

DAN (the city) hath this name given it in Genesis and Deuteronomy. It was called also Laish. It was situated at the head of the Jordan, and was usually accounted the utmost N. border of the Land of Israel, as Beerseba was of the So; whence, as before observed, the expression "From Dan to Beerseba," to denote the whole length of the Holy Land from N. to S. Here it was that Jeroboam placed one of his golden calves. By Gentile writers it was called Paneas from the adjoining spring Paneum or Pantem. This Dan, with

its territory, was given by Augustus to Herod the Great, who left it to Philip his youngest son, together with the tetrarchy of Iturea and Trachonitis, to which it adjoined, and he repairing, and beautifying it, made it his capital, or at least his residence, giving it the name of Caesarea Philippi, that is, the Caesare of Philip, to ingratiate himself with Tiberius Caesar, and to distinguish it from another place so called.

DAPHNE, a town near Antioch. We may add Daphne to the account already given of Antioch, that Caesar Gallus having out of zeal to Christianity caused a Christian church to be built there, the Daphnian Oracle immediately ceased. There were several places of this name besides the foregoing, viz. a town of Egypt near Pelusium, an island of Ethiopia, also a small region of Thessaly, through which the river Peneus flowed.

DATHEMA is that fortress in the land of Gilcad, Dathema, mentioned in Maccabees, Book I.

DECAPOLIS. This was a canton in Palestine, so Decapolis called from its (Deca) ten cities situate some on one, and some on the other side Jordan, the capital of which was Scythopolis. Its inhabitants were chiefly heathens.

DELPHOS, otherwise called **DELPHI**, the chief Delphos, city of ancient Phocis, famous for the temple of Apollo, whose oracle was resorted to from all parts of Europe, Asia, and Africa. Delphos, among several other cities of Greece and Peloponnesus, contended for being situate in the very middle of the world. It had so convenient an harbour, and was excellently well situated (being rather in the heart of Greece than of the world), that it became in time a sessions town of all the Grecian states. Here sat the court of the Amphietyones, chosen out of the prime cities of Greece, and so called from Amphietyon, first founder of this high court. The time of their assembling was in spring and autumn. Causes of all kinds were brought before them from all parts of Grecia, and their sentence was deemed definitive. Mention of them is frequently made in history. Considering therefore the great concourse which this court, the oracle, and games celebrated in honour of Apollo, brought into the city, we need not wonder at its being one of the most opulent of all Greece. As an instance of which, it may be noticed, that the gold and silver of which the temple was despoiled (the 4th year of the 105th Olympiad) on occasion of the Grecian holy war, as it was called, amounted to 10,000 talents, i. e. above 1,000,000l. English money. Delphos is situate in ancient Achaia, now Livadia in Turkey in Europe, on the south side of Mount Parnassus, where the town of Caltri now stands. This modern town does not consist of above 200 houses, and those very ill built. It stands between Salona and Livadia, about ten miles from the latter. The number of Turks are very insignificant, though they have a mosque. The Greeks have five or six churches, and are deemed a very good people though poor. The little trade they have consists in cotton and tobacco. Their wine is excellent.

DELTA, a tract of territory in the Lower Egypt, Delta, reaching from Heptanomis to the Mediterranean sea, contained not only that part which is compassed by the arms of the Nile, and from its triangular figure (resembling the fourth letter Δ in the Greek alphabet) named Delta; but also Mazentis, and Alexandria with its dependencies to the west, and Casiotis with some other territories towards Arabia to the east. There are various opinions and conjectures concerning the ancient state of this part of the world; but it is now acknowledged to be the most fertile and best cultivated land in the whole kingdom of Egypt, containing above 360 villages, and yielding grapes, and other fruits in abundance; and it fails not bearing even in those years when the Nile not rising to its usual height occasions, in other parts, a scarcity.

DIOSPOLIS. This was anciently a city in Lesser Diospolis, Thebais, in Egypt. There was another town of this name in Palestine, vulgarly called Rhama, which Gallus the Roman general destroyed at the same time, and for the same cause, as he

did some other adjacent places, viz. the frequent revolt of the Jews from under their government.

Dora. • **DORA**, or **DOR**. This was a maritime town and considerable city, strongly situate near Mount Carmel on the Mediterranean sea, whence it gave name to the country about it. It was given to the half tribe of Manasseh on this side (i. e. the west side) of Jordan. Jerom observes, that it lay nine miles from Tyre, and was gone quite to decay in his time, so as to be destitute of inhabitants.

Dothan. **DOTHAN**, a place mentioned in Gen. xxxvii. was seated about twelve miles to the northward of Samaria. Joseph was sold by his brethren to the Ishmaelites in the neighbourhood of it.

E.

Ecbatana. **ECBATANA**. As we do not find in geographical writers any monuments remaining either of the magnificent Mausoleum ascribed to Daniel, or the proud palace where the monarchs of Asia went to pass the summer, there is, consequently, great disagreement among our modern travellers about the place where this stately metropolis stood. Many writers suppose that Tauris is the same with the ancient and famous Ecbatana. Our author assures us, that the palace built by Daniel was entire in his time; but at present not even the ruins of any magnificent building are to be seen either at Tauris, or in that neighbourhood, for in all the ruins there the materials are only earth, brick, and pebbles, which in ancient times were never used for building palaces in Media.

Ecbatana. **ECBATANA**. This is a town in Syria, remarkable for the death of Cambyfes king of Persia there. He was the son of Cyrus, and the Ahafuerus of our bible. While he was in Egypt, having consulted the oracle of Butus in that country, he was told that he should die at Ecbatana, which understanding of Ecbatana in Media, he resolved to preserve his life by never going thither; but what he thought to avoid in Media, he found in Syria, for the town where he lay sick of his mortal wound was of the same name.

Edom. **EDOM**. At the time that the ancient kingdom of Edom was in its meridian, it was supposed to have been bounded on the north by Canaan, and the lake Asphaltitis, on the east by Midian, on the south by the Arabian Gulph, or Red Sea, and on the west by Amalekitis. This tract is very mountainous, and great part of it desert. It has few or no streams, but latent springs of water for the use of the inhabitants, who know where to find them. Corn and wine nevertheless seem to have been anciently in some degree of plenty amongst them; so that Esau (that is, the posterity of Esau or Edom) may anciently have enjoyed the "fatness of the earth," according to his father's prophetic blessing, Gen. xxvii. 39. though by modern travellers this country is deemed rather a fertile spot. Amalekitis is by some reckoned to have been a part, or province of Edom. The cities and most remarkable places of Edom were, Teman, Dedan, Bozrah, Elath, Mount Hor, and the Valley of Salt. Now, though the name of this kingdom is frequently rendered Idumea (for Edomea, as in our version of the Bible), yet when that name occurs in profane and more modern writers, it must not be understood of the ancient Edom, which, losing its old name, was comprehended under the general appellation of Arabia Petrea, and the third Palestine. The south part of Canaan came to be called Idumea, and the whole nation of the Jews sometimes Idumeans. These people were at first ruled by patriarchs, or heads of families, and after that by kings who were elected into the regal office. This elective kingdom was somehow or other interrupted and dissolved, and the ancient form took place again; till perceiving the imperfections of this kind of administration, they coalesced under one king, thereby to be the better enabled to withstand an invasion from the Israelites when they came out of Egypt. It was governed after by Edomitish kings quite down to the days of king David, who conquered the country: from which time they were kept under subjection to the kings of Judah, though always impatient under the yoke; and only waiting a favourable opportunity of shaking it off. They were a bold and daring people, fond of broils and tumults,

which they as much delighted in as others in the softening pleasures of luxury. Concerning their religion we are much in the dark. At first they were right in their belief and practice, as they were descended from Isaac, and used circumcision; but by degrees they forgot all, degenerated into idolatry, and disused circumcision. In the end however they coalesced with the Jews, and were ever after considered as but one nation with them in divine matters. The Romans conquered this country after the reduction of Judaea, and made it the sixth district in the division of Syria. The Turks are now in possession of it; though it appears not that they maintain much, if any, government in it, except on the sea-coast for securing the road from Egypt to Judaea, where stand some castles and villages, as Arissa, Dinhabah, &c. it being now inhabited by a wild, roving kind of Arabs, but who are not all intirely so barbarous and rude as they are represented by some.

EGYPT. This celebrated country, called by its Egyptian ancient inhabitants Chemia, and by the Copts at present, was so named, according to the general opinion of writers, from Ham, or Cham, the son of Noah, being more than once in the Psalmistyled the Land of Ham: but the name by which it is generally denoted in Scripture, is the land of Mizraim, from whence the Arabians still call it Mesir, which the Greeks write Mesire, or Mætra. Ancient Egypt is divided by some into two parts, the upper and the lower Egypt, by others into three; the upper properly so called, or Thebais, the middle or Heptanomis, and the lower, of which the best part was the Delta. Thebais, now called Al Said, is the most southern part of Egypt next to Ethiopia, and is near as large as all the rest, including the country on both sides the Nile down to Heptanomis, its last cities having been Lycopolis on the west, and Antecopolis on the east side of the river, which agrees with the present extent of Al Said, the most northern city of which is Mantalut. There were formerly in this part of Egypt a great number of large and magnificent cities, with temples of several deities, and tombs of their ancient princes. Its metropolis Thebes, called afterwards Diapolis (i. e. city of Jupiter), was situate on the Nile, and deservedly reckoned one of the finest cities in the world. Its 100 gates are mentioned by Homer, whence it had the surname of Hecatompolos. Its riches were so great, that after it had been plundered by the Persians, what was found on burning the remains of the pillage amounted to about 300 talents of gold, and 2300 of silver. Who was its founder is uncertain. As the name Thebes was formerly given to all Egypt, its great power is the more credible. Heptanomis was so called from the seven *Nomes*, or Perfectures, into which it was divided. It was full of very large and noble cities, the principal of which was Memphis, built by Menes their first king, and for many ages capital of the whole kingdom. Here also was the lake Neris, the Labyrinth, and the Pyramids. The chief cities of the Delta were Tanis, Sais, and Xoïs, and in later times Alexandria. The climate of Egypt must needs be very warm from its near situation to the tropic. Though the air is generally dry, yet great dews fall after the swelling of the Nile, which continue for several months. In the Delta it sometimes rains a little in the winter, notwithstanding what some ancients say to the contrary, and even snow, it is said, has been observed to fall at Alexandria. In upper Egypt indeed towards the cataracts, it rains very seldom. The first summer (for they reckon two) which is in March, April, and May, is the most inconvenient and sickly season, because the unequal weather, excessive heats, and hot winds cause distempers; but in the second, June, July, and August, and in autumn and winter, the inhabitants breathe a much cooler air, the weather is more constant, and it is more delightful living, except from the 7th to the 14th of February, when cold is so felt that the rich wear furs. • The fertility of Egypt, and the excellence of its productions and fruits are greatly celebrated by the ancients, and by Moses himself in the Book of Genesis. It was the granary of Old Rome, as it is now of Constantinople. The most plentiful parts are the Delta, and the province now called Al Feyyum. For this great fertility the land is indebted to the river Nile. The sources of this celebrated river were unknown to the ancients; but they are now well known to be in Ethiopia. The annual inundation

David slew Goliath. As to the height of this gigantic Philistine, according to the English standard, it was twelve feet eight inches and somewhat better than three tenths. His coat of mail weighed 2000 shekels of brass, or upwards of 189 of our pounds troy; and by the same rule the head of his spear, which weighed 6000 shekels of iron, exceeded 22 of the same pounds. The weight of these and the other parts of his armour was not, we may imagine, too heavy for so huge a person, his strength, doubtless, being in proportion to his stature, if not superior to it.

ELAM, a country mentioned in several parts of scripture, was a kingdom on the river Ulai, to the eastward of the Tigris. It was the Sufiana of the Greeks, and lay so opportunely for Nebuchadnezzar king of Babylon (who was, according to Jeremiah's prophecy, to subdue it), that he could have been no great while in completing its reduction, though, from the prophecy, Elam must have been a great and potent kingdom - and it seems to have waged war with the king of Scythia beyond the river Oxus, with various success. Chedorlaomer, who extended his conquests over many provinces of Asia, was the first king of Elam.

ELATH. This was a fair and commodious haven on the Arabian Gulf, or Red Sea, adjoining to the S. E. part of Mount Seir, or Land of Edom, and for a long time was a situation for the shipping, which was sent from those parts into the Indies. It lies near the road the Egyptian pilgrims take when they go to Mecca. In the fourteenth century, there were considerable remains of it standing. This was one of the places whence the Jews traded for gold to Ophir, and the Tyrians had a great mart here.

ELEPHANTINE, an island situated opposite Sienna in Upper Egypt. It had a small city, and is supposed to have taken its name from the elephants found on it. The Romans terminated their empire here, and so do the Egyptians their navigation on the Nile. This small territory is pleasant and fruitful, though hot, and the trees and vines are covered with leaves all the year round. It is allowed the last place on this side belonging to Egypt.

ELEUTHERUS, the name of a river mentioned in the Maccabees, and by geographers set down as the boundary of Syria and Phœnicia. The moderns, with one consent, give the same name to a river between Tyre and Sidon, called by the Turks Casmea, but the ancients place it more to the northward. The writer of the Maccabees lays it in the land of Hamath, which country, where-ever it was, was certainly, as appears from the same author, without the borders of Israel.

ELYMAIS, the chief city of a province of the same name, lying between the rivers Euphrates and Orontes, and extending from the confines of Media to the Persian Gulf. It was famous for a rich temple consecrated to Diana, which was plundered by one of the Parthian kings, who found in it 10,000 talents. The Elymeans, as Strabo informs us, were a powerful people, inured to the toils of war, skilful bowmen, &c. and never subdued by the Syro-Macedonian or Parthian kings, but governed by their princes. He dates the rise of this kingdom from the downfall of the Persian monarchy. The kings are often spoken of by the ancients, but not one by name. All we know of them is, that they assisted Antioch in his wars with Rome, but afterwards, in defence of their temple, cut off both him and his army.

EMESA, or EMISSA, a famous city of Syria Proper, placed by most of the eminent geographers on the Orontes, between Apamea and Laodicea Calasia. The emperor Heliogabalus was a native of it. It made a great figure during the reign of the Seleucids, and became an episcopal see under that of Antioch. It was afterwards taken from the Mussulman Arabs by the crusaders in 1098, and retaken by Saladin about 100 years after. The Tartars mastered it about 1258, and afterwards were

driven out of it by the Mussulman Mamelukes, and these at length by the Turks. It is now called Chemis, and Aman, or Haman, and is under the beglerbeg of Damascus, who keeps a deputy-governor and a garrison in it. It is surrounded by strong walls, with six handsome gates, and stately towers, at proper distances. The castle, which appears to be Roman, stands on an eminence, which commands the town and adjacent parts. Here are likewise some fine new churches, though the greater part of them are now turned into mosques. The chief commerce of the place consists in silk of the finest manufacture. The gardens about it, as well as the neighbouring country, are very fertile and delightful, abounding with fruits of all sorts, especially with mulberry-trees, to feed silk-worms with; these are very regular and well watered, and planted in rows of considerable length.

EMMA. See the article ΑΜΑΘΙΑ, before described.

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EPHESUS, a celebrated city in Ionia, in Asia Minor, called by the present inhabitants Aiasalogus, was, in former times, the metropolis of all Asia. Pliny styles it the ornament of Asia, and Strabo the greatest and most frequented emporium of it. The ancient Ephesus was, indeed, very far different from the modern, which is but a sorry village, inhabited by thirty or forty Greek families, as ignorant as inconsiderable. The ancient city stood about fifty miles southward of Smyrna, near the mouth of the river Cayster, and the shore of the Icarian Sea, which is a bay of the Egean; but as it has been so often destroyed and rebuilt, it is not easy to determine the precise place. Most modern travellers are of opinion, that the ancient city stood more to the southward than the present, which they argue from the ruins that still remain. Ephesus, in ancient times, was known by several names. When in the Roman time it was the metropolis of all Asia, it acknowledged Lygdamus, its founder, because that prince, having caused the ancient city to be intirely demolished, rebuilt, at a vast expence, a new one, in a place more convenient, and nearer the temple. This new Ephesus was greatly damaged by an earthquake, in the reign of Tiberius, but by him repaired and embellished with several stately buildings, of which there are now but few ruins to be seen, and scarce any thing worthy of ancient Ephesus. The aqueduct, part of which is yet standing, is generally believed to have been the work of the Greek emperors. The pillars which support the arches are of fine marble, and higher or lower as the level of the water required. This aqueduct served to convey water into the city from the spring of Halice, mentioned by Pausanias. The Cayster was formerly navigable, and afforded a safe place for ships to ride in, but is now almost choked up with sand. But the chief ornament of Ephesus was the so much celebrated temple of Diana, built at the common charge of all the states of Asia, and for its structure, size, and furniture, accounted among the wonders of the world. According to Pliny, an incredible space of time was spent in building this wonderful temple by all Asia; the pillars, which were of marble curiously carved, or highly polished, were the works of the most famous artists of antiquity, and the altar almost wholly the performance

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of their great masses of all, Praxiteles. This temple had the privilege of an asylum, which at first extended to a furlong, afterwards enlarged by Mithridates to a bow-shot, and doubled by Mark Antony, so that it took in part of the city. But Tiberius put a stop to the many abuses and disorders that attended privileges of this kind, and declared that no man guilty of any wicked or dishonest action should escape justice, though he fled to the altar itself. All the Ionians resorted yearly to Ephesus with their wives and children, where they solemnized the festival of Diana with great pomp and magnificence, making, on that occasion, rich offerings to the goddess, without forgetting her priests. The great Diana of the Ephesians, as she was styled by her blind adorers, was, according to Pliny, but a small statue of ebony, made by one Canetia. As Ephesus was in the days of heathenism famous for the temple, so it was in the first Christian times adorned with a magnificent church, honoured with the name of St. John's. It is yet standing, and represented by a traveller of eminence as peculiarly striking to a stranger, from the loftiness of its fabric, though now converted into a Turkish mosque. Not far from hence was a stately lavatory of porphyry, called St. John's Font, the diameter of which was above seven pikes, wherein it is said he baptised great multitudes. The aqueduct on the east side appears not very antique, at least it seems to have been repaired in latter times, some stones being reversed in the walls, and seeming as if placed so by the ignorant Turks, as they came casually to hand. So now the reliques of the Gentiles, the Christians, and the Turks, are subverted, and mixed promiscuously together. For the whole town is nothing but a habitation of herdsmen and farmers in low cottages of dirt covered on the top with earth; sheltered from the extremity of weather by mighty masses of ruinous walls, the pride and ostentation of former days, and the emblem in these of the frailty of the world, and the transient vanity of human glory. The Turks took Ephesus under Mohammed I. the son of Bajazet, since which it hath remained under them: Smyrna and Scalanova are now the chief places of its commerce.

EPHRAIM, one of the tribes of Israel. Ephraim was also the wood where Absalom perished on an oak, mentioned in the 2d book of Samuel, and is undoubtedly to be understood not of any wood lying in the tribe of Ephraim, on the west of Jordan (for Absalom as well as David were passed over Jordan), but of some wood lying on the east side of Jordan, and so named on some other account perhaps, as lying over-against the tribe of this name.

EPHRATA, the same city as **BETHLEHEM**, which see.

EPHRON. A great and strong city, lying in the direct way between the land of Gilcad and that of Judah; it is mentioned in the Maccabees.

ETHIOPIA. The name of Ethiopians was given by several of the ancients to all persons either perfectly black, or of a very swarthy complexion. The Arabs, therefore, and other Asiatics, as well as a great number of Africans, fell under this denomination. We find the Africans divided into the west, or Hesperian Ethiopians, and the Ethiopians above Egypt, to the east of the former. The first inhabited that vast tract called Libya Interior, but the second were looked upon as the proper Ethiopians. As proper Ethiopia might anciently have been of different extent at different times, its frontiers cannot be precisely fixed. In scripture, when taken for a country, is always to be understood of the proper Ethiopia. The ancients imagined the blackness of the Ethiopians, Abasines, and Abyssians, to be occasioned by the intense heat of their climate, and therefore so named them. As we have not room to specify all the several Ethiopian nations, as to their characters and customs, we shall only touch on some particulars. The Struthophagi (or ostrich-eaters) lived upon ostriches. They had several arts and devices to take this their food, though that animal defended itself against them with stones, which it threw out of its beak with great vio-

lence. Of the skins of these creatures, they made both garments and coverlets for their beds. The Ichthyophagi (or fish-eaters) by stopping up the passages of certain caverns on the coast of the Red Sea (part of which they inhabited) with stones, inclosed vast numbers of large and small fishes, which, upon the reflux of the tide, were left there as in a net, and served them for food. As they fed on fish in their life-time, so they fed them after death; for they carried their dead to the sea-shore, where they lay till the tide carried them off. The Chelonophagi (or tortoise-eaters) not only lived upon those fishes, but covered their huts with the shells, and used them also as boats. The Acridophagi (or locust-eaters) had a deep valley in the country of many furlongs, which they took care to fill with wood, &c. and when the fourth wind drove vast numbers of locusts thither, they set the combustibles on fire, and the smoke suffocated those animals, so intricate in number, that the ground, for leagues, was covered with their bodies, which these people seasoned with salt, and lived upon the following year. The Spermatophagi and Elvophagi formed two neighbouring cantons, the first feeding on the fruits that fell from the trees in summer, but the rest of the year on a sweet plant, with a stalk somewhat resembling that of a turnip, and the latter on the buds and tender shoots of trees. These were people of such surprising activity, that they skipped from tree to tree almost like birds. They always went naked, had wars in common, but quarrelled about their habitations, fighting with clubs. Circumcision was a rite observed among the Ethiopians, as well as Egyptians, from very early antiquity, though which of these first received it cannot be certainly known. The Ethiopian soldiers tied their arrows round their heads, the feathered part of which touched their foreheads, temples, &c. and the other projected out, like so many rays, which formed a kind of crown. Their bows were four cubits long, and required so much strength to manage them, that no other people could make use of them. When they came to a general action with an enemy, they darkened the air with clouding showers of arrows. They retreated fighting, as did the Parthians; discharging volleys of arrows with such dexterity, that whilst retiring full speed, they dreadfully galled the enemy. Their lances or darts were of immense size, which farther proves their vast strength. The Macrobian (or long-lived Egyptians) fed for the most part upon roasted flesh, drank milk, and frequently attained to the age of 120 years, which was said to be owing to a rich and fragrant fountain wherein they frequently bathed themselves. They looked upon brass as the most valuable of metals, and so little esteemed gold, that they fettered their common prisoners with golden chains. Diodorus affirms, that they kept the bodies of their relations in their houses, within cases of glass, not thinking it right that the knowledge of the features and likeness of their deceased relations should be forgotten by their surviving kindred, or concealed from their posterity. Thus much may suffice concerning the manners, customs, &c. of the divers, and, in some respects, very different nations, or tribes, of the different Ethiopians. Jupiter Ammon, according to the Greek and Latin authors, seems to have been the principal object of religious worship in Ethiopia. Diodorus says, they valued themselves on their being the first nation that had a religious establishment. In short, from the general account of others, their religion differed not much from that of the Egyptians, which is not to be wondered at, considering their vicinity to, and intercourse with, that people. The country is at present inhabited by people of three different religions, viz. Christians, Mahometans, and Pagans; but the last are most numerous, and are generally the blacks, as the Mahometans are tawny, possessing the N. shore; and those who are called Christians have abundance of Pagan and Jewish rites intermixed, and these are but small in number, compared with the other two. Ethiopia did not abound in cities and towns of any considerable note. Auxuma was its metropolis. It is very mountainous, and most of the hills overlook the clouds. In such a region the air cannot be always alike, and, perhaps, there is no country in the world where so many different seasons may be found.

found in so small a compass. The Ethiopic, as well as the opposite coast of the Red Sea, and the islands of this sea, are in summer, intolerably scorched by the solar rays. However, the air is much more temperate in the mountainous parts. In some provinces the winter is extremely severe; in others, as warm as summer. In several parts of Europe. They have little or no snow, but frequent and dreadful thunders, that terrify both man and beast, which proceed from the excessive variety of air. The climate in general is yet so healthy that it is still not uncommon for the natives to arrive at 100 years of age. The days and nights in Ethiopia, as lying between the tropic of cancer and the equator or equinoctial line, are, for the most part, nearly equal, and the soil in those parts capable of cultivation is extremely fertile, and produces vast quantities of grain, pulse, and fruit. Metals, likewise, particularly gold minerals, vegetables, and a surprising variety of animals, abound here. It is asserted, they have sometimes two, sometimes three, harvests in a year. They neither sow nor mow (to make hay) for the cattle, the perpetual heat and continual distillation of moisture from the mountains, producing grass in great abundance, and covering the fields with a most beautiful verdure through all the different seasons of the year; yet they are sometimes infested with swarms of grasshoppers, which cover the earth, and in a short time devour every blade of grass to the very root. Of all the rivers that water Ethiopia, the most famous is the Nile, which has its source in this country. The chief parts and emporiums were Adulis, Mondus, Opope, Morylow, and the principal city of the Avallite, seated upon the Red Sea. The Arabs, from their country into these places, imported fruit, corn, wine, &c. and exported from thence to Oclis and Aden, opposite harbours in Arabia, spices, cassia, perfumes, ivory, &c. and several other commodities. The civet cat is one of the most remarkable animals of Ethiopia, which yields the perfume called civet, and is a native of the East Indies and America, as well as of Africa. It is a sort of wild cat, not much unlike our tame ones, except that the head more resembles that of a fox; their skin is spotted, the claws are less dangerous, and the cry is different. The perfume this animal produces is an unctuous substance, of the consistence of honey, or butter, and has a most fragrant and grateful scent. Civet, like musk, is chiefly used by perfumers and confectioners, having but little place in medicine. The laws of this country allow polygamy, though the church canons forbid it, so that they lawfully, though irreligiously, indulge themselves in it. Trades and manufactures are wholly wanting here; though, indeed, their way of living makes them need the fewer. Even those which are most useful, they are supplied with by the Jews, viz. weaving of stuffs for dress, forging heads for the lances, and other necessary articles.

EZION-GEBER. In the reigns of Solomon and Jehoshaphat, this was a celebrated port-town. From divers texts of Scripture, it may be inferred that Ezion-Geber and Elath were neighbouring places; so that, for the situation of this place, it may suffice to turn to the article **ELATH**. After the division of the kingdom, Edom being of that part which remained to the house of David, they still continued to carry on a trade before established from the two ports of Elath and Ezion-Geber, especially from the latter, which they chiefly made use of till the time of Jehoshaphat. But he having there lost his fleet, which he had prepared to sail to Ophir, in partnership with Abaziah king of Israel, this spoiled the credit of that harbour. Therefore, the station of the king's ships was thenceforth removed to Elath, in order to avoid future mischiefs.

G.

GADARA. This was a city of Palestine in Coele-Syria, situated near the river of its name, where it discharges into the lake of Genezareth, in Judaea.

GAILLEE, once a celebrated province in Judaea, in which had been situate the tribes of Asher, Naphtali, Zebulun, and Issachar. It was the most northern part of Palestine, extending beyond the great plain of Jezreel, and was bounded north by

Mount Libanus, east by the Jordan and the sea of Galilee, south by the river Chison, and west by the Mediterranean. It was divided into high and low. The former on the other side Jordan, extending towards the Machabitis, the Libanus and Rattana, and was styled Galilee of the Gentiles, either because mostly inhabited by or intermixed with them; here was seated the half-tribe of Manasseh. The other was richer and more fertile, except in the northernmost part, producing excellent corn, wine, fruits, with little cultivation, and was, in its flourishing state, full of towns and villages, and extremely populous. The inhabitants were stout and warlike, and very zealous for the Jewish religion. Capernaum, Cherazin, and Bethsaida, stood in this province.

GATH, one of the five cities of the Philistines, was anciently the principal one, as being the royal seat in the middle times of that people, but it dwindled away so early that there are few or no materials for a description of it. Nor is it easy to fix its exact situation, there being a number of cities of the same name, differently placed by the sacred books, some of them distinguished by an appellative, as Gath-Epher, Gath-Rimon, &c. and others without any. The word signifies a press, a wine-press, oil-press, or any other. Gath and Ekron are recorded as the boundaries of the Philistine territory, the former on the S. and the latter on the N. and these, with the three between, composed the five satrapies of that brave ancient nation. It must needs have been a very strong populous city, till David took and dismantled it. Rehoboam rebuilt and fortified it. In the days of Amos and Micah, we find it to have been in a flourishing condition, and wholly independent of the kings of Judah, and since then demolished by Hazael king of Syria. From these various changes, it grew to be of little consideration, till, in the time of Christianity, Fulk, king of Jerusalem, built a castle on its ruins. As to the ancient inhabitants of this city and its district, it is evident from scripture that their inveterate enmity towards the Israelites was such, that a learned author says, "One would be almost tempted to think they were created on purpose to be a thorn in the sides of that chosen people." This enmity seems to have been of very ancient date; for in the first book of Chronicles we read, that "the men of Gath slew the children of Ephraim, because they came down to take away their cattle, and Ephraim their father mourned many days, and his brethren came to comfort him."

GAZA. This was a very celebrated city of the Philistines, whose hero Samson took away, and whither he was carried when he was taken, and where he pulled down the house of Dagon on the lords of the Philistines. What it was in its first days cannot be known, but in time it became considerable for strength, beauty, and extent: It was situate on an high hill, and stood as it were in the very S. W. angle or corner of the land of Canaan, upon the skirts of the desert which led to Egypt. In the Hebrew it is called *Azza*, and *Aza* by the Syrians, which has been altered into Gaza. In latter times it was also called Ione and Misra, and the sea which washed along the shore from Gaza to Egypt was called the Ionian Sea. This city was in the lot of Judah, according to the division made by Joshua; but though it was attempted and carried, yet the Philistines possessed it again and kept it. For the more convenient communication with the sea, it had a port called Majuma, a place of no great account, till Constantine took notice of it, and called it Constantia, in honour of his son Constantius. Julian altered its name into the port of Gaza, or maritime part of that city. There is no sign it ever was a commodious place for the reception of shipping, but that it was a mere waste for that purpose. Gaza often groined under the miseries of war, of which one instance was in the year of the world 2667, when, after a stout resistance and great slaughter, it was taken by Alexander the Great. Gaza was sometimes in a flourishing state, with high walls and costly edifices, and sometimes in a distressed condition. After several vicissitudes, it lay so far neglected, that in the Acts of the Apostles it is called desert; that is, such a desert as it is now, we may suppose, weak in inhabitants, so so fertile a spot can never be called by that appellation according to the common acceptance of that word with us. Lucan

commemorates Gaza with Tyre and Sidon when its sister cities are either forgotten or omitted, as not worthy a place among the considerable ones of this part of the coast. Though it is now but a poor place, there are some reliques left that testify its having been in a better condition, for divers simple roofs are supported with goodly pillars of Parian marble, some plain, some curiously carved. On the summit of the hill are the ruins of huge arches sunk low in the earth, and other foundations of a stately building. Majuma, which is the new or present Gaza, retains some monuments of its former grandeur, and is encompassed with fertile valleys producing great plenty of fruits. Near this city is a round castle, flanked with four square towers, and in good repair. Over-against it is the seraglio, where the basha's wives, &c. are kept, and a little above it the remains of an old Roman castle, which had been built with very firm and hard materials.

GENEZARETH, gives name to a lake and territory. The lake, called also the Sea of Tiberias, the water of Geneser, and Sea of Galilee, is supposed to have borrowed its name from the city Cinneroth, on its borders, in the tribe of Naphtali. It has great variety of fish, which, for shape and taste, is not to be found any where else. The Jordan runs through the midst of it. The lake takes its name from the country that surrounds it, which is fruitful, and agreeable to admiration. As to the fertility of the soil, no plant comes amiss to it; besides that, it is improved by the skill and industry of the inhabitants, to the highest degree, and, by a climate extraordinarily benign, every thing prospers there, as nuts, palms, figs, and orange-trees, that flourish there in perfection, though they require a quite different temperature of air in the nature of them. It is as remarkable for a crystalline flowing fountain, called by the natives Capernaum. The country along the lake, is thirty stadia or furlongs, in length, and twenty in breadth.

GERAR. This place, which we find frequently mentioned in the history of Abraham, was a Philistine city, venerable as being the seat of their first kings, but its exact situation cannot be ascertained. The usual name of the kings thereof seems to have been Abimelech, as Pharaoh was that of those of Egypt. The kings of Gerar were, in all probability, Philistines by extraction, for the kingdom of Gerar is expressly reckoned within the Philistines' dominions.

GESHUR and MAACAH kingdoms. It is evident, from Joshua xii. 11, 12, that the cities Geshur and Maacah, the two capitals of the two small kingdoms, lay within the borders of the land of Israel, and consequently on the south side of Mount Libanus. That Geshur and Maacah were the capitals of two kingdoms is likewise evident from our having express mention made of the king of Geshur, (2 Sam. iii. 3.) and of the king of Maacah (2 Sam. x. 6.). How these two cities or kingdoms lay, in respect to one another, is not to be determined; but it is certain they both lay in the N. part of the half-tribe of Manasseh, or the E. of Jordan. Geshur was a kingdom before Damascus, and Nicolaus Damascenus writes, that in this place Abraham was king or ruler.

GIBEON, situate to the N. of Jerusalem, according to modern geographers, about seven or eight miles, and as many from Gibeon, N. W. It stood on an hill as the name imports. It is in scripture called Gibeah of Benjamin, as belonging to that tribe, and Gibeah of Saul, as being not only his native place, but that of his royal seat. It was here that the concubine of the Levite was abused, the consequence of which is very remarkable, and was very fatal. St. Jerom tells us, that in his time it was totally ruined.

GIBEON, the metropolis of the ancient Gibeonites, and a city of the Hivites, was distant about 7 miles north from Jerusalem, and situated on an eminence, as its name properly imports. From Joshua x. 2. we learn that it was a great city, greater than Ai. Eusebius and Jerom tell us it was a regal city, though we nowhere read of a king of Gibeon, whereby it seems to be implied that though it was not a regal city, it was in reality as considerable.

As to the city itself, Eusebius further tells us that it was a town or village in his time, four miles west from Bethel, and still going under its old name.

GIHON. Its situation is generally assigned to be near Mount Sion, and on the west side thereof. It was at this Gihon that Solomon, by the especial order of David, was anointed king over Israel, and this is thought to carry in it some inducement to suppose that Gihon was a fountain; David making choice of this fountain for anointing Solomon, in opposition to his elder son Adonijah, who was at that time setting up for king near Enrogel, i. e. the well or fountain of Rogel, on another side of the city.

GILEAD, or GALAAD, the mount of, lies on the east of the sea of Galilee, being part of the ridge of mountains running from Mount Lebanon, and including the mountainous region called Trachonites. It had its name from the occasion of the heap made with stones by Laban and Jacob, Galaad, or Gilead, signifying the heap of witness. From this name given to the heap of stones, the whole mountainous track hereabouts was afterwards so called. Hence we read of some places lying in this tract of country, that were distinguished by the name of Gilead being added to them, as Jahesh-Gilead, Ramoth-Gilead. The word Gilead seems, in some places of scripture, to denote, if not all, yet the greatest part of the country beyond Jordan, viz. the tribe of Gad, and all the half-tribe of Manasseh.

GILGAL, between Jordan and Jericho. Jerom says, that the place was shewn in his days at two miles distance from Jericho, and by the inhabitants of the country held in great veneration.

GISCHALA, a famous and strong town in Galilee, being the last therein reduced by Titus. Of this city was that famed John from this place, named John of Gischala, who headed one of the parties of the Zealots, who defended Jerusalem against the Romans, but at the same time committed all manner of the most execrable outrages, and brought on the Jews innumerable calamities and distresses.

GREECE. This country extended from N. to S. i. e. from the long ridge of mountains which divided it from Macedonia, and from the river Strymon, by which it was parted from Thracia to the promontory of Tenarus, the utmost southern extent of Peloponnesus, and from east to west from the Ionian to the Egean Sea. It contained a great number of kingdoms, all of which have, at one time or other, been governed by kings of their own, whose names we only find occasionally mentioned in the history of the more considerable kingdoms of Argos, Attica, Thebes, and Sparta, of the Argonautic expedition, and of the Trojan war. From the names of Graioi and Graicoi, they were soon changed into those of Achaei and Hellones, by which they are generally called in ancient authors. It is supposed, and with some foundation, that Javan, the son of Japhet, and his descendants, were the first who peopled these countries. If we look upon the infant state of Greece with respect to its inhabitants, it appears, even by the confession of their own writers, to have been one continued, uncultivated desert, inhabited by men living indifferently on every fruit, herb, or root, that came in their way, and lying either in the open fields, or, at best, sheltering themselves from the inclemency of the weather, in dens, clefts, and hollow trees. Laws they had none, except that of the strongest arm, so that those who were most pleasantly or fruitfully situated, were continually liable to be dispossessed by new invaders. Hence it was that Greece was in a continual fluctuation, the weakest being always sure to be turned out by the strongest. Hence it is also, that whilst other nations, as the Jews, Egyptians, Midianites, and Phoenicians, had improved the useful arts to a very great degree, as seen in their several histories, the Greeks alone seem to have been the only strangers to them, inasmuch that one may reasonably question from Homer's making oxen the standard of the value of things, whether they knew the use of money even in his days. They had no letters till Cadmus brought them thither out of Phoenicia, whose alphabet, consisting only of sixteen letters, was

not perfected into that of twenty-four till many centuries after him. It was from him, likewise, that they learned arithmetic, navigation, and commerce: as for other sciences, they continued much longer strangers to them, and it was not till some of their great men began to travel into Egypt, and other kingdoms, that they began to have some relish for them. Their religion was little less than a corruption, if we may be allowed that word, of the Egyptian theology, brought thither at first by Cecrops, an Egyptian exile, and founder of the Attic monarchy. Thus Greece, soon after, was furnished with a number of deities, suited to the taste of their brutal votaries, and with a sanction and precedent for every unsocial and unnatural vice. To this desperate and universal degeneracy of the Grecian nation, we may venture to ascribe, in some measure, all the fabulous accounts which the poets have given us concerning the birth, extraction, and extravagant exploits of those famous heroes, who bestowed so much pains and time to reform and abolish it. Of this number were Minos, Hercules, Theseus, and many more; some of whom cleared the seas, others the land, of that pestilential race; and others, lastly, by wholesome laws, by the introduction of commerce, arts, and sciences, laid the happy foundation for that politeness and grandeur, for which they were so justly famed in after ages. Greece, or at present called Rumelia, by the Turks, is generally considered a temperate, healthful country, and fruitful soil, but has had most of the cities it contained destroyed by the barbarous Turks, and a deluge of ignorance introduced into the once-admired seats of learning and politeness. Greece, or Rumelia, abounds with fine corn, charming wine, delicious fruits, and great herds of cattle, with fowls and venison in great plenty. The Christian religion was planted in this country soon after the death of our Saviour by St. Paul and Timothy, and it flourished here for many ages with more purity than in the western church, producing many champions for the faith, and venerable fathers, whose writings convey to us the doctrine and discipline of the church very near its native purity. But since the Turks have been masters of this country, and made the people slaves, the state of their religion is very much declined. The Greeks are in their manners much like the Turks: they are covetous, perfidious, treacherous, revengeful to the highest degree, very superstitious, and great hypocrites; and, indeed, are so despised by the Turks, that they value not a Greek who even turns Mohammedan. The ancient language of Greece is still known to us, being preserved in the writings of their famous philosophers, historians, orators, and poets. But the modern Greek is so far changed, by the mixture of foreign languages, that it differs extremely from the ancient, which is, by the present inhabitants, but little understood.

H.

HAMATH is generally supposed to adjoin Rehob north; and, from a clause in the book of Numbers, it seems plainly denoted that Rehob was that part of Canaan as joined next to the country or kingdom of Hamath. It is the opinion of some, that the city of Hamath was the same, called by the Greeks Epiphania, the situation of which agrees very well with what is here observed. So that it may be inferred the kingdom of Hamath extended itself from the land of Canaan, or, more particularly, from the kingdom of Rehob, southward, to the city Epiphania, northward, and from the coast of the Mediterranean Sea, west, to the kingdom of Damascus (or Syria more particularly called), east. This kingdom is frequently denoted in scripture by the land of Hamath, and herein lay Riblah, 2 Kings xxiii. 33, and as the extent of the land of Israel is frequently denoted by this expression, "from Dan unto Beersheba," and, Numb. xiii. 21, "from the wilderness of Zin unto Rehob;" so, 1 Kings viii. 65, it is denoted by this expression, "From the entering in of Hamath unto the river of Egypt;" and we read, "from the entering in of Hamath unto the sea of the plain," in another place.

HARETH Forest, to which David retired, was evidently within the tribe of Judah, by the words of the prophet, 1 Samuel xvii. 5. "David came into the forest of Hareth."

HEBRON, or **CHEBRON**, a celebrated and very ancient city. Some think it was built 90 years after the flood, and that it claimed precedency even of Memphis. It was seated in the hilly country, in the south part of Canaan, and is famous in scripture on many accounts, but now is almost in ruins. Near the ruined old city stands a village, called Elkahil, in which is still an handsome church, built by Helena, over the cave where the old patriarchs were buried. It is, indeed, turned into a mosque, and held in great esteem by the Turks, as well as Christians. Hebron, or Elkahil, inconsiderable as it is, is still capital of a district, called "The territory of the friends of God," consisting of twenty-five other villages, or thereabouts.

HELAM. A place where the Israelites and Syrians engaged in battle, and the latter received a mighty overthrow, is thought to have been the same with Almatha, mentioned in the reign of Trachonitis, by Ptolemy.

HELIOPOLIS, which signifies City of the Sun, was a name given to several Greek cities, and to Corinth, among others.

HERMON (Mount.) Two of this name are mentioned in scripture. First, the N. E. part of Lebanon, adjoining to the Holy Land, is distinguished by the name of Mount Hermon, which is consequently mentioned as the N. boundary of the country beyond Jordan, particularly the kingdom of Og, or of the half tribe of Manasseh, E. of Jordan. Second Hermon lies within the land of Canaan, W. of the river Jordan, not far from Mount Tabor. This Hermon is, like Libanus, capped with snow, but for nothing so remarkable as for the abundant dews which fall upon and about it. A traveller of note observes, that he was sufficiently instructed by experience what the holy Psalmist means by the dew of Hermon, (Psalm cxxxiii. 3.) as the tents were as wet with it as if it had rained all night.

HERODION. A stately palace was built here by Herod the Great, about seven miles from Jerusalem, in the place where he had formerly defeated the Parthians and the Jews of the Asmonean party, when he fled from that city, on Antigonus becoming master of it. This, from his own name, he called Herodion. It stood in a very pleasant and strong situation, on the top of a hill, from whence was a prospect of all the country round. From this palace the hill declined all round, with an equal and uniform descent, which made a beautiful show, and at the foot of it were soon built such a number of houses as amounted to the size of a city of great extent.

HESHBON, metropolis of the kingdom of Sihon. It belonged to the tribe of Reuben, but stood in the confines of that of Gad, and was remarkable for its excellent fish-pools. After the carrying away of the ten tribes, it was re-possessed by the Moabites, whence, in the prophecies of Isaiah and Jeremiah against Moab, we find frequent mention of it. It has been a Levitical city. It continued a great and noble city till the days of Eusebius and Jerom, being called Eshus by the Greeks.

HYRCANIA. This was a province of Persia; bounded on the N. by the Caspian Sea, on the W. by Media, on the S. by Parthia, and on the E. by Margiana, now called Mazandran. The capital was called Hyrcania, as well as the province, and is by the moderns denominated Hyrcan. Ancient writers agree in representing Hyrcania as a country abounding in wine, wheat, figs, and all other kinds of fruit, but here and there interspersed with meadows and pasture lands, and in some places with the pleasant prospect of thick woods, abounding with wild beasts almost of every kind. As to its present condition, nothing can be more amazing than the wide difference between the accounts given us by persons of credit and capacity, who have had equal opportunities of acquiring a perfect knowledge of the particulars they relate.

JABESH-GILEAD. The name implies that this place lay in Gilead. It joined to the country of the Ammonites. It was still a town in the days of Eusebius and Jerom, six miles from Pella, on a hill, in the way to Gerasa. Its inhabitants are remarked in scripture for their grateful remembrance of Saul's having driven away the Ammonites, who besieged it.

JAMNIA, a place in Judæa, which stands a few miles from Joppa, on the same coast. It is famed in the book of the Maccabees, and placed at about 290 furlongs from Jerusalem, and was an episcopal see, under that of Casarea, but is now in so ruinous a state that scarce any thing remains of it worth mention.

JERICHO, a strong and famous city in Canaan, about six miles W. from the river of Jordan, and 23 almost E. of Jerusalem, was the first that was invaded by the Israelites, after their passage over Jordan, and, by the miraculous fall of its walls, taken, set on fire, and levelled with the ground. The tree from which flowed the famed balm of Gilead, and other odoriferous trees, likewise grew in its vicinity, from the fragrance of which it is supposed to be named Jericho, which, in the original, signifies *odour*. Here Elisha sweetened the waters of the spring that supplied it and the neighbouring countries. Here Herod built a sumptuous palace: it was the dwelling-place of Zaccheus, and honoured with Christ's own presence and miracles. It yielded to none in all Judæa but Jerusalem, in the times of the last kings thereof. Besides the palace aforesaid, it was adorned with an hippodrome, an amphitheatre, and other magnificent buildings. But at present it is only a poor village of the Arabs, according to late travellers.

JERUSALEM. Our author having given an ample description of this famous city, as it appeared in his time, we shall, therefore, only make some observations respecting its present and more modern state, that in A. D. 136, the emperor Adrian, having changed the name of Jerusalem into *Ælia Capitolina*, after the name (*Ælius*) of his own family, erected a temple to Jupiter Capitolinus, upon the spot where the Jewish temple formerly stood, and who planted a Roman colony in the city; the Jews broke out into a rebellion, took Jerusalem, and massacred all the Romans settled there. But Severus (governor of Britain) being sent against the rebels, retook the city, reduced it to ashes, and ploughed up the ground whereon the temple had stood. The emperor and senate of Rome published an edict, forbidding all Jews for ever, upon pain of death, to set foot in Jerusalem, or any place where it might be so much as seen. Even those Jews that embraced Christianity were also prohibited. This quite delivered the church from the servitude of the law; for till then the bishops of Jerusalem had often been chosen from among the circumcised Christians, who joined the observance of the law to that of the gospel. Adrian, however, next year ordered Jerusalem, by the said name of *Ælia*, to be rebuilt, and peopled it partly by a Roman colony, and partly by such of the neighbouring people as were not Jews. Hereby the church at Jerusalem became to be composed only of converted Gentiles, or Christians proper, St. Mark being appointed the bishop of the place. Constantine the Great afterwards demolished the heathen temples built here by Adrian; and he and his mother Helena (of British extraction) built sumptuous churches in their stead, and other magnificent structures. A. D. 614, the city was taken by the Persians, and continued in their hands, and those of the Saracens and Mahomedans, till the reign of Charlemagne, to whom it was yielded by the king of Persia. After his death, it was retaken, and held by those infidels till the year 1099, when Godfrey of Bouillon took it from them, and was made its king. A. D. 1187, Saladine, the famed king of Syria and Egypt, made himself master of it, and of all the Holy Land. Last of all, it fell into the hands of the Turks, where it still remains.

In its present state, Jerusalem is about three miles in circumference, and lies in 31 deg. 50 min. N. lat. and 36 deg. E. long. being situated on a rocky mountain. The hills which stand about Jerusalem make it appear to be situated, as it were, in an amphitheatre, whose area inclineth to the eastward. We have no where any distinct view of it: that from the Mount of Olives, which is the least, and perhaps the farthest, is, notwithstanding, at so small a distance, that, when our Saviour was there, he might be said, almost in a literal sense, *to have tropt over it*. There are very few remains of the city, either as it was in our Saviour's time, or as it was afterwards rebuilt by Adrian, scarce one stone being left upon another; even the very situation is altered; for Mount Sion, the most eminent part of the Old Jerusalem, is now excluded, and its ditches filled up; whilst the places adjoining to Mount Calvary, where Christ is said to have suffered without the gate, are now almost in the centre of the city. The Turks now call it *Cudsembaric*: it is thinly inhabited; the walls are weak, and without bastions; the ditch inconsiderable; the gates are six in number, viz. Damascus, St. Stephen's, Herod's, Sterquilina, Bethlehem, and Mount Sion Gate; beside the Golden Gate, which is shut up, on account of a prophecy which the Turks have among them, that by that gate the Christians are to take Jerusalem. The streets are narrow, and the houses mean. Pilgrims and travellers, who flock from all parts, either through devotion or out of curiosity, are the principal support of the city. A Turkish *bassa* resides here, to keep good order, collect the Grand Signor's revenues, and protect the pilgrims from the insults of the Arabs. No European Christian is permitted to enter the city, till the requisite duties are discharged; nor can a stranger safely stay here without being upon good terms with the Latin fathers. The pilgrims' principal object is the church of the Holy Sepulchre, situated upon Mount Calvary. It is 100 paces in length, and 60 in breadth: the workmen were obliged to reduce the hill to a plain area, in order to lay the foundation; but great precaution was used not to alter any part of it where our Saviour's passion was concerned. The scene of the Crucifixion is left entire, being about 12 yards square, and stands at this day so much higher than the floor of the church, that it is ascended to by 21 steps. The Holy Sepulchre, which was originally a cave, hewn out in the bottom of the rock, may be now compared to a grotto standing above ground, and having the rock cut away, and levelled all round. The walls of the church of the Holy Sepulchre are of stone, and the roof of cedar; the east end incloses Mount Calvary, and the west the Holy Sepulchre: the former is covered with a superb cupola, supported by 16 large columns, and open at top. Over the altar there is another fine dome: the nave constitutes the choir, and the sides of the church contain the most remarkable places where the circumstances of our Saviour's passion were transacted, together with the tombs of Godfrey and Baldwin, the two first Christian kings of Jerusalem. In the church of the Crucifixion, the hole is shewn where it is said the cross was fixed. The altar has three crosses, richly adorned, on it, particularly with four lamps of immense value, which are kept constantly burning. The cloister round the sepulchre is divided into sundry chapels. The Latins, who take care of the church, have apartments on the north-west side, but they are never suffered to go out, the Turks keeping the keys, and furnishing them with provisions through a wicket. Some grand ceremonies are performed at Easter, representing Christ's passion, crucifixion, death, and resurrection. At dusk, the pilgrims and Monks meet in the chapel of the apparition; the lights are extinguished, and a sermon preached by one of the Latin priests; then, each being furnished with a lighted taper, all walk in procession round the church. They stop first at the Pillar of Flagellation, where an hymn is sung, and a sermon preached: thence they proceed to the Chapel of the Prison,

Prison, to hear another hymn and another sermon: at the chapel of the Division of the Garment, to which they go next, an hymn is sung, but no sermon preached. They then proceed to the Chapel of Derision, the altar of which is supported by two pillars, and underneath is a piece of greyish marble, on which they say the soldiers placed Christ, when they crowned him with thorns, and mocked him, saying, "Hail, king of the Jews!" Here a sermon is preached, and a fourth hymn is sung. They next enter another chapel, parted from the former only by a curtain, and, advancing to the east end, come to the very spot on which our Redeemer was crucified. This chapel is covered all over with Mosaic work; and in the middle of the pavement are some marble stones of several colours, designed to shew the very place where our Lord's blood fell, when his hands and feet were pierced: it is adorned with 13 lamps, and a candlestick with 12 branches. An hymn is here sung, and a sermon preached on some text relative to the Passion: then two friars, who personate Joseph of Arimathea and Nicodemus, come, with great solemnity, to the cross, and take down the image that resembles Christ, which they put in a winding-sheet, carry it to the stone of unction, and sing an hymn over it: a sermon is then preached in Arabic, and thus the ceremonies conclude. On Mount Moriah, in the south part of the city, stands an edifice called Solomon's Temple, which is situated upon the same spot as the ancient temple; but it is uncertain by whom it was erected. The middle part, where the Jewish Sanctum Sanctorum was supposed to have stood, is converted into a Turkish mosque. The priests and other Christians are kept miserably poor by the tyranny of the government, and have scarce any subsistence but what they procure by accommodating strangers with food and lodging. The royal sepulchres without the walls of Jerusalem are some of the most elaborate, curious, and magnificent antique remains, that imagination can conceive. By whom they were built is uncertain, but they consist of a great number of apartments, most of which are spacious, all cut out of the marble rock. Near Jerusalem is a spot of ground, of 30 yards long, and 50 broad, which is now the burial place of the Armenians. It was formerly the Aceldama, field of blood, or potter's field, purchased with the price of Judas's treason, as a place of interment for strangers. It is walled round, to prevent the Turks from abusing the bones of the Christians; but one half of it is occupied by a charnel house. Mounts Olivet, Calvary, and Gihon, vallies of Jehoiaphat, Hinnone, and Rephaim. Nebo, Gibeon, Gibeah, Gilgal, Bethel, and Jericho, are the most remarkable places in the neighbourhood of Jerusalem.

JOPPA, called at present JAFFA, is situated on the Mediterranean coast: it was anciently the principal sea-port town to Jerusalem and all Judæa, and the place where the cedars of Lebanon, brought in floats from Tyre, for building the temple, were landed. It was pleasantly seated on a rock, in a beautiful plain, and situated in 30 deg. 20 min. N. lat. and 35 deg. 3 min. E. long. Jonas here embarked for Nineveh; and, from the history of his miraculous voyage, the story of Andromeda was fabricated by the heathen poets; for their sea-monster was no other than the Leviathan of the sacred writings, and the whale of the moderns.

In Joppa St. Peter raised Dorcas to life, and received the messengers of Cornelius. Though it was anciently a very magnificent town, and a great commercial mart, yet the harbour was never commodious, on account of several rocks, which render the passage into it dangerous. It lay for many ages in ruins, but of late hath been much improved, though it still falls beneath its original splendor. The lower ground, towards the sea, is covered with good houses, chiefly of stone. The principal commodities are Ramah and Jerusalem soap; rice, and other articles, are brought from Egypt, and exported from hence to various places, which yields the basis of Gaza a con-

derable annual income. The inhabitants are supplied with water from an excellent spring on the west side of the town. The Christians now have no church, except one almost in ruins, and uncovered; but they have several handsome houses appropriated to their use, and for the entertainment of pilgrims. Jaffa is near about 30 miles N. W. from Jerusalem, very pleasantly situated on a rock, in a beautiful plain. It is said to have been first built by Japhet, and from him taken its name Japho, since moulded into Joppa; and heathen geographers speak of it as very ancient. It was famed, in the time of the Maccabees, for the Jews burning the Syrian fleet before it. Its name is now pronounced and written Jaffa, or Japha, and though it has nothing left of its ancient beauty, but its charming prospect, yet its condition appears much amended since Sir Paul Lucas was here in 1707.

JORDAN, a celebrated river, rises from the lake of Phiala, and enters the Samachonite lake, whence proceeding, it divides the Sea of Tiberias, and thence discharges itself into the Dead Sea. It being by far the principal stream in those parts, it is, by way of eminence, called The River; the rest in the country being comparatively mere brooks. In harvest time, it is most full, and apt to overflow its banks, contrary to the general nature of rivers, which are fullest in winter, whence it may have been that some have imagined a subterranean communication between this and the Nile. The Jordan, from the accounts of modern travellers, seems very different from what it was formerly. Its stream is so strong and rapid, that a man cannot stem it in swimming; the dimensions are by no means large, the water is turbid, the natural consequence of its rapidity. It is very wholesome and incorruptible in its nature, was formerly fordable, and probably crossed in boats and ferries, in some places, and may still be so.

K.

KEILAH, which is accounted a city of Judah, appears, from several circumstances to have adjoined the Philistines' dominions.

KIRJATH-JEARIM, a place very often occurring in scripture, is expressly ranked, in Joshua, among the cities of the tribe of Judah, and said to lay in the north border of that tribe, not far from Bethshemesh. It had its name from Mount Jearim, contiguous to it.

L.

LIBANUS, or LEBANON. This was the most considerable mountain in Calo-Syria (or between Syria and Palestine), being of prodigious height as well as extent. The cedars of Lebanon are frequently mentioned in scripture, the few of which now standing are near a monastery, called Canobine, about ten hours journey from Tripolis. These cedar trees bear leaves much resembling our juniper, and are green all the year: but in the large ones the top spreads itself into a perfect round, whereas the smaller ascends, in form of a pyramid, and like the cypress. They bear the usual fruit, which is a kind of large apple, like that of the pine, only smoother, and of a browner colour.

LYDDA, called DIOSPOLIS by the Gentiles; but by the Christians, in the time of the Holy War, it had the name of St. George's, principally from a very erroneous opinion, that St. George had there suffered martyrdom; and they also made it, on that mistaken account, an episcopal see. It lay N. not far off from Joppa, but more inland.

M.

MADIAN, or Midian, was formerly a city of Arabia, but is at present little better than an heap of ruins; it is situate on the east shore of the sea Al-Kolzom, at no great distance from the Gulf of Ailah. Most authors agree that the Midianites

Midianites ought to be looked upon as the descendants of Abraham by Keturah, who afterwards coalesced with the Ishmaelites.

MAHANAIM, which signifies two camps or hosts, was situate between Mount Gilead and the River Jabbak, not far from the latter. By this were the confines of the tribe of Gad and half tribe of Manasseh, that were on the east of Jordan. It became a place of great strength, and therefore seems to have been chosen by Abner for the royal seat of Ishboeth during the war between him and David, and for the like reason it seems to have been made choice of by David during the rebellion of Absalom, as a place of retreat.

MAKKEDAH stood eight miles to the east of Eleutheropolis, and is reckoned among the cities given to Judah.

MAON, the name of a wilderness into which David withdrew from Ziph, which was a neighbouring town to Carmel. Hence it is said of Nabal, (1 Sam. xxv. 2.) "There was a man in Maon, whose possessions were in Carmel," and Nabal, though he might dwell in Maon, is yet styled Nabal the Carmelite, from the place where his estate was situated.

MARAH. Travellers inform us, that in passing from Shur towards Mount Sinai, they came into the desert, as it is still called, of Marah, where the Israelites met with those bitter waters, or waters of Marah. And as this circumstance did not happen till after they had wandered three days in the wilderness, we may probably fix it at Corondel, where is a small rill of water, which still continues to be brackish, though diluted by the dews and rains.

MASSADA, a famous fortress built by Judas Maccabeus, and represented as impregnable. It was in the tribe of Judah, and situated on an high craggy rock, inaccessible on all but one side, and that very steep and difficult. The siege of it by the Romans under Sylva, general of Titus, is one of the most remarkable events in ancient history. The Romans called it Collis Achillea. Notwithstanding the height and ruggedness of the rock it stood on, yet when you have gained the top you perceive an agreeable, flat, fertile country, so spacious as to supply the town with corn, fruit, &c. Herod the Great, finding it a place of such strength and importance, added new works and fortifications, and as it had no other supply of water than from the clouds, he ordered several capacious cisterns to receive it, and stored it with a prodigious quantity of provisions of all sorts. He likewise built himself a sumptuous palace in it, that in case any revolt should happen he might take refuge in a place so well fortified.

MEDIA lies in the N. E. part of Persia; it was once the seat of a potent empire, and derived its name from Madai, the third son of Japhet, the Medes in Scripture being constantly called Madai. It may now be said to be the same country where are the provinces called Aran, Schirevan, and Adzerbayan, with their several districts.

MEGIDDO. This country belonged to the half tribe of Manasseh, on the west side of Jordan; but the Canaanites continued to dwell therein tributary to the Israelites. Solomon rebuilt it. Ahaziah and Josiah, kings of Judah, died here.

MELITENE, or Melitina, a city in Lesser Armenia, was a Roman castle with a garrison, which the emperor Trajan appointed to be the metropolis of the whole country, whence, in process of time, it became one of the most populous and wealthy cities in the East. It stood on the banks of the Euphrates. The famous thundering legion belonged to this place.

MEMPHIS, the Moph and Noph of Scripture, which name is supposed to be derived from Anfenophis, who, according to Sir Isaac Newton, is the same person with Menes and Memnon, a prince that either built or fortified it. The chief idol of the Egyptians was here called Apis, which they worshipped in the shape of a bull, and always kept one in his temple. To this the prophet Ezekiel had peculiar respect, when he said, "I will destroy the

idols, and will cause their images to cease out of Nob," Ezek. xxx. 13.

MICHMASH, a town in Judea, in the tribe of Benjamin, situated nine miles from Jerusalem, and between it and Gibeon.

MYGDONIA, the same with Macedonia, is thought by the learned to be plainly denoted in the first book of Maccabees by the land of Chertim, Alexander being mentioned as coming from thence. Perseus, king of Macedonia, is therein also called king of the Citims. But as this country was anciently inhabited by various nations, so was it, for a long succession of ages, distinguished by different appellations. It was very anciently called Anathia, but afterwards the whole country, which the Greeks called Macedonia, received that denomination. Pliny tells us, that no less than 150 different nations were seated within its territory, and Mela confirms the multitude of different states by saying, it had about as many nations as cities. Its form is irregular, but its situation excellent in respect to its being washed on the east by the Egean Sea, and on the west by the Ionian, which advantages, however, were never cultivated as they might have been, nor were the Macedonians ever powerful at sea, though many noble bays and excellent harbours are to be found in their country. Macedonia abounded with most sorts of trees which were valuable for timber, fruit, or shade. It had anciently many wastes and deserts; in process of time no part of Europe was better peopled, but since it has been in the hands of the Turks great part lies uninhabited. It is rich in divers mines of gold, abounds with corn, pasture, cattle, venison, and produces wine and oil in some parts.

NABATHÆA. The country of the Nabothæans, according to St. Jerom, extended from the Euphrates to the Red Sea, so that it comprehended Arabia Deserta and great part of Arabia Petræa. The manners and customs of these people were much the same as those of Arabia, Ethiopia, and other eastern countries.

NAIM, or Nain. Eusebius places this city in the plain near Mount Tabor, and within two miles of it, and at a small distance from Endor and Scythopolis. There was another city of this name in Idumea, which Simon the son of Gorias strongly fortified, and made the place of his retreat.

NAIOTH is situated in Ramah, meaning the district of Ramah, otherwise called Ramaithaim Zophim, the birth-place and usual residence of Samuel, whither David also retired.

NEAPOLIS, a noted city in Thrace, on the Egean Sea, between the river Strymon and the Nestus. One of the quarters of Syracuse was called by this name, which signifies New City.

NEAPOLIS in Armenia Minor was built by Pompey in memory of a signal victory over Tigranes the Great, and called Neopolis Pompeii from that event.

NINEVEH, called also Ninus in Assyria (now Curdistan) is most generally thought to have been at first built by Nimrod, not long after the Tower of Babel. Its name is generally thought to be taken from Neni the son of Nimrod, and to be a compound, Neni-nave, i. e. the dwelling of Ninus. It was seated on the banks of the Tigris over-against where Mosul now stands, and was increased and grown so prodigiously large in the time of Jonas, who prophesied against it, that it was three days journey long, or, as others think, in circumference. It was so strong as to be esteemed impregnable, however it was at length taken and destroyed according to the prophecy of Nahum; and it is remarkable that Lucian, in one of his dialogues, says, that Ninus (the prophane name of Nineveh) "was so utterly destroyed, that there remained no footsteps of it, nor could one tell so much as where once it stood." A new city, it is probable, was quickly built by the Medes out of the ruins of the old, and called New Nineveh, but this was likewise destroyed by Altyages, the

the eighth Median king from Arbaces, for its frequent revolts; and to so low a degree was it brought in the Time of Cyril, bishop of Alexandria, in the middle of the fifth century, that he tells us there was nothing to be seen of it but great heaps of rubbish; and yet we find a third Nineveh destroyed by the Saracens, as is supposed, two hundred years after. There is a Turkish mosque at a small distance from the ruins of Nineveh.

NISIBIS stands west from the celebrated Ur of the Chaldees, between that and the Tigris. It was once a large, populous, and opulent city, and is at present only as it were the shadow of what it once was, though it is still the residence of a Turkish Sahgiac. In fine, it is little more than a village, though arches, gates, and remains of a noble church are yet to be seen. Its territory is very fruitful, and cultivated, produces corn, wine, and various fruits, the chief business being agriculture. About two miles to the east is a good river, with a very noble stone bridge; and all the way between the town and it, pieces of old walls, and a large arch, whereby it is supposed the city anciently reached quite to that river.

NOB had the name of a sacerdotal city. It is reckoned by the prophet Nehemiah among the cities of Benjamin. It seems to have been added to the priests, and that occasionally when the ark was at Kirjath-jearim, it being, moreover, not nominated among those that were at first assigned them.

NOD is the place to which fugitive Cain, under an apprehension that every one who found him would slay him, by divine order retired, and therein built a city, calling it Enoch after the name of his son. Where this land of Nod (which word signifies fugitive or wandering) was situate, is not determined.

O.
OLIVET, was called by the Jews, in their language, the Mount of Unction, or the Mount of Olives, or Oil. They also termed it the Mountain of three Lights, because lighted on the west by the fire of the altar, receiving on the east the light of the sun, and producing much oil, the aliment of light. It stands a sabbath day's journey (i. e. eight furlongs, or one mile) east from Jerusalem, commanding an extensive prospect, as being the loftiest eminence in the neighbourhood. It was thus described by an author of the 7th century—"Few or no trees are there to be found, except the olive and vine, according to the report of Acculfus; but wheat and barley there flourish in a most kindly manner, for the nature of the soil is quite productive. It is shrewdly suspected, that it is more for the sake of lucre, than from a veneration for this mount, as pretended, that they admit popish pilgrims and curious travellers to view it.

OPHIR. The acutest, and most sagacious writers are much at a loss to find out a certain settlement for Ophir. It is by several supposed to be the place whither Solomon sent ships every three years from Ezim-geba to fetch gold. This opinion some would have supported by several edifices, which seem to have been erected here by foreigners, as they have inscriptions in unknown characters.

P.
PALESTINE, otherwise called Judea, is situated between 31 deg. 30 min. and 32 deg. 20 min. north lat. and from 34 deg. 50 min. to 37 deg. 15 min. east long. being bounded by the Mediterranean sea on the west, Syria and Phœnicia on the north, Arabia Deserta on the east, and Arabia Petraea on the south. It is therefore near 200 miles in length, and about 80 in breadth towards the middle, but increases or diminishes 12 or 15 miles in other places; the longest day is about 14 hours 15 minutes. The air of Judea is the most salubrious and pleasant imaginable; neither heat or cold are felt in the extreme, but an agreeable serenity diffuses itself throughout the year, which puts the stranger in mind of the golden age. Though the climate of this country is at present the most admirable in the universe,

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we have no doubt but that in the early ages of the world, when the pastoral life was the most honourable, and agriculture the most respected employ, it even exceeded its present excellency, by means of the general cultivation of the country. Of the richness and fertility of its soil we have the most authentic testimonies; in particular, that it abounded in corn, wine, oil, honey, pomegranates, dates, figs, citrons, oranges, apples of Paradise, sugar canes, cotton, hemp, flax, cedars, cypresses, and a great variety of other stately, fragrant, and fruitful trees, balm of Gilead, and other precious drugs, &c. cattle, fowls, fish, game, and other delicacies, as well as necessaries of life. Indeed, whoever considers the very small extent of Judea, will be sensible that nothing but such astonishing fertility could enable it to maintain such a number of inhabitants as resided in it in the time of king David, since they amounted to 6,000,000. The produce of the land not only subsisted this prodigious multitude, but there was a sufficient superfluity to send to Tyre, and other places, for exportation. Yet the soil was only cultivated six years in seven, as the septennial year was always a time of rest from the affairs of agriculture. It is to be observed, that the whole of the country was cultivated, and that woods, parks, waste grounds, &c. were unknown. It is now miserably inhabited by some of the most indolent people existing; yet Dr. Shaw informs us, that, with a little cultivation, it would yield as much as it did in the days of David and Solomon his son.

PALMYRA, the Greek and Roman name for the Tadmor in the Wilderness of Scripture, stood about fifteen miles east of Damascus. The air is exceeding good, but the soil (though it formerly had perpetual springs, and yielded fruit and corn) affords nothing but a few palm-trees in gardens, and some scattered up and down, so that the place exhibits a most awful spectacle. "As you approach," says Mr. Middleton in his System of Geography) the first object which presents itself is a walled castle, on the north side of the city. From it you may descry Tadmor, inclosed on three sides by long ridges of mountains; fourthward of it is a vast plain extending far beyond the sight. The city must have been of large extent, from the space now taken up by its ruins; among which live about forty or fifty miserable families, in huts of dirt, within a spacious court which once inclosed a magnificent temple. This court hath a stately high wall of large square stone, adorned with pilasters both within and without; there are about sixty on each side. The beautiful cornices have been beaten down by the Turks. Towards the centre are the remains of a castle, shrouding the fragments of a temple of exquisite beauty, as appears by what is still standing of its entrance, viz. two stones thirty-five feet long, carved with vines and clusters of grapes. In the great court are the remains of two rows of very noble marble pillars, thirty-seven feet high, with capitals finely carved, and the cornices must have been of equal elegance; fifty-eight of these pillars are entire; there must have been many more, as it appears they went quite round the court, supporting a most spacious double piazza. The walks on the west side of this piazza, which face the front of the temple, seem to have been grand and spacious; and at each end are two niches for statues at length, with pedestals, borders, supporters, canopies, &c. carved with inimitable art. The space within this once beautiful inclosure, is (or rather was) encompassed by another row of pillars of a different order, fifty feet high; sixteen of which are yet standing. The temple was ninety feet long, and about forty broad; its grand entrance on the west appears, by what remains of it, to have been the most magnificent in the world. Over a door-way, in the remaining walls, you trace a spread-eagle; and here are the fragments of cypripes, as well as of eagles, most finely imitating nature, on stones mouldering on the earth. Nothing of the temple stands but the walls, the window-places of which are narrow at top, but richly adorned with sculpture. In the middle is a cupola, all one piece. Leaving this court and temple, your eyes are saluted with a great number of pillars of marble, scattered

ed for near a mile. To the north you have a stately obelisk before you, consisting of seven large stones besides its capital, grandly sculptured; it is more than fifty feet high, and is twelve feet and a half in circumference just above the pedestal; and it is imagined a statue once stood upon it. East and west of this, at the distance of about a quarter of a mile, is another obelisk, that seems to have corresponded with the first mentioned; and, according to the fragment of a third, it should seem that there was a continued range of them. On one of them, which is about forty feet high, there is a Greek inscription, commemorating two patriots; and about an hundred paces from it is a large and lofty entrance, leading to a grand piazza, adorned with marble pillars, on most of which there are inscriptions. A little farther onward, to the left, are the remains of a stately pile of remarkable fine marble, twenty-two feet long. On the west side of the piazza are several openings for gates; two of them appear to have been the most superb that ever captivated the human eye, both in point of grandeur of work in general, and the beautiful porphyry pillars, with which they were adorned. Eastward of the piazza are a great number of scattered marble pillars, most of which have been deprived of their elegant capitals. A little ruined temple lies mouldering at a short distance, which appears to have been a very curious structure. But of all the venerable remains, none more attract the admiration than the magnificent sepulchres, towards the north of the city, extending a mile and more, and which at a distance have the appearance of tops of decayed churches, or bastions of ruined fortifications." The magnificent city of Palmyra is mentioned in the Arabic translation of the Chronicles, as subsisting before the days of Solomon; but John of Antioch, surnamed Malala, says that it was built by Solomon, and on the very spot where his father slew the Philistine chief; he affirms that the city was built in commemoration of that memorable action. We find, in the ninth chapter of the first book of Kings, and the eighth of the second of Chronicles, that Solomon erected a city in a wilderness, and called it Tadmor: that some time afterwards the Greeks and Romans distinguished it by the name of Palmyra, even while its first name was still retained by the Syrians; and this is confirmed by St. Jerome, who says, that Tadmor and Palmyra are the Syrian and Greek names of the same place; and the country Arabs, even at this time call it by the former name. In this circumstance they are remarkably particular, preserving the ancient denomination of places through various revolutions. Thus the Acca of the Old Testament is at this day called by them Acca; and the Greek name Ptolemais, in which that of Acca was for some time immured is lost through disuse. Not that human judgment can pretend to advance, however, that Palmyra was actually the work of Solomon: an opinion only can be offered, concurrent with that of the present inhabitants, who say, all these things were done by Solomon the son of David. However, such structures as might have been erected by Solomon we will suppose to have been entirely demolished by Nebuchadnezzar, who in his march to the siege of Jerusalem destroyed this city, as we are assured by John of Antioch. It was afterwards beautifully repaired by Adrian, then destroyed by Antiochus, and rebuilt by Aurelian, and at last totally demolished by the ignorant and bigoted Turks, under whose tyranny and indolence the whole country lies waste.

The greatest figure Palmyra ever made in history, was in the reign of Gallienus, under whose shameful indolence the Roman glory in the east became considerably obscured; when Odenathus, joining that emperor's party, collected the poor remains of the discomfited Romans in Syria, whom he led against Sapor the Persian monarch, put his army to flight, and advanced with his victorious troops to Ctesiphon, the capital of the empire. On his return from this expedition, full of riches and honours, and revered by the Romans, he was unanimously proclaimed Augustus, and co-partner in the empire with Gallienus. Such of the accounts of Odenathus, as have reached posterity, serve rather to heighten than gratify the human curiosity. He was a native of Palmyra, and so admirable a politician, that he for a while held the balance of power between

the empire of Persia and Rome. He drove the Goths out of Asia Minor, where they had committed the most violent ravages; and this was his last great action, in which, it was apprehended, he was treacherously slain by Mazonis his kinsman. His son, Herodotus, soon afterwards suffered the same fate: nor did Mazonis long survive, being cut to pieces by the soldiery.

The fortune of the beautiful Zenobia, queen of Odenathus, is well worthy the attention of our readers. The vicissitudes which this lady experienced were various and surprising, her character great and extraordinary; though her memory is tarnished, with the suspicion of her having been privy to the deaths of her husband and son. The person of Zenobia was graceful and genteel; her complexion dark brown: her eyes black, sparkling with uncommon lustre; her teeth beautifully white; her countenance sprightly; her air noble; and her voice clear and powerful. Her strength was usually great; she inured herself much to fatigue, was fond of riding, and would sometimes march on foot at the head of her troops. In council she was circumspect and prudent; in executing, bold and determined; she could be open or reserved, mild or severe, as occasion required; she was generous, but not profuse, and observed inviolably the chastest rules of female honour. No woman was better acquainted with history than this accomplished queen; she was mistress of the Greek and Egyptian tongues, as well as of the Latin, which she translated into the former. She boasted herself descended from Ptolemy, and reckoned Cleopatra among her ancestry. That Zenobia attended her husband in the field there is not the least doubt, since the emperor Aurelian passes the highest encomiums on her military prowess. She assumed, after the death of Odenathus, the reins of government in the name of her children, and, renouncing all alliance with Rome, attacked, and totally routed the army of Heraclianus, the Roman general, who was sent against the Persians, he himself narrowly escaping from falling into her hands. She afterwards, while the exigency of public affairs called the attention of Claudius nearer home, asserted an hereditary right to the kingdom of Egypt, as being descended from Ptolemy; and having secured a strong party there in her favour, she sent thither Zuhdas, an experienced and gallant officer, who had served under Odenathus; and he, defeating the Egyptian army, possessed himself of the province in the name of Zenobia. The Palmyrenes, however, were afterwards routed, and nearly driven from their new acquisitions, but taking advantage of Probus, the Egyptian prefect, who, in endeavouring to cut off the retreat of the vanquished, discovered his ignorance of the country, they totally defeated his army, and himself was taken prisoner; a disgrace which he could not outlive; but, dying by his own hand, left Zenobia mistress of Egypt. The success of this heroic queen greatly alarmed Claudius, who being now near the second year of his reign, resolved to turn his forces against her, but was cut off by the plague at Syrmium in Pannonia. He was succeeded by Aurelian, who was not, however, secured in his power without some trouble, and who, before he thought of relieving the eastern empire, reformed the police at Rome, and reduced the Goths, Vandals, and Germans. These great tasks being completed, he crossed the Bosphorus at Bizantium, and having taken Tyana in Cappadocia, he proceeded to Antioch, of which he possessed himself by stratagem. By two battles, one fought here, the other at Emesa, Aurelian recovered the eastern provinces, and forced the queen to shelter herself within the wall of her capital.

Having taken every necessary precaution to supply his army with provisions, Aurelian proceeded to Palmyra, not, however, without being considerably harassed by the Syrian banditti. Arriving at length before the walls of the city he laid close siege to it, and was gallantly resisted by the garrison. Being wearied out with military operations, the emperor had recourse to negotiations, and made some offers to Zenobia, which she most haughtily rejected, bidding him remember that her ancestor Cleopatra preferred death to dishonour. This enraging Aurelian, he re-attacked with redoubled vigour, and the besieged being at length reduced to the last extremity, had no resource but that of applying to their allies the Persians for relief; and this resolution being agreed on in council, Zenobia

Zenobia herself undertook the carrying it into execution, and, mounting a drummary, set out for Persia, but was taken prisoner as she was about to cross the Euphrates. Palmyra now soon surrendered, and the emperor took possession: he spared the inhabitants, but carried off the best part of their riches, leaving behind him a garrison of six hundred archers, who, some years after, were cut off by the inhabitants, most of whom were, by the emperor's command, in consequence of the massacre, put to death, and the city quite ruined. The emperor, at Emesa, sent on foot an enquiry into the conduct of Zenobia; and here it was that she sullied her great character, by betraying her best friends, among whom was Longinus, by whose advice it was that she had rejected the terms of peace which the Emperor Aurelian proposed: for this he was ordered to be executed; but his mistress was preserved to grace a Roman triumph. She afterwards married, and had children at Conche, on the road from Rome to the Tiber, where the emperor assigned her some lands, and the remains of her villa are at this day to be seen. Palmyra was afterwards governed by the Romans; and, from a Latin inscription still extant, we discover that Hierocles was for the fifth time president of the provinces, when Dioclesian here erected some magnificent edifices. In the year of Christ 400 the first Illyrian legion was quartered here: but Procopius gives us reason to imagine that the place was so little regarded as to be sometimes left without a garrison. The Roman history makes no further mention of Palmyra. According to Benjamin Tudelensis there were 2000 Jews among the inhabitants in the twelfth century. We shall conclude our account of this once grand and flourishing city with the following quotation from an author on the subject: "That Palmyra was used as a place of strength is evident from alterations which have been made in the castle on the hill, and the Temple of the Sun, which must have been intended for defence, and are not more than five or six hundred years old. The most perfect piece of antiquity is a mausoleum, upwards of seventeen hundred years old, with the flooring intire, and an inscription still legible, informing us that it was built by Jambelicus, son of Maximus, as a burial-place for himself and family, in the year 314, which answers to the third year of the Christian computation.

PERSIA* includes all those countries which were anciently celebrated and known by the names of Media, Parthia, part of Assyria, Aipcania, Colchis, Bactria, Iberia and Susiana. It is bounded on the north by the Caspian Sea, which separates it from Russia, and on the north-east by the river Oxus, which divides it from Usbeck Tartary; the north-west boundaries are the Daghiitan Mountains, and the mountains of Ararat, which divide it from Circassian Tartary; India is the eastern boundary; the Indian Ocean, and the Gulphs of Persia and Ormus, the southern; and Arabia and Turkey, the western. The prodigious mountains of Ararat and Caucasus have long made a distinguished figure in history: nor hath that known by the name of Tauris, which run quite through the empire, been less celebrated. From the distracted state of Persia for many successive years, the political division of the provinces cannot be ascertained; but the most remarkable places in the empire are, Ispahan, the metropolis, and residence of the sophi; Schamachie, Ardehil, Sulthania, Casvin, Rom, Reschd, Derbent, Schiras, and the cities of Ormus and Gombroon, on the Persian Gulph. These last are much on the decline at present, though they were formerly places of great commercial consequence. Most of the European nations, particularly the English, have established factories at Gombroon, by means of which they carry on a trade with the Persians, Turks, Tartars, Arabians, Armenians, Banyans, &c. The soil of Persia is in most parts very fertile, producing various kinds of grain, cattle of all kinds, game, and plenty of the choicest fruits. The Persian language is spoken in common throughout the whole empire, but more correctly in some provinces than others. The Turkish is the polite, or court language, and the Arabic is the learned language, on which all the books on sublime subjects are written. The

sciences flourished in Persia before they did in Europe, but the modern Persians fall very short of the Europeans in every branch of learning. The grand epocha, by which they date all events, is the Hegira, or flight of Mahomet from Mecca, which took place in the year 622. They reckon twenty-four hours to the day, but do not subdivide it into day and night as we do. As they begin their week on Saturday, Friday is their Sabbath. The year begins at the vernal equinox; their solar and lunar years differ in the space of twelve days, because they reckon but twelve moons to their lunar year. The most celebrated and singular antiquities in Persia, are the ruins of Persepolis, formerly a superb city, till it was destroyed by Alexander the Great, to oblige the Grecian courtesan Thais. These ruins are at about the distance of thirty English miles from the city of Schiras. They are situated in a fine plain which is about 120 miles in length, and only six or seven in breadth. This plain is overflowed with water several months in the year, which occasions it to be so exceedingly fertile, particularly in rice, that it is covered with little villages, or hamlets, to the number, as the inhabitants assert, of 880, including those which are situated in the adjacent mountains. The ruins appear like an amphitheatre, and are situated in a kind of semicircle formed by the mountains. The ancient palace of the Persian monarchs, which was formerly called the house of Darius, and which the modern inhabitants term Chil-minar or the palace of Forty Pillars, is situated at the foot of a mountain, which hath for time immemorial been known by the name of the Royal Mountain. Near the mountains are two ancient sepulchres of Persian monarchs, the fronts of which are ornamented with various figures. Near Derbent there are the ruins of a wall which extend 50 leagues in length, and the wall is said to have reached from the Caspian to the Euxine seas; and on one side of that city are above 6000 grave-stones, most of which have Arabic inscriptions. There is not perhaps any kingdom or empire whatever which has undergone greater revolutions than that of Persia, to recount which would be too extensive to be here admitted. We shall therefore only mention the most recent, which was occasioned by the celebrated Kouli Khan, who, in the year 1734 was so exceedingly successful against the Turks and Tartars, as to conquer all the open country of Georgia and Armenia. In 1735 he destroyed great part of the Turkish army at Arpa Kavi. In 1736 the young Shah Abbas (the then emperor) died, when Kouli Khan convened the Persian chiefs and nobles, and told them that they were at liberty to chuse an emperor. They therefore unanimously begged him to accept of the crown, being indeed afraid to do otherwise. Having mounted the throne, he ruled the Persians with a rod of iron, destroying many of the royal family, and putting to death all the nobility except those who were decreed idiots, or whose understanding he despised. He then seized many estates, particularly the church-lands, and having concluded a peace with the Turks and Russians, marched into the territories of the great Mogul, defeated the armies of that monarch, made himself master of Delhi the capital of Hindostan, took the Great Mogul himself prisoner, put multitudes to the sword, and plundered the empire of jewels, gold, and other valuables, to the amount of 87,500,000l. sterling, a greater treasure than any other monarch in any age or nation ever before possessed. These immense treasures he lodged in his hereditary principality of Chalut, but did not trust the guarding of them either to Turks or Persians, but to 12,000 Georgians, all of whom were Christians. He then subdued the Usbeck Tartars, and brought their country to be tributary to Persia; after which he returned to Ispahan, and severely reprimanded his son for the mal-administration of affairs during his absence. The year 1741 he spent in quelling several insurrections. In all these expeditions he committed unheard-of cruelties. Among the rebels his eldest son proved one, for he attempted to murder him, but escaped till the year 1742, when he was brought as a prisoner to his father, who ordered his eyes to be put out. The Turks having in the year 1744 set up a pretender to the throne of Persia, who gave

* The word Persia is supposed to be only a corruption of the word Parthia, and that the modern Persians derive their name from their progenitors the Parthians.

the ancient inhabitants of the country: the word itself implies an horseman, and the Persians and Parthians have always been famed for their skill in that exercise.

out that he was a younger son of the late emperor Shah Thomas. Kouli Khan sent one of his sons at the head of an army against him. The pretended prince was defeated and taken prisoner. Kouli Khan being informed of this, in a temporary fit of humanity, gave orders that he might be permitted to escape; nevertheless he directed that 200 of his followers should be beheaded. In the year 1745 he again marched against the Turks and defeated them; but in 1746 and 1747, he was entirely employed in quelling domestic broils and intestine rebellions. He was now generally looked upon to be in a state of insanity. His actions were usually absurd and always unaccountable; sometimes a gleam of generosity and humanity would seem to direct his intentions, but avarice and the most horrid cruelty at most times predominated. He was, however, on the second of July 1747, assassinated by five of the principal officers of his guards. This event happened thus: the conspirators entered his tent about one o'clock in the morning, when one of them stumbling over some of the cords that fastened it, Kouli Khan waked, started up, seized his sabre, and with one blow cut off the head of him who was next to him. He then struck the next on the shoulder with such force that the sabre lodged in the spine or back bone, and stuck so fast that before he could withdraw it, the remaining assassins dispatched him, and cut off his head, which they took with them, and having buried their companions they retired. When the people heard of his death they were greatly rejoiced: they immediately put to death his blind son and his grandson, and even all his women, lest any of them should be pregnant by him; so much did they detest the breed of this cruel and bloody tyrant, who seems to have thrown Nero and all the monsters of antiquity at a distance. Since the death of Kouli Khan all has been and still is anarchy and confusion in that unhappy country. Several of his family, as well as others, have been and are contending for the empire; but as their various successes, and the late revolutions are not known in Europe, at least not properly authenticated, we must here conclude our historical observations on this kingdom.

PELLA, in Macedonia, anciently called Bunemus, or Bunomia, was seated at the mouth of the river Actius, and was the birth-place of Philip, and his son Alexander the Great, which Philip was there educated. He therefore enlarged it, and made it the capital of Macedonia. It had in its neighbourhood the tomb of Euripides, the celebrated tragic poet. It now lies in ruins, and is by the Greeks called Palatissa, i. e. the Little Palace. Fine marbles are daily dug out of its ruins.

PELUSIUM, now called the village Belbais, and situated on the Pelusian branch of the Nile, for which reason Damiata is often taken for Pelusium.

PENIEL, or PROUEL (which name signifies the sight of God, so called by Jacob on receiving the blessing after his wrestling with the angel), was a place near the brook Paddok. It became afterwards a city of note, for we find Gideon pulled down one of its towers, because they had denied him bread. It was rebuilt by Jeroboam, who likewise erected three. It stood by the river Jordan, and belonged to the tribe of Gad. Strabo mentions a city (near mount Libanus) adjoining to Tripolis, which was called by the same name.

PERGAMUS, was formerly the city of greatest note in Asia Minor; it became in process of time, the metropolis of a separate kingdom, said to be founded about the year of Rome 47, and made a considerable figure, being seated on a spacious plain on the banks of the Calvus. It was the royal seat of the Attalic kings, and of Eumenes, and enriched with a library of 200,000 volumes, for the transcribing of which parchment was here first invented, and by the Latins thence called Charta Pergamena, or Pergamentum. Ptolemy, king of Egypt, gave occasion to this useful contrivance, by prohibiting the exportation of the Papyrus, in order to defeat the design of Eumenes, which was to cause all the valuable books then extant to be carefully transcribed, and thereby make a collection that might vie with Alexander's famed library at Alexandria. Here were likewise invented those costly hangings, by us called tapestry, by the Romans named Aulæa, from Aula a hall, because the hall of Attalus, who invented them, was the first room adorned with this furniture.

Galen the famed botanist and physician was born in this city, and here Esculapius is said to have practised physic. To speak of it at present, Pergamos is not a very considerable town (in comparison) of Phrygia in Asia Minor; but the plain about it is so well watered by the Pitamus, as well as the Caicus, which fall into the Herinus, that it is one of the most fertile in this country, especially in corn. At a small distance is another river, smaller and more rapid, called by the ancients Selenus, which falls into the Caicus a little below the town, on the other side whereof is a stately mosque, formerly a Christian church. The ancient cathedral was dedicated to St. John, but nothing is now left of it, except some of the walls. The Christians here now are but ten or twelve miserable families, who are allowed a church, but the Turks are said to be between 2 and 3000 souls. On the east side stand ruins of an ancient palace, and many other antiquities are here and there seen, such as a parcel of fine marble columns, a noble bas-relief of a man on horseback curiously carved, the remains of an aqueduct of which six arches yet stand over a brook; and six others with spacious vaults under them, far to the southward.

PETRA, the chief city of Arabia Petrea, seems to have been denominated, by the Hebrews, Selah (2 Kings, xiv. 7). both which words are of the same import, viz. Rock, in Greek and Hebrew, Petra being but a translation of Selah. St. Jerom intimates, that among the Syrians it went by the name of Rekem, and that the latter was the same town in the text just quoted, styled Joktheel. Petra was the chief fortress of the Idumæans, Edumites, or Nabatheans, and derived its name from its rocky situation. It was accessible only by one narrow path, which, with the steepness of ascent, rendered it almost impregnable. It was seated in a plain full of gardens, but surrounded with rocks, according to Strabo. Pliny says nearly the same, and that the Nabatheans inhabited the city of Petra, situated in a plain watered by a river, and encompassed by inaccessible mountains. A great diversity of opinions in this particular prevails among the moderns; but we shall only observe, that it is, by the approved judicious, allowed most probable that Errakim, or Arrakeh, a town in a north direction from Hagra near Caracha, seems to correspond best with the Petra of the ancients. There were several other places which had the name of Petra; and particularly one in the third Palestine, but then, as Jerom and Eusebius extend Palestine as far as the Red Sea to Elath, Idumea and Arabia Petrea were comprehended in it.

PHASELUS, a very extensive tower in Jerusalem.

PHIALA. This lake situated not far from that called Samachonite Lake, in the Holy Land, and is now known to be the true source of the Jordan. That it was so was long disputed; but the doubt was decided by Philip the Tetrarch, who casting straw or chaff into it, they came out at Panion; the name which signifies a phial was common to other waters of the same kind. It is situated in the midst of a most delightful country, which is also so well adapted for the carrying on of business, that marts or fairs are held there by the neighbouring people all the summer.

PHILIPPI was situated on a rising ground, abounding with springs, having on the north side several hills covered with woods, on the south a marsh which reached to the Egean Sea, on the east the straits of Symbdon, and on the west a large plain extending to the Strymon. On this plain, the probable boundary between Macedon and Thrace, was the memorable battle between Brutus and Cassius, and Antony and Octavianus, afterwards Augustus. Philippi properly belonged to Thrace, but is by most geographers placed in Macedon, pursuant to the division ever since the time of Philip, father of Alexander, who having reduced the country between the Strymon (the ancient boundary of Macedon) and the Nessus or Nestus, added it to his hereditary kingdom, whence that tract was ever after looked on as a part of Macedon. It afterwards became a Roman colony. St. Paul preached in this city, converted many, and wrote to them from Rome the epistle we have in the New Testament by such title. To speak of it in its present state, it is situated near the borders of Romania, about 100 miles from Constantinople. The Greeks, we are told, still call it Philippige (Land of Philip). The first

first thing apparent to travellers is the castle on a mountain, very large, and the walls almost entire. On the several hills which surround this mountain stand divers fortresses communicating with the castle, being encompassed with large walls which extend into the plain. Within the place are several heaps of free-stones and pieces of marble, but no footsteps of buildings. There are a great number of edifices half demolished. It is natural to suppose here were stately temples of white marble, sumptuous palaces, and magnificent monuments; the broken remains of all which afford beholders a grand idea of ancient architecture. This town is still an archbishop's see, but is very thinly peopled, and retains nothing of its ancient splendor.

PTOLEMAIS, now usually called **TOLMETA**. Ptolemy makes Ptolemais, and Barca in Cyrenia, two different cities, placing the former in the island, the latter on the coast.

R.

RABBATH, or **RABBAH**, the metropolis of the Ammonites, to distinguish it from the chief city of Moab, which bore the same name or epithet, was called Rabbah of the children of Ammon. This capital seems to have been distinguished into two parts, Rabbah properly so called, and the City of Waters. Whence these waters were derived to it, whether from the Jabbok, or exuberant springs in or about it, is not determined. We have some authority to say, it was the most delightful part of the city, and that the king's house stood there, from whence this part may have been styled the Royal City. This part (before which fell the brave Uriah) Joab took and then sent to David, who came accordingly, with all his forces, and took the other part. Rabbah was also famous for being the place where the great iron bedstead of Og, king of Bashan, was seen. In process of time, this city was called Philadelphia, from Ptolemy Philadelphus, who sumptuously rebuilt it, and, for ages, was a city of eminence. The name Rabbath imports great and populous.

RAGABA, a fortress beyond Jordan, in the territory of the Gerasens.

RAPHIA. Strabo and Livy place this city in Phœnicia; Ptolemy in Samaria; and Pliny, in Idumæa: but as it stood near Gaza, between that and Rhinocollura, it is, by other geographers, counted amongst those of Palestine. It is particularly famous for the decisive battle between Antiochus, king of Syria, and Ptolemy Euergetes, wherein the former was defeated, forced to quit all his conquests, and withdraw to Antioch.

REPHAIM. This valley, from a text in Joshua, appears to lie near Jerusalem, in the confines at least of Judah and Benjamin. Travellers inform us, that the road from Jerusalem to Bethlehem lies through it. Rephaim is famous for being the theatre of several victories obtained by David over the Philistines. As to the Rephaims, considered as a nation, race, or family, they are mostly placed in Bashan, where reigned Og, the last monarch of their race. They were, as the name manifests, men of gigantic stature, that of Og himself being represented by the size of his bedstead, &c. The Rephaims are reckoned as one of the ten nations, whose land was promised to the seed of Abraham, as recorded in the book of Genesis.

RHINOCLURA, now, we are told, called **PHARAMICA**, was strongly fortified, during the holy war, to prevent the Turkish auxiliaries coming out of Egypt into Palestine, since which time it is gone to decay, and is an inconsiderable place. It was situate near the mouth of the Bafan (supposed that called in scripture, River of the Wilderness), and placed, by ancient geographers, sometimes in Syria and in Egypt, to which last kingdom it once belonged.

S.

SABA, a country in Arabia Felix. The Sabæi seem to have possessed a considerable territory in the S. and best part of this peninsula, which was celebrated among the ancients for the

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vast quantity of frankincense it produced. Saba, its metropolis, according to ancient geographers, stood upon an hill, at no considerable distance from the Red Sea, being a large, opulent, and strong city. It was defended by a castle, and, as has been supposed by many learned men, together with the Arab nation in general, the residence of the queen of Sheba. The Arabs assert both the town and district to have been so denominated from Saba the son of Jexhab, and grandson of Joktan, whose name imports *to lead into captivity*, because he was the first who reduced men to a state of servitude. The aforesaid Sheba said, besides this city of her name, to have built that famous mound which formed the vast reservoir about it, by means whereof, it receiving all the waters that came down from the mountains, the kings of Yaman did not only supply the inhabitants of Saba and their lands with water, but likewise kept the territories they had subdued in greater awe, for, by cutting them off from a communication with it, they could at any time greatly distress them.

SAMARIA, also called **SEBASTE**, in the tribe of Ephraim, was situated 45 miles N. of Jerusalem. It was the capital city of the kingdom, and royal seat of the kings of Israel, till a period was put to that kingdom. Hence Samaria often, in the Old Testament, denotes such whole kingdom. Samaria, when under king Ahab, was twice besieged by Benhadad, king of Syria, and other confederate princes, with an immense army; and, in the course of the latter siege, reduced to the direst extremity; the army, however, at length, through a judicial terror, raised the siege with the utmost precipitation. In the year before Christ 721, Salmanazar, king of Assyria, took the city after three years, and carried away ten tribes of Israel (or most of them) into captivity, and so put an end to that kingdom after it had stood 254 years divided from that of Judah. The enemy committed the most horrid cruelties on their captives, so that Samaria was reduced almost to an heap of rubbish, and all the land laid waste. This melancholy and fatal end of that kingdom happened in the 6th year of Hezekiah and 9th of Hosea. After divers revolutions, it was at length taken by Aribolubus; and its region, together with Galilee, again restored to Judæa. Samaria was partly rebuilt by Gabinius, and now called Sebaste, by Herod, who put the finishing stroke to it. It was made the metropolis of Palestine Secunda, under the Romans, and an archbishopric under the Christians. Herod Agrippa obtained it of the emperor Caligula, and, siding with the Romans against the Jews under Vespasian, they at that time avoided the common calamity of the country: but afterwards, taking other measures, they were, together with the rest of the Jews, extirpated out of Palestine by Adrian, and the city has since gone to decay. The melancholy fragments of this once famous city stand upon a long mount, of an oval figure, having first a fruitful valley, and then a rising hill running about it. The Turks have erected a mosque here, into which, for a small sum, they admit any Christian.

SAMOSATA, anciently the metropolis of Comagena Proper, was situated on the Euphrates, near the confines of Armenia Major. It was the residence of Antiochus Asiaticus, after Pompey had confined his kingdom to this small province, and stripped him of the rest of Syria; and also the native place of the witty Lucian. At present, it is only a poor village, surrounded with an heap of ruins of the ancient city; and is called Scempfal.

SCYTHOPOLIS. See the article **BETHSAN**.

SELEUCIA. Nine cities of this name were built by Seleucus, but distinguished by some addition; several of the most eminent of which follow. Seleucia on the Tigris, so called from Seleucus Nicanor, its founder, who made it the metropolis of his empire beyond the Euphrates. Seleucia, surnamed Trachonitis, or Aspera (an appellation well agreeing with the

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mountainous and rocky country of Cilicia, on which it stood), about 12 miles from sea, on the banks of the Calicednus. Its bishopric became subject to the patriarch of Constantinople, about the ninth century. Its modern name is Selsechi. Seleucia, surnamed Pieria, on the north side of the Orontes, now reduced to a poor village, called Seluki Jelber. Seleucia Pisdia, called Seleucia ad Taurum, because it stood on some part of that ridge of mountains; and Seleucia Ferrea, perhaps from iron mines, or manufactures, is now in a ruined state.

SEPPHORIS stood in the tribe of Zebulun, and was one of the first cities in Galilee, on the road from Ptolemais. It became, in time, the metropolis of that province, when the emperor gave it to young Agrippa. The younger Varus, the Roman general, taking it, he sold the inhabitants by auction, set fire to the city, and reduced it to ashes. Herod Antipater, having the territory of Galilee for his share of the government, rebuilt it, and surrounded it with strong walls, so that it became one of the best cities in that part of Judæa.

SHILOH, that part of Canaan in the tribe of Ephraim, where the tabernacle was set up, in which was kept the ark, and where it remained till just before the death of Eli. After the Philistines took the ark, Shiloh fell so to decay, that Jeremiah, foretelling the destruction of Jerusalem, says, it would be brought into the same ruinous condition with Shiloh. Jerom says, that in his time nothing but the foundation of the altar of burnt sacrifices was left remaining.

SICHEM, or SHECHEM, stood ten miles E. from Hyrcanion, was several times ruined and rebuilt, had been one of the cities of refuge given to the Levites, and was made the metropolis of Samaria, after the demolishing the city of that name. The proper and original name seems to have been Shalem, which in time grew out of use amongst the Israelites, they calling it Shechem and Sicheim, from Shechem the son of Hamor.

SIDON is, by some writers, styled the metropolis of Phœnicia. It is said to have been the greatest of the maritime cities in general, having long enjoyed an enriching trade, which caused such voluptuousness in the inhabitants, that to live at ease and pleasure is denoted in Judges xviii. 7. by living after their manner. The men, being shipwrights, were very famous for hewing timber (See 1 Kings v. 6.), and, therefore, Solomon had thence his principal workmen to build the temple. They are allowed also to have been excellent artificers in other trades, and said to have been the first makers of crystal glass. It was taken by the Saracens in 636, and recovered, repaired, and fortified by the Christians in 1103, and was held by the Teutonic knights, and had a fort guarded by the knight templars; since which the Turks, having made themselves masters of it, have let it run into decay. It is now named Said, or Sayd, and is situated in a fertile and delightful soil, though but a small town. The haven is large, but unsafe, and the ships are forced to ride under a small ridge of rocks, about a mile from shore on the northern side. Sidon is reckoned to contain about 6000 inhabitants. The Turks have 14 mosques; Roman Catholics, and Greeks, each a church; and the Maronites a chapel. They carry on a considerable trade. Provisions are very plentiful and cheap, and the air is so clear as to attract wild beasts and birds in great numbers into the country adjacent.

SILAH, otherwise SILOAM, in the valley of Jehoshaphat, from which all the gardens of it are said to be watered. The Turks hold this water so sacred, that numbers of them wash almost every day therein. Its waters are now said to be an immediate cure for fevers. Solomon is said to have kept his strange wives over-against this fountain, on the other side of the valley, in the place called Siloh.

SIN. This wilderness, we read in Exodus, lay between Elim and Sinai. The Israelites first obtained manna from heaven in this desert.

SINAI. There are many windings and difficult ways between the deserts of Sin and Mount Sinai. The latter is a beautiful plain, more than one league broad, near three long, lying open to the N. W. but closed up to the south by some of the lower eminences of the mount. In this direction, likewise, the higher parts of it make such encroachments upon the plain, that they divide it into two parts, each of them capacious enough for the Israelites' whole encampment. There are now convents upon this spot.

SODOM is by many reckoned the chief of five cities; and the delightful plain or valley in which it stood allured Lot to pitch his tent near it, and afterwards to dwell in it; though so detestably infamous for that most odious and shocking crime against nature, which gave name to the city.

STRATON'S TOWER. See the article CÆSAREA.

SUCCOTH. History mentions two places of the name: that in Exodus was the place of the Israelites' first encampment after their departure from Rameses; but little of the geography of this and some other places mentioned in the journal of the Israelites, is at this time known. This Succoth must not be confounded with that situated near the river Jordan, between that and the Jabbok, which Jacob called by that name when he came out of Mesopotamia.

SUSA, called in scripture SHUSAN (now Schouster), was the metropolis of Susiana. It was built on the banks of the river Eulæus (the Ulai of Daniel), by Memnon, as some say, who was slain by the Thessalians in the Trojan war. Strabo and Pausanias compare its walls even with those of Babylon. It is called Memnonia, by Herodotus and others, from Memnon, its founder. In scripture it is commonly named the palace; but, besides the king's palace, there was doubtless a city, as is plain from all the profane writers. Here Ahasuerus kept his great feast 185 days. It is said this city now lies in ruins.

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TARICHEA, situate on an eminence by the lake of Genezareth, over-against Gamala, is a town in Galilee. It having been besieged by Titus, both by land and water, made a desperate defence, till a dissension happened within: it was at length taken by storm by the Roman general.

TARSHISH. It is very probable Tarshish the son of Javan settled in the east part of the south tract of Asia Minor; for the name of Tarsus, the chief town of Cilicia, is thought to carry some probable marks of its being first founded by Tarshish himself, or some of his descendents. It is affirmed, by an historian of credit, that the city was so called from Tarshish, and that Cilicia was originally known by the name of Tarshish. Indeed it is scarcely doubted that this was the Tarshish so often mentioned by the prophets, on account of its trading with the Tyrians.

TARSUS, the capital of Cilicia, seems to have borrowed its name from Tarshish. It was at first the metropolis of Cilicia, and also after Constantine's division of Cilicia Prima. It was the native city of St. Paul; and, according to Strabo, in former times not inferior, for the study of philosophy and polite literature, either to Athens or Alexandria. The inhabitants enjoyed the privileges of Roman citizens, agreeably to the Parthian law, which the apostle thought proper to claim and use upon several occasions, as recorded in the Acts. It is, at this day, by the Greeks, called Tersia, or Terasia; by the Turks, Tarsow, and sometimes Hernsa. It is now greatly reduced.

TAURUS, a very extensive and famous mountain of Asia, heretofore thought the greatest in the world. It runs from west to east under several names, through divers large kingdoms and countries, even to India, whereby all Asia is divided into two parts, of which that on the north side is called *Asia infra Taurum*, and that on the south *Asia extra Taurum*. It also passes between Armenia and Mesopotamia, and sends forth many branches towards north and south, under divers particular names.

THABOR.

THABOR (Mount). A modern traveller thus describes it. "It has a plain area at top, most fertile and delicious, of an oval figure. This area is inclosed with trees on all parts, except to the south. It was anciently environed with walls, trenches, and other fortifications, of which it exhibits many remains at this day." There was a city upon it called *Itabyrion*, or *Itabyr*, and *Atabyrion*, in the plain of *Esdraelon*, in *Judæa*, not far distant from *Nazareth*. In the 7th century it is described to have been of wonderful regularity, verdant and florid.

TIBERIAS. See the article **GENEZARETH**.

Herod the Tetrarch of Galilee (*Antipas*), building a city on the north bank of *Genezareth*, and calling it *Tiberias*, in honour of *Tiberius*, the lake thence took this name also. The city was built on a spot full of sepulchres: but the great privilege granted by *Herod* to people for becoming inhabitants, which overcame their scruple of conscience as to pollution by dead bodies, &c. made it quickly become one of the principal cities of these parts. It is said to have had in it 13 synagogues and an academy; that here was the last session of the *Sanhedrim*, or chief council of the Jews, and here was collected the *Talmud*, or body of the Jewish civil and canon law.

TIMNAH. This was first assigned to the tribe of *Judah*, but afterwards to that of *Dan*. In the days of *Eusebius* and *Jerom*, a great town, named *Thamnah*, lay in the borders of *Diapolis*, towards *Jerusalem*, which is supposed to have been the same with that called *Timnah* in ancient times.

TIRZAH. This place frequently occurs in sacred history, as being long the regal city of the kings of *Israel*. From an expression in the *Canticles*, it appears to have been beautiful and pleasant to live in, but its situation is not ascertained by geographers.

TRACHONITIS, a region of *Judæa*, which seems to have derived its name from two famous mountains which *Strabo* calls *Trachones*. The greatest part of it had such ridges of rocks and mountains, especially on the sides of *Arabia* and *Iturea*, that some of them had caverns large enough to lodge 1000 men. In the time of our Saviour, as in *Luke* iii. 1. it made one tetrarchy together with *Iturea*.

TRIPOLIS, called *Ruad*, by the Turks, and *Tripolis* in Syria, to distinguish it from others, stands on the *Levant Sea*, the same coast with *Jamnia* and *Joppa* above *Sidon*. It had its name from its forming three cities, each one furlong distant from the other, one whereof belonged to the *Aradians*, or ancient kingdom of *Arad*, the second to the *Sidonians*, and the third to the *Tyrians*. It is still divided into the upper and lower city, and is in a flourishing condition, being large, populous, strong, adorned with mulberry-tree plantations for silk-worms, from which is drawn considerable profit. The walls are strong, and fortified with several towers. The castle is the residence of the *begierbeg*, and garrisoned by two hundred janissaries. It is a strong fortress, situated on an eminence, and well stored with cannon. On account of its importance, it is deemed the metropolis of *Phœnicia*. The haven is rather an open sea than an inclosed harbour, unless that it is partly defended by two small islands, about two leagues from it. There are six square towers, or castles, along the shore, well fortified with artillery. The town contains about 800 houses and 60,000 inhabitants, who consist of Turks, Jews, and Christians. The river has a good stone bridge over it, for the convenience of passengers, and the stream turns several mills. The air is extremely clear and healthy, the country about very rich and fruitful, and the town supplied with every thing desirable. Among the handsome buildings is a great mosque, once a Christian church, a large and stately edifice. The Christians have some monasteries and handsome chapels, and the Jesuits an handsome college.

TROGLODYTES. The greatest part of these people, in their manner of life, nearly resembled the *Libyan Nomades*.—They were divided into tribes, but all under one head. A part

of them fought with clubs, carrying before them round shields, made of raw ox hides; and many used bows and arrows in war.

TYRE, a celebrated city on the coast of *Phœnicia* Proper, and anciently named *Sor*. It is commonly called the daughter of *Sidon*, and stood also upon the sea 200 furlongs to the south of *Sidon*. It had two havens, one looking towards *Sidon*, the other towards *Egypt*, from whence it is plain that *Tyre* on the island, and old *Tyre* on the main, were considered as but one city after the *Isthmus* was thrown up between them, and possibly there might have been buildings contiguous to each other. This famous emporium was never of very great extent, for which reason they built so very lofty, and with more stories, it is said, than the houses at *Rome*. The buildings in general were spacious and magnificent, and above the rest appeared the temples built by king *Hiram* to *Jupiter*, *Hercules*, and *Astarte*. It is now called *Sor*, and is a mere *Babel* of broken walls, pillars, vaults, &c. there not being one entire house left. Its present inhabitants are only a few poor wretches, who harbour in vaults, and subsist chiefly by fishing. *Tyre* was besieged 13 years together by *Nebuchadnezzar*, who at length subdued it, when he put all the inhabitants he could find to the sword, and destroyed the ancient city. But many of the people had in time prudently retired, with the chief of their effects, to an island at some distance from the shore, where they built *New-Tyre*, or *Tyre* on the island. The city, however, at length submitted to *Nebuchadnezzar*, who appointed *Baal* subordinate king thereof, under his own supreme authority. In the reign of *Azelmic*, *Tyre* was besieged by *Alexander the Great*, and taken by storm, after holding out seven months. After destroying the place, and murdering the inhabitants, he was very sorry for his rashness; and, like other men of the same precipitate disposition, who become wise too late, determined to add one evil to another; in consequence of which resolution, he seized most of the artificers in the neighbouring countries, and having compelled them to rebuild the city, he obliged them to reside in it, lest he should have a great city without any inhabitants.

Having thus rebuilt and re-peopled this ancient city, *Alexander* thought proper to style himself the Founder of *Tyre*, in order, it may be supposed, to prevent the people from recollecting that he had been the destroyer of *Tyre*. The city in time recovered its beauty and opulence, became confederate with the Romans, and was invested with the privileges of a Roman city, on account of its great fidelity. In the times of primitive Christianity, it was made the metropolitan see for the province of *Phœnicia*. In 636 it was conquered by the Saracens, but in 1124 recovered by the Christians. In 1280 it was finally subdued by the Turks, in whose hands it has continued ever since. Those infidels took it soon after the reduction of *Acra*, or *Acre*, where they committed such unheard-of cruelties, that the *Tyrians*, terrified with the report thereof, betook themselves to their ships at midnight, and abandoned the city to their fury. They entered it the next day, and reduced it to the deplorable situation of which the dismal ruins are still a monument.

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VIENNE, about seven leagues from *Lyons*, at the foot of a mountain on the *Rhine*: it is the capital of the province of *Viennois*, has been a large, famous city, but now is not above a fourth of what it was, having its two old fortresses demolished. The *Allobroges* are said to have founded it, and it became a colony of the Romans, who adorned it with a palace, amphitheatre, and other magnificent works, the ruins whereof are yet seen. It was some time the capital of *Burgundy*. The cathedral is a stately pile, as are some other churches and public buildings. The inhabitants, by means of mills and engines, are expert in manufactures, particularly of plates of iron and steel, paper, &c.

UR, the country where *Abraham* was born, and whence he removed, at the divine call, to *Charran*, and so to *Canaan*.—

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whom he presents with spoils, *ibid.* God promises him a son by Sarah; after which he offers up sacrifice, *ibid.* Prediction concerning his family, *ibid.* He entertains three angels, who confirm to him God's promise of a son, 20. Withdraws, with Sarah, to Gerar, 22. God tries his faith, by requiring him to offer up his son Isaac as a sacrifice, 23. Display of his faith and obedience on that occasion, *ibid.* The execution of the command prevented by a voice from heaven, *ibid.* His children by Cheturah, 24. Proposes a marriage between his son Isaac and Rebecca, daughter of Bethuel, *ibid.* What passed between his servant and Rebecca, with relation to that business, *ibid.* Marriage of Isaac and Rebecca, 25. Abraham's death, and burial at Hebron, *ibid.*

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AHAZ, king of Judah, his impious conduct, 178. His dominions ravaged by the Assyrians, *ibid.* Concludes an alliance with the king of Assyria, rewards the services of Tiglath Pileser, joins in the idolatry of the Assyrians, shuts up the temple, and suppresses the divine worship, 179.

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AHIMELECH, the high-priest, entertains David, and gives him the sword of Goliath, 119. His defence to Saul for his conduct, *ibid.* Is put to the sword, with his family, 120.

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