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Princeton Theological Seminary

SC
2167

THE
CHRONOLOGY
OF THE
HEBREW BIBLE

VINDICATED:

The FACTS compared with other ANCIENT
HISTORIES, and the DIFFICULTIES explained,

From the Flood to the Death of

M O S E S.

TOGETHER WITH

Some CONJECTURES in Relation to *EGYPT*,
During that PERIOD of TIME.

ALSO

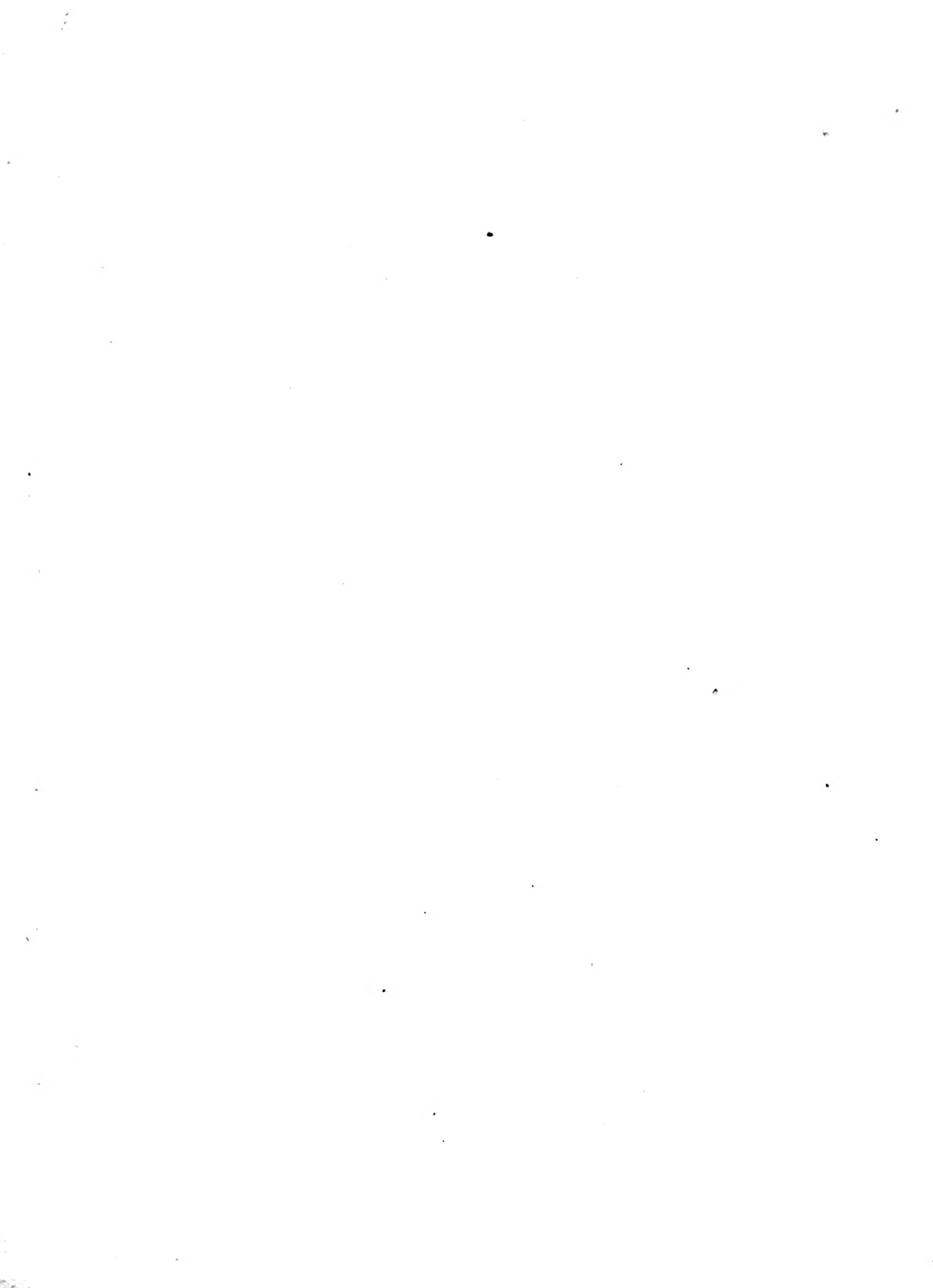
Two MAPS, in which are attempted to be settled the
JOURNEYINGS of the Children of *ISRAEL*.

By the RIGHT REVEREND

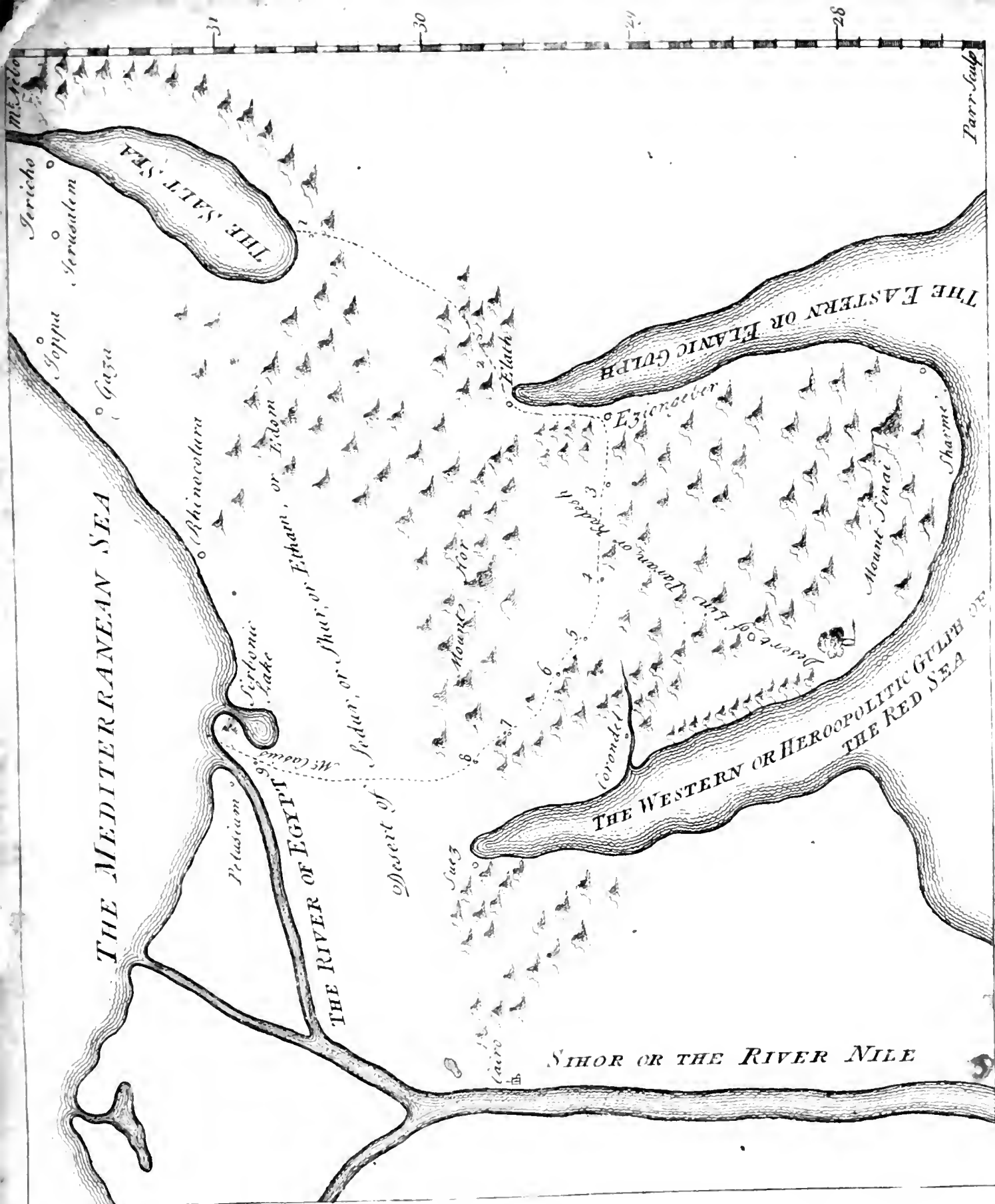
Robert
Claver
Claver
ROBERT, LORD BISHOP of *CLOGHER*.

L O N D O N :

Printed for J. BRINDLEY, Bookseller to His Royal Highness the
Prince of WALES, in *New Bond-street*, MDCCXLVII.







THE MEDITERRANEAN SEA

Sericho

Seruoutem

Soppa

Gaza

Rhinocolura

Syrbonic Lake

Pelusium

THE RIVER OF EGYPTIAN CANALS

Sedut, or, Siat, or, Fithan, or, Fikom

Desert of

Suez

Cairo

SIHOR OR THE RIVER NILE

Mount Hor

Elati

Eziongeber

Desert of the Plains of Kadesh

Mount Senai

Sharme

THE WESTERN OR HEROOPOLITIC GULPH OF THE RED SEA

THE EASTERN OR IANIC GULPH

Tarr-Saup

28

30

31



Explanation of the MAPS.

IT is not presumed, that these MAPS are very accurate with Regard to the exact Situation of the Places mentioned therein: The general Scheme of the Maps is taken from Dr. *Shaw*; the Situation of *Cairo*, or *Rameses*, *Pibabiroth*, or *Clyfma*, *Corondel* and *Mount Sinai*, are taken from Dr. *Shaw* and Dr. *Pocock*; the Situation of *Mount Hor* is taken from Dr. *Pocock*; of *Heshbon*, *Edrei* and *Mount Hermon* from *Reland* and others. The Situation of the rest of the Places particularly specified in the Journeyings of the *Israelites* are endeavoured to be accommodated to the Description of their Situation as mentioned in the Books of *Moses*.

THE Map *Plate I.* is designed to give some Idea of the Situation of *Kadesh* and *Azmon*, by tracing out the South Boundary of the Tribe of *Judah*, as mentioned in the Books of *Joshua*, Chap. xv. 2, 3, 4; and *Numbers*, Chap. xxxiv. 3, 4, 5. The Words of *Joshua* are as follows:

AND their South Border was from the Shore of the *Salt Sea*, from the Bay that looketh Southward (1); and it went out to the South-side to *Malaleh-Acrab-*

Explanation of the MAPS.

bim (2), and passed along to *Zin* (3), and ascended on the South-side to *Kadesh-Barnea* (4), and passed along to *Hezron* (5), and went away to *Adar* (6), and fetched a Compass to *Kirkaa* (7); from thence it passed towards *Azmon* (8), and went out towards the River of *Egypt* (9), and the Out-goings of that Coast were at the Sea.

I HAVE made the Line of Dots to pass through *Elatb* and *Exiongeber*, because the Children of *Israel* were at those Places during their Journeyings; and because *Elatb* was certainly within the Portion of *Judah*, 2 Kings xiv. 22; xvi. 6. 2 Chron. xxvi. 2; as also because *Solomon* was in Possession of *Exiongeber* afterwards, in Consequence of this Disposition allotted by *Joshua* as the South Boundary of the Tribe of *Judah*, 2 Chron. viii. 17. 1 Kings ix. 26.

PLATE II. is designed to shew the Journeyings of the *Israelites* from their leaving of *Rameses* to their Arrival at *Pisgab*.

1	R	Ameses, now Cairo.		
	2	Succoth	—	Exod. 12, 37
	3	Etham		13, 20
4		Pihahiroth, or Clyfma	—	14, 1
5		Landing-place of the <i>Israelites</i> , now called, The Springs of Moses		14, 22
6		The Desert of Shur	—	15, 22
7		Marah	— — —	15, 23
8		Elim, now Corondel	—	15, 27
9		Encampment by the Red Sea	—	16, 1
				Num. 33, 10
				10 Desert

Explanation of the MAPS.

10	Desert of Zin, <i>now</i> Valley of Baharum	_____	_____	16, 1	
11	Dopkah	_____	_____	Num. 21, 12	
12	Alufh	_____	_____	21, 13	
13	Rephidim	_____	_____	21, 14	
14	Mount Sinai	_____	_____	33, 15	
15	Paran	_____	_____	10, 12	
16	Taberah	_____	_____	11, 1	
17	Kibroth-Hataavah	_____	_____	11, 4	
18	Hazereth	_____	_____	11, 35	33, 17
19	Rithmah, <i>or</i> Kadesb	_____	_____	33, 18	12, 16
20	Rimmon Perez	_____	_____	33, 19	
21	Libnah	_____	_____	33, 20	
22	Riffah	_____	_____	33, 21	
23	Khelathath	_____	_____	33, 22	
24	Mount Sapher	_____	_____	33, 23	
25	Haradath, <i>or</i> Hazar Addar, <i>or</i> Adar, <i>about</i> Mid-way between Kadesb and Azmon	_____	_____	33, 24	Josh. 34, 4 15, 3
26	Makeloth	_____	_____	33, 25	
27	Tahath	_____	_____	33, 26	
28	Tarah	_____	_____	33, 27	
29	Mithcah	_____	_____	33, 28	
30	Hahmonah, <i>or</i> Azmon, <i>or</i> Selmon	_____	_____	33, 29	
31	Beereth Benejaaken	_____	_____	Deut. 10, 6	
32	Moferoth, <i>or</i> Mosera	_____	_____	Num. 33, 30	Deut. 10, 6
33	Benejaakan	_____	_____	33, 31	
34	Horhagidgad, <i>or</i> Gudgodah	_____	_____	33, 32	10, 7
35	Jotbathah, <i>or</i> Jotbath	_____	_____	33, 33	10, 7
36	Ebrona	_____	_____	33, 34	
37	Eziongaber, <i>or</i> Dizahab	_____	_____	33, 35	1, 1
38	Kadesb-Barnea, <i>or</i> Kadesb, <i>or</i> Rithmah	_____	_____	33, 36	
39	Mount Hor	_____	_____	33, 37	
40	Tophel	_____	_____	Deut. 1, 1	

41 Zalmuna,

Explanation of the MAPS.

41	Zalmuna, or Hashmona, or Azmon, or Selmon	—————	Num. 33, 41	
42	Punon	—————	33, 42	
43	Oboth	—————	33, 43	
44	Jim, or Jicabarim	—————	33, 44	
45	Zered	—————	21, 12	2, 13
46	Arnon	—————	21, 12, 13	
47	Beer	—————	21, 16	
48	Jahaz	—————	21, 23	
49	Heshbon	—————	21, 25	
50	Jaazer	—————	21, 32	
51	Edrei	—————	21, 33	
52	Dibon Gad	—————	33, 45	
53	Almon Diblathaim, or Diblath	—————	33, 46	Ezek. 6, 12.
54	Mattanah	—————	21, 18	
55	Nahaliel	—————	21, 19	
56	Bamoth	—————	21, 19	
57	PISGAH	—————	21, 20	

THE Line with the larger Dots is designed to shew the Track of *Cbedorlaomer* and his Allies from *Ashteroth*, in the Country of *Rephaim*, through the Lands of the *Zuzim*, *Emim*, and *Horites* to *Elparan*, or the Entrance into the Plains of *Paran*, and back from thence through *Kadesh* and the Country of the *Amalekites* to *Engeddi*, and from thence to *Dan*, where they were defeated by *Abraham*, who followed them from *Hebron*, and pursued them unto *Hobab*, which is on the Left-hand of *Damascus*, as mentioned *Gen. xiv.*

T H E
M E D I T E R R A N E A N
S E A





INTRODUCTION.

MR. *Bedford* in the Preface to his *Scripture Chronology* (a) finds fault with Sir *Isaac Newton* for bringing the History of the Creation too far forward. Of which he gives two Instances, one of which is that Account of the Pastor Kings mentioned by *Manetho*, who according to that Author were driven out of *Egypt* about three Hundred and thirty Years before the Exodus of the *Israelites* under *Moses*. Which Event of the Pastor Kings Sir *Isaac Newton* (b) refers to the Days of *Eli* and *Samuel*. The other is the History of the Conquest of *Canaan* by *Sesostris* which Mr. *Bedford* supposes ought to be placed after the Time of the Exodus of the *Israelites* out of *Egypt*, and before the Conquest of *Canaan* by *Joshua*. But which Sir *Isaac Newton* refers to the fifth Year of *Rehoboam*, so as to make the *Shishak* (c) of the Scriptures, and the *Sesostris* of *Herodotus* (d) to be the same Person.

(a) Page 2.

(b) Newt. Chro n.p. 9.

(c) 2 Chron. xii. 2.

(d) Herod. Eut.

FOR what Reason Sir *Isaac* brings the History of the Pastor Shepherds so low down as the Time of *Samuel*, contrary to the positive Account of the only Author who mentions them, I cannot say, for he does not give his Reasons, and I do not think he is to be justified therein. But with regard to the second Instance he is certainly in the right, in making the *Sesostris* of *Herodotus* the same Person with the *Shishak* of the Scriptures; and that for this very Reason, because that *Herodotus* (from whom as Mr. *Bedford* acknowledges (e) the Account of all the Actions of *Sesostris* is chiefly taken) places *Sesostris* in the contemporary Age with *Solemon* and *Rehoboam*; for he makes him the Father and Predecessor in the Throne of *Egypt* to *Pheron*, who was succeeded by *Proteus*, in whose Reign happen'd the remarkable Event of the *Trojan War* (f). Which brings the Age in which *Sesostris* lived to coincide directly with the Times of *Solomon* and *Rehoboam*. But as certain it is that, as Mr. *Bedford* observes, Sir *Isaac* (g) labours very hard to prove *Sesostris*, the King of *Egypt*, whom he allows to be contemporary with *Solomon* and *Rehoboam*, to be the Son and Successor of *Pbaraoth Amenophis*, whom *Manetbo* asserts to be contemporary with *Moses*. And the chief Reason I can find for this, is because the Name of the Son of *Amenophis* is *Sethos*. For, says Sir *Isaac Newton* (h), “Corruptions of Names are very frequent in History: *Sesostris* was otherwise called *Sesocris*, *Sesochis*,

(e) Pref. p. 4. (f) The War of *Troy* happened about One Hundred and eleven Years after the Founding of the Temple by *Solomon*. *Newt. Chron.* (g) P. 68, and 217. (h) P. 69.

“ *Sesoosis*, *Sethosis*, *Sefonchis*, *Sefonchosis*. Take away the
 “ Greek Termination and the Names become *Sesost*, *Sesoch*,
 “ *Sesoos*, *Sethos*, *Sefonch*: Which Names differ very little
 “ from *Sesach*.” Certain it is, that the same Person who
 is called *Sesostris* by *Herodotus* is called *Sesoosis* (i) by *Dio-*
dorus: Because the same Actions are attributed to him by
Diodorus, that are mentioned of the other by *Herodotus*; and
Sesoosis is placed in the Catalogue of *Egyptian Kings* by
Diodorus between *Meris* and *Pheron* as *Sesostris* is by
Herodotus. It is certain also that it is the same Person who
 is called *Susacus* or *Sesach* (k) by *Josephus*, that is called
Sesostris by *Herodotus*; because he finds fault with *Herodotus*
 for calling him *Sesostris*, and attributing to *Sesostris* the Ac-
 tions of *Sesach*. But I cannot see the least Reason for sup-
 posing *Sethos* the Son of *Amenophis*, to be the same Person
 with the *Sesostris* of *Herodotus*, but what would equally
 prove *Seth* the Son of *Adam* to be the same Person with
Sethos the Son of *Amenophis*. For take away the Greek
 Termination *os*, and there will be no Difference in the
 Names. And yet absurd as this seems to be it is the only
 Reason I can find why either *Sir Isaac* or *Mr. Bedford*
 make the *Sesostris* of *Herodotus* and the *Sethos* of *Manetho*
 to be the same Person. For both (l) have fallen equally
 into the same Error; though it has produced very different
 Effects in them. For *Sir Isaac* judging with Reason that
 the *Sesostris* of *Herodotus*, must be the same Person with
 the *Shishak* of the Scriptures, but falsely imagining that
 he was also the *Sethos* of *Manetho*, whose Brother's Name

(i) Σεσώωσις.

(k) ΣέσακϞ, and in the Sept. Σεσακίμ.

(l) Bedf. Pref. p. 6.

was *Danaus* King of *Argos*, has certainly brought all the *Grecian* History too far forward, as Mr. *Bedford* justly observes.

BUT then again Mr. *Bedford* finding with Reason, that the *Sethos* of *Manetho*, the Son of *Amenophis*, must have existed about the Times of *Moses* and *Joshua*, and falsely imagining this *Sethos* to be the same Person with *Sesostris*, has by the contrary Method of proceeding from Sir *Isaac* carried back the *Sesostris* of *Herodotus* to be contemporary with the latter End of the Life of *Moses*. Whereas these Authors if they had not confounded these two Persons, but had left *Sethos* the Son of *Amenophis* to have lived about the Time of *Moses*, and *Sesostris* to have lived about the Time of *Rehoboam*, as Sir *John Marsham* has rightly placed them; they would each of them have avoided several Errors in their Chronology. And that these two Personages of *Sethos* and *Sesostris* could not possibly have lived at the same Time is plain from hence, because *Herodotus* makes *Sesostris* to have lived but about two Generations at the most before the *Trojan* War, as I mentioned before. Whereas it is plain that this *Sethos* of *Manetho*, must have reigned in *Egypt* nine Generations at least before the War of *Troy*. For *Herodotus* (*m*) says, that *Danaus* and *Lynceus* went together out of *Egypt* into *Greece*. *Danaus* was, according to *Manetho* and all Historians, Brother to this *Sethos*, and *Lynceus* according to *Greek* Authors (*n*) was his Son, and was married to *Hypermnestra* the Daughter of *Danaus*. When *Danaus* came into *Greece* he was made King of

(*m*) Herod. l. 2.

(*n*) Pausanias and Apollodorus.

Argos, and at his Death was succeeded by *Lynceus*, whose Descendants to the Time of the *Trojan War* are as follows.

LYNCEUS was the Father of *Abbas*, the Father of *Acrisius*, the Father of *Danae*, the Mother of *Perseus*, the Father of *Alcæus*, the Father of *Amphytryo*, the Father of *Hercules*, the Father of *Triptolemus*, who warred at *Troy*. So that it appears from hence impossible that *Sethos* the Father of *Lynceus*, who was eight Generations before the War of *Troy*, could have been the same Person with *Sesoftris* the Father of *Pheron*, who was the immediate Predecessor to *Proteus*, who reigned at *Memphis* in *Egypt* at the Time of the *Trojan War*.

DIO DORUS Siculus says, that the History of *Egypt* before the Time of the *Trojan War*, may be looked upon as fabulous, and it must be allowed that there is no History now extant, that was written till many Centuries after that Event, which gives any Account of the Transactions in *Egypt* before that Period. But as we may well suppose that *Egypt* began to be famous from the Time that *Sesoftris* extended his Conquests both in *Asia* and *Europe*; learned Men began then to visit *Egypt* in quest of Knowledge, and among the rest *Orpheus* went there soon after, who is the first *European* of any Note, that is mentioned to have gone into *Egypt*, though afterwards it became more commonly practised. *Diodorus* (n) reckons up those who undertook this Journey in this Order. First

(n) Diod. l. 1.

INTRODUCTION.

Orpheus, then *Musæus*, *Melampus*, *Dædalus*, *Homer*, *Lycurgus*, *Solon*, *Plato*, *Pythagoras* (o), *Eudoxus*, *Democritus* and *Inopides*. *Orpheus* (p) was concerned in the *Argonautick* Expedition, and therefore lived about one Generation before the *Trojan* War. For *Hercules Alcides*, and *Telamon* (q) were both likewise *Argonauts*, and *Triptolemus* the Son of *Hercules*, and *Ajax* the Son of *Telamon* were both concerned in the famous Siege of *Troy*. And of Consequence *Sesostris*, who was two Generations before the War of *Troy*, flourished about one Generation before *Orpheus*. *Sesostris* came to the Crown some Time before the Death of *Solomon*. For *Jeroboam* (r) when he was afraid of the Resentment of *Solomon* fled to *Shishak* King of *Egypt* for Protection, and a few Years afterwards, that is in the fifth Year of *Rehoboam*, *Shishak* or *Sesostris* invaded *Judea* probably at the Instigation of *Rehoboam*, and took *Jerusalem*; and then proceeded in the Conquest of *Greece*, &c. It is likely that *Sesostris* had not been long in Possession of the Crown of *Egypt*, when *Jeroboam* fled to him; because *Solomon* was married in his Youth to a Daughter of *Pharaoh* King of *Egypt* and she was alive after the twenty-fourth Year of his Reign; for after he had finished the Building of the Temple, which was not till the eleventh Year of his Reign, he then built his own Palace, which was (s) thirteen Years in building, after which he built the House (t) of the Forest of *Lebanon*; and he made also an House (u) for *Pharaoh's* Daughter whom he had

(o) Pythagoras should have been placed before Plato.

(p) Diod. &

Apol. Rhod.

(q) Ibid.

(r) 1 Kings xi. 40.

(s) Ibid. vii. 1.

(t) Ib. vii. 2.

(u) Ibid. vii. 8.

taken to Wife, like unto the Porch which he had builded for himself, in the Forest of *Lebanon*. While therefore that *Pharaoh* was alive whose Daughter *Solomon* had married it is not probable that *Jeroboam* would dare to fly to him. And it is probable that this *Pharaoh*, the Father of *Solomon's* Wife, was alive long after the Building of the House for *Pharaoh's* Daughter, because of the great Correspondence and Intercourse that was kept up between *Egypt* and *Judea* in Chariots and Horses, and Linnen Yarn (x), which *Solomon* bought out of *Egypt* not long before the Defection of *Jeroboam*. And therefore as it is more than probable, that the *Pharaoh* to whom *Jeroboam* fled for Protection was not *Pharaoh* the Father-in-law to *Solomon*, this *Pharaoh* must have been some new King over *Egypt* who knew not *Solomon*, and was therefore easily prevailed upon to protect *Jeroboam*, and make War against *Rehoboam* the Son of *Solomon*.

SOLOMON (y) reigned Forty Years. In the fourth Year of his Reign he laid the Foundation of his Temple, four Hundred and eighty Years (z) after the Exodus of the *Israelites* out of *Egypt*. The Exodus of the Children of *Israel* out of *Egypt* (a) was four Hundred and thirty Years after the Promise made to *Abraham*, when he departed from *Haran* to go into the Land of *Canaan*, which was in the Seventy-sixth Year of his Age (b) or when *Abraham* was Seventy-five compleat. *Abraham* was born (if we suppose him born when his Father *Terah* was Seventy Years old, *Gen.* xi. 26) two Hundred and ninety-two

(x) 1 Kings x. 28, 29. (y) Ibid. xi. 42. 2 Chron. ix. 30.
 (z) 1 Kings iv. 1. (a) Exod. xii. 40. (b) Gen. xii. 4.

Years after the Flood; so that according to this Account *Solomon* died about One thousand three hundred and thirteen Years (*c*) after the Flood, about which Time or a few Years sooner we may suppose *Sesoftris* to have come to the Crown of *Egypt*. His Predecessor was *Meris*, and the only Predecessor we have named with any Degree of Certainty to *Meris* is *Menes* (*d*), who is said to have built *Memphis*. So that if we make an Allowance of Eighty, or suppose an Hundred Years for the Reign of these two Princes there will remain a Period of twelve Hundred Years in the History of *Egypt*, that is, from the Flood to the Building of *Memphis* by *Menes* entirely unaccounted for in Profane History. For *Menes* is said by the *Egyptian* Historians, to be the first mortal Man that ever reigned in the World, and to have immediately succeeded the Reign of the Gods. We have therefore no Method of supplying this Hiatus in the History of *Egypt*, but by collecting those several Traditions which remain of the Transactions of the Gods, and of some few of the most early Kings, by comparing of which with the few Particulars of true History relating to *Egypt*, as mentioned accidentally in the Books of *Moses*, we may possibly conjecture something like the Truth.

THE first Historian who mentions any Thing of the Affairs of *Egypt* is *Sanchoiatbo*, who is supposed to have written his History about the Time of *Gideon* (*e*), the fifth Judge of *Israel*, who began to flourish about two Hundred

(*c*) $36 + 480 + 430 + 75 + 292 = 1313$.

(*d*) Herod. l. 2. Diod. l. 1. (*e*) Euseb. Præp. Ev.

Years after the Exodus of the *Israelites* out of *Egypt*. But this Author, in whose Vindication and Explanation Bishop *Cumberland* has written an express Treatise, and whose historical Narratives many learned Persons have consider'd as the genuine History of *Phœnicia*, seems to have had too much Regard paid to it. Since it is manifest to a Demonstration, that most of the Particulars which deserve our Attention are borrowed from the History of *Moses*, only that the Original is very much debas'd by the Copy, and is strangely mixed up with a bad Allay of the old *Græcian* Mythology and *Phœnician* Philosophy. He begins accordingly with saying, that “ the Principle of the Universe was a dark and a
 “ windy Air, or a Wind made of dark Air, and a turbulent
 “ Evening Chaos: And that when this Wind fell in love
 “ with its own Principles, and a Mixture was made, that
 “ Mixture was called Desire or Cupid.--From whence came
 “ all the Seed of this Building, and the Generation of the
 “ Universe.” And again he says, “ But there were certain
 “ Animals which had no Sense, out of which were begot-
 “ ten intelligent Animals, and were called *Zophesemin*,
 “ that is, the Spies or Overseers of Heaven, and were
 “ formed alike in the Shape of an Egg.” Mr. *Fourmont* (*f*), in his Notes on *Santhoniatbo*, seems a little displeas'd at this Mention of the *Egg*, and is desirous of having it omitted. He allows indeed, that *Santhoniatbo* has borrowed his Notion of a Chaos from *Hesiod*; but I am surpriz'd that a Person of Mr. *Fourmont*'s Learning should not know, that the Doctrine of the Production of all Things from an *Egg* was the current Opinion of the most learned

(*f*) Fourm. Reflex. Crit. L. 2. p. 12.

INTRODUCTION.

Heathens about the Time of *Aristophanes*, who was contemporary with *Herodotus* and *Socrates*. Nor do I think that any one can read the following Lines of *Aristophanes* without perceiving that it was from one and the same Mint that the Philosophy of *Sanchoiatho* and *Aristophanes* had its Origin :

Χάος ἦν καὶ Νύξ, Ἐρεβός τε μέλαν πρῶτον, καὶ τάρταρος ἔυρς.
 Γῆ δ', εἰδ' ἀήρ, εἰδ' εἰρανός ἦν. Ἐρέβος δ' ἐν ἀπείροσι κόλποις
 Τίκλει πρῶτισον ὑπηνέμιον νύξ ἢ μελανόπτερος ὦ Οἴον.
 Ἐξ ἧ περιπτελλομέναις ὥραις ἔβλασεν Ἐρως ὁ ποσειδῶν,
 Στίλβων νῶτον πτερυγαῖν χρυσαῖν, εἰκὼς ἀνομώκεσι δίναις.
 Οὐλος δὲ χάει πτερόεντι μιγείει νυχίῳ, κατὰ τάρταρον ἔυρυν
 Ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν εἰς Φῶς.
 Πρότερον δ' ἐκ ἧν γένος ἀθανάτων, πρὶν Ἐρως συνέμιξεν ἅπαντα.
 Arist. Ornith.

Chaos erat & Nox, Erebusque niger primum, & Tartarus
 latus.

Terra autem, neque Aer neque Cælum erat. Erebi autem
 in infinitis Sinibus

Parit primum ventosum nox nigra-pennas Ovum :

Ex quo perfectis temporibus pullulavit Amor desiderabilis,
 Splendidus humero alis aureis, similis ventosis velociter Vo-
 lutionibus.

Hic autem Chao alato nocturno mixtus, in Tartaro lato

Fecit genus nostrum, & primum reduvit in lucem :

Prius enim non erat genus immortalium, antequam Amor
 commiscuit Omnia.

THEN after giving an extraordinary Account of the Ge-
 neration of Winds, Thunder, and Lightning, *Sanchoiatho*
 seems

seems indeed both to forget himself and his Philosophy, and to speak of the religious Worship of Men, before they were created; for before he had said one Word about their having been produced, he says, “ But *these first Men* (g) consecrated the Plants shooting out of the Earth, and judged them Gods, and worshipped them, upon whom they themselves lived, and all their Posterity, and all before them (h).” Now I should be glad to know, who those Men were that were *before the first Men*.

HE then proceeds to give an Account of the Generation of Mankind, and says, of the Wind *Colpiaz* and his Wife *Baau* were begotten two Mortals *Protogonus* and *Æon*: Where it is to be observed, that these Names are some of them derived from the *Greek*, and some from the *Hebrew*. That the *Hebrew* Words, such as *Elioun*, *Mesir*, *Sydeck*, &c. are for the most part translated into *Greek*, and both the *Hebrew* and *Greek* Word specified; so that where the *Hebrew* Name is not inserted there it is probable the original Word was of *Grecian* Derivation, and therefore needed no Explanation. Then he proceeds to number up about ten Generations of Persons born from these first Parents, among which his Account of the Origin of Arts and Sciences by the Sons of *Upsuranius* is plainly borrowed from *Moses*'s Account of the Sons of *Lamech*, Gen. iv. 20, 21, 22. And then he says, “ that in the ninth and tenth Generation there was one *Elioun*, which imports in *Greek* *Hypsistus*, the most high, and his Wife was called *Berith*, which dwelt about *Byblus*, from whom was begotten one *Epigeus*, or *Autecthon*, whom they afterwards called *Uranus*. So that

(g) Ἄλλ' ἔτι γε πρότεροι.

(h) καὶ ὁ πρὸ αὐτῶν πάντες

I N T R O D U C T I O N.

“ from him that Element which is over us, by reason of
 “ its excellent Beauty, is called *Uranus*, i. e. *Heaven*, and
 “ had a Sister of the same Parents called *Ge*; and by rea-
 “ son of her Beauty, the *Earth* had her Name given it.”--
 And that “ *Hypsiſtus*, the Father of these dying in Flight
 “ by wild Beasts, was consecrated, and his Children of-
 “ fered Sacrifices and Libations to him.”

As to *Berith*, the Wife of *Hypsiſtus*, it is certain, that there was a *Samaritan* Idol of that Name in the Time of *Abimelech*, the Son of *Gideon*, one of the Judges of *Israel*, Jud. viii. 33; ix. 46. But it is very remarkable, that *Sanchoniatho* has consecrated a Deity no where to be met with in History, but in the Scriptures of the Old Testament, where the Almighty God, Father of Heaven and Earth, is frequently called by the Name of *עליון* *Elioun*, or in the Greek *Υψιστος*, *Hypsiſtus*, the most High, Num. xxiv. 16; Deut. xxxii. 8. Psal. vii. 17; ix. 2; xxi. 7; xlvi. 4, &c. &c. &c. And I think there is nothing can more plainly shew, that this Treatise was written after the Time of *Eli* and *Samuel*, than this Author's saying, that this *Hypsiſtus* had a Temple carried about by one or more Yoke of Oxen in *Phœnicia*; which Story is manifestly owing to the Ark of God, which was taken by the *Philistines* in the Days of *Eli*, and sent back in the Time of *Samuel*, in a Cart drawn by Heifers, to the Children of *Israel*, 1 Sam. iv. 11; vii. 1.

I WAS indeed at first almost-persuaded; by the Opinion I had of the learned Bishop *Cumberland*, to believe that *Sanchoniatho* had met with some traditionary History of the Line of *Japhet*, and was inclined to persist therein, when I re-
 collected

collected that *Atlas* is mentioned both by *Hesiod* and *Ovid* as one of the Sons of *Japhet*. But when I found in the Sequel of this History that *Ilus* or *Chronus*, the Brother of this *Atlas*, is said to have been circumcised, and to have offered up his only Son, whom he had by a Nymph called *Anobret*, which Word signifies in *Hebrew*, *she that conceived by Grace*, in Sacrifice to his Father *Ouranus*; this Account seemed to me so manifestly borrowed from the History of *Abraham*, as to leave no manner of Doubt about its Origin. Not that I think the History of *Chronus* will agree in general with that of *Abraham*, as some learned Men have laboured to prove; but I cannot but think nevertheless that the Author of this Treatise was so far acquainted with the Books of *Moses*, as to take several Hints from thence, and weave them into the Body of his History.

WHETHER he changed the Names of the Personages through Ignorance or Design I cannot say, but it seems manifest to me that the Name of *Jeoud* which is by *Philo-Byblius* (*i*) given to this Son of *Chronus*, whom he is said to have offered in Sacrifice to *Ouranus*, is borrowed from that of *Judah*, who was the Son of *Jacob* or *Israel*, who is the Person said by the same *Philo-Byblius* to be meant by *Ilus* or *Chronus*, though mistaken either ignorantly or wilfully for *Isaac* and *Abraham*. For that such Mistakes were common among the traditionary Histories of those early Times, is manifest from the Account given by *Plutarch* (*k*) of the Victory of *Orus* over *Typhon*, when he mentions the Tradition, that when *Typhon* was con-

(*i*) Euseb. Præp. Evang.

(*k*) Plut. de Isid. & Osir.

quered he fled away from *Egypt* and begat *Hierosolymus* and *Judeus*. However, as there are some remarkable Traditions in this Treatise which seem consonant to Truth and are supported by parallel Accounts in real History, so far I think it is allowable to quote him and make use of his Authority and no farther.

THE next Author who writes professedly of the History of *Egypt* is *Herodotus*, who wrote his History in the Reign of *Artaxerxes Longimanus*, (1) and as he says about four hundred Years after the Time of *Homer*; and who is very justly stiled the Father of History: For though the Records of *Egypt* were destroyed by *Cambyfes* above one hundred Years before the Time of *Herodotus*, so that as Sir *Isaac Newton* observes, “ the Priests of *Egypt* had so magnified
 “ their Antiquities before the Days of *Herodotus*, as to
 “ tell him that from *Menes* to *Meris* there were three
 “ hundred and thirty Kings, whose Reigns took up as many
 “ Ages, that is, eleven thousand Years, and had filled up
 “ the Interval with feigned Names, *who had done nothing*: Yet as he was the first Historian of Credit who has given us any Account of *Egypt*, he is certainly the most to be depended upon; for as Sir *Isaac* further observes, “ before
 “ the Days of *Diodorus* the Priests had raised their Antiquities so much higher, as to place six, eight, or ten new
 “ Reigns of Kings, between those Reigns of Kings, whom
 “ they had represented to *Herodotus* to have succeeded one
 “ another immediately, *Newt. Chron.* p. 6.

(1) Herod. Euter.

Now *Herodotus* in his Account of *Egypt* says, that the Priests of *Thebes* and *Heliopolis* told him, that *Menes* who built *Memphis* was the first King who ever reigned in *Egypt*; but that before his Time *Egypt* was governed by the Gods, the last of whom was *Orus*. That this *Menes*, “ by throwing a Rampart above *Memphis* of about an hundred Stades in length stretching towards the South, dried up that Part of the *Nile* which to his Time had passed by the Foot of the Mountain of Sand in *Libya*, and caused the Water to run through a new Channel.---That the same *Menes*, after he had diverted the Course of the Waters, built the City which is called *Memphis*.---That on the North and West-Side he caused a Lake to be made without the Walls from the River, which passes on the easterly Part, and founded the magnificent and memorable Temple of *Vulcan* in the same City”. After this (says *Herodotus*) “ the same Priests read to me from a Book the Names of three hundred and thirty Kings who had reigned after *Menes*,---but had performed no memorable Action except *Meris*, who being the last of them, built the Portico of *Vulcan*’s Temple fronting to the Northward, and made a Lake with Pyramids.” Which Lake, being the Lake that was begun by *Menes* but finished by *Meris*, whose Name it ever afterwards bore, is a strong Corroboration of Sir *Isaac Newton*’s Opinion, that these three hundred and thirty Kings were fictitious, inserted by the Priests, after the Records were taken away by *Cambyfes*. And when we consider that *Meris* likewise built the Portico to *Vulcan*’s Temple which was founded by *Menes*, the most rational Conjecture that can be framed from

from hence is to suppose that *Meris* was the immediate, or at least a very near Successor to *Menes*, in the Government of *Memphis*. But as the Priests affirmed that *Menes* was the first King of *Egypt*, hence most of the chronological Writers have supposed *Menes* to be the same Person with the *Metzir* or *Misraim* of *Moses*, the Son of *Cham*, (*m*) because they cannot suppose any King to have been in *Egypt* prior to him. But there is an incontestable Proof, that *Menes* was but a King of late Existence in *Egypt*, comparatively speaking, if *Plutarch* or *Diodorus* are to be believed, and in the Report of a Matter of Fact their Evidence is of too great Moment to be doubted, for they both say that *Menes* first introduced Luxury into *Egypt*. And *Plutarch* says (*n*) positively that there was a Pillar erected at *Thebes* with an Inscription on it cursing *Menes* for first introducing Luxury amongst them. And *Diodorus* says, (*o*) that whereas the *Egyptians* originally lived on the Fruits of the Earth, and fared hardly, *Menes* first taught them the Use of Beds and of Tables, and introduced a more sumptuous, delicious, and voluptuous Kind of Life. And that some Generations afterwards *Gnefactus* having been obliged in an Expedition to *Arabia* to feed on a plainer Kind of Diet than he had been afore accustomed to, and finding the Sweets thereof, cursed the Introducer of a luxurious Diet; and ordered it to be registred in the Temple of *Jupiter* at *Thebes*.

Now it is not possible that the first King in *Egypt* should introduce Luxury. Luxury is always the Consequence of

(*m*) See *Syneellus*, p. 91. Ed. Par. (*n*) De *Isid.* & *Osir.*

(*o*) *Diod.* l. 1.

Riches, and Riches are never to be acquired at the first Establishment of a Colony. The Necessaries of Life are the first things to be provided, and Industry and Frugality are first as necessary to the procuring of Riches, as Riches are to the support of Luxury. So that *Menes* is probably not to be reckoned amongst the first and most early Kings of *Egypt*, but if he introduced Luxury or any other bad Custom among them, this is a sufficient Foundation for the Tradition, that before his Time they were governed by the Gods. And if *Menes* was the Person who transferred the Seat of the *Egyptian* Empire from *Thebes* to *Memphis*, as it is probable he did, this might have been a sufficient Foundation for the Priests at *Thebes* to have an execratory Inscription erected to his Memory in one of their Temples. *Diodorus* says, (*p*) that *Memphis* was built eight Generations after *Thebes*, whence it is manifest that the Founder of *Memphis* could not possibly be the first King that ever reigned. That the Founder of it whom he calls *Uchoreus* raised a great Mound to the South to defend it both against the Overflowings of the *Nile* and against Enemies, which with the Advantage of a great Lake, that was on the other Sides of it, made the Situation of this City so convenient, that almost all the succeeding Kings, leaving *Thebes*, came and made their Residence at *Memphis*. So that, as *Diodorus* himself observes, the Rise of *Memphis* was the Downfall of *Thebes*. When *Moses* was in *Egypt* the Seat of the *Egyptian* Empire was at *Zoan* or *Tanis* in the *Lower Egypt*, not far from the *Wilderness* of *Etham*, which was at the Entrance into *Egypt* from *Palestine*. When the Seat of

(*p*) Diod. l. 1.

Empire was transferred from *Zoan* to *Thebes* is not so certain, but I suppose it might be some Time after the Destruction of *Pharaoh* and his Host in the *Red Sea*, which Loss might so weaken that Government, as to give Encouragement to *Sethos* or *Egyptus* or some other Prince in *Upper Egypt* to attempt the Conquest of it, and to remove the Seat of Empire from thence into the *Upper Egypt*. The Grandeur therefore of the *Theban* Empire may have lasted from some Time after the Exodus of the *Israelites* under *Moses*, till about two Generations before the Reign of *Sesoftris*, or which is the same Thing, till about two Generations before the Death of *Solomon*, when I suppose the Seat of Empire was transferred by *Menes* from *Thebes* to *Memphis*, which comprehends a Period of Time of about four hundred Years. The Events of which Period in *Egypt* are an entire Blank to us, and for the filling up of which we have no certain Traces either in sacred or prophane History.

THE next Author after *Herodotus* is *Berosus* a Priest of *Chaldea*, who, according to (q) *Tatian*, flourished in the Reign of *Alexander the Great*; but dedicated his History to *Antiochus Soter*, about one hundred sixty-four Years after the Time of *Herodotus*. This *Berosus* wrote a chronological History of *Chaldea* and the adjacent Countries from the Flood to the Conquest of *Babylon* by *Cyrus*; in which he treated on the Affairs of *Egypt*, and synchronised them with the Affairs of *Assyria*; which makes his Work more useful than any other of the prophane Authors who have written upon this Subject; as we are thereby enabled to rectify that

(q) *Tatian*. Orat. adv. Gent.

excessive Number of Years, which the *Egyptian* Priests have assigned to the Duration of that Monarchy and the Reign of their Gods.

I AM very sensible that that Treatise, which was published by *Annius* of *Viterbo* under the Name of *Berosus*, is by no means the genuine Work of that famous *Berosus*, who had a Statue erected for him at *Athens* with a golden Tongue, on account of his Eloquence, for that was written in *Greek*, whereas this is only published in *Latin*. But I cannot help thinking that some Criticks have been too severe in entirely rejecting it as spurious, at the same Time that they have admitted *Sanchoiatho* to be a genuine Piece. They indeed have justly observed that there are several Quotations mentioned both in *Josephus*, *Pliny*, *St. Jerom*, and *Athenæus* out of the genuine *Berosus*, which are not to be found in this Treatise which is published by *Annius*. *Josephus* (r) speaking of *Berosus* says, that “ he was a *Chaldean* by Birth, “ well known to the Learned by the Publication of the “ *Chaldean* Books of Astronomy and Philosophy among “ the *Greeks*. This *Berosus* (says he) therein following the “ most antient Records of that Nation gives us an History “ of the Deluge of Waters that then happened, and of the “ Destruction of Mankind thereby; and agrees with *Moses’s* “ Narration thereof. He also gives us an Account of that Ark “ wherein *Noah*, the Origin of our Race; was preserved, “ when it was brought to the highest Part of the *Armenian* “ Mountains. After which he gives a Catalogue of the “ Posterity of *Noah*, and adds the Years of their Chrono- “ logy, and at length comes down to *Nabopolassar*; who

(r) *Jos. contra Ap. l. 1. f. 19.*

“ was King of *Babylon* and the *Chaldeans*.” And St. *Jerom* and *Athenæus*, as well as *Josephus*, quote Passages out of *Berosus* as low down as the Reign of *Cyrus the Great*: Whereas our *Berosus* is continued down no further than the Reign of *Acherres* in *Egypt*, and *Ascatades* in *Assyria*, who were contemporary with the Exodus of the *Israelites* out of *Egypt*.

PLINY likewise quotes *Berosus* for saying, that the *Chaldeans* had celestial Observations for four hundred and eighty Years backwards from his Time. And (s) *Josephus* has two long Quotations out of *Berosus*, giving an Account of the great Improvements made in *Babylon* by *Nebucadonezzar*, and says (t) besides, that “ *Berosus* complains of the Grecian
“ Writers, for supposing, without any Foundation, that
“ *Babylon* was built by *Semiramis*, Queen of *Assyria*; and
“ for asserting that those wonderful Edifices thereto belong-
“ ing were her own Workmanship.” Whereas there are no such Passages in our Author; but on the contrary, in that Fragment of *Berosus* which is come down to our Hands, there is mention made of *Semiramis*; and the Author says that she greatly enlarged *Babylon*, insomuch as that she almost made a new City of it. But that Quotation mentioned by *Josephus* is by no means difficult to be reconciled with this Passage; for that Quotation must have been towards the latter End of *Berosus*, after he had been speaking of the immense Improvements and Additions made in *Babylon* by *Nebucadonezzar*; which indeed it would be wrong to attribute to *Semiramis*. But as (u) Mr. *Whiston* very judiciously remarks, the great Improvements which *Nebucado-*

(s) *Jof. Ant.* l. 11. c. 11. f. 1. *Cont. Ap.* l. 1. f. 2. (t) *Jof. con. Ap.* l. 1. f. 20.

(u) *Whift. Joseph.* in loc.

nezzar made in the Buildings at *Babylon* do no way contradict those antient and authentick Testimonies which ascribe its first Building to *Nimrod*, and its first Rebuilding to *Semiramis*. These Passages therefore quoted by *Josephus*, *Pliny*, &c. were probably in that Part of the History of *Berosus*, which is now lost, wherein the History of *Assyria* was continued down from *Ascatades* to *Cyrus*. For as far as this Fragment does go, it agrees exactly with the Account given of *Berosus* by *Josephus*, with regard to the Flood, the Ark and the re peopling of the World by *Noah* and his Sons, together with a chronological Account thereof. And whereas *Josephus* quotes *Berosus* (x) for saying, when speaking of the Ark, that “it is said there is still some Part of this Ship
“ in *Armenia*, at the Mountain of the *Cordyæans*; and that
“ some People carry off Pieces of the Bitumen, which
“ they take away and use chiefly as Amulets, for the averting of Mischiefs:” This Quotation is to be found *totidem verbis* in our Author. And what is very remarkable is that as *Josephus* observes, *Berosus* agrees with *Moses* in the Destruction of Mankind by the Flood; so this Fragment agrees exactly with the *Hebrew* Chronology of the Bible in the Time of the Exodus of the *Israelites* out of *Egypt*, and the Destruction of *Pharaoh* and his Host in the *Red Sea*:

I therefore look upon this Treatise as a Translation of a Part of *Berosus* which had been made by some private Person for his own particular Use, which at last fell into the Hands of *Annius* of *Viterbo*, who has since published it (y).

(x) *Jos. Antiq.* l. 1. c. 3. f. 6.

(y) It is affirmed by *Didymus Rapaligerus Livianus*, an *Italian* Author, that this Treatise of *Berosus* was given to *Annius* at *Genoa*, by Father *George* of *Armenia*, a *Dominican* Friar.

And

And though I will not take upon me to vindicate the Integrity of *Annius* with regard to all his Actions, or every thing that he has published; yet since this Fragment of *Berosus*, as far as it goes, agrees perfectly with the Account given of the Works of *Berosus* by *Josephus*, and as *Annius* was undoubtedly a learned and inquisitive Person, and lived at the Conclusion of that Age of Ignorance and Barbarity which had over-run the Face of the Christian World in the fifteenth Century (x); I cannot help thinking it probable that he might have an Opportunity of meeting with some Books, which had been lost to the World for some Generations, and though the entire Works of *Berosus* did not come to his Hands, yet that he might in some private Study or publick Library have met with this imperfect Translation of them. Any Remains however of so great an Author must be esteemed as valuable Reliques by the learned World: If we consider them only as a Collection of antient *Traditions*, which, except what we find in the Books of *Moses*, are the only Guides we have to go by with regard to the particular *Æras* of any Transactions, which happened in *Egypt* before the Time of *Menes*.

SYNCELLUS mentions an antient Chronicle that must have been written, as *Marsham* justly remarks, since the third Year of the hundred and seventh *Olympiad*, because it mentions *Neftanebo*, whose Flight was about fifteen Years before the Expedition of *Alexander*. Which Author, *Syn-cellus* supposes, led the subsequent Authors, and particularly *Manetho*, into all his Errors about the Antiquity of the *Egyptian Dynasties* (a).

(x) He died on the 13th of *Novemb.* 1502. (a) *Syncel.* p. 51. Ed. Par.

THE next Author who treats of the Affairs of *Egypt* is *Manetho* whose Works are likewise lost, but there are some Fragments preserved out of him by *Josephus*; and *Julius Africanus* the first Christian Chronologer has made a Contracti-
 on of him, which however differs in several Particulars from *Josephus*. It is to be observed of this Author that he wrote soon after the publishing of the *Septuagint* Version of the *Jewish* Bible at *Alexandria* in *Egypt*, under the Reign of *Ptolemy Philadelphus*, and seems in this Work of his to have had a Design of bringing Discredit on the Truth of that History by carrying up the Dynasties of the *Egyptian* Demi-gods who reigned in *Egypt* so many Ages beyond the Flood, of which he takes no Notice; and at the same time of flinging a Slur upon the *Jewish* Nation by representing them as sprung from a Parcel of Lepers, who were expelled *Egypt* on Account of their Impurity. For he says, that in the Reign of *Timaus* Men of ignoble Birth out of the Eastern Parts invaded *Egypt* by Force and subdued it without the *Egyptians* hazarding a Battle; that at length they made one of themselves King whose Name was *Salatis*, (he lived at *Memphis* and fortified *Abaris*, to secure the eastern Parts of *Egypt* from the Invasion of the *Assyrians*,) and that these Kings, of whom he gives us the Names of five, were called *Hycsos* i. e. Shepherd Kings; and that these and their Descendents kept Possession five hundred and eleven Years: That they were at length subdued by *Asphragmuthosis* and shut up in *Abaris*: That his Son *Tkummosis* attempted to take them by Force, but at last came to a Composition with them, that they should leave *Egypt* doing no Harm; and that thereupon they went through the Wilderness to *Syria*, and built the City of *Jerusalem* in *Judea*. That when these People were

gone

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gone to *Jerusalem*, *Tbummofis* who drove them out reigned twenty-five Years. *Chebron* 13. *Amenophis* 20, 7. *Amesses* 21, 9. *Maphres* 12, 9. *Mepbragmuthofis* 25, 10. *Tbmofis* 9, 8. *Amenophis* 30, 10. *Orus* 36, 5. *Achencres* 12, 1. *Ratbotis* 9. *Achencres* 12, 5. *Achencres* 12, 3. *Armais* 41. *Rameffes* 1, 4. *Armeffes Miamoun* 66, 2. *Amenophis* 19, 6. In all 332, 8. That in the Reign of the last *Egypt* being infested by a Parcel of leprous and impure Persons, this Prince was ordered by the Oracle to expel them out of his Kingdom. Upon which he drove them all into *Abaris*, the most Eastern Part of *Egypt*, and employed them in quarrying of Stones for Building. That when they were gotten together and found the Place fit for a Revolt, they began to rebel and appointed themselves a Ruler out of the Priests of *Heliopolis* whose Name was *Ofarfiph*; but that when he was gone over to these People his Name was changed, and he was called *Mofes*. That at the End of thirteen Years *Amenophis* came upon them with a great Army, and after flaying a great many of them, pursued them as far as the Bounds of *Syria*.

JOSEPHUS says, that those *Shepherd Kings* of whom *Manetho* speaks, who were driven out of *Egypt* by *Tbummofis* were the *Israelites*, the Forefathers of the *Jews*, and that this latter Story is a Fiction of *Manetho* to blast the Reputation of the *Jewish Nation*, and that *Amenophis* is a fictitious Name created out of *Manetho* own Head. But in my Opinion this latter Story though set in such a light as shews it was calculated to reflect upon *Mofes*, and those Persons conducted by him out of *Egypt*, is more applicable to the History of the *Israelites*, than that of the Shepherd

Shepherd Kings. For their being fixed in the Eastern Parts of *Egypt*, and sent to dig Stones in the Quarries, seems to suit better with the Condition of the *Israelites* in *Egypt*, than that of their being Kings and having the People of *Egypt* in Subjection. *Manetho* indeed seems to have confounded the History of *Moses* and the *Israelites*, with an Affair which according to *Diodorus* happened in *Egypt* during the Reign of one *Aëtisanes*, between the Time of *Sesostris* and the *Trojan War*. Which *Diodorus* (b) relates after this Manner, that he, *Aëtisanes*, governed *Egypt* with great Equity, and restrained all Robberies after a new Manner, neither punishing the Guilty with Death nor yet letting them escape unpunished: For he ordered the Guilty to have their Noses cut off, and confined them together in one Place, for which Purpose he built the City of *Rhinocoura* (c) in the most Eastern Bounds of the Kingdom between *Egypt* and *Arabia*, and confined them all to that Place, where they were obliged to provide for their own Sustainance. This I take to be the Origin of *Manetho's* calling the *Israelites* under *Moses* a leprous and impure People. As to the Story of the Shepherd Kings, that is not so easily accounted for unless we suppose it may have taken its Rise from the single History of *Abraham*, the Time of whose Continuance in *Egypt* is by *Artapanus* (d) an *Heathen* Historian, as quoted by *Alexander Polybistor*,

(b) Diod. l. 1. (c) *Rhinocoura*, the *Greek* Name of this City, which was so called from the cutting off of the Noses, shows this City not to have had this Denomination, and this Fact of consequence not to have happened till after the *Greek* Tongue began to be customarily spoken in *Egypt*, which at the soonest was not probably till after the Time of *Sesostris*.

(d) Euseb. Præp. Ev. lib. 9. c. 18.

ſaid to be twenty Years, which *Manetho* has however magnified into the Number of Five hundred and eleven Years; and what inclines me to think that the Story of *Abraham* has given Foundation for this Story of the Shepherd Kings, is becauſe *Abraham* is mentioned by *Mofes* as having been very rich in Cattle, Gen. xiii. 2; and that it is obſerved by *Manetho* that *Thummoſis* came to a Compoſition with the laſt of theſe Shepherd Kings, that he ſhould leave *Egypt* doing no Harm: And that thereupon he went through the *Wilderneſs* to *Syria*. Which agrees tolerably well with the Hiſtory of *Abraham's* Departure from *Egypt* as delivered by *Mofes*.

THE next Perſon after *Manetho*, who has expreſſy written of the Affairs of *Egypt*, is *Eratofthenes*, who flouriſhed under *Ptolemy Euergetes* (e), and is ſaid to have undertaken this Work at the Command of the King to ſupply the Defects and Imperfections of *Manetho's* Catalogue of *Egyptian* Kings, and particularly with regard to the *Theban* Empire. *Manetho* wrote his Hiſtory towards the latter End of the Reign of *Ptolemy Philadelphus*, and it ſeems that he had gained no great Reputation by it, ſince it was thought proper to employ another Perſon in the following Reign to ſupply his Defects and correct his Errors. However both *Manetho* and *Eratofthenes* place *Menes* at the Head of the *Egyptian* Kings, and ſuppoſe him to be the firſt Mortal that ever reigned in *Egypt*; which I have ſhewed to be a Miſtake, which they as well as *Herodotus* were led into by the *Egyptian* Priests.

(e) Syncellus, p. 91.

THE next after *Eratosthenes* is *Diodorus Siculus*, who wrote his History some Time in the Reign of *Augustus Cæsar*, for he takes Notice of the Deification of *Julius Cæsar*, and says that he himself was in *Egypt* in the first Year of the hundred and eightieth *Olympiad*, that is about sixty Years before the Birth of our Saviour. He says that according to antient Tradition, the first King that ever reigned in *Egypt* was of the same Name with the Planet *Sol*, or the Sun. And in another Place he says that *Osiris* is the *Egyptian* Name for the Sun, signifying one that has many Eyes. *Osiris* therefore was the first King of *Egypt*. But *Osiris* is by the *Egyptians* reckoned among the Gods who governed *Egypt*, and not among the Mortals. He says therefore that it was reported, that the Gods and Heroes reigned in *Egypt* eighteen thousand Years; and that *Orus* was the last of the Gods. Now *Orus* is universally allowed to have been the Son and Successor of *Osiris*. These eighteen thousand Years therefore consisted of the Reigns of *Orus* and *Osiris*. He likewise says that mortal Men have since reigned in *Egypt* for the Space of fifteen thousand Years to the hundred and eightieth *Olympiad*, which was the Time of his going into *Egypt*.

HE says likewise, that the first Mortal who reigned after the Gods was *Menes*; that he taught Mankind to worship the Gods and in what Manner they ought to address themselves towards them. Now it should seem very odd to recollect that the *Egyptians* had been governed by the Gods for so many thousand Years, and that they never should have been taught, during this long Period, after what Manner the Gods were to be worshipped. I take it there-

ore for granted that *Menes* first instituted some particular Form of Worship before unpractised, which gave Origin to this Tradition. *Menes* is said by *Herodotus* to have built *Memphis* and erected the Temple of *Vulcan*. He is said by *Diodorus*, when speaking of the antient Lawgivers of the *Egyptians*, to be the first who taught the *Egyptians* to be governed by written Laws, which he is said to have received from *Mercury (f)*. *Diodorus* had a little before declared, that the *Grecian* Stories of the *Elysian* Fields and the infernal Deities were borrowed from the Situation of *Memphis* and the Burying-place of the *Egyptians*, and the Lake *Acherusia* and *Charon's* Ferry-boat that was upon this Lake, and the Custom of trying dead Persons with regard to their past Lives before they were suffered to be interred in the Burying-place of the *Egyptians*, which lay on the other Side of this Lake. I suppose therefore it was *Menes* who instituted this wise Practice, and gave this judicial Power into the Hands of the Priests; and that hence might have arisen the Tradition of his being the first Person who taught the *Egyptians* to worship the Gods. He says, that after him the Posterity of *Menes* to the Number of fifty-two reigned for one thousand and forty Years; and it is remarkable, that one with another this makes the Reign of each of them to be about twenty Years a-piece, which is a reasonable Computation for any Number of Kings who lived since the Time of *Moses*, when the Life of Man was shortened to eighty Years; but is by much too small an Allowance for that early Age of the World in which Historians would suppose *Menes* to have reigned, when the life of Man was continued to the Length of four or five hundred Years. *Diodorus* then proceeds with enumerating

(f) Lib. 1. c. 5. par. 2.

ing the rest of the *Egyptian* Kings down to *Amasis*, who was subdued by *Cambyses*; upon which I shall only remark, that though he does not insert so many Kings as three hundred between *Menes* and *Meris*, yet that the Number of Kings between *Meris* and *Amasis* is greatly enlarged by him; and differs exceedingly both from *Manetho* and *Eratosthenes*, as well as from *Herodotus*; which shews how uncertain it was depending upon the Report of the *Egyptian* Priests, and that even their Registers, when they did keep any, varied not only from one another, but even from themselves; since *Herodotus*, *Manetho*, *Eratosthenes*, and *Diodorus* differ so much from each other, though they assert their having received their Information from the Records kept by the Priests at *Thebes*, as well as from those at *Heliopolis*.

ABOUT one hundred and sixty Years after *Diodorus*, *Plutarch* flourished, who has written a Treatise *de Iside & Osiride*, wherein he principally labours to reduce the History of the *Egyptian* Gods to an Allegory. *Diodorus* indeed, in the Beginning of his History, has an Attempt of this Kind, and supposes the five Gods, *Jupiter*, *Vulcan*, *Terra*, *Oceanus* and *Minerva*, only symbolical Representations of the five Principles of which all Things are composed, viz. *Æther*, *Fire*, *Earth*, *Water*, and *Air*. He therefore supposes, that *Minerva*, who is the Emblem of the Air, is said to be born out of *Jupiter's* Head, because it occupies the upper Regions, and that she is said to be a Virgin, because the Air never corrupts. That she is called *Ter-gemina*, because of the (g) three Seasons of the Year, Spring, Summer and Winter; and is said to be blue-cy'd, because the Colour of the Sky

(g) The *Egyptians* in the early Ages of that Empire reckoned but three Seasons.

is blue. He likewise gives an Hint of the five Gods, *Osiris*, *Isis*, *Apollo*, *Typhon*, and *Venus*, being born on the five intercalatory Days, which Story *Plutarch* tells at large; but calls that Person *Neptbe* which *Diodorus* calls *Venus*. Which Story it is manifest could not have been invented till after the five intercalatory Days were added to the *Egyptian* Year, which according to Sir *Isaac Newton* (*b*) was not till about
 “ one hundred thirty-seven Years before the Æra of *Nabonassar* began, in the Year of the *Julian* Period three
 “ thousand eight hundred and thirty, or ninety-six Years
 “ after the Death of *Solomon*.” Which is much too late an Age for any of those Events to have happened in, which are related of *Osiris*, except it be the Story of his Conquests in *Greece* and *India*, which seem to me to have been undoubtedly borrowed from the History of the Conquests of *Sesoftris*, who flourished immediately after the Death of *Solomon*.

AFTER *Diodorus* came *Julius Africanus*, *Eusebius Pamphilus*, and *Syncellus*, who are rather to be considered as Collectors and Compilers of the History of *Egypt* out of *Manetho* and *Eratosthenes*, than original Historians. And indeed all these Authors except *Berosus* are so extravagant in the Number of Years which they assign to the Duration of the *Egyptian* Empire, under the Reign of these Gods, that it is impossible to reconcile them with any of the Facts recorded in true History; and as *Berosus* is the only Author who has attempted to synchronise them with the contemporary Actions of other Princes, I shall set down the Times of these Actions as recorded by him along with the Chronology of the History of the *Hebrew* Bible, to see if we
 can

(b) Newt. Chron p 81.

can find out from thence, when these Actions were really performed, and what Conformity or Agreement they have with Truth; the best Way of discovering which, is to compare them with the History of *Moses*; which contains the only satisfactory Account of those early Times, and wherein we may trace the Foundation and Origin of most of the early Traditions which are to be found in the antient profane Writers. By comparing of which Traditions with the History of *Moses*, as we shall be able to discover the Origin of many of them, so will the general Opinion and Currency of such Traditions in the Heathen World add Strength and Credit to the History of *Moses*: which the more that it is enquired into, and the more it is compared with profane History, just so much the more it discovers its own Truth and Excellency.

I HAVE mentioned that I propose setting down the History of these Times according to the Chronology of the *Hebrew Bible*: Before I proceed therefore I think it necessary to give my Reasons why I prefer the Chronology of the *Hebrew Bible* to that of the *Samaritan Pentateuch*, the *Septuagint Version*, or *Josephus*. There is very little Difference in the Chronology of the Editions of the Bible after the Time of the Birth of *Abraham*, for all Editions allow the Exodus of the Children of *Israel* out of *Egypt* to have been four hundred and thirty Years (*b*) after the Departure of *Abram* from *Haran*. All Editions likewise agree in the Age of *Abram* when he came from *Haran* into *Canaan* that he was then seventy-five Years old, but the great Difference between them is in the Time of the Birth of the Sons of the several Patriarchs from *Noah* down to *Abra-*

(*b*) Exod. xii. 40.

ham wherein they differ very greatly. And the Reason why I prefer the Chronology of the *Hebrew* Copy of the Bible to the *Samaritan Pentateuch* is this : Because it seems reasonable to me to believe, that immediately after the Deluge the Descendants of *Noah* would begin to get Children as soon as ever they were able ; and as their Lives began to be shortened I should apprehend they would rather sooner grow ripe for Generation than otherwise, as we find in Fact that all other Creatures do. Now if we consult the Chronology of the *Hebrew* Copy of the Bible, we shall find this Analogy of Nature to have been regularly carried on, and the Birth of the Sons of the Patriarchs hastened in proportion as the Lengths of their Lives was shortened. But the *Samaritan Pentateuch* represents this Affair quite otherwise, as will appear to any one who consults the following Tables, wherein it appears that the Postdiluvian Patriarchs were near twice as old as the Antediluvian, before their Sons were born according to the *Samaritan Pentateuch*, though the Lives of the Antediluvians were at least twice as long as those of the Postdiluvians.

Ages of the Antediluvian Patriarchs at the Birth of their Sons.	Lengths of their Lives.		Ages of the Postdiluvian Patriarchs at the Birth of their Sons.		Lengths of their Lives.				
	Heb.	Sam.	Heb.	Sam.	Heb.	Sam.			
<i>Adam</i>	130	130	930	930	<i>Sem</i>	100	100	600	600
<i>Seth</i>	105	105	912	912	<i>Arphaxad</i>	35	135	438	438
<i>Enos</i>	90	90	905	905	<i>Salah</i>	30	130	433	433
<i>Cainan</i>	70	70	910	910	<i>Heber</i>	34	134	464	404
<i>Mahaleel</i>	65	65	895	895	<i>Peleg</i>	30	130	239	239
<i>Jared</i>	162	62	962	847	<i>Reu</i>	32	132	239	239
<i>Enoch</i>	65	65	365	365	<i>Serug</i>	30	130	230	230
<i>Methuselah</i>	187	67	969	720	<i>Nahor</i>	29	79	148	148
<i>Lamech</i>	182	53	777	653	<i>Terah</i>	70	70	205	145
<i>Noah</i>	500	500	950	950	<i>Abram</i>				

Now

Now it is very observable, that there is little or no Difference between the *Hebrew* and *Samaritan* Copies in the Lengths of the Lives of the Patriarchs ; but that the great Difference is in the Time of their Age at the Birth of their Sons and Successors ; from whence the Chronology of those Times is entirely to be computed. And I appeal to the Judgment of all Mankind to determine, (*i*) whether it is not more consonant to the general Course of Nature to suppose that *Arphaxad*, *Salah*, and *Heber*, who lived but about four hundred Years a-piece, and *Peleg*, *Reu* and *Serug* who lived but about two hundred Years a-piece should have Sons at the Age of thirty, thirty-two, thirty-four, or thirty-five, rather than at one hundred thirty, one hundred thirty-two, one hundred thirty-four, and one hundred thirty-five ; when *Enos*, *Cainan* and *Mabaleel*, who are allowed to have lived nine hundred Years each, are acknowledged on both Sides to have Sons at ninety, seventy, and sixty-five Years of Age ? It is likewise to be observed that the *Samaritan* Account of the Birth of the Sons of the *Antediluvians* (*k*) agrees pretty nearly with the *Hebrew*, only it makes them to have begotten their Sons more early than the *Hebrew* : As for Example, in the Birth of *Enoch*, who, the *Hebrew* says, was born to his Father when he was one hundred and sixty-two Years of Age, the *Samaritan* Copy says, his Father was but sixty-two at the same Event. The *Hebrew* Copy

(*i*) This Part of this Work having been written many Years ago, before the Author had ever seen *Bedford's* Scripture Chronology, he was glad to find that Author make use of the same Argument, as it is a Proof of the Force as well as the Truth of this Method of Reasoning. Bed. C. 5.

f. 21. (*k*) See the foregoing Table.

I N T R O D U C T I O N .

likewise says, that *Methuselah* was One Hundred eighty-seven, and *Lamech* One Hundred eighty-two when their Sons were born, whereas the *Samaritan* makes them but Sixty-seven and Fifty-three at the Birth of their Sons.

IT is likewise to be observed, that with regard to the Time of the Birth of the Sons of the *Postdiluvians*, the *Samaritan* Copy agrees with the *Hebrew* in the odd Numbers; as for Example, *Salah*, *Heber*, *Peleg*, *Reu*, *Serug* and *Nabor* are said in the *Hebrew* Copy to be born in the thirty-fifth, thirtieth, thirty-fourth, thirtieth, thirty-second and thirtieth Years of the Age of their respective Fathers, which Numbers in the *Samaritan* Copy are one hundred thirty-five, one hundred thirty, one hundred thirty-four, one hundred thirty, one hundred thirty-two and one hundred thirty. So that if you take away the Hundred Years from each of these Numbers, which seem to have been added contrary to Reason and Truth by the Mistake or rather Design of the Transcriber, in order to increase and lengthen out the Chronology of the Bible, the two Copies will agree exactly in those Particulars, and the Difference in the Chronology between these two Copies be for the most part removed.

THE *Septuagint* Version of the Bible agrees nearly with the *Samaritan* in the Time of the Birth of the Sons of the *Postdiluvian* Patriarchs, only that it adds in a whole Life, between *Arphaxad* and *Salah*, that is *Cainan*, whom that Version supposes to have lived three hundred Years, and to have begotten *Salah* when he was one hundred and thirty Years old. It likewise adds one hundred Years to the Age of
Nabor

Nachor when he begot *Tbara*, and supposes him to be one hundred seventy-nine Years old at that Time, whereas the *Samaritan* supposes him only to be seventy-nine ; but then it is to be observed that the *Septuagint* Version adds likewise an hundred Years to the Lives of most of the *Antediluvian* Patriarchs before the Time of the Birth of their Sons ; by which Means that Version carries the Creation of *Adam*, and the Flood of *Noah* to the greatest Distance of Time from the Destruction of the Temple of any, either of the Copies or Versions of the Bible, for the *Syriack* and *Arabick* Versions both agree with the *Hebrew* : And indeed it seems to me absurd to suppose, when *Abraham* is acknowledged by all the Versions to be so old and infirm at an hundred Years of Age as not to be able, without a Miracle, to have gotten a Son, that his Grandfather should not have got his eldest Son till he was one hundred seventy-nine Years old. But it is to be observed, that this Translation was made from the *Hebrew* at *Alexandria* in *Egypt*, under the Reign of *Ptolemy Philadelphus*, and that *Manetho* published his *Egyptian* Dynasties much about the same Time, wherein the History of *Egypt* was carried several thousands of Years farther than the Truth. I should apprehend therefore, that some Transcribers, out of a Fondness for Antiquity, might add in those hundred Years at the Birth of the Sons of the Patriarchs, from whence the Copies of the *Samaritan Pentateuch*, which are come to our Hands, may afterwards have been corrupted ; for whoever considers the great Affectation for Antiquity which then prevailed over the literary World, will not perhaps think it extraordinary to have Attempts of this Kind made by Persons who knew no other Method of defending the Nation of the *Jews* from being thought a late upstart Generation.

As for *Josephus* he is so very incorrect in all his numerical Accounts that there is no Manner of Dependence to be had upon his Chronology, since the Sum total seldom or ever agrees with the Particulars. As for Example, he says positively, that from the Creation to the Flood were two thousand six hundred fifty-six Years, and yet the Particulars when summed up amount only to two thousand two hundred fifty-six. He likewise says, that the Number of Years from the Flood to the Birth of *Abraham* were two hundred ninety-two Years, and yet the Particulars when summed up amount to nine hundred ninety-three. I am very sensible that *Dr. Mills* and *Mr. Whiston* have taken a great deal of Pains to correct *Josephus's* Numbers, but in my Opinion it is Labour in vain, since all the Copies extant are full of these Blunders. I shall however only remark at present, that the Number of two hundred ninety-two Years, which *Josephus* sets down as the Sum total of all the Years from the Flood to the Birth of *Abraham*, and which agrees exactly with the Number assigned in the *Hebrew Copy* of the Bible, is the same in all the Editions of *Josephus*, though with regard to the Particulars those Editions are far from agreeing. I must likewise observe, that if you throw out the hundred Years which are added in *Josephus's* Account of the Particulars at the Time of the Birth of each of the Sons of the Patriarchs, then the Sum total (*k*) and the Particulars.

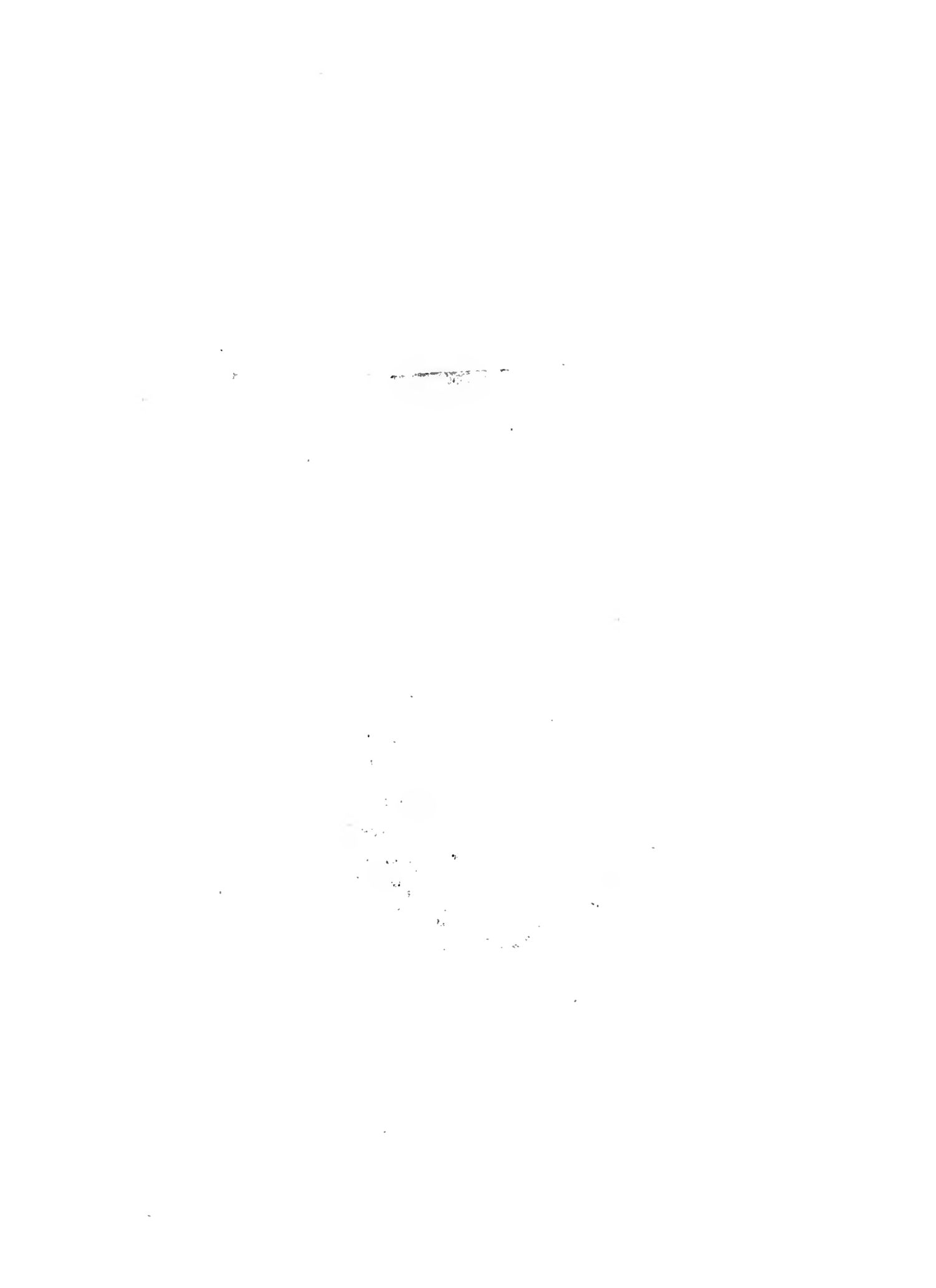
(*k*) *Josephus* says, that *Arphaxad* was born 12 Years after the Flood: and *Salah* when *Arphaxad* was 135: And *Heber* when *Salah* was 130: And *Peleg* when *Heber* was 134: And *Reu* when *Peleg* was 130: And *Serug* when *Reu* was 130: And *Nabor* when *Serug* was 132: And *Terah* when
Nabor

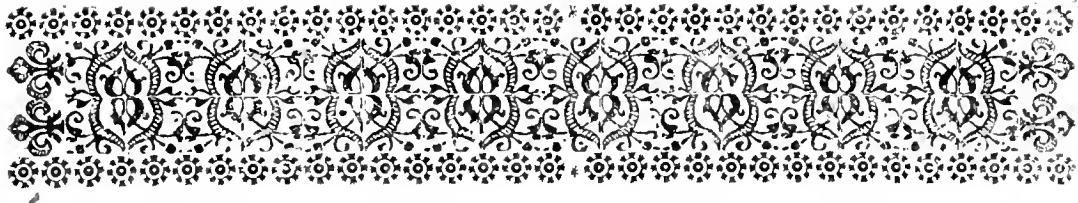
particulars will exactly agree ; which is no small Confirmation of the Truth of the Remark which I made on the Numbers in the *Samaritan* Copy, *viz.* that these Additions of the hundred Years at the Births of the Sons of the Patriarchs were inserted by some Transcriber, who had a Mind to lengthen out the Chronology of the *Mosaical* Account, to reconcile it as much as possible to the *Egyptian* Dynasties.

Nahor was 120 : And *Abraham* when *Terah* was 70. = 993. But take away the hundred Years from each and then it will be :

$$12 + 35 + 30 + 34 + 30 + 30 + 32 + 20 + 70 = 293.$$







THE
 CHRONOLOGY
 OF THE
 HEBREW BIBLE
 VINDICATED, &c.

ON the seventeenth Day of the seventh Month of the six hundredth Year of *Noah's* Age, after he had been five Months in the Ark, the Waters having abated, the Ark rested on the Mountain of *Ararat*, Gen. vii. 11.-- viii. 4.

JOSEPHUS says, that in the Region of *Chæron* (*a*), in the Kingdom of the *Adiabene*, some of the Remains of the Ark was preserved to his Time, and shewed to the Curious. He likewise (*b*) quotes *Berosus* for saying, that in his Time there were some Remains of this Ship on the

(*a*) It was from this Region of *Chæron* that *Moses Chæronensis*, the *Armenian* Writer, was so called. (*b*) *Jos. Ant.* l. 1. c. 3.

Mountain of the *Cordycæans* in *Armenia* (c). He likewise quotes *Nicolaus Damascenus*, another *Heathen* Writer, for saying, that there is a great Mountain in *Armenia* which is called *Baris*, on which it was reported, that several People, who fled there in the Time of the Flood, were preserved; and that there was one Person brought there in an Ark which remained for a long Time upon the Top of this Mountain, who perhaps, says he, was the same Person that is spoken of by *Moses*.

THE *Hebrew*, *Septuagint* and *Samaritan* Copies of the Bible call this Mountain the Mountains of *Ararat*. The *Vulgar Latin* and *Syriac* Versions say only, that the Ark rested on the Mountains of *Armenia*. The *Targum of Onkelos* and the *Arabick* Version say it rested on the Mountains of *Carda*, which are all only so many different Names for the same Mountains; for *Moses Chæronensis*, an *Armenian* Writer, says, there is a Province in *Armenia* known by the Name of *Ararat* to this Day. He pretends to assign a Reason for the Name, but his Story is plainly more modern than the Name. These same Mountains are likewise called the *Cordycæan* Mountains, from *Corda* or *Forda*, a Town situated at the Foot of these Mountains. In the Time of *Nicolaus Damascenus* this Mountain was likewise called the Mountain *Baris*, or the Mountain of the Ark. The Word *Baris* being an antient Word that signified a Boat. *Herodotus* gives a long Description of an *Egyptian* Boat (d) which by them was called *Baris*. And *Diodorus* says, that the

(c) Vide *Gen. vi. 3.* by some interpreted to relate to the Time taken up by *Noah* in building the Ark.

(d) *Herod. Euter.*

Boat made use of by *Charon* to ferry the dead Bodies over the Lake (*e*) *Acherusia*, between *Memphis* and the Burying-place of the *Egyptians*, was called *Baris*. And *Stephens* in his *Theſaurus* ſays, that in the Language of *Paleſtine* any Building that is ſhut up on every Side is called *Baris*.

ON the twenty-ſeventh Day of the ſecond Month of the ſix hundred and firſt Year of *Noah's* Age, the Earth being dried, *Gen. viii. 13, 14, 18.* *Noah* and his Wife, and his three Sons, *Japhet* his eldeſt Son, *Gen. x. 21.* *Sem* his ſecond Son, and *Ham* or *Cham* his youngeſt Son, *Gen. ix. 24, 25.* together with their three Wives, came out of the Ark, after they had been in it a Year and ten Days, *Gen. viii. 13, 14, 18.* and ſeven Months and ten Days after the Ark had firſt reſted on Mount *Ararat*. Which Time ſeems to have been neceſſary for the ſettling of the Earth, and the growing of Graſs for the Uſe of thoſe Animals which were to be turned out of the Ark.

Anno poſt
Diluvium
I.



BEROSUS, as *Joſephus* obſerves, agrees with *Mofes* in acknowledging the Deſtruction of Mankind by a Flood in the ſix hundredth Year of *Noah's* Age, and that *Noah* and his Family were preſerved by an Ark of Wood, ſome Part of which Ship was remaining in *Armenia* to his Time; and that People carried off Pieces of the Bitumen which they made uſe of chiefly as Amulets. He likewiſe ſays, that *Noah* was accompanied by his Wife and his three Sons, and their three Wives, whoſe Names were *Pandora*, *Noema*, and *Noegla*, (*f*) which it is manifeſt was a *Grecian* Addition to

(*e*) *Diod. l. i. c. 6.* (*f*) *Noemah* in *Hebrew* ſignifies *the Fair*, being derived from *נעם* *Noem*, *Pulchritudo*.

A. P. D. the History of *Moses*, as appears from the Word *Pandora*.

1. He likewise says, that *Noah* was also known by the Name of *Chaos*, *Janus*, *Ogyges*, *Olybama* & *Arsa*, that is, *the Heavens and the Sun*: And that he was the Father of all the greater and lesser Gods. He likewise says, that *Noah's* Wife's Name was *Titæa*, and that she was also called *Aretia*, that is *the Earth*, which Name is plainly derived from the *Hebrew* Word ארץ *Aretz*, which signifies *the Earth*. And the Name of *Titæa* seems to be of the same Signification with *Aretia*, and together with that of *Titans*, which Name, according to *Berosus*, was given to all the Sons in general that were born to *Noah* after the Flood, to be derived from the *Hebrew* טיט *Tit*, which signifies *Mud*, or *Earth*.

THE Reason of which Names being given to *Noah* and his Wife is not difficult to be accounted for, when we consider, that *Noah* was called by different Names (after the Confusion of Languages) in the several Countries to which his Progeny were dispersed; and that he might have a Variety of Names given him on account of some remarkable Part of the History that was related of him. Thus he was called *Janus* by the *Syrians*, because *he planted a Vineyard and made Wine*, Gen. ix. 20. the Word *Janus*, according to *Berosus*, signifying among the *Aramæans*, or *Syrians*, a Planter or Maker of Wine. And in *Hebrew* it is certain, that the Word יין *Jain* signifies Wine. He was called *Ogyges* in latter Ages, but long before the Time of *Berosus*, by the Mistake of those who did not distinguish between that universal Flood which was in the Days of *Noah*, and that partial one which was in *Bæotia* at the Time when *Ogyges* was King thereof. Which Flood of *Noah*, though not known to the Generality of the *Greeks*, was however acknow-

acknowledged by some of the Learned ; for *Plato*, in his *Ti-* A. P. D.
mæus, introduces an *Egyptian* Priest telling *Solon*, that before ^{I.}
the particular Floods, which were known to the *Greeks*,
there was antiently one much greater, which destroyed the
whole Earth. *Noah* was also called *Olybama* and *Arfa*, or
Uranus, *Cælum*, *Sol*, which is the same Thing, only in so
many different Languages, that is the Heaven and the Sun ;
and his Wife was called *Titæa* and *Aretia*, that is the Earth,
from their prolifick Qualities ; the Antients, according to
their mythologick Genius, supposing all Things to have pro-
ceeded from the Influence of the Heavens and the Sun upon
the Earth. He was called also *Chaos* for the same Reason,
by those who supposed all Things to proceed from a *Chaos*.
That the Antients had a Deity whom they worshipped under
this Name is certain from *Virgil*, who speaking of *Dido* says:

Tercentum tonat ore Deos, Erebumque Chaosque. Æn. 4.

And again,

Dii quibus imperium est Animarum umbræque silentes
Et Chaos & Phlegethon. Æn. 6.

But it is not easy to conceive, under what Form this Deity
was worshipped ; for though *Ovid* (g), in his *Metamorphosis*,
speaks of *Chaos* as a rude and undigested Heap, yet in his
Fasti, he speaks of him as a Person :

Me Chaos Antiqui (nam sum res prisca) vocabant.
Tunc Ego qui fueram Globus, & sine imagine Moles,
In faciem redii membraque digna Deo. Ovid. Fast. l. 1.

(g) Rudis indigestaque Moles, Ovid. Met. l. 1.

A. P. D. Nor do I know what Idea to form of *Sanchoniatho's* turbulent Evening Chaos, which he supposes to be boundless. Neither do I know what to make of *Aristophanes's* Chaos, tho' he allows it to have Wings (*b*). It is likewise difficult to account for the Name, why this Deity should be called Chaos. The *Greek* Lexicons derive this Word from *χάινειν*; *hiare*, to gape or yawn, which Derivation seems to me very forced and unnatural. With the Permission therefore of the Learned, if they will indulge me in a Conjecture, and in these Affairs little more than Conjectures are to be had, I will attempt to account for it.

THE *Heathens* it is manifest had their God *Chaos*, which Deity was probably worshipped by the *Greeks* and *Romans* under an human Form; for they never worshipped any Thing else. If therefore any particular Person was meant by this God *Chaos*, one would, according to *Berosus*, be apt to think it must be *Noah*. But then why should he be called *Chaos*? As I see no Reason for this, I am rather inclined to think, that the Name of this God *Chaos* was borrowed from *Χναός* *Cnaos*, the *Grecian* Name of *Canaan* the Grandson of *Noah*; for originally *Canaan* was pronounced *Cnaan* and *Philo-Byblius* in *Eusebius* calls *Canaan* by the Name of *Χναός*, and the *Canaanites* are by *Stephanus Byzantinus* called *Χναοί*; well therefore might *Canaan* be called *Χναός*, or the *Canaanite*, by way of Eminence and Distinction. And as it was this *Χναός* or *Canaan* who first took Possession of and planted *Phœnicia*, and was the original Parent of all the Inhabitants thereof, he was in Length of Time esteemed by the *Phœnicians*, not only as the first Parent of the Human Race, but

(*b*) *Χάει πτερόεντι*, *Arist. Ornith.*

but also as the Father of all the Gods; and as it was from *Phœnicia* that the first *Heathen* Deities were introduced into *Greece*, hence came this Doctrine to be spread also into *Greece*; for *Sanckoniatho*, in his *Phœnician* History, informs us, that *Sedec* the Brother of *Mefir* was Father of the *Cabiri*, who first invented the Building of a Πλοῖον, or compleat Ship; which *Sedec* is manifestly *Canaan* the Brother of *Mefir* (or *Mizraim*) according to *Moses*; and *Herodotus* informs us (i), that these *Cabiri* were the first *Heathen* Deities that were introduced by Name into *Greece*; for he says, that before the *Pelasgians*, (or *Phœnicians*,) came into *Greece*, the *Grecians* sacrificed and prayed to the Gods in general, without attributing either Name or Surname to any Deity: But, that the *Pelasgians* introduced the Worship of the *Cabirian* Deities into *Greece*, first at *Samothracia* and afterwards in *Attica*. Well therefore might the *Grecians* make use of the Word *Xνάς*, or for Softness of Pronunciation *Xάς*, which was the Name of the Father of all their Gods, to denote the first Author of Gods and Men.

WHEN *Noah* and his Wife and his three Sons, *Japhet*, *Sem*, *Ham*, and their Wives, came out of the Ark, *Noah* was six hundred Years of Age, and his three Sons were at least one hundred each; for they were all three born when *Noah* was five hundred Years old, *Gen.* v. 32.

IN the Books of *Moses*, the Chronology of the Sons of *Noah* is only preserved in the Lineage of *Sem*, because it was from this Branch that the promised Seed of the Woman afterwards come which was to bruise the Serpent's Head, as declared, *Gen.* iii. 15. We may, however, suppose,

(i) Herod. lib. 2.

A. P. D. pose that his other two Brothers lived much about the same Length of Time with *Sem*, that their Children and Grand-children were born much about the same Distances of Time with his Children and Grand-children, and that they lived proportionably as long.

3. AND as we find, that *Arphaxad* the third Son of *Sem*, *Gen. x. 22*, was born two Years after the Flood, *Gen. xi. 10*; we may suppose, that *Gomer*, the eldest Son of *Japhet*; and *Cush*, the eldest Son of *Ham*, were born at least a Year or two before this Time.

38. *ARPHAXAD*, when he had lived thirty-five Years, *Gen. xi. 12*, begat *Selah*, and we may suppose, that about or rather before this Time, *Ashkenaz* the Son of *Gomer*, and *Seba* the Son of *Cush*, were born also, *Gen. x. 3, 7*.

68. *SELAH* having lived thirty Years begat *Heber*, *Gen. xi. 14*.

NOAH, having planted a Vineyard and drank of the Wine thereof, was drunken, and was uncovered in his Tent, and *Ham* saw the Nakedness of his Father, and told his two Brethren without: And *Sem* and *Japhet* took a Garment and laid it upon their Shoulders, and went backwards, and saw not their Father's Nakedness. And *Noah* awoke from his Wine, and knew what his youngest Son had done unto him, *Gen. ix. 20, &c.* Thus far *Moses*: But *Berosus* says, that *Cham* having a Hatred to his Father took this Opportunity, of his Father *Noah's* Drunkenness, to render him unfruitful by the Practice of some magical Arts. The History of *Moses* gives some Reason to believe, that *Ham*
did

did something more than barely see his Father's Nakedness; A. P. D. 68. for it is observed, that when *Noah* awoke from his Wine, he knew what his younger Son HAD DONE UNTO HIM. Possibly, being a shameless Man, he might himself have uncovered his Father's Nakedness; for *Berosus* observes, that from his Impudence and Immodesty he was called *Cham-Essenuus*, *Essenua* signifying an immodest and infamous Person. But whatever it was that he did to his Father, it is manifest, that this Circumstance of *Ham's* Behaviour to *Noah* has given Origin to the famous Story among the Mythologists, of *Saturn's* having castrated his Father *Uranus*; as it is mentioned in *Sanchoniatho* and *Hesiod*, and all the subsequent Writers. *Berosus* mentions, that one of the Names by which *Noah* was characterised, was that of *Uranus*, or *Cælum*; and he likewise declares, that *Cham* was called *Saturnus*, or *Chronus*. And what is very remarkable is, that *Hesiod* makes *Saturnus* the youngest Son of *Uranus*, as *Ham*, according to *Moses*, was the youngest Son of *Noah*, *Gen. ix. 24, 25*. And says also, as *Berosus* does, that he had a Hatred to his Father: For thus speaking of the Children of *Uranus* and *Ge*, he says:

Τὸς δὲ μεθ' ὀπλότατος γένετο Χρόνος ἀγκυλομήτης
Δεινότατος παίδων. Θαλερόν δ' ἔχθηρε τοκῆα.

Hesiod. Theog. v. 137.

*Hos vero post novissimus natus est Saturnus vaser
Acerrimus inter liberos. Floridum autem oderat parentem.*

And what is farther remarkable is, that as *Noah* is said by *Moses* to have cursed *Ham*, saying, *A Servant of Servants shall be unto his Brethren*, *Gen. ix. 25*. So the Mythologists from hence have taken the Hint of making *Saturn* afraid

A. P. D. afraid of being dethroned by his Children, from a prophetic Declaration of his Father *Uranus*: For thus *Hesiod* speaking of *Saturn* says:

Πεύθετο γὰρ Γαίης τε καὶ Ὀυρανοῦ ἀσεργάεντι
 "Ουνεκα οἱ πέπρωτο ἐῶ ὑπὸ παιδὶ δαμῆναι.

Hesiod. Theog. v. 463.

*Audiverat enim ex Terra & Cælo stellis micante
 Quid sibi fatale esset à proprio filio domari.*

Where the only Difference is, that the Mythologist has mistaken the Children of *Saturn* or *Ham* for his Brethren. The Words of the Curse are, *Cursed be Ham the Father of Canaan; a Servant of Servants shall he be unto his Brethren.* And *Noah* likewise said, *Blessed be the Lord God of Sem, and Ham the Father of Canaan shall be his Servant. God shall enlarge Japhet, and he shall dwell in the Tents of Sem, and Ham the Father of Canaan shall be his Servant, Gen. ix. 26, 27.* In the Original it is, *Cursed be Canaan*, but it is impossible, that these could have been the Words spoken by *Noah*, because it was not *Canaan* but *Ham* that was the Offender, even supposing *Canaan* to have been in Company, *Gen. ix. 22, 24.* And it is very remarkable, that in the preceding Verses, when the three Sons of *Noah* are spoken of by Name, *Sem* and *Japhet* are spoken of without any Addition, but *Ham* is twice distinguished by the additional Character of being *the Father of Canaan, Gen. ix. 18, 22.* *Moses* might therefore purposely omit, at the Time he wrote his History, the Name of *Ham* in this latter Part of the Story to mark to the *Israelites* the Sons of *Sem*, who were going to take Possession of the Lands of *Canaan*, that *Canaan* was included in the Curse given to his Father

Ham.

Ham. But certain it is, that *Ham* could not have been omitted in the Curse as pronounced by *Noah*, and therefore I have ventured to suppose the Curse given at least according to the Form of Expression twice used before of *Ham*, though I am not supported herein by any Edition of the Bible, except it be that of the *Arabick* Version. To which may further be added, that this Curse was literally fulfilled in *Ham* as well as in *Canaan*, since it is manifest that *Egypt*, or the Land of *Ham*, was made tributary to the Offspring of *Sem* in the Person of *Cambyfes* and his Successors, and that afterwards the Tents of *Sem* were occupied by the *Greeks* and *Romans*, who being of the Posterity of *Japhet* took Possession of the same Country; which Prophecy the Mythologists interpreting of the immediate Descendents of *Saturn*, or *Ham*, instead of the Descendents of his two Brethren have thence formed the above-mentioned Fable; for I apprehend it is not to be doubted, but that this mythological Story of *Saturn* and his Father *Uranus* was borrowed from the Incident of the Behaviour of *Ham* towards his Father *Noah*, as mentioned in the Book of *Moses*.

I HAVE placed this Transaction of *Noah* and *Ham* between the Birth of *Heber* and *Peleg*, because I suppose *Noah* to have parted from his three Sons *Japhet*, *Sem* and *Ham*, soon after the Birth of *Peleg*; and possibly this Transaction may have helped it forward.

IT is not easy however to assign a Reason why *Ham* should have the Name of *Saturnus*, or *Chronus*, or which is the same Thing, *Time* given to him, unless it were, that the first Writers, for the first historical Writers among the *Heathen* were Poets, thought this a fit Name to be given to

A. P. D. the first Founders of States, in general, whose true Names
 68. being forgotten, or lost in a Number of Names, the Mythologists made use of this as very proper to denote their Antiquity; and from the same Kind of Reasoning made *Time* the Offspring of *Heaven* and *Earth*. Hence, also, it came to pass, that there were many *Chronus's*, or *Saturns*, almost in every Kingdom one; for *Berosus* takes Notice, that *Nimrod* was called the *Chronus* of the *Assyrians*, as *Ham* was of the *Egyptians*. *Sanchoiatho* gives us the History of *Chronus* the elder, and *Chronus* the younger, both in *Phœnicia*; and that there was a *Chronus*, or *Saturn*, belonging to the Island of *Crete*, both *Apollodorus* and *Diodorus* sufficiently testify. Hence, also, it comes to pass from this Sameness of Name, that several Actions of these several *Chronus's* are often confounded, and collected together as the Transactions of one Man. *Diodorus* (*m*) takes Notice of three several *Hercules's*, and three *Dicynsius's*, whose Actions are all confounded in History, and the Actions of the former still added to those of the latter. And as the giving of one Name to different Persons has occasioned great Confusion in the mythological History of the Antients, so likewise have the different Names, which were given to the same Person, contributed to encrease the Confusion. Thus we shall find *Ham*, or *Hammon*, according to *Berosus*, dethroning *Saturnus*; and *Saturnus* again dethroning *Hammon*, or *Ham*; because the traditionary Authors, in the subsequent Ages, not knowing or considering that the *Egyptian Saturnus*, *Hammon* and *Ham* were the same Person, under different Names, were not able otherwise to reconcile the Accounts they had received of these Persons reigning in *Egypt* about

(*m*). *Diod.* lib. 3. c. 5. l. 5. c. 2.

the same Time, without making them dethrone each other.

A. P. D.
68.

HEBER, when he had lived thirty-four Years, begat *Peleg*, in whose Days the Earth was divided, *Gen.* xi. 16, x. 25. 1 *Chron.* i. 9; the Word *Peleg* signifying *Dispersion*. At what Time, in the Days of *Peleg*, this Dispersion happened, is not mentioned by *Moses*; but let it happen when it would, this Name might have been prophetically given him soon after his Birth, as *Noah's* was, and *Jacob's*, *Gen.* v. 29. xxvii. 36; though the Dispersion might not happen till several Years afterwards. However, as the Family of *Noah* was now increased by five Generations of Descent, I apprehend it was found necessary to disperse immediately after the Birth of *Peleg*; for if we consider the Number of Children born to *Noah* in the hundred and second Year after the Flood, we shall find them, by a moderate Computation, to amount to nineteen thousand five hundred ninety-four Souls. For if we suppose *Noah's* Wife not to be past Child-bearing, which it is probable she was not, since *Noah*, who was probably the elder of the two; lived three hundred and fifty Years afterwards; and therefore I do not suppose they left off having Children till about two hundred or two hundred and fifty Years before their Death; since Women, at present, the Length of whose Lives may be computed at threescore and ten (*n*), frequently bear Children after they are fifty Years of Age, and seven hundred bears near the same Proportion to nine hundred and fifty as fifty does to seventy; then * by this Method of Computation

(*n*) Psalm xc. 10.

* 50 : 70 :: 700 : 980.

A. P. D. there will be four breeding Women to repeople the World:
 102. And if we suppose each Woman to have a Child but once in twelve Months, at the End of thirty Years after the Flood, the Number of *Noah's* Family will be one hundred twenty-eight; and as we suppose those Children which were born the first Year after the Flood, being now thirty Years old, to be marriageable, this will give us an annual Increase of two breeding Women every Year, till the sixtieth Year after the Flood. And by following this Method of Computation, as we suppose there were six breeding Women in the thirtieth Year, we shall find, that in the fortieth Year after the Flood, the Number of breeding Women will be twenty-six, and the Number of Souls, Males and Females Parents and Children, will be two hundred seventy-eight. In the fiftieth Year the Number of breeding Women will be forty-six, and the Number of Souls six hundred twenty-eight. In the sixtieth Year the Number of breeding Women will be sixty-six, and the Number of Souls one thousand one hundred seventy-eight. But now there will be an additional Number of Breeders, according to the Number of Children born in the thirtieth preceeding Year, they being now thirty Years old, Half of whom we may suppose to be Females; and by following the same Method of Computation, in the seventieth Year the Number of married Women will be one hundred fifty-two, and the Number of People two thousand one hundred forty-eight; in the eightieth Year the Number of married Women will be three hundred thirty-seven, and the Number of Souls three thousand eight hundred and twelve; in the ninetieth Year the Number of married Women will be six hundred twenty-two, and the Number of Souls eight thousand nine hundred eighty-eight; in the hundredth Year the Number of married

ried.

ried Women will be one thousand one hundred forty-nine, and the Number of Souls seventeen thousand two hundred thirteen; and in the hundred and second Year, when *Peleg* was born, the Number of married Women will be one thousand three hundred twenty-two, and the Number of Souls nineteen thousand five hundred ninety-four; which is too great a Number of People to subsist possibly together, with any tolerable Conveniency in those early Ages of the World, when we consider, that their Flocks and their Herds increased, at least, proportionably with themselves, and would require a large Space of Ground for their Support. Thus we find, that *Abram* and *Lot*, though their Families, when they returned out of *Egypt*, were much less numerous than that of *Noah*, yet, were obliged to separate, in a Land flowing with Milk and Honey, for Want of sufficient Room, on Account of a *Strife between the Herdmen of Abram's Cattle, and the Herdmen of Lot's Cattle, for the Land was not able to bear them, that they might dwell together; for their Substance was great so that they could not dwell together, Gen. xiii. 6, 7.* The same is also observed of *Esau* and *Jacob*, that after the Death of their Father *Isaac*, *Esau* took his *Wives and his Sons and his Daughters, and all the Persons of his House, and his Cattle and all his Beasts, and all his Substance which he had gotten* (by his Father's Death) *in the Land of Canaan: and went into the Country from the Face of his Brother Jacob. For their Riches were more than that they might dwell together; and the Land, wherein they were Strangers, could not bear them, because of their Cattle.*

I SUPPOSE therefore, that *Noah* keeping along with himself those Sons and Grandsons, &c. who were born to him

A. P. D. him since the Flood, amounting to about four thousand ^{102.} eight hundred ninety-eight Souls, staid behind in the *East*, and sent his three elder Sons, *Japhet*, *Sem*, *Ham*, with their Progeny, to seek Habitations for themselves Westward. And in Confirmation of this Opinion *Tavernier*, (o) in his *Persian Travels*, says, that *Noah*, according to the Tradition of the *Armenians*, when he came out of the Ark, abode in that Country, and built the City of *Nakshivan*, about three Leagues from the Mountain upon which the Ark rested, from whence also it takes its Name; for *Nak*, in the *Armenian* Tongue, signifies a *Ship*, and *Sivan*, *resting*, or *reposing*. And *Moses Chæronensis*, the *Armenian* Historian, says, that the Name of the Place where *Noah* rested, after the Descent from the Ark, is called, in that Country Language, *Nachidshevan*, or the Place of Descent; and that there was another Town, in that Country, which was reported, by Tradition, to be called *Seron*, or the Place of *Dispersion*.

WHICH Dispersion I take to be that which happened at the Birth of *Peleg*, for we hear no more of *Noah* in the History of *Moses* after the undutiful Behaviour of his Son *Ham*, but that he lived after the Flood three hundred and fifty Years, *Gen. ix. 28*; for as the chief Intent in this Part of the Writings of *Moses* was to give an History of that Branch of the Descendants of *Adam*, from which that *Seed of the Woman* was to be produced, who was to *bruise the Serpent's Head*; he therefore takes no further Notice of *Noah*, but continues the Account of *Japhet*, *Sem* and *Ham*, till their Dispersion again from *Babel*, and then he drops the History

(o) Taver. Perf. trav. c. 4.

of *Japhet* and *Ham*, and only continues the Account of the Lineage of *Sem*.

A. P. D.
102.

IT is likewise to be observed, that about this Time the Life of Man was the third Time shortened, first at the Birth of the three Sons of *Noah* before the Flood, *Japhet*, *Sem* and *Ham*, who lived but six hundred Years, *Gen.* xi. 10, 11. Secondly, at the Birth of *Arphaxad* and his Contemporaries, who lived but a little more than four hundred Years. And thirdly, at the Birth of *Peleg*, &c. who lived but a little more than two hundred Years.

THE Sons who were born to *Japhet* at this Time were *Gomer* and *Magog*, and *Madai*, and *Javan*, and *Tubal*, and *Mesech*, and *Tiras*. And the Sons of *Gomer* were *Asbkenaz*, and *Riphab*, and *Togarmath*. And the Sons of *Javan* were *Elishab*, and *Tarshish*, and *Kittivi*, and *Dodanim*, *Gen.* x. 1-4.

THE Sons of *Sem* were *Elam*, and *Asbur*, and *Arphaxad*, and *Lud*, and *Aram*. And the Children of *Aram* were *Uz*, and *Hul*, and *Getber*, and *Mash*. And the Children of *Arphaxad* were *Salah*; and *Salah* begat *Heber*, and *Heber* begat *Peleg* and *Joktan*, *Gen.* x. 21---25.

AND the Sons of *Ham* were *Cush*, and *Metfir* or *Mizraim*, and *Phut*, and *Canaan*. And the Sons of *Cush* were *Seba*, and *Havilah*, and *Sabtab*, and *Raamub*, and *Sabtecha*, and *Nimrod*. And the Sons of *Raamah*, *Sheba* and *Dedan*. And the Sons of *Metfir* were *Lud*, and *Anam*, and *Laab*, and *Neph* or *Nepbat*, and *Patbros*, and *Casbal*, out of whom came *Peles* and *Caphtor*. And the Sons of *Canaan* were *Sidon*,

A. P. D. *don*, and *Heth*, and *Jebus*, and *Emor*, and *Gargash*, and *Iva*,
 102. and *Arkah*, and *Sin*, and *Arphad*, and *Zemar*, and *Hamath*,
 Gen. x. 6--18.

NOT that we are to imagine, that these were all the Sons, Grandsons, and Great Grandsons, which were born to *Japhet*, *Sem* and *Ham* within hundred Years after the Flood, one but that these were the most remarkable afterwards for founding of Nations, and therefore are more particularly mentioned by *Moses*.

THESE Sons of *Noah* having thus parted from their Father, travelled Westward till they came to the Plains of (o) *Shinar*, Gen. xi. 2. And *Nimrod* being a great Hunter began to be a mighty one in the Earth, or a great Prince and Commander among his Brethren; for they said, *Let us build us a City* and a high Tower; or in the Language of the East, *a Tower whose Top may reach unto Heaven; and let us make us a NAME*, that is, let us choose a CHIEF or CAPTAIN, lest we be scattered abroad upon the Face of the Earth, Gen. xi. 4. For in this Sense it is, that this Word is made use of, 2 Sam. xxiii. 17, 18, 19. where it is said, *These Things did these three mighty Men. And Ishbair the Brother of Joab, the Son of Zeruiab, WAS CHIEF AMONG THE THREE, and he lift up his Spear against three hundred, and slew them, and HAD THE NAME AMONG THREE. Was he not most honourable of three? therefore he was their CAPTAIN.* As if having the Name, and being their Chief or Captain were synonymous Terms. These Persons therefore made choice

(p) *Shinar* lies about South-West from Mount *Ararat*.

of *Nimrod* for their *Chief*, that he might keep them together, *lest they should be scattered abroad upon the Face of the Earth.* A. P. D.
102.

THIS Transaction *Berosus* relates from the *Chaldean Records* to have happened a hundred and thirty Years after the Flood, which Tradition seems to me founded upon Reason; for if we suppose the first Dispersion of the Sons of *Noah* to have begun soon after the Birth of *Peleg*; from the Time of their leaving their Father in *Armenia* till their Arrival at *Shinar* must take up a large Space of Time, when we consider so great a Body of Men marching with their Herds and their Flocks, and their little ones in an unknown World. It may therefore be well supposed to be thirty Years before they were so settled in the Plains of *Shinar*, as to attempt forming themselves into a regular Empire. In which thirty Years, from fourteen thousand six hundred ninety-six, which was the Number that *Japhet*, *Sem* and *Ham* with their Descendents consisted of, when they parted from their Father *Noah*, they according to the former Method of Computation were encreased to one hundred and five thousand four hundred fifty-one; so that if we cast off the odd Numbers of five thousand four hundred fifty-one, on account of the Failure of some Women in breeding regularly, and other Accidents, there will remain one hundred thousand Souls in the Plains of *Shinar*, in the hundred and thirty-second Year after the Flood; which would be too large a Number to live together with Conveniency, when the Men had no Occupation nor Method of Livelihood, but the Care of their Herds and their Flocks. For which Reason it being necessary, as well upon their own Account as for the Culture and

I Improve-

A. P. D. Improvement of the other Parts of the habitable World, to
 131. make a second Dispersion, God obliged them to abandon
 their Scheme of erecting themselves into one Monarchy under one *Name*, by sending a Confusion of Languages among them.

FOR these People having *dwelt* together for some Time in the Plains of *Shinar*, Gen. xi. 2. and being desirous to form themselves into a Society with *Nimrod* at their Head, began to build themselves a *Tower*, whose Top might reach unto Heaven. Then *Jehovah* (q) said, behold the People is one, and they have all one Language; and this they begin to do, and if they are let alone, nothing will be restrained from them, which they have imagined to do. Let us go down and there confound their Language, that they may not understand one another's Speech. So *Jehovah* scattered them abroad from thence upon the Face of all the Earth: Therefore is the Name of it called BABEL, because *Jehovah* did there confound the Language of all the Earth, Gen. xi. 6---9.

I AM very sensible, that many learned Chronologers have supposed this grand Dispersion to have happened soon after the Birth of *Peleg*, and before his Name was given him, which they suppose to have been given him on account of this latter and great Dispersion. But this Name might have

(q) The *Jews* never pronounced this Word *Jehovah*, but called it the ineffable Name; and instead thereof in their Synagogues pronounced the Words *Elohim* or *Adonai*. The Authors of the Sept. Version of the Bible, who were *Jews*, accordingly always translated it by the Word *Κύριος*, which we have followed in our *English* Translation, and therefore render it the LORD; which has been the Occasion of some Mistakes.

been

been given him as well upon account of the first Dispersion A. P. D.
 as this latter one, nothing appearing to the contrary. But 131.
 supposing it given him on account of this latter and great
 Dispersion, it might either have been given him propheti-
 cally soon after his Birth, as *Noah's* and *Jacob's* were, or it
 might have been given him at the Time of the Fact, though
 he was thirty Years of Age. For thus we find that the two
 Sons of *Moses* were not named, either at their Birth or at
 their Circumcision, but after the *Egyptian* Deliverance, when
Jethro brought them to *Moses* at *Rephidim*, Ex. iv. 20, 25.
 xviii. 3, 4. Nor did *Adam* probably give his Wife the Name
 of *Eve*, till after she was Mother of a Child or Children,
Gen. ii. 23. iii. 20. In like Manner *Nabal* probably did not
 receive his Name till after he had shewed his Folly, 1 *Sam.*
 xxv. 25. And *Joseph*, though he was thirty Years of Age
 when he stood before *Pharaoh*, was then named by him
Zaphnath-Paaneah, *Gen.* xli. 45, 46. But I rather am inclined
 to suppose the Name of *Peleg* given him at or soon after
 his Birth than later in Life; because the Names which are
 given to Persons when they are grown up must be upon ac-
 count of some particular and distinguishing personal Quali-
 fication, whereas the *Dispersion* was not of that Kind.

THIS general Dispersion of the three Sons of *Noah* be-
 ing begun, *Japhet* the eldest went into that Part of the *Lesser*
Asia which borders upon the *Euxine* and *Mediterranean* Sea,
 and from thence peopled the Isles of the *Gentiles*, *Gen.* x. 5.
 That is, the (r) Lands near or bordering on the Seas.

(r) Mead's Disc. l. 1. d. 49.

A. P. D.

131.

S E M with his third but favourite Son *Arphaxad*, and his Progeny *Salab*, *Heber*, *Peleg* and *Joktan*, moved towards that Part of *Chaldea* which borders upon *Mesopotamia*, and settled at *Ur* of the *Chaldees* (s); for that *Joktan* went along with them is plain from hence, because at this Time he could not be above thirty Years of Age as he was the younger Brother to *Peleg*, and therefore could not have a Progeny of his own sufficient to support him in a new Settlement, tho' when his Family was grown up he went afterwards and fixed his Dwelling from *Mesha*, as thou goest unto *Sephar* a Mount of the East, *Gen. x. 30.* *Arphaxad's* eldest Son *Elam*, *Gen. x. 22.* went into *Persia*, the Inhabitants of that Country being called *Elamites*, *II. xxi. 2.* *Jer. xxv. 25.* *Acts ii. 29.* *Ashur* his second Son went out and builded *Nineveh* and *Reboboth*, and *Calab*, and *Resen*, *Gen. x. 11.* *Lud* the fourth Son went into the *Lesser Asia*, and from him came the *Lydians*. *Aram* his younger Son went to settle in the Country of *Kir* in *Iberia*, now called *Georgia*, where the River *Cyrus* runs; but was afterwards brought from thence by the Command of God, *Amos ix. 7.* and took Possession of all that Country which lies between the two great Rivers of the *Tygris* and *Euphrates*, from whence it is called in *Hebrew* *Aram-Nabaraim*, or the Country of *Aram* between the two Rivers, *Gen. xxiv. 10.* *Judg. iii. 8,* &c. and in *Greek* Συρία Μεσοποταμία, or for Shortness Μεσοποταμία, which signifies the Country between the two Rivers. He afterwards passed over the *Euphrates*; and took Possession of *Syria*, properly so called, which in the *Hebrew Bible* is universally called the

(s) *Gen. xi. 28.* *Jud. v. 6.*

Country of *Aram*, and the *Syrians* are in the *Hebrew* al-^{A. P. D.}ways called *Aramæans*. How this Country came to be ^{131.}called *Syria*, and the Inhabitants to be called *Syrians*, instead of *Aramæans*, cannot be positively determined; but if I may be allowed to conjecture, I apprehend, that as the Inhabitants were called *Aramæans*, because they were descended from *Aram*, so they were called *Kyrians*, and for Softness of Pronunciation, *Syrians*; because they originally came from *Kyr* in *Iberia*. To which Place they were afterwards re-transplanted, when they were subdued by *Tiglabpileser*, who took *Rezin* their King, and made his Subjects Captives, *Amos* i. 4, 5. *2 Kings* xvi. 5---9.

H A M with his Progeny took Possession of the South-Western Parts of the World, leaving his Grandson *Nimrod*, the Son of *Cush*, behind him at *Babylon*, who erected the Kingdom of *Babel*, and builded *Erech*, and *Accad*, and *Cabneh* in the Land of *Shinar*, *Gen.* x. 10. And having crossed the *Euphrates*, *Cush* his eldest Son took Possession of *Arabia*, a great Part of which is well known by the Name of his two Sons, *Seba* and *Havilah*, and his Grandson *Sheba*. His Territories therefore reached from the *Per-sick* Gulph to the Borders of *Egypt*. Whenever therefore we find any Mention made in the *Hebrew* Bible of the Land of *Cush*, it ought to be understood of this Country, and not of *Æthiopia*, as it is falsely translated in our Bible, in many Places; for that the Land of *Cush* lay North-Eastward of *Egypt*, is plain from many Passages in Scripture: Thus in particular the Prophet *Ezekiel*, speaking of the Desolation of *Egypt* says, *I will make the Land of Egypt utterly waste and desolate, from the Tower of Syene, even unto the Border*
of

A. P. D. of *Cush*, Ezek. xxix. 10. Now it is universally acknowledged, that *Syene* is the most Southern Town in all *Egypt*, bordering upon *Æthiopia*. It is therefore Nonsense to translate this, as we have done it in our *English* Translation; that *I will make the Land of Egypt utterly waste and desolate, from the Tower of Syene, even unto the Borders of Æthiopia*; because there is not one Inch of Land between *Syene* and *Æthiopia*, but the whole Length of *Egypt* runs from *Syene* to the Land of *Cush*, or *Arabia Petræa*: And therefore *Jethro's* Daughter the *Midianite*, the Wife of *Moses*, whom he married near Mount *Sinai*, is called in the *Hebrew*, a *Cushite*, Num. xii. 1. though our Translation calls her an *Æthiopian*. And the Prophet *Habbacuc* speaks of *Midian* and *Cush* as neighbouring Principalities, *Hab.* iii. 7. In like manner the *Arabians*, that is, the Inhabitants of *Arabia Felix*, are mentioned as Neighbours to the *Cushites*, 2 Chron. xxi. 16; whereas all *Egypt* lies between *Æthiopia* and any Part of *Arabia*. Then *Ham* with his other Sons *Metsir*, *Phut*, and *Canaan*, moved still farther Westward till he came to the *Mediterranean* Sea, where he fixed his Son *Canaan*, where he possessed and peopled all that Country. Where it was that *Ham* crossed the *Euphrates* is not certain, but I think it most likely, that he marched a good Way up the River before he was able to cross it, and that he enter'd into *Canaan* at the Northern End of it, because *Hamath*, which was the Northern Boundary of the Land of *Canaan*, 1 Chron. xiii. 5. Num. xxxiv. 8. 1 Kings viii. 65. 2 Chron. vii. 8. is, as Mr. *Bedford* has observed, probably from thence so often called *the entering in of Hamath*, Judges iii. 3, &c. which City was so called from *Canaan's* youngest Son *Hamath*;

the

the Father of the *Hamathites*, Gen. x. 18. And as *Ham* A. P. D. advanced towards the South, he disposed of the Sons of *Canaan*, and spread them abroad, Gen. x. 18. till he came to the Place where he built the famous City of *Arba*, or *Kirjath-Arba*, so called from *Arba*, the Father of *Anak*, and probably a Grandson of *Canaan's*, who was a great Man among the *Anakims*, Josh. xxi. 11, 14, 15; which City was afterwards called *Hebron*, Judges i. 10. Rabbi *Solomon* says, that this City was built by *Cham*, the Son of *Noah*, which is no unreasonable Supposition; since according to *Moses* it was built seven Years before *Zoan* in *Egypt*, Num. xiii. 22: For though it was called after his Great Grandson *Arba*, *Ham* might have been the Occasion of its being built in his Passage towards *Egypt*. It is said by some (*t*), that *Adam* was buried there; but the traditio- nary Reports of the *Jews*, *Turks* and *Arabians*, concerning the antient Patriarchs, who lived as well after the Flood as before it, are so numerous and so absurd, that in my Opi- nion they have done great Hurt to Religion; and where they are not supported by the History of the *Old Testament*, I think it much more prudent not to take any Notice of them, than to do them the Honour of being mention- ed.

THE Authors of the *Universal History* suppose those *Ana- kims*, who were expell'd by *Caleb* from *Hebron*, as mention'd *Josh.* xiv. 14; xv. 13, 14. to be descended from *Anah*, one of the Descendents of *Seir*, in the Land of *Edom*, who is

(*t*) Vide Hieron. in Epitaph. Paulæ, & in Qu. Heb. in Genes. & in locis Hebr. in Arbog. & Comment. in Matth. xxvii.

A. P. D. said to have found Mules in the Wilderuess, *Gen.* xxxvi. 24. ^{131.} And as this *Anab* was contemporary with the Sons of *Esfau*, they therefore suppose the Place where these *Anakims* lived, at the Time of *Caleb*, to have been originally called *Hebron*, and afterwards to have had the Name of *Kirjath-Arba* given it from *Arba* the Father of this *Anab*. (u) But it is manifest, that this Supposition cannot be true; because that this *Anab* was the Son of *Gibeon* the Son of *Seir*, and not the Son of *Arba*, *Gen.* xxxvi. 20, 24: And that he did not live in *Canaan*, where *Hebron* was situated, but in Mount *Seir* in the Land of *Edom* bordering on the Wilderuess of *Kadesh*, which Land *Moses*, or *Joshua*, did not attempt to conquer, but were commanded not to meddle with it, no not so much as with a Footbreadth, *Deut.* ii. 4, 5; which *Seir* is therefore expressly called an *Horite*, and not a *Canaanite*, *Gen.* xxxvi. 20, 21, 29. These Authors indeed say, that these *Anakims*, conquered by *Joshua* and *Caleb* in *Hebron*, were of an Origin distinct from the *Canaanites*, as is thought; but the Scriptures are very positive to the contrary, for the Author of the Book of *Judges* expressly calls them *Canaanites*; and as expressly says, that the original Name of this Place was *Kirjath-Arba*, and had the Name of *Hebron*, or *Chebron*, given to it afterwards, *Judg.* i. 9, 10. *Josh.* xiv. 15.

WHEN *Ham* left *Arba* he moved still farther Southward, and fixed *Iva* his Grandson by *Canaan*, and his Posterity the *Hivites*, *Avites*, or *Avims*, by which Names they are indifferently called, in the most Southern Part of

(u) Universal Hist. Vol. I. p. 333.

all the Land of *Canaan*, from *Gaza* or *Azzab* to the Borders of *Egypt*, Deut. ii. 23. These People lived in *Hazerim*, that is, in Tents or Huts placed in a square or circular Form, so as to leave an Area in the Middle, for so the Word *Hazerim* properly signifies, Lev. xxv. 31. *Josb.* xxi. 12. Where it was that *Canaan* fixed his own Habitation is not so certain, for the Land of *Canaan* is described to have reached from *Jordan* Eastward to the great Sea (the *Mediterranean*) Westward; and from the Wilderness of *Sin* in the South to the entring in of *Hamath* in the North, Num. xxxiv. 1.--12. or from *Sidon* to *Gaza*, Gen. x. 19. With which *Berosus* agrees and says, that *Canaan* fixed his Habitation from *Damascus* to the Extremities of *Palestine*; which whole Tract of Land is frequently included under the Denomination of the Land of *Canaan*, Gen. xvii. 8. Lev. xxv. 38. Deut. xxxii. 49, &c. and was actually peopled by *Canaan* and his Children, and therefore all the Inhabitants of this Land, whether *Amorites*, or *Hivites*, or *Hittites*, or *Jebusites*, &c. are all in general included under the Appellation of *Canaanites*, Gen. xxiv. 3. Num. xxi. 3. Nehem. ix. 24: And yet it is likewise manifest, that there was a particular Part of this Land which was in a more extraordinary manner called the Land of *Canaan*, in Distinction from the Rest of the Land of *Canaan*; the Inhabitants whereof were also particularly called *Canaanites*, and are frequently mentioned under that Denomination, as a separate and distinct People from the Rest of the Inhabitants of the Land, from the *Hittite*, and *Amorite*, and *Perizzite*, and *Hivite*, and *Jebusite*, as in *Exod.* iii. 8. and in numberless other Places. It seems, therefore, more than probable, that these *Canaanites* were so call'd, as being Inhabitants of

A. P. D. that Part of the Land of *Canaan*, where *Canaan* himself
 131. settled; and were for this Reason particularly distinguished by this Title. Now, in order to find out where this particular Part of the Land of *Canaan* lay, we may observe, that when *Abraham* came afterwards into the Land of *Canaan* he is not mentioned to have rested any where, till he came to the Place of *Sichem*, unto the Plain of *Morb*; and that *Moses* there makes a particular Remark, that *the Canaanite was then in the Land*, Gen. xii. 6; that is, that the Inhabitants of this Part of the Land were particularly specified by the Name of *Canaanites*. Afterwards *Abraham* removed from thence to a Mountain on the East of *Bethel*, and pitched his Tent, having *Bethel* on the West and *Hai* on the East; and when he came back to to this Place, upon his Return out of *Egypt*, it is observed, that *the Canaanite and Perizzite were then in the Land*, Gen. xiii. 1.---7. that is, that the Inhabitants of this Part of the Land were partly *Canaanites*, and partly *Perrizites*; whence it may reasonably be concluded, that the Borders between the *Canaanite* and *Perrizite* were somewhere hereabouts between *Bethel* and *Hai*; but that *Sichem* was at that Time inhabited by none but *Canaanites*, though the *Perrizites* afterwards incroached upon them, and advanced their Borders even unto *Sichem*, Gen. xxxiv. 30. It is further to be observed, that when *Joshua* came into the Land of *Canaan* to conquer it, and had taken *Jericho*, and burnt *Hai*, and had rescued *Gibeon*; then *Jabin* King of *Hazor* sent to *Jobab* King of *Madon*, and to the King of *Simron*, and to the King of *Achshaph*, and to the Kings that were on the North of the Mountains, and of the Plains South of *Chinnereth*, and in the Valley, and on the

Borders

Borders of *Dor* on the West, and to the *Canaanites* on the East and on the West, and to the *Amorite* (x) and the *Hittite*, and the *Perizzite*, and the *Jebusite* in the Mountains, and to the *Hivite* under *Hermon* in the Land of *Mizpeh*. And they went out, &c. *Josh.* xi. 1.---4.

A. P. D.
131.

Now it is manifest, that all these Kings and their several Nations were all Inhabitants of the Land of *Canaan*; and yet here is the *Canaanite* spoken of as a particular People, of which this *Jabin* who lived at *Hazor* was probably the King; for in the Time of *Deborah*, *Jabin* the then King of *Hazor* is called King of *Canaan*, *Jud.* iv. 24. who, as the most potent of all the Princes here mentioned, or, as *Joshua* expresses it, as Head of all these Kingdoms, *Josh.* xi. 10. summoned his neighbouring Kings all around to his Aid and Assistance; and from the Situation and Disposition of these Allies and Confederates it appears, that *Canaan*, strictly so called, was that Part of the Land of *Canaan*, the northern Border of which passed from *Sidon* by the entering in of *Hamath* to the River of *Jordan*. Its Eastern Boundary seems to have the River *Jordan* with the Lakes *Semechon* and *Gennesareth*: Its Southern Borders were the Mountains South of *Chinnereth* or *Gennesareth* inhabited by the *Hittite*, *Perizzite*, and *Jebusite*; and its Western Border was the *Mediterranean* Sea from *Dor* to *Sidon*. The *Canaanites* are therefore said to dwell by the Sea, *Num.* xiii. 29. *Josh.* v. 1. and to dwell on the East and on the West, *Josh.* xi. 3. that is, in the Vallies on the East and

(x) See *Num.* xiii. 29. *the Canaanites by the Sea*. Q. May not that mean the Sea of *Tiberias*?

A. P. D. on the West, 1 *Chron.* xii. 15, or in the Vallies from the ^{131.} Sea of *Tiberias*, or *Gennesareth* on the East, to the *Mediterranean* Sea on the West; which Portion of Land was afterwards distributed among the Tribes of *Ephraim*, *Zebulon*, *Ashur*, *Naphtali*; and the half Tribe of *Manasseh*; who were nevertheless not able to drive the *Canaanites* (x) out of *Bethsean* (y), nor *Ibleam*, nor *Dor*, nor *Endor* (z), nor *Taanach* (a), nor *Megiddo*, nor *Gezer*, nor *Kitron*, nor *Nabalol*, nor *Accho* (b), nor *Sidon*, nor *Ablab*, nor *Achzib* (c), nor *Helbah*, nor *Apbeck* (d), nor *Rebob* (e), nor *Bethshemesb* (f), nor *Bethanab*: All which Towns lay within the Precincts of that Part of the Country which has since been known by the Names of *Phœnicia*, or *Syro-Phœnicia*, that is, *Phœnicia* in *Syria*. And accordingly we find the *Syro-Phœnician* Woman who came to our Saviour to desire him to heal her Daughter, *Mark* vii. 26. when he was in the Coasts of *Tyre* and *Sidon*, called by St. *Matthew*, a *Woman of Canaan*, *Mat.* xv. 22. and *Simon Zelotes*, who was probably born and bred at *Nazareth* in *Galilee*, *Mat.*

(x) *Josh.* xvii. 11. *Jud.* i. 27, 33.

(y) Or *Scythopolis*, which was probably the most Southern Boundary of the *Canaanites* on the River *Jordan* as it was afterwards of *Galilee*.

(z) *Endor* was at the Foot of Mount *Hermon*, on the Borders of the Valley of *Jezreel*, now *Esdraelon*.

(a) *Taanach* and *Megiddo* were near the River *Kishon*, at the Foot of Mount *Carmel*, *Jud.* v. 19, 21.

(b) Now *Ptolemais*.

(c) Now *Zib*.

(d) *Apbeck* was in the Valley of *Jezreel*, 1 *Sam.* xxix. 1.

(e) *Rebob* lay in the Road to *Hamath* in going from the South.

(f) *Bethshemesb*, probably *Balbeck*, in the Valley between *Libanus* and *Antilibanus*, in the Limits assigned to the Tribe of *Naphtali*, *Josh.* xix.

xiii. 54.--57. *Mark* vi. 1.--5. is called, by way of Di- A. P. D.
 stinction, *Simon the Canaanite*, *Mat.* x. 4. *Mark* iii. 18 : ^{131.}
 So that *Canaan* at his first Entrance into this Land probably
 settled somewhere about *Hazer* in the North, and then
 by Degrees moved Southward as far as the Plain of *Moreb*, in
 the Country of *Sichem*, not far from whence he probably
 finished his Days, at *Salem* a City of *Sichem*, *Gen.* xiv. 18.
 xxxiii. 18.

BEROSUS says, that in the fifteenth Year of *Nim-*
rod, *Oceanus* with his Wife *Thetis* went into *Egypt* and
 settled upon the Sea Coasts near the *Nile*, and that the Sea
 was called *Oceanus* after him. Now in order to find out
 who it was, and what it was that gave Foundation for this
 Tradition, I must beg Leave to be indulged in a Con-
 jecture, which I am encouraged to make from the Name
 of *Peles*, and the Situation of *Pelufium*. It is certain, that
 in the fifteenth Year of *Nimrod*, *Peles* the Father of the *Phi-*
listim, or, as he is called in *Plutarch* (i), *Pelufius* and *Palestinus*,
 might have been about sixty or seventy Years of Age ; and as
 certain it is, that *Pelufium* was situated upon the Sea Coast,
 where the most Eastern Branch of the *Nile* empties itself into
 the Sea ; from whence that Branch has been always called the
Pelusiack Branch, and that Part of the Sea over-against it,
 has been always known by the Name of the *Pelusiack* Mouth
 of the *Nile* ; but the Difficulty is, how to account for the
 Sea's being called *Oceanus* from thence. To which the
 Answer is, that this is a Mistake, and that the Sea was
 from hence called *Pelagus*, and not *Oceanus* ; but that in

145.

(g) *Plut.* de *Isid.* & *Osir.*

A. P. D. Length of Time the Names were changed the one for the other, when the Origin of the Word was forgotten. It is known to be a common Practice with the *Greeks*, when one *Hebrew* Word can be render'd by two *Greek* Words, to use either of the *Greek* Words indifferently, though it frequently makes a great Alteration with regard to the Sense; of which many Instances may be given both in the *Old* and *New Testament*. The Radical Word $\Psi\lambda\gamma$, from whence *Peles* and *Pelufium* are derived, is in the *Lexicons* rendered by *Volvete*, *Volutare se*, to roll; and therefore, was a very proper Origin for the *Greeks* to borrow their *Greek* Word Πέλαγος from. And what further perswades me, besides this traditional History of the Sea being named after one of the Sons of *Noah*, to think that the *Greek* Word Πέλαγος is derived from *Peles* is, that the *Greeks* do not know from whence it is derived: The Etymologists say, Πέλαγος quasi Τήλαγος, utpote τῆλε τῆς γῆς; but I am sure this is a far fetched Derivation. And as the Words Πέλαγος and Ὀκεανὸς were indifferently used by the *Greeks* to signify the *Sea* (i); hence probably came this Piece of traditionary History of the Settlement of one of the Sons of *Noah* at the Mouth of the *Nile* to be told of *Oceanus*, instead of *Pelagus*.

(i) *Aristotle* in his Treatise *De Mundo* says, Πέλαγος δὲ τὸ μὲν ἔξω τῆς Ὀικουμένης Ἀτλαντικὸν καλεῖται καὶ Ὀκεανὸς, περιῖρρεον ἡμᾶς. And I cannot but observe, that this Expression of *Aristotle's*, Πέλαγος τὸ περιῖρρεον ἡμᾶς, seems to confirm the Derivation above given of Πέλαγος from $\Psi\lambda\gamma$ *Palash*, *Volvete*, *volutare se*.

HAM having settled his Grandson *Casbal* with his Great Grandsons *Peles* and *Capthor*, at the Entrance into *Egypt*, he then fixed his Son מצר, *Metsir*, a little higher up, where he built *Zoan*, which signifies *Removal*, about seven Years after the Building of *Kirjiath-Arba*, or *Hebron*, in *Canaan*, Gen. xxiii. 2. Num. xiii. 22. Josh. xiv. 15, which City was also in after Ages called *Tanis*; for the *Greeks*, whenever they pronounced a Word which began with the *Hebrew Tsadi*, pronounced it as a *T*, but the *Phœnicians* as an *S*, and hence the Town of *Tsor* came to be called by the *Greeks Tyre*, but by the *Phœnicians Sor*, as it is called to this Day. In like manner the *Hebrew מצר Metsir*, is by *Sanboniatho*, a *Phœnician* Writer, rendered Μισωρ, or *Misor*. So also *Zoan* or *Tsoan* came to be called by the *Greeks Toan* or *Taan*, and with a *Greek* Termination *Tanis*: But by the *Phœnicians Soan*, or *Saan*, as it is written in the *Samaritan Pentateuch*, Num. xiii. 22. Some Time after the *Babylonish* Captivity, this Place obtained the Name of *Heliopolis*, or the *City of the Sun*, from its known Regard to the Worship of the Sun. That it obtained this Name about that Time is plain from hence; because the Prophet *Ezekiel*, who wrote during the Captivity, calls it by the Name of *Zoan*, and yet *Herodotus*, who wrote about one hundred, or one hundred and twenty Years afterwards, calls it *Heliopolis*. Now it is observable, that both *Diodorus* and *Herodotus* say, that *Psammiticus*, who was the Predecessor (*k*) of *Pharaoh-Necho* who was conquered by *Nebuchadnezzar*, was the first of the *Egyptian* Princes that

(k) Jer. xlvi. 2. 2 Chron. xxxvi. 11—21. 2 Kings xxiv. 7.

A. P. D. gave Encouragement to the *Grecians* to settle in *Egypt*.
 145. And it is not likely, that the *Egyptians* would call their
 Cities by *Grecian* Names till some Time after the *Grecians*
 were permitted to settle there. It is not certain
 when it was that the Name of *Metfir* was changed into
Pharaoh, which is a Word of the same Import, though of
 different Sound; for, according to *Sanchoniatho*, *Metfir*
 signifies *well-freed*, or *thoroughly-freed*, and *Pharaoh* in the
Hebrew signifies the same Thing, being a Derivative from
 פָּרַע *Pharah*, to free: But probably it was some one of his
 Successors who at first took this Name for Distinction-sake,
 which continued as a royal Title afterwards to all his Suc-
 cessors. However, it is to be remarked, that in the Lan-
 guage of the Scriptures *Egypt* is always called by the
 Name of the Land of *Metfir*, except twice or thrice in the
 Book of *Psalms*, where it is called the Land of *Ham* (1);
 and the *Egyptians* are called *Mizraim*, which signifies, ei-
 ther the Sons of *Metfir*, or the Inhabitants of the Land of
Metfir; and indeed to this very Day, the *Arabians* call
 the *Lower Egypt* by the Name of *Metfir*, or *Mestre*.

HAM, having left his Son *Metfir* at *Zoan*, removed
 himself higher up into *Egypt*, till according to *Berosus* he
 settled at *Chemys*, or *Chamus*, in the *Upper Egypt*, which
 City was so called in Honour of him, he being indifferent-
 ly called either *Ham*, or *Cham*; and from hence that
 Part of *Egypt* is by the *Copts*, who are the Remains of the
 original Inhabitants, and possess the *Upper Egypt*, called
Chami to this Day; which City of *Chemys* I take to be the

(1) Psal. lxxviii. 12; cv. 23; cvi. 22.

same with that which in Scripture, is called *No-Ammon* A. P. D. (m), which literally signifies the City, or *Habitation* of ^{145.} *Ham*; for that *Ammon* and *Ham* were only different Names for the same Person, is manifest from comparing *Gen. xiv. 5.* and *1 Chron. iv. 40.* with *Deut. ii. 20.* This City was the Seat of Empire in the *Upper Egypt*, till it was removed from thence to *Thebes*; for here it was that *Egyptus*, that famous King of *Egypt* lived, from whom that Kingdom has ever since received its Denomination; for *Herodotus* positively calls his Brother *Danaus*, a *Chemite* (n).

HIS Grandson *Pathros* proceeded still higher up, and settled at *Pathros*, *Is. xi. 11.* *Jer. xliv. 1.* the Situation of which Place it not certainly known, but probably was at or near *Thebes*.

NEPH, or *Nepbat*, the Father of the *Naph tubim* advanced still further, and went as high up as *Syene*, and settled between *Syene* and *Meroe*; whence that Region was from him called *Napata*, where Queen *Candace* afterwards reigned, according to *Strabo* (o).

LUD with his Children the *Ludim* went higher up the *Nile*, and possessed themselves of *Ethiopia*, and became famous for *drawing the Bow*, *Is. lxvi. 19.* *Jer. xlvi. 9.* for which they continued famous to the Time of *Cambyfes*, of whom *Herodotus* (p) tells the following Story: That *Cambyfes* having

(m) It is mentioned as famous for its Populoufness and Riches by *Ezek. xxx. 14, 15, 16.* and *Nabum iii. 3.*

(n) *Her. l. 2.*

(o) *Strabo, Lib. 17.*

(p) *Herod. Lib. iii. Thalia.*

A. P. D. a Mind to invade *Ethiopia*, sent some Persons with Presents
 145. to the King of *Ethiopia*, but with Instructions to make
 proper Observations about the Country at the same Time; who being arrived, and having made their Presents and their Speech, the *Ethiopian* King not doubting but they were Spies, returned this Answer. “ It was not from any
 “ consideration of my Friendship that the King of *Persia*
 “ sent you to me with these Presents; neither have you
 “ spoken the Truth; but are come into my Kingdom as
 “ Spies. If *Cambyfes* was an honest Man he would desire
 “ no more than his own, and not endeavour to reduce a
 “ People under Servitude who have never done him any
 “ Injury. However, give him this Bow from me, and let
 “ him know; that the King of *Ethiopia* advises the King of
 “ *Persia* to make War against the *Ethiopians*, when the
 “ *Persians* shall be able to draw so strong a Bow.” When he had said thus, he loosened the String, and delivered the Bow to the Ambassadors. From *Lud* this Country was called originally *Lydia*, If. lxvi. 19. Jer. xlvi. 9. Ezek. xxx. 5, and its Inhabitants *Ludim*, or *Lydians*; which *Ludim* are in the *Jerusalem Targum*, in *Gen.*x. 13. called *Mareotes*, which should be read *Meroites*, that is, the Inhabitants of *Meroe*, the capital City of *Ethiopia* (q).

LAAB with his Posterity the *Lehabim* crossed over the *Nile*, and went and settled on the Western Side thereof, from whom came the *Lehabim*, or *Lubim*, mentioned 2 *Chron.* xii. 3. xvi. 8. as coming with *Shishac* King of *Egypt* against *Rehoboam* King of *Judah*: And from whom that Part of *Africa* which they inhabited has since been called *Libya*. Where *Anam* settled with his Children, the *Ana-*

(q) Herod. l. 27;

Enim is not certain, but probably he also crossed over the Nile along with *Laab*, his Brother, and *Phut* his Uncle; and hence also, the Inhabitants who dwelt in this Part of Africa are probably, by the Prophet *Ezekiel*, called a mingled People, Ezek. xxx. 5. *Phut* however having crossed the Nile along with his Nephews *Laab* and *Anam*, went still further Westward along the Coasts of the Mediterranean Sea; for according to *Ptolemy* there is a River in *Mauritania* which goes by the Name of *Phut*, which is also confirm'd by *St. Hierom*; who says, that the adjacent Region is also called *Regio Phytensis*, or the Country of *Phut* (*r*). *Moses* makes no Mention of any of the Sons of *Phut*; and hence possibly arose the Differences about the Birth and Origin of *Atlas*, *Antæus*, &c. who were probably derived from him; some of whom being great Warriors, became famous for handling the Shield, Jer. xlvi. 9. what we in our Translation render *Libyans*, being in the Original the Sons of *Phut*. See also *Ezek.* xxx. 5.

A. P. D.

145.

REU having lived thirty-two Years, begets *Serug*, 164.
Gen. xi. 20.

NIMROD, according to *Berosus*, having reigned fifty-six Years, was translated by the Gods, and *Belus* his Son succeeded in his Room. I suppose these two Kings of *Babylon*, *Nimrod* and *Belus*, to have been one and the same Person, to which I am perswaded by the imaginary Translation of *Nimrod* to the Skies without dying; and because the Word *Bel* in the *Affyrian* Language signifies the same with *Baal* in the *Phœnician*, that is, *Lord* or *Prince*. The

187.

(*r*) Bedford Script. Chron. p. 228.

A. P. D. Name of *Nimrod* therefore being lost in the new Name of ^{190.} *Belus*, or *Prince*, gave Occasion probably in after Ages to his *Translation*; for by the Course of Nature he might have lived much longer than even to the Death of *Belus*: For *Salah*, who was born at an equal Distance of Descent from *Noah*, both being his great Grandsons, lived two hundred Years after the Death of *Belus*.

194. *SERUG* being thirty Years old begat *Nabor*, Gen. xi. 22.

223. *NAHOR* being twenty-nine Years old begat *Terah*, Gen. xi. 24.

242. IN the fifty-sixth Year of *Belus*, according to *Berosus*, *Saturnus*, or *Ham*, went into *Italy*, to his Nephew *Gomer*. This great Voyage in the Infancy of the World seems to me inconsistent with Truth: I suppose therefore that *Italy* might be first peopled about this Time; and as the first Possessor of a Country when his real Name was forgotten was in latter Ages called *Saturnus*, I imagine that *Berosus*, or those from whom he received this Piece of Tradition, hearing of a *Saturnus* in *Italy* about this Time imagined it to be *Ham*.

IN the same Year *Berosus* says, that *Ammon* King of *Libya* had a Child by a young Woman whose Name was *Almanthea*; which Child, whose Name was *Dionysius*, *Rhea*, *Ammon's* Wife stole, and sent it to be educated at *Nysa* in *Arabia*; whence it is probable, that *Dionysius* was so called from the Place of his Habitation, or supposed Education. The Word *Dio* in *Arabic*, according to Mr. *Fourmont*, signifying

fying *Lord*; he was therefore probably so called as being *A. P. D.*
Lord of Nysa. We may therefore perhaps find out who this *242.*
Dionysius was, if we can but discover who was *Lord of Nysa*
 about this Time. Now we find in the *History of Moses*, that
 about or a little after this Time there was a Quarrel between
 the *Avim* and the *Caphtorim*; for, says he, the *Avim* who
 dwelt in *Hazerim*, even unto *Azzab*, the *Caphtorim* who
 came out of *Caphtor*, destroyed them and dwelt in their stead;
 Where these *Avim* dwelt is also manifest to have been in
 the most Southern Border of the Land of *Canaan* adjoining
 to *Egypt*, because this Land of which the *Avims* were dis-
 possessed, was afterwards called the Land of the *Philistines*,
 which undoubtedly bordered on *Egypt*. The Prophet *Je-*
remiah therefore calls the *Philistines* (s) *the Remnant of the*
Country of Caphtor. And the Prophet *Amos* (t) says, that
 the *Philistines* came from *Caphtor*. Now the Reason why
 these *Caphtorim* are also called *Philistim* is this, because *Pe-*
les and *Caphtor* (u) were Brothers, and *Peles* being the elder
 Brother had probably the more numerous Issue at the
 Time of the Quarrel, and having assisted his Brother
Caphtor, who seems to have been the Hero of the Tran-
 saction, in overcoming the *Avim*, had the greatest Part of
 the conquered Lands assigned unto him; and from him
 and his Sons the Country of the dispossessed *Avim* was after-
 wards called the Country of the *Philistim* or *Philistines* (x).
 The Use which I propose to make of these Remarks is to
 discover the Country of *Caphtor*, which of Consequence
 must have been in that Part of *Egypt* next adjoining the
 Lands of the *Philistines*. His Situation must therefore have
 been about Mount *Casius*, which *Herodotus* describes as be-

(s) Jer. xlii. 4 (t) Amos ix. 7 (u) Gen. x. 14 (x) Jer. xlii. 3.

A. P. D. ing (y) the Boundary between *Egypt* and *Palestine*. And
 242. *Achilles Tattius* (z) mentions his seeing at *Pelufium*, which
 lay near the Foot of Mount *Casius*, an Image of *Jupiter Ca-*
sius, in the Form of a young Man with a Pomegranate in his
 Hand; which Pomegranate says he comprehends a Mystery.
 But what explains this Mystery is, that *Caphtor* in *Hebrew*
 signifies a *Pomegranate*. When therefore the *Greeks* came
 into this Country who never worshipped either Beasts or
 Plants, but ridiculed the *Egyptians* for so doing, and found
 a Stone or an Altar dedicated to some God with the hiero-
 glyphical Mark of a Pomegranate on it, they immediately
 erected the Statue of a Man instead thereof, and gave him
 the Emblem of the Pomegranate to hold in his Hand; of
 which there is a Medal extant in the Collection of the E-
 lector *Palatine*, on one Side of which is represented a Man
 with a Pomegranate in his Hand, and on the Reverse this
 Motto, *ZEUC KACIOC*; whence it appears, that this
Jupiter Casius must have originally been the God *Caphtor*.
 What we have therefore now to prove is, that the Town
 of *Nysa* was built upon Mount *Casius*, and then I think it
 cannot be doubted but that this *Dionysius*, or Lord of *Nysa*,
 was also the famous *Caphtor* who was worshipped under the
 Character of *Jupiter Casius*. *Berosus* only describes *Nysa* as
 a City in *Arabia*; but *Diodorus* (a) quotes *Homer* for say-
 ing in his Hymns that *Nysa* was built upon the Top of an
 healthful Mountain in *Arabia* at a Distance from *Phœnicia*,
 but bordering upon *Egypt*. Which fixes the Situation of it
 directly on Mount *Casius*, which also accounts for the Name
 of *Nysa* being given to this Town, it probably being so
 called on Account of its Situation upon the Top of an high
 Hill; this Word in *Hebrew* signifying any thing that is high,

(y) Herod. l. 2. c. 1. (z) Achil. Tat. l. 3. (a) Diod. l. 4. c. 1.

or *elevated*, being derived from the Verb נִשָּׂא, *Nasa*, which in *Niph.* and *Pih.* that is, when it is pronounced *Nyfa*, signifies, according to *Buxtorf*, *Sustulit, extulit se, sublatus est, Elatus.* Hence also *Virgil* in his *Æneids* says, A. P. D. 248.

Liber agens celfo Nysæ de vertice Tigres.

Ænid. vi. v. 805.

BEROSUS says, that *Dionysius* was educated at *Nyfa*; but *Diodorus* with more Probability says, that *Nyfa* was built by him; it being more likely that a Person should be named after a Town of his own Building, than where he was barely educated. And that this Part of the Country, though in general it is supposed to belong to *Egypt*, yet in strictness was looked on to belong to *Arabia*, is plain from hence, that when *Moses* afterwards asked Leave of *Pharaoh* to go into the Wilderness to sacrifice to *Jehovah*, though he refused him Leave to go into the Wilderness, yet he gave him Leave to sacrifice *in the Land*, *Ex.* viii. 25. whence it is manifest, that the Wilderness of *Etham*, or *Shur*, which almost surrounded Mount *Cassius*, was not deemed strictly speaking to belong to *Egypt*. And hence it is, that the Town of *Nyfa* which was situated on Mount *Cassius* is said to be in *Arabia*; and *Philostratus* calls it a City in *India*, this Word being applied, as Mr. *Fourmont* (z) observes, to all Countries that were at a Distance from *Egypt*. And hence probably, that is, from the History of *Caphor* and his Conquests came all the traditionary Stories of the Wars and Victories of *Dionysius* in the *Indies*, &c.

(z) *Fourmont Reflex. Critic.* tom. i. p. 108.

A. P. D.

248.

AFTER a Reign of sixty-two Years (*a*) *Belus* King of *Babylon* died, and was succeeded according to *Berosus* by his Son *Ninus*; who deifying his Father and Mother erected a Temple to them under the Character of *Jupiter* and *Juno*.

267. IN the nineteenth Year of *Ninus*, *Janus* or *Noah* went into *Italy*, according to *Berosus*; which Tradition I suppose to have arisen from Vines being first planted or cultivated in *Italy* about this Time; and that the Person who did this from thence obtained the Name of *Janus*, or the *Wine-Planter*; which Name gave Rise to the Tradition of *Noah's* having been there, *Jain* in *Hebrew* signifying *Wine*.

270. THREE Years after the Arrival of *Janus*, he drove his Son *Saturnus* or *Ham* out of *Italy*, who returning to *Egypt* married *Rhea* the Wife of *Ammon*, and expelling *Ammon* drove him to *Crete*. This Piece of Tradition seems entirely owing to the different Names of *Saturnus*, and *Ammon*, or *Ham*, having been given to the same Person; for as I apprehend, that this occasioned the Tradition of the Departure of *Saturnus* out of *Egypt*, Anno 242. to make Way for *Ammon*: So now *Ammon* is obliged to retreat, in Order to make Way for *Saturnus*, who is said to have married *Rhea* the

271. Wife of *Ammon*, on whom he begot *Osiris*, who was born the Year following, while *Saturnus* reigned in *Libya*.

(*a*) *Eusebius* supposes *Belus* and *Ninus* to be the same Person, and that he died in the forty-eight Year of the Life of *Thara*, that is, in the two hundredth and fiftieth Year after the Flood. *Euseb. Chron.* p. 9.

A. P. D.

291.

IN the forty-third Year of the Reign of *Ninus*, *Dionysius* the Son of *Ammon* and *Almanthea* expell'd *Saturnus* and *Rhea*, and adopting *Osiris* made him King of all *Egypt*, according to *Berosus*. I suppose therefore that about this Time there might have been some Wars in *Egypt*, occasioned by the Encroachment of the *Avim* on their Neighbours the *Egyptians*; which Encroachment of the *Avim* on the *Egyptians* might possibly give Occasion to the Tradition of the Pastor-Kings reigning in *Egypt*, as mentioned by *Manetho*, five hundred Years before the Time of *Moses*. But *Peles* and *Capthor* having driven them out of *Egypt* they thereby established *Metsir*, or *Osiris*, in his Throne at *Zoan*; and pursuing the *Avim* into their own Country dispossessed them from thence, and established themselves in their Room, *Deut.* ii. 23. *Amos* ix. 7. The traditionary Authors therefore of the following Age hearing much Talk of this Son of *Ham*, and supposing all *Egypt* to be under one King dethroned *Ham* to make Way for the Kingdom of *Metsir*, or *Osiris*; whereas the Probability is, that *Metsir* and *Ham* were both contemporary Princes; one reigning in the *Upper*, and the other in the *Lower Egypt* at the same Time. For it is to be remarked, that the *Copts* who inhabit the *Upper Egypt*, call *Egypt* to this Day by the Name of *Chami*, whereas the *Arabians* who principally possess the *Lower Egypt* call it by the Name of *Metsir*, or *Mesire*.

TERAH being now seventy Years of Age, and living at *Ur* of the *Chaldees* begat *Abraham*, *Gen.* xi. 26. This however is not without its Difficulties; for it is said, *Gen.* xi.

A. P. D. 32. that *Terab* lived two hundred and five Years; and St. ^{293.} *Stephen* says, *Acts* vii. 4. that *Abram* did not leave *Haran* to go into *Canaan* till after the Death of *Terab*: So that according to this Account *Abram* could not have been born till the one hundredth and thirtieth Year of his Father's Age. There must therefore be some Mistake in this Account, but where to place it is the Difficulty. In Order to rectify which, most of the (b) later Chronologers, since *Theodoret* and *St. Augustine*, have supposed, that *Haran* only was born to *Terab* when he was seventy Years of Age, but that *Nabor* and *Abram* were born afterwards, and therefore defer the Birth of *Abram* to the one hundredth and thirtieth Year of his Father's Age. But as the Words of the Text will not possibly bear this Interpretation; because all antient Copies, Versions, and Testimonies unanimously agree in saying, that (c) *Terab* lived seventy Years and begat *Abram*, *Nahor*, and *Haran*; and whereas all antient Copies, Versions, and Testimonies agree, that *Abram* when he departed out of *Haran* was but (d) seventy-five Years old; the Mistake must of Consequence be in the Number of the Years of *Terab*'s Life; and if we look into the *Samaritan Pentateuch* we shall find this Mistake rectified: For there it is said, that *Terab* when he died was one hundred and forty-five Years old (e), which agrees exactly with the other Numbers and sets every Thing to rights.

JOSEPHUS (f) agrees with the *Hebrew Bible*, and all the other Copies and Versions, in supposing *Abram* to be

(b) And among the rest, *Sir John Marsham*.

(c) *Gen.* xi. 26.

(d) *Gen.* xii. 4.

(e) *Gen.* xi. 32.

(f) *Jos. Ant.* l. i. c. 6. s. 6. c. 7. s. 1.

born when *Terab* was seventy Years of Age. He likewise agrees with them in declaring, that he was Seventy-five Years old when he came from *Haran* into the Land of *Canaan*, and that his Father was then dead and buried in *Haran*, and yet runs into the Mistake of supposing *Terab* to have lived two hundred and five Years. A. P. D. 293.

AFTER a Reign of fifty-two Years *Ninus* died, and was succeeded by his Widow *Semiramis*. *Ber.* 301.

SARAH born, being (g) ten Years younger than *Abraham*. 311.

PELEG having lived two hundred thirty-nine Years died; the Life of Man having been shortned from upwards of four hundred to upwards of two hundred Years, *Gen. xi. 18, 19.* 341.

NAHOR having lived one hundred forty-eight Years died; the Life of Man having been again reduced from upwards of two hundred to upwards of one hundred Years, *Gen. xi. 24, 25.* 342.

AFTER a Reign of forty-two Years *Semiramis* died, and was succeeded by her Son *Ninias*. *Ber.* 343.

ABRAHAM having married, as we may suppose, at about thirty Years of Age, and finding his Wife barren (b), about twenty Years afterwards took *Keturab* to be his Con-

(g) *Gen. xvii. 17.* (b) *Gen. xi. 30.*

A. P. D. cubine, for this Fact cannot be delayed much later in his
 343. Life, since before he died he had Great Grand-children by
 her, *Gen.* xxv. 1---6. It has indeed been thought by the Ge-
 nerality of Writers, among whom *Josephus* is one, that
Abraham did not take *Keturah* to Wife till after the
 Death of *Sarah*; because that the Words of *Moses* seem to
 imply as much, when after speaking of the Death of *Sarah*,
 he says, (i) *Then again Abraham took a Wife and her Name*
was Keturah. In answer to which it is to be observed, that
 if *Moses* had mentioned this Affair sooner it would have
 broken in upon the Thread of his History: And as (k) *Ke-*
turah's History was of no great Consequence, the Account
 of it was therefore deferred; but *Hagar's* History, which was
 a Type of one of the Covenants, *Gal.* iv. 22. was necessary
 to be told. It is likewise to be observed, that these two
 Words of *Wife* and *Concubine* are frequently used inter-
 changeably for each other. For thus *Hagar* also is said to
 be Wife to *Abram*, (l) *And Sarai Abram's Wife took Hagar*
her Maid the Egyptian, and gave her to her Husband Abram
to be his Wife. Thus also it is said of *Jacob* and *Bilhah*;
 for when *Rachael* saw that she bare *Jacob* no Children, it is
 said, that she gave him *Bilhah* her Handmaid to Wife (m);
 so also *Leah*, when she saw that she had left off bearing,
 (n) she took *Zilpah* her Maid and gave her *Jacob* to Wife.
 Thus also the *Levite's* Wife mentioned, *Judg.* xix. 1.
 is called his *Concubine*, though in the same Chapter, v. 3.
 the *Levite* is called her Husband. And her Father is, v. 4.
 called his Father-in-law, and the *Levite*, v. 5. is called his

(i) *Gen.* xxv. 1. (k) *Abraham's* and *Ishmael's* Deaths are told by way
 of Anticipation, *Gen.* xxv. 8, 17; for fear of breaking in upon the subsequent
 History. (l) *Gen.* xvi. 3. (m) *Gen.* xxx. 1---4. (n) *Gen.* xxx. 9:

Son-in-law. And *Keturah* is called by both Names, that is, A. P. D. she is called both *Abrams* Wife and his Concubine. Thus 343.
Gen. xxv. 6. it is said, that *Abraham* gave all that he had unto *Isaac*, but unto the Sons of the Concubines, which *Abraham* had, *Abraham* gave Gifts, and sent them away from *Isaac* his Son (while he yet lived) Eastward into the East Country. Now among the Sons of his Concubines there are none mentioned but the Sons of *Hagar* and the Sons of *Keturah*; whence it is plain, that the Sons of *Keturah* are put upon a Level with the Sons of *Hagar*, and that *Keturah* and *Hagar* are equally called his Concubines. It is also manifest, that the Author of the Book of *Chronicles* thought *Keturah* only to have been *Abraham's* Concubine, because he expressly calls her so, *1 Chron. i. 32.* It is moreover said, that he sent these Women and their Children away while he yet lived, and the Children of *Keturah* are in the preceding Verses reckoned down to the third Generation, *Gen. xxv. 1---4.* whereas there are but two Generations mentioned of the Sons of *Hagar*, *Gen. xxv. 12--16.* whence also it is manifest, that *Abram* took *Keturah* to Wife at least one Generation of Descent before he took *Hagar*. And it is more than probable that *Abram* had *Keturah* to Wife, at least during his Abode in the Land of *Haran*, and that he had Children by her while he abode there; because it is said, *Gen. xii. 5.* that *Abram* took *Sarai* his Wife and *Lot* his Brother's Son, and all their Substance that they had gathered, and the Souls that they had gotten in *Haran*; and they went forth to go into the Land of *Canaan*, and into the Land of *Canaan* they came. Whereas *Abram* had no Children either by *Sarah* or *Hagar*, till some Years after he had been in the Land of *Canaan*. It is moreover to be observed, that

Isaac

A. P. D. *Isaac* married about three Years after the Death of his Mother *Sarah*, and that *Abraham* was probably not married at that Time; because *Sarah's* Tent was unoccupied. For when *Rebecca* was brought Home to *Isaac*, it is positively said, that *he brought her into his Mother Sarah's Tent, and took Rebecca and she became his Wife*, Gen. xxiv. 67. whereas had *Abraham* been then married to *Keturah*, she would in all Probability have been put into Possession of *Sarah's* Tent. Besides, it seems irrational to think, that *Abraham* should take any Person whatsoever to Wife after the Death of *Sarah*; when we consider that *Sarah* did not die till she was one hundred and twenty-seven Years of Age, Gen. xxiii. 1. and *Abraham* was then ten Years older, that is, one hundred thirty-seven Years old; and yet thirty-seven Years before this *Abraham* is said to be old and well stricken in Age, Gen. xviii. 11, 12.--xxi. 2. And when *Isaac* was promised to him, he makes a Doubt about it, because of his Age, saying, *Shall a Child be born unto him that is one hundred Years old?* Gen. xvii. 17. and therefore St. Paul says of him, that his *Body was dead, or as good as dead*, Rom. iv. 19. Heb. xi. 12. And therefore to suppose, that *Abraham* thirty-seven Years after this should think of taking any one to Wife seems to me contradictory to his general Character.

WHEN it was, that is, in what Year of *Abram's* Life *Terah* and his Family journeyed from *Ur* of the *Chaldees* to settle in *Mesopotamia* is not certain, but we are sure that it was not till after the Death of *Haran*, *Terah's* eldest Son, Gen. xi. 28. the Grief for whose Death, *Josephus* supposes, was the Cause that prevailed upon *Terah* to quit his native Country,

Country, and go with his Son *Abram* into *Mesopotamia*; for A. P. D.
 though we are informed that the *Ancestors* of the *Jews* in 343.
 general, were cast out from *Chaldea*, because they would not
 follow the *Gods* of their *Fathers* which were in the *Land* of
Chaldea, *Judith* v. 5--9; yet we have Reason to believe,
 that this was owing to the virtuous and religious Principles
 of *Abram* rather than of *Terah*; who, according to the Ac-
 count given of him in *Josh.* xxiv. 2, 14. seems to have gone
 too much into the Idolatry of the Country. For there it is
 said, *Your Fathers dwelt on the other Side of the Flood in old*
Time, even Terah the Father of Abraham, and the Father
of Nahor, and they served other Gods. Now therefore fear
the Lord, and serve him in Sincerity and Truth, and put
away the Gods which your Fathers served on the other Side of
the Flood and in Egypt. It is plain likewise, that this Trans-
 migration could not have happened till some considerable
 Time after *Abram's* Marriage; because it is observed of *Sa-*
rai before she left *Ur* of the *Chaldees*, that she was barren,
Gen. xi. 30; however it must likewise have been some con-
 siderable Time before the Death of *Terah*; because it is said,
Gen. xi. 31. that they came to *Haran* and DWELT THERE,
 and *Judith* v. 8. that they fled into *Mesopotamia*, and so-
 JOURNED THERE MANY DAYS; and *Gen.* xii. 5. there is
 Mention made of the Substance they had GATHERED, and
 the Souls they had GOTTEN in *Haran*.

THE original Name of this Place, to which *Terah* and his
 Family retired on his Banishment from *Ur* of the *Chaldees*,
 was *Padan-Aram*, or the Field of *Aram*; for *Padan* in
Arabick signifies a *Field* (*n*); but it is indifferently after this

A. P. D. ^{343.} called either *Haran*, or *Padan-Aram*; as appears from comparing *Gen.* xxvii. 43. with *Gen.* xxviii. 2: For in the first of these Places *Rebecca* says to *Jacob*, *Now therefore my Son obey my Voice: Flee thou to Laban my Brother to Haran.* But in the latter Place *Isaac* says to *Jacob*, *Arise, go to Padan-Aram to the House of Bethuel thy Mother's Father; and take thee a Wife from thence of the Daughters of Laban thy Mother's Brother.* See also *Gen.* xxv. 20.---xxviii. 5, 6, 7.---xxx. 18.--xxxv. 9, 26. and compare them with *Gen.* xxviii. 10.--xxix. 4. Which Place of *Padan-Aram* not being then inhabited by any Person of Consequence, *Terah* seems to have given it the Name of *Haran* in Honour of his eldest Son *Haran*; who according to the Observation of *Josephus* was probably but lately dead, when *Terah* left *Ur* of the *Chaldees*. In this Place *Terah* himself afterwards died and was buried. And in Possession of this Place *Abram* left his Brother *Nabor* when he went into the Land of *Canaan*; whence this Place is also called, *Gen.* xxiv. 10. *the City of Nabor in Mesopotamia.* This Place is probably called at present *Orpha* (o), where there is a Well that is called *Abraham's Well* to this Day, and is about half Way between *Rages* of *Media*, now *Edeffa*, and *Nineveh* on the *Tigris*, now called *Mosfel*.

NOAH having lived after the Flood three hundred and fifty Years died in the nine hundredth and fifty-first Year of his Age. With which Account *Berosus* agrees exactly, only supposing him to have died in *Italy* under the Character of *Janus*, in the ninth Year of the Reign of *Ninias*, that

(o) Rouwolf's Trav. p. 188, 197.

his, when *Ninias* had reigned eight Years compleat. In this A. P. D. Year *Berosus* says, that *Osiris* and his Sister and Wife *Isis*, ^{351.} having found out the Method of sowing Corn and planting of Fruits, taught them to the People of *Palestine*; and after he returned to *Egypt*, having invented the Plough, he went about the whole World instructing People in this Art. *Ber.* Hence it is more than probable that this Part of the History of *Osiris* is taken from the Life of *Caphor*; who having by this Time settled his new Colony of *Philistines* in the Country of *Avim*, taught the Inhabitants of *Palestine* the Art of Plowing and Sowing, which himself had learned in *Egypt*.

TERAH died aged one hundred and forty-five (*p*): 368. And *Abram* being seventy-five Years old, *Gen.* xii. 4. the Lord appeared unto him and said, Get thee out of thy Country, and from thy Kindred, and from thy Fathers House, unto a Land that I will shew thee: And I will make of thee a great Nation, and I will bless thee and make thy Name great; and thou shalt be a Blessing: And in thee shall all the Families of the Earth be blessed (*q*). Which Promise was made four hundred and thirty Years before the giving of the Law at Mount *Sinai*, *Gal.* iii. 17.

So *Abram* leaving *Nabor* and his Family and the Rest of his Kindred, except *Lot*, behind him at *Haran*, took *Sarai* his Wife and *Lot* his Brother *Haran*'s Son, and they went forth to go into the Land of *Canaan*, and into the Land of *Canaan* they came, *Gen.* xii. 4, 5. Where it was that *A-*

(*p*) Vide A. P. D. 293.

(*q*) *Gen.* xii. 1--4.

his Tent, having *Bethel* on the West and *Hai* on the East: A. P. D. And there he builded an Altar unto *Jehovah* (t) and called ^{368.} upon the Name of *Jehovah*. And *Abram* journeyed going on still towards the South, *Gen.* xii. 9. and there was a Famine in the Land of *Canaan*; and *Abram* went down into *Egypt* (u) to sojourn there; where it is to be observed, that *Abram* at this Time only *passed through the Land of Canaan*, making no long Stay in any Place; because there was a Famine in the Land. It is likewise to be observed, that nothing but Necessity, or the positive Commands of God, could have drove him into *Egypt*; where he was so apprehensive of his Life, as to desire his Wife to say, that she was his Sister, for fear of being put to Death upon her Account, *Gen.* xi. 11--13.

SOME Time after the Arrival of *Abram* in *Egypt*, some of the Princes in *Pharaoh's* Court (x), having commended *Sarai* before *Pharaoh*, the Woman was taken into *Pharaoh's* House; whence it appears, that in that early Age of the World Concubinage was not thought a Sin, but that Princes and great Men might take as many Wives as they pleased, and every one else as many as they could maintain. And *Jehovah* plagued *Pharaoh* and his House with great Plagues, because of *Sarai*, *Abram's* Wife; and *Pharaoh* called *Abram* and said, What is this thou hast done unto me? Why didst thou not tell me that she was thy Wife? Why saidst thou she is my Sister? So I might have taken her to me to Wife: Now therefore behold thy Wife take her and

(t) *Gen.* xii. 7, 8.

(u) *Gen.* xii. 10.

(x) *Gen.* xii. 15.

A. P. D. go away (y). Whence it likewise appears that even in this
 368. Age of Liberty, with regard to Concubinage the Marriage
 State was held sacred.

IT also is probable from this ready Obedience which *Pharaoh* paid to the Admonitions of God; that the Knowledge of the true God was not quite extinct at that Time in *Egypt*. Nor is there any Hint given as if *Abram* and the *Egyptians* might not eat together; though *Abram* was a *Shepherd* as much as *Jacob* his Grandson.

AND *Pharaoh* having commanded his Men concerning *Abram*; they sent him away, and his Wife and all that he had, Gen. xii. 20. The *Septuagint* and *Arabick* Versions of the Bible express this with more Tenderness than the *Hebrew*. The *Septuagint* says, that *Pharaoh* commanded his Servants to conduct him a Part of his Road, and then send him away. And the *Arabick* says, that *Pharaoh* commanded his Servants to take proper Care of him and then dismiss him. It is more than probable, that *Pharaoh* ordered Presents to be made him at this Time both of Silver and Gold, because it is observed immediately after his Departure, that *Abram* was not only rich in Cattle, but also (z) in Silver and in Gold; of which it is more than probable, that he had little or none before his Arrival in *Egypt*.

AND *Abram* (a) went up out of *Egypt*, he and his Wife, and all that he had, and *Lot* with him, and came into the South of the Land of *Canaan*. And from the South he went up

(y) Gen. xii. 17--19. (z) Gen. xiii. 2. (a) Gen. xiii. 1, &c.

Northwards unto the Place where his Tent had been in the Beginning, between *Bethel* and *Hai*. And there was a Strife between the Herdmen of *Abram's* Cattle, and the Herdmen of *Lot's* Cattle, for the Land was not able to bear them that they might dwell together; for their Substance was great, so that they could not dwell together. And *Abram* said unto *Lot*, *Let there be no Strife I pray thee between me and thee. Is not the whole Land before thee? Separate thyself I pray thee from me; if thou wilt take the Left Hand, then I will go to the Right; or if thou depart to the Right Hand, then I will go to the Left.* And *Lot* lifted up his Eyes, and behold all the Plain of *Jordan*, as thou comest unto *Zoar*, that it was well watered every where, even as the Garden of *Jehovah*, like the Land of *Egypt*, before *Jehovah* destroyed *Sodom* and *Gomorrhah*. In the Original, the Words are otherwise placed, which the Translators have followed too rigorously; but whoever reads this Verse, and considers the Situation of the Places mentioned, must be convinced, that this is the true Meaning of it: For the Land between *Egypt* and *Zoar*, instead of being well watered was a sandy Desert, the City of *Zoar* lying towards the South End of the *Dead Sea* being originally called *Bela*, Gen. xiv. 2. xix. 22. Then *Lot* chose him all the Plain of *Jordan*, and *Lot* journeyed East; and pitched his Tent towards *Sodom*; and *Abram* dwelled in the Land of *Canaan*.

WHERE it is observable, that this Country at this Time was but thinly inhabited when *Abram* could say to *Lot*, *Is not the whole Land before thee?* which is an additional Confirmation of the Preference which ought to be given to the

Chro--

A. P. D.
368.

A. P. D. Chronology of the *Hebrew Bible* before that of the *Samaritan*, or *Septuagint*.
 368.

AND *Jehovah* said unto *Abram*, after that *Lot* was separated from him, *Lift up now thine Eyes and look from the Place where thou art, Northward and Southward, and Eastward and Westward. For all the Land which thou seest, to thee will I give it, and to thy seed for ever.* Then *Abram* removed his Tent, and came and dwelt in the Plain of *Mamre*, which is in *Hebron*, and built there an Altar unto *Jehovah*.

AND it came to pass, in the Days of *Amraphel* King of *Shinar* (*b*), that a War happened between *Chedorlaomer* King of *Elam*, and *Bera* King of *Sodom*, and *Birsha* King of *Gomorrhah*, and *Shibnah* King of *Admah*, and *Shemeber* King of *Zeboim*, and *Bela* King of *Zoar*, who had served *Chedorlaomer* twelve Years, but in the thirteenth rebelled. And in the fourteenth Year came *Chedorlaomar* with his Allies *Amraphel* King of *Shinar*, *Arioch* King of *Ellasar*, and *Tidal* King of Nations, and in their Way towards *Canaan* they first attacked the *Rephaim* (*c*) who lived in *Ashteroth-Karnaim* on the East Side of *Jordan* towards the North: Which *Ashteroth* (*d*) was the capital City of *Og* the King of *Baschan*. And after they had conquered the *Rephaim*, they then proceeded Southward, still continuing on the same Side of *Jordan*; and attacked the *Zuzim*, or *Zam-Zummins* in *Ham* (*e*); that is, the antient Inhabitants

(*b*) Gen. xiv. 1, &c.

(*c*) See the Map.

(*d*) Josh. xii. 4. xiii. 12.

(*e*) Deut. ii. 20.

of that Part of the Country on the East of *Jordan*, which A. P. D. was afterwards possessed by the Sons of *Ammen* or *Ham*, the 368. Son of *Lot*, from whom the capital City of the Country was called *Ham*: It being usual with *Moses* to mention ancient Places by the Names which they were known by at the Time of his Writing, though the Place was not known by that Name at the Time of the Transaction mentioned, as appears manifestly from comparing *Gen. xiii. 10.* with *Gen. xix. 22.* and *Exod. xiv. 45.* with *Exod. xxi. 3,* &c. &c. And from *Ham*, *Chedorlaomar* with his Confederates marching still further Southward on the same Side of *Jordan*, attacked the *Emims* in the Plain of *Kiriathaim*; which Country was afterwards possessed by the *Moabites*, whose capital City was *Ar (f)*. And from thence marching still Southward, they attacked the *Horites*, or the Inhabitants of Mount *Hor*, in their Mount *Seir*, (which shews Mount *Hor* and Mount *Seir* to be the same Place, though it did not obtain the Name of Mount *Seir* till many Years after this) and drove them to *El-Paran*, or the Plain of *Paran*, which is by the Wilderness. And they returned from thence and came to *Enmishpat*, which is *Kadesh*, and smote all the Country of the *Amalekites*, who dwelt also on Mount *Hor* or Mount *Seir*; but as they were called *Horites* from the Place of their Habitation, so were they called *Amalekites* from their Forefather *Amaleck* one of the Descendants of *Cush*, who inhabited all that Country originally from *Havilah (g)* until thou comest to *Sbur*, at *(b)* the West End of Mount *Hor*, over-against *Egypt*. After this they went and attacked the *Amorites*, who dwelt in *Haze-*

(f) Num. xxi. 28. Deut. ii. 9. (g) 1 Sam. xv. 7. (b) Pocock's Trav.

A. P. D. ^{368.} *zontamar*, which is *Engeddi*; and which lies (*i*) on the Borders of the *Dead-Sea*, about two Miles East of *Bethlehem*, in the Wilderness (*k*) of *Judab*. And being come to *Engeddi* there went out the King of *Sodom* and his Allies, and they joined Battle with them in the Vale of *Siddim*; and *Chedorlaomar* and his Friends being Conquerors, took *Lot Abram's* Nephew Prisoner, and seized his Goods, for he lived in *Sodom*. And there came one that had escaped and told *Abram* the Hebrew, Gen. xiv. 13. where it is to be observed, that this is the first Time that the Word *Hebrew* is made use of. The *Septuagint* renders it *Abram* the *Foreigner* [*περάτης*]. And as *Abram* was but lately come to settle among them, and as the Word עֵבֶר *Heber* signifies literally *from beyond*, being derived from עָבַר *transivit*, I therefore am of Opinion with those who derive this Appellation from that Origin, rather than from *Heber* the Son of *Salah*, from whom *Abram* had been derived so long ago as six Generations of Descent. And what greatly adds to the Probability of this Derivation of the Word, is, that *Moses* frequently mentions *Canaan* by the Name of *the Land in which they were* (*l*) *Strangers*; which is a Word of the same Import with that of the *Hebrews*.

AND when *Abram* heard that *Lot* his Brother's Son was taken Captive, he armed his trained Servants born in his own House three hundred eighteen, and pursued them unto *Dan*, and divided himself against them, he and his Servants by Night, and smote them, and brought back again his Brother *Lot*, and his Goods, and the Women also, and the

(*i*) Maund. Trav. (*k*) Josh. xv. 22. (*l*) Gen. xxxvi. 7. xvii. 8. xxviii. 4.
People

(*m*) People. Sir *Isaac Newton* (*n*) remarks upon this, that A. P. D. 368.
 “ the Countries first inhabited by Mankind were in those
 “ Days so thinly peopled, that four Kings from the Coasts
 “ of *Shinar* and *Elam* invaded and spoiled the *Rephaims*,
 “ and the Inhabitants of the Countries of *Moab*, *Ammon*,
 “ *Edom*, and the Kingdoms of *Sodom*, *Gomorrhah*, *Admah*
 “ and *Zeboim*; and yet were pursued and beaten by *Abram*
 “ with an armed Force of only three hundred and eighteen
 “ Men, the whole Force which *Abraham* and the Princes
 “ with him could raise.” Where though it must be al-
 lowed, that those Countries were in that early Age of the
 World but thinly peopled, yet this Matter of Fact is by no
 Means rightly stated by Sir *Isaac*; for the three hundred
 and eighteen Men, which are mentioned to have gone with
Abram, are positively in all the Copies and Versions said to
 have been his own trained Servants, born in his own House.
 It is said moreover, that the three Princes *Aner*,
Eschol, and *Mamre* were confederate with *Abram* (*o*). And
 accordingly they had a Share of the Plunder given to them
 as such, after the Victory was over, *Gen.* xiv. 24. It is like-
 wise to be observed, that it was not in a pitched Battle that
Abram and his Confederates engaged *Chedorlaomar* and
 his Confederates: But that *Abram* came upon them by
 Surprize in the Night (*p*), when they least expected, and
 were unprepared for an Attack; and therefore that we can-
 not form from thence any Computation of the Number of
 People which were along with *Chedorlaomar*; since every
 Body knows what large and numerous Armies have been

(*m*) *Gen.* xiv. 14---16.

(*n*) *Newt. Chron.* p. 185.

(*o*) *Gen.* xiv. 13.

(*p*) *Gen.* xiv. 15.

A. P. D. 368. destroyed by an Handful of Men breaking in upon them in the Dead of Night. Thus *Gideon* with three hundred Men defeated the Army of the *Midianites* (q), and the *Amalekites*, and all the Children of the East, who lay along in the Valley like *Grashoppers* for Multitudes, by coming upon them in the Night. Thus *Joram* (r) also, King of *Judah*, went over to *Zair* and all the Chariots with him, and he rose by Night and smote the *Edomites* which compassed him about. And it is more than probable, that the great Slaughter which *Jonathan* and his Armour-bearer made in the Host of the *Philistines*, whereby they were entirely routed, 1 *Sam.* xiv. must have been in the Night, though this Particular is not mentioned; since the Multitude are described beating down one another, and every Man's Sword was against his Fellow (s). Nor were *Jonathan* or his Armour-bearer perceived as they went out of the Camp. And though the Watchmen of *Saul* brought him Word, that the Multitude, of the *Philistines*, melted away, and that they went on beating down one another, yet *Saul* did not know what to do, but numbered his little Army to see who were absent; and probably did not venture to attack them till it was light enough in the Morning, thoroughly to discover the Confusion of the Enemy. Hence the Author of the Book of *Job*, according to his usual Elegancy in describing the Judgments of God, says, *He shall break in Pieces mighty Men without Number, and set others in their Stead. For he knoweth their Works, and he overturneth them in the Night; so that they are destroyed,* *Job* xxxiv. 25.

(q) *Judg.* viii. 7, 9, 12. (r) 2 *Kings* viii. 21. (s) 1 *Sam.* xiv. 16, 20.

IT is however probable, that these five Kings of *Sodom*, *Gommorah*, *Admah*, *Zeboim*, and *Zoar* were not very powerful Princes, being but lately settled in this Country; and that they with their People were Colonies sent off about fourteen Years before, from *Cbedorlaomer* King of *Elam*, or *Persia*, and thence became tributary to him; for their Names are not to be found among the Posterity of *Canaan*, the antient Inhabitants of this Country.

IT is likewise probable, that this *Amraphel*, King of *Shinar*, was not *Ninias*, King of *Babylon* in *Shinar*, but some petty Prince on the Borders of *Shinar* joining the Kingdom of *Elam*; because he only comes as an Ally, or rather as a tributary Prince, to assist *Cbedorlaomer* in reducing these rebellious Princes to their tributary Subjection. For though *Cbedorlaomer* was one of the Successors of *Elam*; the eldest Son of *Sem*; yet as we read of the Kingdom of *Babylon* being established before the Kingdom of *Elam*, we have no Reason to believe, that the Successors of *Nimrod* were ever reduced into Subjection to any other Prince, till they were conquered by the Successors of *Asbur*, and made a Province of the Kingdom of *Assyria*: In or about the Reign of *Phul* (t) King of *Assyria*, whose Kingdom when he died was again divided, and he was succeeded at *Nineveh* by *Tiglath-pilassar*, and at *Babylon* by *Nabonassar*.

As *Abram* (u) returned victorious, *Melchisedec* King of *Salem*, the Priest of the most high God, came to him at the Valley

(t) Newt. Chron. p. 35. and 265, &c.

(u) Gen xiv. 17, 19.

A. P. D. Valley of *Shaveb*, which is the King's Dale; and brought
 368. forth Bread and Wine, and blessed him. Who this *Melchisedec* was has been very much debated, but in my Apprehension it could be no other than *Canaan*, the youngest Son of *Ham*, who first settled in this Country, and peopled it. For *Arphaxad*, the third Son of *Sem*, lived to the four hundredth and fortieth Year after the Flood (x); and therefore *Canaan*, the youngest Son of *Ham*, *Sem*'s younger Brother, may well be supposed to be alive at this Time. And as *Sanchoiatio* says, that the *Phœnician* Name of the Brother of *Metsir* (who was the second Son of *Ham*) was *Sedec*, *Canaan* therefore must be this *Melchi-Sedec*, or King *Sedec*; or, as *St. Paul* interprets it, *the King of Righteousness*. For as *Melchi* or *Melech*, in *Hebrew* signifies a King, so *Sedec* signifies *Righteous* or *Just*. And that *Sedec* was the Family Title which was conferred on the Kings of this Place, as *Pharaoh* was on the Kings of *Egypt*, appears probable from the Title of *Adoni-Zedec* (y) given to the King of the *Jebusites*, above five hundred Years afterwards, when *Joshua* with the Children of *Israel* came to take Possession of the Land of *Canaan*; *Adoni-Zedec* signifying *the Lord of Righteousness*, as *Melchi-Sedec* signifies *the King Righteousness*. In like Manner *Abimelech* (z) seems to have been the Regal Title conferred on the Kings of the *Philistines*, at *Gerar*; and *Jabin* (a) the common Appellation of the Kings of *Hazor*. And as *Canaan* was the first Parent of all the Inhabitants of that Country; so *St. Paul* speaking

(x) Gen. xi. 13.

(y) Josh. x. 13.

(z) See Gen. xx. 2. and compare with Gen. xxvi. 1.

(a) Josh. xi. 1. Jud. iv. 24.

from the common Tradition of the Country says, that he A. P. D.
 was Ἀπάτωρ, Ἀμήτωρ, Ἀγενεαλόγητος, that is, *without Father,* 368.
without Mother, without Ancestors, or a Genealogy, and not
 as we render it, *without Descent.* Thus the Chinese say,
 that *Fohi* their first King had no Father. And *Seneca*
 speaking of two of the antient Kings of *Rome* says, that
Servius had no Mother, and *Ancus* no Father; which he
 afterwards explains by saying, that it was not known who
 was the Father of *Ancus* (b). Which explains also the
 Meaning of *Horace*, when he says,

— *Persuades hoc tibi vere,*
Ante Potestatem Tulli atque ignobile Regnum
Multos sæpe Viros nullis majoribus ortos
Et vixisse probos, amplis & honoribus auctos.

HOR, Serm. l. 1. Sat. 6.

And *St. Paul* speaking also from the same vulgar Tradition, on
 account of the great Length of *Canaan's* Life in comparison
 to that of his Children, says in the Eastern Stile, *who had*
neither Beginning of Days nor End of Life, but like the Son
of God abideth a Priest continually. And therefore *Eusebius*
 (c) speaking of this same Description of *Melchisedec* says,
 Ὅυκ ἔχων κατὰ τὴν ἱστορίαν, *not having according to History,* ei-
 ther Beginning of Days or End of Life. In those
 Days, before the Institution of the *Levitical* Priesthood, the
 Father of the Family was the Priest of the Family: *Canaan*
 therefore must of Course be universal Priest of the most high.

(b) Senec. Epist. 8.

(c) Euseb. Dem. Ev. Lib. 1. c. 5.

A. P. D. God over that whole Country, and must have continued so
 368. during his Life; the End of which not being known, he
 is therefore said by the Psalmist (cx. 4.) to be a Priest for
 ever, and by St. Paul (d) to abide a Priest continually.
 As to the Payment of Tithes made to him by *Abram* out of
 the Spoils which he had taken; this was due to him as Prince
 of the whole Country; the Tithe or Tenth being the
 Prince's Due. And *Josephus* says, that this *Melchisedec* was
 Prince of the *Canaanites*: Accordingly *Moses* calls him King
 of *Salem*, and from him it probably was that this Valley of
Shaveh was called *the King's Dale*. It will also appear that
 the Tithe was the Prince's Due in other Countries as well
 as *Judea* to any one that will consult *Bed. Script. Chron. lib.*
3. c. 4. f. 98. Arist. Prob. l. 3. f. 15. Oecon. l. 2. c. 2. Spence-
cer de rit. Heb. l. 3. c. 10. f. 1. Cicero in Ver, Orat. 5.

AND *the King of Sodom* said unto *Abram*, give me the
Persons, and take the Goods to thyself. And Abram said to
the King of Sodom, I have lift up mine Hand to Jehovah, the
most high God, the Possessor of Heaven and Earth, That I
will not take even from a Thread to a Shoe-latchet, and that I
will not take any thing that is thine. In the Original these
Words run thus, I have lift up mine Hand to Jehovah the
most high God, the Possessor of Heaven and Earth, If I take
from a Thread to a Shoe-latchet, or if I take any thing that is
thine: That is, I have called upon God to curse me, if I take, &c.
 or as it is said, *Ruth i. 17. 1 Sam. xiv. 44. I have prayed to*
God to do so and so to me, if I take, &c. And hence it is
 that the Expression of, *If I do such a Thing*, is both in the

(d) Heb. vii. 3.

Old and New Testament, often put to denote an Oath, or A. P. D. to signify that I have sworn not to do it. See also *Deut.* i. ^{368.}
 35. *1 Sam.* iii. 14. *Isai.* vii. 9. *Psf.* xcvi. 11. *Mark* viii. 12.
Heb. iv. 3.

AND (*f*) after these Things the *Word of Jehovah* came to *Abram* in a Vision, saying, &c. This is the first Time that God's Appearance in a Vision is mentioned. And it is likewise remarkable, that the Person here appearing to *Abram*, and speaking unto him, is called *the Word of Jehovah*. Which Vision had probably the same Effect upon *Abram*, as is described afterwards, v. 13. where it is said, *when the Sun was going down a deep Sleep fell upon Abram; and lo, a Horror of great Darknes fell upon him.* Because the first Words which the Lord says unto *Abram* at this Time are, *Fear not Abram.* *Daniel* describes himself in one of these Visions affected after a very extraordinary Manner, *Dan.* x. 8. And it is plain, that the Author of the Book of *Job* was no Stranger to them, by the Strength and Energy wherewith he describes them, *Job* iv. 13---16. And the Lord, in order to remind *Abram* of the Favours he had received from him; and in particular of this late Victory, said unto *Abram*, *I am thy Shield, and I will be also thy exceeding great Reward.* And *Abram* when he had recovered from his Fright, said, *Lord Jehovah, what wilt thou give me seeing I go childless? And the Word of Jehovah came (or spake) unto him, saying, One that cometh forth out of thine own Bowels shall be thine Heir.* And he, *i. e.* the Word of *Jehovah* brought him forth and said, *Look now towards Hea-*

(*f*) *Gen.* xv. 1.

A. P. D. *ven*, &c. that is, while *Abram* was in the Vision he seemed to be brought forth; and the Word of *Jehovah* said, *Look now towards Heaven and tell the Stars, if thou be able to number them; and he said unto him, So shall thy Seed be; and he said unto him, I am the Jehovah who brought thee out of Ur of the Chaldees to give thee this Land to inherit it. And he said, Lord Jehovah whereby shall I know that I shall inherit it? And he said (g) unto him, Take me an Heifer of three Years old, and a she Goat of three Years old, and a Ram of three Years old, and a Turtle Dove, and a young Pigeon.* Here the holy Penman stops abruptly for fear of a tedious Repetition; but we are to suppose, that *Abram* was told in the Vision what he was to do with this Heifer, and Goat, and Ram, and Turtle Dove, and Pigeon: And that what he did afterwards with them was pursuant to his Instructions. For when he awoke out of his Vision, it is said, *That he took unto him all these and divided them in the Midst, and laid each Piece one against another: but the Birds divided he not, that is, he did not cut asunder, as he did the larger Animals, and as the Word בָּתַר properly signifies; but he rent them asunder, by taking hold of them by the Wings, Lev. i. 17. for the Word which we there render cleave, signifies to tear or rend a Thing, and is so translated, Judg. xiv. 6. where Sampson is described rending a young Lion as he would have rent a Kid. And when the Fowls came down upon the Carcasses, Abram drove them away.*

AND when the Sun was going down, (the Word of *Jehovah* came again to *Abram* in a Vision, and) a deep Sleep fell upon

(g) Gen xv 9.

Abram;

Abram; and lo, a Horror of great Darknefs fell upon him. And he said unto *Abram*, Know of a Surety, that thy Seed shall be a Stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred Years. But in the fourth (b) Generation they shall come hitber again, that is, from this Time to the End of their Servitude shall be four Generations, or about four hundred Years: Which Number is not mentioned as the exact Number of Years, but as the nearest round Number, by taking one hundred Years for a Generation in a rough Method of Computation; for the exact Number of Years from the Promise made to *Abram* to the *Exodus* was four hundred and thirty (i); of which there were not yet ten Years elapsed, when this Vision was shewed unto *Abram*. It is likewise mentioned in this Place, as if these four hundred Years were to be spent in *Egypt*, and that the whole Time was to be spent in Slavery and Affliction; whereas from the Time of *Jacob's* Entrance into *Egypt*, to the Time of the *Exodus* was but two hundred and fifteen Years, and the Time of the Slavery lasted but about eighty Years, commencing a little before the Birth of *Moses*, when the new King (k) arose who knew not *Joseph*. In the same incorrect Manner of Speaking, *Moses* says, Now the sojourning of the Children of *Israel*, who dwelt in *Egypt* was four hundred and thirty Years (l); whereas the sojourning of the Children of *Israel* in *Egypt* was but two hundred and fifteen Years; and therefore the *Septuagint* Version of the Bible says, That the sojourning of the Children of *Israel* in *Egypt* and *Canaan* was four hun-

(b) Gen. xv. 16.

(k) Exod. i. 8.

(i) Exod. xii. 40, 41: Gal. iii. 17.

(l) Exod. xii. 40.

A. P. D. dred and thirty Years, which has but half rectified the Mistake, for *Jacob* was not married above two hundred and sixty-nine Years before the *Exodus*, and his Name was not changed into *Israel* till about twenty Years after his Marriage; so that though *Abram* and his Posterity might have sojourned in *Egypt* and *Canaan* four hundred and thirty Years before the *Exodus*, the Children of *Israel* could not possibly have done it. But as these are only verbal Incongruities which arise entirely from the Method of Expression, no Body can possibly insist upon them as Arguments to invalidate the Truth of the *Mosaical* History, who is not possessed with a low and cavilling Spirit of Criticism; for they are all set to Rights at once, by consulting the *Samaritan Pentateuch*; where it is said, That the sojourning of the Children of *Israel* and their Fathers, in the Land of *Canaan* and in the Land of *Egypt* was four hundred and thirty Years, *Exod.* xii. 40.

AND *Abram* having awaked from the Sleep and the Vision, when the Sun was down, and it was dark, behold, a smoking Furnace, and a burning Lamp passed between these divided Pieces of the Heifer, the Goat, the Ram, the Turtle Dove, and the Pigeon. And in that same Day (m) *Jehovah* made a Covenant with *Abram*, saying, Unto thy Seed have I given this Land, from the River of *Egypt* to the great River *Euphrates*. When this Custom began of making of Covenants by dividing the Parts of Creatures, and passing between the divided Parts, is not certain; this being the first Time of its being mentioned. But it is certain, that it continued afterwards to be a

(m) *Gen.* xv. 17, 18

customary Practice in making of Covenants, not only among the *Jews* (*n*) but also among the *Heathens*; because it is frequently mentioned (*o*) in *Homer*, *Apollodorus*, *Livy*, and *Plutarch*, as the Form of Swearing whole Armies and large Bodies of Men, by making them march between the divided Parts of Creatures. The Meaning of which was to denote, that he who did not perform the Covenant agreed upon, made himself liable to be cut or torn in Pieces in like Manner as the Animal that was before him. And hence it comes to pass, that in the *New Testament* the Severity of God's Judgments are expressed by a Word which signifies, *cutting a Man in sunder*; *Διχοτομήσει αὐτὸν*, *Mat. xxiv. 51. Luke xii. 46.*

A. P. D.
368.

TEN (*p*) Years after *Abram's* first Arrival in *Canaan*, *Sarai* took *Hagar* her Hand-maid the *Egyptian*, and gave her to *Abram* to Wife, and said unto *Abram*, *Behold now the Lord hath restrained me from Bearing: I pray thee go in unto my Maid; it may be that I may obtain Children by her.* From this Passage, and what afterwards happened to *Jacob* (*q*), with Regard to his two Wives and their two Hand-maidens it appears, that a married Woman's Property in her Slave, was inviolable even by the Husband; and that *Abram* and *Jacob* never attempted to meddle with their Wives Servants, till desired by their Mistresses. And that, even after this, *Sarai* disposed of *Hagar* as of her Slave, and turned her out of Doors as she pleased (*r*). It like-

378.

(*n*) Jer. xxxiv. 18.
Loc. and Mede's Discourses.

(*o*) Vide Grot. in *Mat. xxvi. 28.* Patrick in

(*p*) Gen. xvi. 1---3.

(*q*) Gen xxx. 3---9.

(*r*) Gen. xvi. 6. xxi. 10.

A P. D
378.

wife appears, that the Children of the Slave were also the Property of the Mistress, and belonged to her of Right. Hence *Sarai* says, *It may be I may obtain Children by her*; which is also the Reason given by *Rachel* (s) and *Leah*. So that the Maxim in the Civil Law *Partus sequitur Ventrem*, seems to have risen from a very antient Custom; that is, that the Child of a female Slave, is a Slave, whether begotten by a Bondman or a Free: And that the Child belongs to the Owner of the Female Slave. See also *Exod.* xxi. 4. where it is commanded, that if a Master gives a Wife, that is, one of his own Female Slaves, who was no *Hebrew*, to be a Wife to an *Hebrew* Slave or Servant, the *Hebrew* shall be released from his Bondage at the End of seven Years; but the Wife and her Children shall continue to be her Master's Property.

SOME Time after this, *Hagar*, when she found herself with Child, treated her Mistress with Contempt, and *Sarai* complained thereof to *Abram*, who said unto her, *Thy (t) Maid is in thy Hand, do to her as it pleaseth thee*. And when *Sarai* dealt hardly with her, she fled from her Face, towards *Egypt* her native Country. And when she was come near to a Place afterwards called *Beersheba*, to the Well *Beer-lahai-roi*, the *Angel of Jehovah* appeared unto her, and ordered her to return to her Mistress, promising her a Son, whom she should call *Ishmael*; which Word is derived from *Shamah*, to bear, and *El*, God; *Because*, says he, *the Lord hath heard your Complaint. And he will be a wild Man; his Hand will be against every Man, and every*

(s) Gen. xxv. 3, 18

(t) Gen. xvi. 6.

Man's Hand against him: And he shall dwell in the Presence of all his Brethren. And she called the Name of the Jehovah that spake to her, Thou God seeest me. Where it is to be observed, that the same Person who is in *ver.* 9. 10, 11. called an *Angel*, is in *ver.* 13. called *Jehovah* and *God*; whence it manifestly appears, that *Jehovah* was not (as it was according to the Opinion of the *Jews*) an incommunicable Name. As to the Fulfilling of this Prophecy, the Curious may consult *Jackson's Works* (*u*), and *Revelation* examined with Candour, but I shall only at present mention that the Descendants of *Ishmael*, are those *Arabians* who are now well known by the Name of *Wild Arabs*: That they formerly went by the Name of *Hagarens*, as well as *Ishmaelites*; but afterwards this Name was changed by the Western People into that of *Saracens*; which some think is derived from *Sarab*, as if they had a Mind to be thought the Progeny of *Sarab* rather than of *Hagar*: But it is more probable, because this Word (*x*) is never used by the Eastern People, or Authors, that this Name is derived from the *Arabick* Word *Sarak* (*y*), which signifies to *steal* or *plunder*, than from *Sarab* the Wife of *Abram*; and is therefore never used by the Eastern People or Authors, because it is a Term of Reproach.

A. P. D.
378.

WHEN (*z*) *Abram* was eighty-six Years of Age *Ishmael* 379.
was born from *Hagar* to *Abram*.

(*u*) *Jackson*, l. i. c. 25.

(*x*) See *Pocock's Travels*, p. 136.

(*y*) *Calm. Dict.* *Hagaren*.

(*z*) *Gen.* xvi. 16

A. P. D.

380.

NINIAS having reigned thirty-eight Years died, and was succeeded by *Arius*. But before his Death he overcame *Ham*, according to *Berosus*, in a pitched Battle at the Head of the *Bactrian* Army. In which Battle *Ham* was killed. *Berosus* takes Notice that this *Ham* was also known by the Name of *Zoroastres*. This Piece of Tradition therefore may have taken Rise from the common Name of *Saturnus* being given in After-ages to this *Zoroastres* King of the *Bactrians*, as well as to *Ham*, which *Berosus*, or those from whom he had his Information, mistook for *Ham*. *Ctesius* (b) says, that this *Zoroastres* King of the *Bactrians* was killed by *Ninus* the Husband of *Semiramis*, and not by *Ninias* his Son.

392. WHEN *Abram* was ninety-nine Years old God renewed his Promise to him, and changed his Name from *Abram* to *Abraham*, because he was to be a *Father of many Nations*. The Word *Abram* is derived in *Hebrew* from *Ab*, a *Father*, and *Rom*, which signifies *High*. And the Change of his Name to *Abraham* is made by the Addition of the first Syllable of the Word *Hamon*, which signifies a *Multitude*. So that instead of *Ab-rom* or *Ab-ram*, he was now called *Ab-ra-ham*, quasi *Ab-ra-Hamon*. God likewise at this Time instituted (c) *Circumcision*, and promised him a Son by his Wife *Sarah*, whose Name was at this Time changed from *Sarai*, which signifies *my Princess*, to *Sarah*, which signifies *the Princess*: And ordered her Son's Name to be called *Isaac*, which signifies *he has laughed*, because *Abraham* laughed when this Son was promised, *Gen. xvii. 17. Abra-*

(b) *Diab. l. 2. c. 1.* (c) *Gen. xvii. 1---21.*

ham therefore took *Ishmael* his Son, and all that were born in his House, and all that were bought with his Money, every Male among the Men of *Abraham's* House, and circumcised the Flesh of their Foreskin, in the self-same Day as God had said unto him. It is to be observed, that above fourteen Years before this Event *Abraham's* Household was so large as to afford him to carry out to Battle (d) *three hundred eighteen trained Servants born in his own House*, and to leave enough behind for the Protection of his Wife, and the rest of his Family. We cannot therefore suppose, that a Person of *Abraham's* Character and Condition in Life, in the hundredth Year of his Age, at the Head of such a Family, would gravely submit to such a shameful, and painful Operation upon any Account whatsoever, less than the Command of God. An Operation which at his Time of Life had no one worldly Reason to plead for it. Which human Reason therefore never would have devised, nor human Prudence have allowed him to submit to, in a Land wherein they were Strangers, if it had not been commanded by God. *Herodotus* (e) indeed reports, that the People of *Palestine* learned this Practice from the *Egyptians*, but the Books of *Moses* were published above a thousand Years before *Herodotus*, it is therefore much more reasonable to think that *Moses* was in the right than *Herodotus*, since nothing less than a Command from God can rationally account for the Origin of this Custom. See Notes on *Gen.* xlv. 12.

AND (f) *Jehovah* appeared afterwards to *Abraham* in the Plains of *Mamre*, as he sat in the Tent Door in the Heat of

(d) *Gen.* xiv. 14.

(e) *Herod Euter.*

(f) *Gen.* xviii. 1.

A. P. D. the Day ; and he lift up his Eyes and looked, and lo three
 { 392. Men stood by him : And *Abraham* invited them to rest
 themselves, and take a Morfel of Bread along with him.
 And *Abraham* hastned into the Tent unto *Sarah*, and said,
 Make ready quickly three Measures of fine Meal, knead it,
 and make Cakes upon the Hearth. Which (g) *Rauwolf*
 takes Notice of as the Custom to this Day in *Mesopotamia* ;
 where they bake the Bread in the Ashes, by heating the
 Dough, and turning it often till it acquires a little Hardness
 or Cruftiness ; and then throwing Ashes over it, they make
 it into Cakes, about a Finger thick, and the Size of a
 Trencher. And that one of these Persons, who ate and
 drank along with *Abraham*, had the Appellation of *Jehovah*
 conferred on him is plain from the Context ; for when one
 of these Men enquired for *Sarah*, and said, *Lo Sarah thy*
Wife shall have a Son ; upon which *Sarah* laughed within
 herself ; then *Moses* saith, that *Jehovah* said unto *Abraham*,
why did Sarah laugh, is any thing too hard for Jehovah? And
 when the Men rose up from thence and looked towards *Sodom*,
Abraham went with them to bring them on the Way.
 And two of them going forward by themselves turned their
 Faces from thence, that is, from *Abraham's* Tent, and went
 towards *Sodom* ; but left the third in Conversation with
Abraham, and *Abraham* stood before *Jehovah*. Whence it
 is plain, that this *Jehovah* was not that God whose Face no
 one can see and live, *Ex. xxxiii. 20.* And *Jehovah* said, *Shall*
I hide from Abraham that Thing which I do ; and then as-
 signing the Reason for the many Favours conferred, and the
 great Confidence reposed in *Abraham*, he says, *For I know*

(r) Pau. Trav. p. 186.

him, that he will command his Children, and his Household after him, and they shall keep the Way of Jehovah to do Justice and Judgment. And therefore the wise Son of Sirach says accordingly (b), *Abraham* was a great Father of many People; in Glory was there none like unto him, who kept the Law of the Most High, and was in Covenant with him: He established the Covenant in his Flesh, and when he was proved he was found faithful. Therefore he assured him with an Oath that he would bless the Nations in his Seed. And then *Jehovah* informed *Abraham* of the Destruction which he designed to bring on *Sodom* and *Gomorrhah*. And *Jehovah* went his Way as soon as he had left communing with *Abraham*.

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392.

AND the two (i) Angels who had left *Abraham* in the Appearance of Men came to *Sodom* in the Evening, and *Lot* sat in the Gate of *Sodom*, and invited the two Angels, who appeared only as Travellers, to take up their Lodgings in his House. And the People of *Sodom*, probably being struck with the beautiful Appearance of the young Men, would have prevailed with *Lot* to deliver up these Strangers to be abused by them, which *Lot* would by no Means consent to; but rather chose to endeavour to appease them by profering two Maiden Daughters to them, thinking that a less Crime than the unnatural one, which they fought after, added to a Breach of Hospitality. But the Angels, by striking them with Blindness, prevented all Mischiefs; for they wearied themselves in vain to find the Door of the House. And when the Morning arose then the Angels hastened *Lot*, say-

(b) Ecclus. xlv. 19---21. (i) Gen. xix. 1.

A. P. D. 392. ing, *Arise, take thy Wife, and thy two Daughters which are here*; lest thou be consumed in the Iniquity of the City. Which Expression of *thy two Daughters which are here*, or as it is in the Original, *thy two Daughters which are found*, shew that the two Sons-in-law of *Lot* mentioned, v. 14. were not Sons-in-law, who were espoused to these two Maiden Daughters, v. 8. as some Commentators from *Josephus* (k) have imagined; but Sons-in-law who were married to two Daughters of *Lot*, who were *not there*; but probably were at home with their Husbands, thinking that their Father *Lot* mocked, when he spoke to them to fly for their Lives. And it was probably for the same Fault that *Lot's* Wife was afterwards so severely punished, *Gen. xix. 26. Luke xvii. 31, 32.* the Angels being obliged to *take him and his Wife and his two Daughters by the Hand* before they could get them out of the House. But *Lot's* Wife still more disobedient than the rest, *turned back*; for so it ought to be translated, the original Word being derived from תָּוּב *Reverti, Redire*, with which the *Syriack* Version agrees: *And she became a Pillar of Salt*; which might be so called, either because it was a lasting Pillar, that is, *a Stone Pillar*; for as Salt contributes to the Preservation of Things salted therewith, the *Hebrews* made use of this Word to denote any Thing that was to continue long, thus a lasting Covenant, is called *a Covenant of Salt*, *Num. xviii. 19. 2 Chron. xiii. 5.* Or because it was really composed of a metallic Salt, that was as hard and durable as Stone.

(k) *Josephus* Ant. l. i. c. ii. f. 4.

FOR *Pliny* (*l*) says, that in this Country there was a Kind of metallic Salt that was dug out of the Mountains which was as durable as Marble; and that was frequently made use of in building of Houses. And hence it probably came to pass, that there was a City in this District, that is, in the Wilderness of *Judah*, not far from *Engeddi*, which was called *the City of Salt*, *Jos.* xv. 62. probably because it was built of this Kind of Stones. Or this Passage may be understood only to denote, that she was instantly struck dead and stiff with Lightning. It being common for the *Hebrews* to leave out the Particle *As*: For thus it is said of *Nabal*, *1 Sam.* xxv. 37. that *his Heart died in him, and he became a Stone*, instead of *as a Stone*. Thus also it is said of *Moses*, *Exod.* vii. 1. that *Jehovah made him a God to Pharaoh*, instead of *as a God*. In like Manner, this Expression of *Lot's Wife becoming a Pillar of Salt*, may be understood to mean that *she became as a Pillar of Salt*, i. e. of metallic Salt or Stone. Which Pillar *Josephus* (*m*) mentions as extant in his Time, and says that he saw it: And *Philo Judæus* calls it by the common Name of a Pillar of Stone: And more modern Travellers mention their having seen the Remains of this Pillar, between the Mountains of *Engeddi* and the *Dead Sea*. But this I apprehend must be some Mistake, for the Destruction of *Lot's Wife* must have happened between *Sodom* and *Zoar*, which is at the lower End, that is, the Southern End of the *Dead or Salt-Sea*; whereas *Engeddi* is towards the Northern End of it, not far

(*l*) *Plin. Hist. Nat.* l. 31. *Wisd.* x. 6.

(*m*) *Jos Ant.* l. 1. c. 11. See also

A. P. D. from the North-West Corner of it, about three Miles Eastward of *Bethlehem*, which is not above six Miles South of *Jerusalem*; so that if she was actually turned into a Pillar of Stone, it is more than probable this Pillar was never seen afterwards, but was covered over with the Waters which, after the Destruction of *Sodom*, flooded that whole Country.

AND when Lot was arrived as far as *Zoar* (*n*), then *Jehovah* rained upon *Sodom* and *Gomorrab*, *Brimstone* and *Fire* from *Jehovah* out of *Heaven*. Both *Tacitus* and *Strabo* (*o*) take Notice of this Destruction of these Cities, and acknowledge them to have been destroyed by Fire from Heaven. It is likewise remarkable, that there is one *Jehovah* represented as acting by Authority from another *Jehovah* in Heaven.

AFTER this *Abraham* (*p*) journeyed from the Plain of *Mamre* into the South Country, and sojourned in *Gerar*; probably for the same Reason that he had formerly travelled into *Egypt*, that is, on Account of a Famine: because he travelled to this Place also as he did into *Egypt* in Peril of his Life; and therefore ordered his Wife *Sarab* to say that she was his Sister. *Sarab* was now with Child of *Isaac*, though not visibly so, and was in the ninetieth Year of her Age; and yet was so remarkably beautiful, that *Abimelech*

(*n*) This Town was originally called *Bela*, Gen. xiv. 2. But *Lot* having begged of the Angel to give him Leave to retire to this Place, because, says he, this City is near to flee unto, and it is *a little one*: Therefore the Name of the City was called *Zoar*, Gen. xix. 20, 22. which in *Hebrew*: signifies *Little*.

(*o*) Tacit. Hist. l. 5. Strab. lib. 16.

(*p*) Gen. xx. 1.

King

King of *Gerar* sent for her, and took her from *Abraham*. A. P. D. But God came to *Abimelech* in a Dream by Night, and said, 392.
Behold; thou art but a dead Man, for the Woman which thou hast taken, is a Man's Wife. But Abimelech had not come near to her: And he said, Jehovah wilt thou slay also a righteous Nation? Said he not unto me, she is my Sister? And she, even she herself said; He is my Brother. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? And what have I offended thee, that thou hast brought on me and my Kingdom a great Sin? And Abram said, Because I thought surely the Fear of God is not in this Place, and they will slay me for my Wife's Sake. This is the Excuse which Abraham makes to Abimelech for denying his Wife, and saying, that she was his Sister. From whence it appears in the first Place, that the World at this Time was so well peopled, that Brothers and Sisters did not marry; and that declaring a Person to be one's Sister, was an sufficient Assertion to denote that she could not be the Wife. Abraham however endeavoured to excuse one Part of his Conduct to Abimelech, by saying, that indeed she was his Sister also; She is, says he; the Daughter of my Father, but not the Daughter of my Mother: And she became my Wife. This however was a palpable Prevarication, since it is plain, that what Abraham intended, by desiring Sarah to say, that she was his Sister, was to make People think she was not his Wife. Whence however it is manifest, in the second Place, that the Consanguinity of being Brother and Sister by Half-blood only was at that Time no Bar to Marriage. It is likewise manifest, in the third Place, that Abraham's Care for the Preservation of his own Life was something too strong; and that he preferred the Hazard of losing his Wife, to the Hazard of losing

A. P. D. 392. losing his Life. God had formerly commanded *Abraham* to go out of his Country, and from his Kindred, and from his Father's House, into a Land that he would shew him, *Gen. xii. 1.* *And it came to pass, says Abraham to Abimelech, When God caused me to wander from my Father's House, that I said unto her (Sarah) this is thy Kindness, which thou shalt shew unto me; at every Place whither we shall come, say of me, He is my Brother.* Whence it appears, that, though God had ordered him to go into the Land of *Canaan*, this Device of denying his Wife, and directing her to say, she was his Sister, was his own Contrivance. And I make no Doubt, that it was this prevaricating Conduct of his, which betrayed a Distrust of God in preserving his Life, that gave Occasion to this Kind of Distress being inflicted upon him; and was the Reason why God, at his first going into *Canaan*, drove him by a Famine to the Court of *Pharaoh* in *Egypt*; and now at the Time of his Wife's being with Child, when he had just received the Promise of having an Heir by her, that he was driven by a Famine to the Court of *Abimelech*; where she was taken from him in human Probability never to be restored him again. And if we suppose *Abraham* to have loved his Wife *Sarah*, what we may think, must have been his Anxiety during the Time that *Sarah* was detained both by *Pharaoh* and by *Abimelech*? God indeed was pleased to interpose in both Cases, to preserve *Sarah* from the Contamination of her Lovers; but *Abraham's* Anxiety in the mean Time must not have been the less, as he probably did not know how it would end. However after this Discourse, which *Abimelech* had with *Abraham*, he honourably returned *Sarah* to her Husband, and sent some Presents along with her, according to the Custom

of

of the Times; but at the same Time rebuked *Sarah* for A. P. D. going without a Veil, which was the distinguishing Mark 392. of a married Woman, *Gen. xxiv. 65.* saying, *I have given thy Brother one thousand Pieces of Silver, Behold, he is to thee a Covering of the Eyes, unto all that are with thee and with all other: Thus she was reprov'd.* That is, this Person whom you call your Brother, I know to be your Husband, or a Covering to your Eyes; that is, one upon whose Account you ought to wear a Veil, which is the proper and distinguishing Dress of a married Woman, as well to preserve you from those of your own Household, as from all others; *thus was she reprov'd.* From whence however we may observe, that the sacred Historian is far from concealing the Faults of those Persons whose History he writes; *Noah's Drunkenness, Abraham's Fear for his Wife, Sarah's intemperate Warmth against her Maid Hagar, Lot's Incest, Jacob's Treachery to his Brother Esau, Rachel's Theft of her Father's Teraphim, Judah's Incontinency, his own Excuses and Dilatoriness in going to Egypt, and his Brother Aaron's Idolatry* are all told with great Impartiality. And indeed there appears through the whole Narration such an Air of Simplicity, as cannot be accompanied by any Thing but Truth: For the Author seems no more studious to magnify the Virtues, than he does to conceal the Infirmities either of himself, or of any body else of whom he writes.

ISAAC (q) was born to *Abraham* and *Sarah* when he 393- was one hundred Years of Age, and she ninety; which agrees exactly with the Time assigned for the Birth of *Isaac* by *Po-*

(q) *Gen. xxi. 5; xvii. 17.*

A. P. D. *lybistor* from *Demetrius*, who says, he was born twenty-five
 393. Years after the first Arrival of *Abraham* in the Land of *Ca-*
naan.

394. AND (r) *Isaac* the Child grew and was weaned, probably when he was about a Year old; for it is not very likely that *Sarah* should abound with Milk: And therefore he was probably weaned as soon as conveniently might be (s). And *Abraham* made a great Feast the same Day that *Isaac* was weaned. And *Sarah* saw the Son of *Hagar* the *Egyptian*, who she had born unto *Abraham* *mocking* (t). Wherefore she said unto *Abraham*, *Cast out this Bond-woman and her Son: And the Thing was very grievous in Abraham's Sight, because of his Son. And God said unto Abraham, Let it not be grievous in thy Sight, in all that Sarah hath said unto thee, hearken unto her Voice. And Abraham rose up early in the Morning and took Bread, and a Bottle of Water, and gave it unto Hagar, (putting it upon her Shoulder) and the Child, and sent her away: and she departed and wandered in the Wilderness of Beersheba. And the Water was spent in the Bottle, and she cast the Child under one of the Shrubs. And she went, and sat her down over-against him. And the Angel of God called to Hagar out of Heaven and said, Arise, lift up the Lad, and hold him in thine Hand. And God opened her Eyes, and she saw a Well of Water. And she went, and filled the Bottle with Water, and gave the Lad Drink.*

IF Mr. *Bayle* had consulted the Original, he would not have had all that Pleasure of Exultation, which he takes in

(r) Gen. xxi. 8. (s) Euseb. Præp. Ev. l. 9. c. 21.

(t) St. *Paul* says, that *ἰδιώτης*, he persecuted him, or hurt him, *Gal.* iv. 29.
 the

the seeming Absurdity of *Abraham's* being represented as putting a Boy of fifteen or sixteen Years of Age upon *Hagar's* Shoulder, when he sent her away. “ Is it not very
 “ strange (u), says he, that his Mother was obliged to carry
 “ him on her Shoulder at that Age, to lay him under a lit-
 “ tle Tree, to take him up again, to take him in her Hands,
 “ and to give him some Drink. Read that Place concern-
 “ ing *Ishmael*; it represents a Child in swadling Cloaths, or
 “ very near it.” The Words of the *Hebrew* Bible trans-
 lated literally into *English* run thus: *And Abraham rose up*
early in the Morning, and took Bread, and a Bottle of Water
and gave it unto Hagar, put it upon her Shoulder, and the
Lad, and sent her away: and she departed and wandered in
the Wilderness of Beersheba. And the Water was spent in
the Bottle, and she laid the Lad under one of the Scrubs. And
when the Angel appeared to her, he said, Arise, lift up the
Lad, strengthen your Hand in him, or (which is the same
Thing) support him with your Hand. But Mr. Bayle further
 says, “ I foresee that I shall be told, that neither the Tran-
 “ slation of the Septuagint nor the Vulgar Translation say, that
 “ *Ishmael* was put on *Hagar's* Back; and that it ought
 “ therefore to be concluded, that the *Hebrew* Text does not
 “ clearly favour my Supposition. Well, let us leave it,
 “ says he, the rest of the Narrative is sufficient for me, and
 “ I will refer it to the Judgment of all the Readers, who
 “ shall consider the Thing without Prejudice.” As to the
Hebrew Text, I think every unprejudiced Reader must de-
 termine, that indeed *it does not clearly favour his Supposition*:
 But that the Words, *Put it on her Shoulder*, ought to be read in a

A. P. D.
 393.

(u) Bayle's Dict. *Agar*.

A. P. D. Parenthesis, as it is in our *English* Translation, and applied
 393. solely to the Bottle of Water. As to the vulgar *Latin* Translation, that makes directly against him, for the Words are, *Surrexit itaque Abraham mane, & tollens panem & utrem aque imposuit scapulæ ejus; tradiditq; puerum, & dimisit eam.* As to the Septuagint, that agrees with the *Hebrew*, and as to the rest of the Narrative let the Reader judge when it is considered impartially.

CERTAIN it is, that *Ismael* must at this Time, at the weaning of *Isaac*, have been fifteen Years of Age at the least; for it is positively said, that he was born when *Abraham* was eighty-six Years of Age, *Gen. xvi. 16.* and that *Isaac* was not born till *Abraham* was an hundred, *Gen. xxi. 5.* When therefore *Sarah* insisted with *Abraham* that *Hagar* and her Son should be turned out of Doors, it is said, that *Abraham* took *Hagar*, and gave her Bread and Water, and putting it on her Shoulder, he delivered the Lad to her, and sent her away. Now we may observe, by-the-by, that this was more than she had given her when she went away from her Mistress before, at which Time she found her Road towards *Egypt* very readily; and was arrived at the Well *Beer-laba-roi* when stopped by the Angel, *Gen. xvi. 7, 14.* But now when she left *Abraham*, she missed her Road, probably therefore by the Direction of the Providence of God, who was not willing that *Ismael* should be carried into *Egypt*. And they wandering in the Wilderness, when the Water was spent, the Lad grew faint for want of something to drink; and she helping him to lye down, or laying him down under the Shelter of some of the Shrubs, retired from him; because she could not bear to see him die, as she imagined he was
 going.

going to do. But the Angel of the Lord appeared unto her, A. P. D. and shewed her a Well of Water, and bad her, *Arise, lift up* 393 *the Lad, and strengthen him with thine Hand. And she went and filled the Bottle with Water and gave him Drink.* Now I appeal to any unprejudiced Reader, whether there is any Thing in this History not suitable to a Lad of fifteen Years of Age. Was not the Mother, from her Age, more able, and as a Slave more accustomed to carry the Water, than the Lad? Are not Children of that Age more hot and thirsty than grown-up People? And are they not much less able to bear Fatigue? When the Lad was fainting away with Heat and Drought, was it not natural for the Mother to help him to lye down, and to seek for some Shelter to lay him under in so hot a Climate? And when he was in this Condition, fainting even unto Death, was it not proper for the Angel to say, *Arise, lift up the Lad, support him with your Hand, while you give him some Drink?*

WHAT Version of the Bible Mr. Bayle made use of, I cannot say, but they who set up for Criticks ought not to content themselves with Translations. Our *English* Translation seems liable to mislead an unwary Reader in two Particulars; first, that in *ver.* 14 and 15, *Ishmael* is called *the Child*; whereas in *ver.* 12 and 18 he is called *the Lad*. The original Word ילד therefore in *ver.* 14 and 15, which we translate *the Child*, ought to have been translated *the Lad*, as it sometimes signifies, and as he is called both before and afterwards. And secondly, that in *ver.* 15, the Words in the *Hebrew* which our *English* Translation renders, *and she cast the Child down*, might be rendered *and she laid the Lad down*. For whether *Ishmael* was fifteen Years old

A. P. D. or in swadling Cloaths, it is unnatural to think, that his
 393. Mother would *cast* him down, when he was going to faint: But on the contrary, that she would lay him down as gently as possible. But what is truly observable in this Place is, that the Person who spake to *Hagar*, is called an *Angel* in the seventeenth Verse, and *God* in the nineteenth; because he spake by Authority from, and in the Person of God, The Words run thus: *And God heard the Voice of the Lad: And the Angel of God called to Hagar out of Heaven, and said unto her, What aileth thee, Hagar? Fear not, for God hath heard the Voice of the Lad where he is. Arise, lift up the Lad, and hold him in thine Hand: For I will make him a great Nation. And God opened her Eyes, and she saw a Well of Water, Gen. xxi. 17, 18, 19.*

ISHMAEL being recovered from his Faintness, God was with him and he grew, and he dwelt in the Wilderness, and became an Archer.

AND it came to pass at that Time, that *Abimelech* and the chief Captain of his Host, whose Title was *Phicol*, thought it prudent to make a Covenant of Peace with *Abraham*, because they saw that God was with him in all that he did. And they called that Place *Beersheba*, or *the Well of the Oath*; because there they sware both of them. And *Abraham* planted a Grove in *Beersheba*, and called there on the Name of *Jehovah*, the everlasting God, and *Abraham* sojourned in the *Philistines* Land many Days.

410. *ARIUS* King of *Babylon* died after a Reign of thirty Years, and was succeeded by *Aralius*. *Beros.*

ABRAHAM (y) went by a Command from God to offer up his Son as a Sacrifice upon Mount *Moriab*: Which Event happened according to *Josephus*, when *Isaac* was twenty-five Years of Age. God had before promised *Abraham* that in his Seed should all the Nations of the Earth be blessed, *Gen.* xii. 3. xviii. 18. and had afterwards limited this Promise to his Son *Isaac*, *Gen.* xxi. 12. And therefore *St. Paul* (z) says, That *Abraham* when he was tried, offered up his only begotten Son, of whom it is said, *that in Isaac shall thy Seed be called*; accounting, or rather *Reasoning*, λογισάμενος, that God was able to raise him up even from the Dead; from whence also he, i. e. *Abraham* received him (ἐν παραβολῇ) in a Figure; that is, by being born from two Parents, who were figuratively speaking dead in their Bodies (a), to all the Purposes of Generation. But the Difficulty is, to assign a Reason why God should appoint this particular Action for a Trial of *Abraham's* Faith. And I own, I can see no better Reason than that which is assigned by *Mr. Warburton* in his *Divine Legation of Moses*; where he supposes it to be a symbolical Explanation of the Method which God purposed to take in the Redemption of Mankind; which *Abram* being solicitous to be informed in, God took this Method of gratifying him, by a visible Representation of the Fact; but before he would gratify him he made the strongest Trial of his Faith, which human Nature is capable of; that is, the putting to death his only Son; at which, when *Abraham* being strong in Faith

(y) *Gen.* xxii. 1.
Heb. xi. 11

(z) *Heb.* xi. 17---19.

(a) *Rom.* iv. 17, 19.

A. P. D. *staggered not*, Rom. iv. 20. then God revealed unto him the ^{418.} parallel Method by which he proposed to redeem Mankind, by offering up his own and only Son, in that very Spot where *Abraham* had attempted to offer up his Son. For *St. Jerom* tells us, from an antient and constant Tradition among the *Jews*, that Mount *Calvary*, where our Lord and Saviour was afterwards crucified, was on Mount *Moriab*, where *Abraham* was commanded to offer up *Isaac*. And hence it was, that our Saviour said to the *Jews*, *Your Father Abraham rejoiced to see my Day, he saw it and was glad*, Joh. viii. 56. Of the same Kind also, was that Answer which God gave to *Jacob's* Prayer, when he sent an Angel to wrestle with him, *Gen.* xxxii. 24. as also to *Zedekiah*, 1 Kings xxii. 11. and to *Jash*, 2 Kings xiii. 18. and hence the antient Prophets were called *Seers*, because it was by a visible Representation or Vision, that most of their Prophecies were revealed unto them (*b*). And hence that Mountain where *Abraham* was sent to offer up this Sacrifice, was called the Land of *Moriab*, which signifies the Land of *Vision*; being derived from the *Hebrew* Verb, *ראה*, *Raa*, to see: And therefore it is translated in the vulgar *Latin* Edition of the Bible, *Terram Visionis*. The *Septuagint* renders it, *εις την γην την υψηλην*, *in terram excelsam*; supposing it to be called *the Land of Vision*, because it was high, and might be seen afar off. But the Reason of this Name is given, *Gen.* xxii. 14. where *Abraham* explains it by *Jehovah Fireh*, that is, *in the Mount of Jehovah it shall be seen*. It was

(*b*) Vide *Is.* vi. 1, &c. xiii. 1. xx. 2, 4. xxi. 6. *Jer.* i. 11, 13. xix. 1, 10. xxvii. 2, &c. xxviii. 10. *Ezek.* i. 4. ii. 9. iii. 1. iv. 1. v. 1—4. vii. 23. ix. 1, 8. x. 1, &c. xii. 3, 11. xxiv. 3, 6. xxxvii. 1—8—11. xv—22. xl. 1, &c.

therefore called *Moriab* because *Abraham* was sent there by the Lord to see a visible Representation of the Method he was pleased to take in the Redemption of Mankind, which was there symbolically represented unto him; and when he saw it he was glad.

A. P. D.
418.

I CANNOT help taking Notice, that the *Samaritan Pentateuch* here in this Place reads the Land of *Morab*; whence the *Samaritans* pretend that God sent *Abraham* near to *Sichem*, where the Land of *Moreh* certainly lay, *Gen. xii. 6. Deut. xi. 30.* and therefore conclude, that it was upon Mount *Gerizim*, that *Isaac* was brought in Order to be sacrificed. But in Answer to this, it is to be observed, that Mount *Gerizim* was not in the Land of *Moreh*, but only somewhere near it; for the Land of *Moreh* is, in all the Versions and Editions of the Bible, even the *Samaritan*, called a *Plain*, a *Champaign Country*, and a *Valley*, *Gen. xii. 6. Deut. xi. 30,* and *Judg. vii. 1.* whereas the Place where *Abraham* went to sacrifice his Son is, in all the Editions and Versions of the Bible, called a *Mount*, *Gen. xxii. 14.*

WHEN the Custom began in the *Heathen World* of offering up their Sons (c) and their Daughters to *Moloch* and other Idols does not appear. It is certain, that it was practised in the Neighbourhood of the Land of *Canaan*, before the Children of *Israel* took Possession thereof under *Joshua*; by the strict Charges which are given against this Practice in the Law of *Moses* (d). Some think the Children of *Israel* had

(c) *Lev. xviii. 21. 2 Kings xvii. 31. Jer. xix. 5.*

(d) *Lev. xviii. 21. xx. 2, 4. Deut. xviii. 10.*

A. P. D. learned this Practice in *Egypt*, because they are said to have borne the Tabernacle of *Moloch* while they were in the Wilderness (e). But *Herodotus* (f) reasons well against this Supposition, when he says, How can we imagine that a People forbidden to kill any Kind of Animal, except Geese, Swine, and such Bulls or Calves as they find without Blemish, would sacrifice Men? If the Children of *Israel* therefore practised this Abomination in the Wilderness, it must have been towards the latter End of their Time, when they approached the Land of the *Ammonites* and *Moabites*, and joined themselves to *Baal-peor*, and ate the Sacrifices of the Dead, *Psal.* cvi. 37. *Deut.* xxiii. 3, 4. And therefore it has been the general Opinion, that these People who bordered upon *Canaan*, and were the Offspring of *Lot's* (g) Incest, learned this Practice from the Example set them by *Abraham*. But this seems to me impossible, because *Abraham* did not slay his Son; whereas these *Ammonites* slew their Offspring to the God *Moloch*, *1 Kings* xi. 7. *2 Kings* xxiii. 13. *Psal.* cvi. 37. *Is.* lvii. 5. *Ezek.* xvi. 20, 21. xxiii. 37, 39. And though it be supposed, that they heard that *Abraham* attempted to slay *Isaac*, yet they must be convinced that he had not been put to Death, when they saw him living in their Neighbourhood above one hundred Years afterwards. But it is more than probable, that they did not even so much as hear of this Transaction; because this was an Affair which passed between *Abraham* and *Isaac* when they were alone; and possibly it was for this very Reason, that as soon as *Abraham* saw the Place afar off, he

(e) *Amos*, v. 25, 26. *Acts* vii. 43.(f) *Herod. Euter.*(g) *Gen.* xix. 34—38.

ſaid (i) unto his young Men who attended him, Abide you here with the Aſs, and I and the Lad will go yonder and worship, and come again to you that even the Rumour of this Tranſaction might not be ſpread abroad. It is like- wiſe to be obſerved, that this Affair between *Abraham* and his Son had been tranſacted above four hundred forty Years before the *Iſraelites* came to take Poſſeſſion of the Land of *Canaan*; but that this Practice of the *Ammonites* and *Mo- abites*, in offering up their Children to Devils, was then but a new Practice among them, and therefore could not have been borrowed from a Fact which happened above four hundred Years before. For *Mofes* charges the *Iſraelites*, while they were in the Wilderneſs in the Neighbourhood of the *Ammonites*, with ſacrificing unto Devils, not to God; to Gods whom they knew not, *to new Gods that came newly up*, whom their Fathers feared not, *Deut. xxiii. 17.*

A. P. D.

392.

SARAH being one hundred and twenty-ſeven Years old (k) died in *Kirjath-Arba*, the ſame is *Hebron* in the Land of *Canaan*; and *Abraham* came to mourn and to weep for her: Now though it is ſaid, that *Abraham* came to mourn for *Sarah*, yet it is not to be ſuppoſed that *Abraham* and *Sarah* lived in different Parts of the Land of *Canaan*, but that they lived in different Tents only, *Gen. xxiv. 67.* and that upon her Death, he quitted his own Tent, and came to hers to mourn and to weep for her ſeven Days and ſeven Nights, as was the Cuſtom among the *Hebrews*, *Gen. l. 10. 1 Sam. xiii. 13. Job ii. 13. Judith xvi. 24.* And tho' it is mentioned that *Sarah* died in *Kirjath-Arba*, the ſame

430.

(i) *Gen. xxii. 4, 5.* (k) *Gen. xxiii. 1.*

A. P. D. is *Hebron* in the Land of *Canaan*; yet it is certain, that we have no Account before this of *Abraham's* Removal from *Beersheba*; but it is more reasonable to think, that *Abraham* had before this removed from *Beersheba* to *Hebron*, where he made his first Settlement in the Land of *Canaan*, and where it is certain that he spent the Remainder of his Days, *Gen.* xxxv. 27. than to suppose that *Sarah* and he had parted Habitations.

433. WHEN (*l*) *Isaac* was forty Years of Age, his Father thought it proper to look out for a Wife for him among his own Kindred, and not among the neighbouring Idolaters; he therefore called his favourite Servant unto him, probably *Eliezer* of *Damascus*, in order to send him to *Haran* to look for a Wife for *Isaac*; and said unto him, *Put, I pray thee, thy Hand under my Thigh: I will make thee swear, that thou wilt not take a Wife unto my Son of the Daughters of the Canaanites.* It is generally thought, that *Abraham* exacted this Form of Swearing from his Servant, because that it was the customary Form practised in those Times when any Person took an Oath, for which some Commentators have found out a very mystical Reason; but as I cannot find out any Authority they have for this Opinion, it seems therefore to me, to be no more than *Abraham's* Command to his Servant to come and *approach* him, and swear to him. For *Herodotus* (*m*) speaking of the *Egyptians*, says, that when the *Egyptians* salute one another in publick, they bow the Body reciprocally, and carry their Hands to each others Kneé. If this was therefore the respectful Method of Ap-

(*l*) *Gen.* xxiv. 1; xxv. 20.

(*m*) *Herod. Euter.*

proach which was practised amongst Equals, when they met in publick, it is very reasonable to believe that either this or some other Ceremony like it, such as embracing the Knee, and putting the Hand under or round the Thigh, was constantly practised by Inferiors whenever they approached their Masters: And as this favourite Servant was probably *Eliczer of Damascus*, who was a Slave that was born to *Abraham* in his own House, *Gen. xv. 2, 3.* there is no Mark of Respect which could be too servile for him to pay; and therefore I apprehend this Expression of putting the Hand to the Knee, or under the Thigh, might be used as an equivalent Term for *approaching*; and that this Speech of *Abraham* means no more than this, *Come near me, I will make thee swear.*

A. P. D.
433.

ABRAHAM's Servant having succeeded in his Message, brought home with him *Rebekah*, the Daughter of *Bethuel* the Son of *Nabor* the Brother of *Abraham*; and as they approached towards *Beer-sheba*, *Isaac* went out to meet them, and *Rebekah* lighted off the Camel, and put on her Veil as being his espoused Wife, and *Isaac* brought her into his Mother *Sarah's* Tent.

Now it is more than probable, that about this Time *Abraham*, when he had settled his Son *Isaac*, might dismiss the Sons which he had by his Concubines, and send them into the World to provide for themselves; for after the Marriage of *Isaac* we hear no more of *Abraham*, but of the Division which he made of his Fortune between his Children; which is the Reason why his having taken *Keturah* to his Wife is mentioned in this Place. To his Son

A. P. D. *Iaac* therefore he gave all that he had, *i. e.* the Bulk of his
 433. Fortune. But to the Sons of his Concubines, *i. e.* of *Keturab* and *Hagar* he gave Gifts, and sent them away from *Iaac* his Son Eastward, unto the East Country. And hence it comes to pass, that the *Midianites*, who were the Sons of *Keturab*, and the *Ishmaelites* who were the Sons of *Hagar*, are frequently confounded together and put the one for the other; because they did not separate their Tribes, but lived together. For *Ishmael* is positively said to have dwelt in the Wilderness of *Paran*, where his Mother took him a Wife out of the Land of *Egypt*, *Gen.* xxi. 21. And yet *Jethro*, *Moses's* Father-in-law, who could not have lived far from thence, is called a Priest of the Land of *Midian*, *Ex.* ii. 15, 16; iii. 1. Again, when *Joseph's* Brethren sold him to the Merchants, it is said, Then there passed by *Midianitish* Merchantmen; and they, *i. e.* his Brethren, drew and lifted up *Joseph* out of the Pit, and sold *Joseph* to the *Ishmaelites* for twenty Pieces of Silver, *Gen.* xxxvii. 28. Again, when *Gideon* had destroyed the Host of the *Midianites*, *Judg.* vii. 1. who came to attack and vex the *Israelites*, the Men of *Israel* said unto *Gideon*: *Rule thou over us, for thou hast delivered us from the Hand of Midian.* And *Gideon* said unto them, *I will not rule over you, the Lord shall rule over you. But I would desire a Request of you, that you would give me every Man the Ear-rings of his Prey: For they had golden Ear-rings, because they were ISHMAELITES,* *Jud.* viii. 22-24. Nor do these *Midianites* or *Ishmaelites* seem to have had any fixed Habitation; for they dwelt also among the *Amalekites* on Mount *Hor*, from *Havilah* to *Sbur*, which is over-against *Egypt*, as appears from comparing *Gen.* xxv. 18. with *1 Sam.* xv. 7. and in *Judg.* vi. 33. the *Amalekites* and *Midianites* are
 men-

mentioned as one and the same People, when they attacked the *Israelites* under *Gideon*. They dwelt also among the *Moabites* on the East of the *Salt Sea*, as appears from comparing, *Numb.* xxv. *ver.* 1. with *ver.* 17. where *Israel* is said to have committed Whoredom with *the Daughters of Moab*, and yet the Woman who is mentioned as being found guilty with *Zimri* the *Israelite*, is called a *Midianitish Woman*; whereupon the Lord spake unto *Moses* and said, *Vex the Midianites, and smite them.* See also *Numb.* xxii. 3, 4, &c. And therefore *Moses*, when he is describing their going forth from *Abraham* to settle themselves in the World, only mentions their going out *Eastward* to make their Settlements *in the East Country* at large.

A. P. D.
433.

ARALIUS after he had reigned forty Years died, and was succeeded by *Baleus*, who is also called *Xerxes*, or the *Conqueror.* *Beros.*

450.

REBEKAH having been barren for nineteen Years, *Isaac* intreated *Jehovah* for his Wife; and *Jehovah* was intreated of him, and *Rebekah* his Wife conceived, and the Children struggled within her: and she said, *If it be so, why am I thus?* And she went to enquire of *Jehovah*, *Gen.* xxv. 22. which the Septuagint Version renders, *Ἐι ἔτω μοι μέλλει γίνεσθαι, ἵνα τί μοι τῆτο? Si sic mihi futurum est; quare mihi hoc?* And the Targum of *Onkelos* renders it to this Purpose, *If this was to happen to me, why did I conceive?* And the vulgar *Latin*, *Si sic mihi futurum erat, quid necesse fuit concipere?* Which I apprehend have misled the Criticks in the Interpretation of this Place, for *Fagius* interprets it after this Manner: *Sensus est, si tantus est dolor & cruciatus concipere,*

452.

A. P. D. *perce, & gravidam fieri, cur ego ipsum desideravi, & petii à*
 45². *Domino? Vatablus* says, *Si sic futurum erat, nempe ut par-*
vuli sese colliderent in utero, ad quid ego concepi? And *Clari-*
rius says, *Si sic mihi futurum erat, ut quid vivo in mundo,*
& non potius morior (n)? And therefore the Authors of the
Universal History relate this Part of the History of *Rebekah*
 after this Manner: “ They (*Isaac* and *Rebekah*) now
 “ thought themselves happy indeed; but *Rebekah* did not
 “ long continue so. The Struggles of the two Twins,
 “ which she bore, caused her a great deal of Pain and Un-
 “ easiness, till having consulted God about it she was an-
 “ swered, &c. (o)” But the History of *Moses* says no such
 Thing; it takes no Notice of any Pain or Misery that *Re-*
bekah endured or underwent, only that she feeling an un-
 usual and uncommon Commotion in her Womb could not
 apprehend the Reason of it; but imagining there must be
 something extraordinary in it, she went to enquire of the
 Lord; for the Words of the *Hebrew* literally translated are,
And she said, if so, why I thus? And she went to enquire of
the Lord; that is, she went to enquire into the Cause or
 Reason of this strange Feel or Sensation. This is the first
 Time that any one’s going to enquire of the Lord is men-
 tioned in the Scriptures; for though God was pleased to
 communicate himself frequently to *Abraham* by the Mi-
 nistration of Angels, it is no where mentioned that *Abra-*
ham ever went to consult God. There are many Conjec-
 tures therefore formed by the Learned how *Rebekah* en-
 quired of the Lord. Some think, she went to consult *Sem*:
 (p), some that she went to consult *Heber* (q). But if she
 did any Thing more than offer up her own Prayers and Pe-

(n) Crit. Sac. in loc.

(o) Univer. Hist. p. 436.

(p) Fagius in loc.

(q) Grotius in loc.

stitutions to God, it is more likely that she went to consult her Father-in-law *Abraham*, than any one else; for he was the Priest as well as Prince of the Family, and was then alive, and lived with his Son *Isaac* at *Hebron*, *Gen.* xxxv. 27. And going to enquire from a Prophet is in the Language of the Scriptures called enquiring from the Lord, *Exod.* xviii. 15. *1 Sam.* ix. 9. But whatever Method it was that she took to enquire from the Lord, it is manifest that she received her Answer; for the Lord said unto her, *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. It is not mentioned, whether she ever told her Husband *Isaac* of this Prediction; but it is more than probable, that she did not, since it is mentioned that *Isaac* loved *Esau* (r) because he did eat of his Venison; but *Rebekah* loved *Jacob*. And it was probably owing to this Prediction, added to her Love for *Jacob*, that we find *Rebekah* afterwards so watchful of her Husband *Isaac* in his Sickness, and so sollicitous to obtain that Blessing for *Jacob*, which *Isaac* intended for his favourite *Esau*, who is remarked for having been a cunning Hunter; but *Jacob* a plain Man, *i. e.* as the original Word signifies, *without Guile* (s).

A. P. D.
452.

REBEKAH having been barren for nineteen Years and upwards, was at last brought to Bed of *Esau* and *Jacob*, *Isaac* being now sixty Years old. Compare *Gen.* xxv. 20. with *Gen.* xxv. 26. 453.

ABRAHAM died, being one hundred seventy-five Years old, *Gen.* xxv. 7. 468.

ESAU

(r) *Gen.* xxv. 28.

(s) *Gen.* xxv. 27.

A. P. D. *ESAU* (t) having been one Day hunting in the Field, returned home very *hungry* and *tired*; for so the original Word properly signifies, and not *faint*, as rendered in our Translation; which is too strong an Expression for the Purpose. And *Esau*, finding his Brother *Jacob* preparing some Pottage, said to him, *Feed me with that same Pottage*; which Pottage being of a red Colour, and *Esau* saying only, *Feed me with that Red, that same Red*, the *Hebrew* for which is *Edom*, was the Occasion afterwards of *Esau* being called by the Nick-name of *Edom*. And *Jacob* said, *Sell me this Day thy Birth-right*. And *Esau* said, Since I cannot expect to outlive the Term predicted for the Enjoyment of the Land of Canaan, but shall die by the Course of Nature long before that Time, *what Profit shall this Birth-right do to me?* In our Translation the Words run thus: *Behold I am at the Point to die; and what Profit shall this Birth-right do to me?* Which Expression is much stronger than the Original, which only says, *Behold I approach towards Death*; which may be said by any Man in the strongest Degree of Health. And to this Purpose it is rendered by the Septuagint, Πορεύομαι τελευτᾶν, *Vado mori*; and so the rest of the Versions. And *Jacob* said, *Swear to me this Day*, that I shall have it; and he swore unto him, and he sold his Birth-right unto *Jacob*. Then *Jacob* gave *Esau* Bread and Pottage of Lentils; and he did eat and drink; and rose up and went his Way: Thus *Esau* despised his Birth-right, *i. e.* by selling it for such a Trifle. From which short Narrative of this Transaction it appears more than probable, that *Esau* took a Fancy to this Pottage, and that it was Humour more than Necessity which made

(t) Gen. xxv. 27, &c.

him so sollicitous for it; for though it is said, that he was *faint* with Hunger, yet if he had apply'd to any of the many Servants in his Father's Family, they must have gotten him something to eat. But this Pottage struck him when he was in this hungry Mood; and therefore he says in a very particular and emphatical Manner, Feed me with *that Red, that same red* Pottage. Then said *Jacob* unto him, *Sell me this Day thy Birth-right*, and he sold his Birth-right unto *Jacob*. It is therefore also more than probable, from this Manner of Expression, that these two Brothers had had frequent Discourse upon this Subject before this Time; because *Jacob* does not explain, nor *Esau* enquire, what Part of his Birth-right it was that *Jacob* propos'd to purchase; whereas it is manifest, that *Esau* did not sell to his Brother all his Birth-right; for he did not part with his Birth-right to any of those Goods, or Flocks, or Herds, or moveable Substance which belonged to his Father; for *Esau* enjoyed those unmolested at the Death of his Father, and carried them with him from *Canaan* to Mount *Seir*, Gen. xxxvi. 6. --8. But the Right which *Esau* sold to *Jacob*, was his Right of Inheritance to any Land which his Father either was at that Time possessed of in the Land of *Canaan*, or might in Length of Time be possessed of by Virtue of those repeated Promises which had been made by God to *Abraham*; which *Esau* seems not to have set that Value upon which *Jacob* did; and therefore *Moses* adds, *Thus Esau despised his Birth-right*, ver. 34. Which is also the Occasion of the Author of the Epistle to the *Hebrews*, calling *Esau* a *profane* (t) *Person* for selling his Birth-right, as betraying thereby a Contempt for, or at least a Diffidence in

A. P. D.
468.

(t) Heb. xii. 16.

A. P. D. the Promises of God. And accordingly, we find that upon
 468. the Death of *Isaac*, *Eſau* quitted *Canaan*, and left *Jacob* in
 Poſſeſſion of *Hebron*, where *Abraham* and *Isaac* had ſo-
 journed, and went and ſettled at *Mount Seir*, Gen. xxxv.
 27--29. xxxvi. 6--8.

480. *BALEUS*, or *Xerxes* King of *Babylon*, died after a
 Reign of thirty Years, and was ſucceeded by *Armatritis*.
Beraſ.

AND there was a Famine (u) in the Land of *Canaan*,
 beſides the firſt Famine that was in the Days of *Abraham*.
 And *Isaac* went unto *Abimelech* King of the *Philiftines*, unto
Gerar, in his Way towards *Egypt*. And the Lord appeared
 unto *Isaac*, and ſaid, Go not down into *Egypt*, but ſojourn in
 this Land; and I will be with thee. So *Isaac* dwelt in *Gerar*,
 but ordered his Wife to ſay, that ſhe was his Siſter, as his
 Father *Abraham* had done in like Circumſtances, about one
 hundred Years before. It is therefore alſo probable, that
 this *Abimelech* was the Son, or Succeſſor of that *Abimelech*,
 who was King of the ſame Country in the Time of his
 Father *Abraham*; for it is very likely, that this Appellation
 might have been the Royal Title, as *Pharoh* was in *Egypt*.
 The Word *Abimelech* being probably derived from *Avim-*
Melech, that is, King of the *Avims*; by which Name the
 Inhabitants of this Country were formerly known, Deut. ii.
 23. Jer. xlvi. 4. Amos ix. 7.

THEN *Isaac* ſowed in that Land, and received in the
 ſame Year one hundred-fold, and the Lord bleſſed him;
 where

(u) Gen. xxvi. 1.

where it is to be remarked, that this is the first Time that A. P. D. Sowing of Corn is mentioned in the History of *Moses*. But 480. *Berosus* remarks, as I have before-mentioned, that *Osiris* is said to have first taught the Art of Plowing and Sowing to the *Phœnicians*, in the three hundredth and fifty-first Year after the Flood; so that this Art had now been practised in that Country upwards of an hundred Years.

AND it came to pass, when *Isaac* had been there a long Time, that *Abimelech* King of the *Philistines*, looked out of the Window, and saw *Isaac* sporting with *Rebecca* his Wife. And *Abimelech* called and said, *Behold of a Surety, she is thy Wife: And how saidst thou she is my Sister? And Isaac said unto him: Because I said, lest I die for her. And Abimelech said, What is this thou hast done unto us? One of the People might lightly (or by Chance) have lain with thy Wife, and thou shouldst have brought Guiltiness upon us. And Abimelech charged all his People, saying, He that toucheth this Man, or his Wife, shall surely be put to Death.*

I HAVE transposed Verse the Twelfth of this Chapter; where Mention is made of *Isaac's* sowing Corn, before Verse the Eighth, for these Reasons; First, Because it is said, *ver. 8.* that this Discovery of *Isaac's* being *Rebecca's* Husband, was not made till after *Isaac* had been a long Time in *Gerar*; whereas it is more than probable, that he took the first Opportunity of sowing his Corn; and Secondly, Because of the great Respect which was paid *Isaac* by *Abimelech*; for *Abimelech* does not say, that one of the People might lightly have lain with thy Wife, and *that* would have brought Guiltiness upon us: but *thou* wouldst have brought

A. P. D. Guiltiness upon us. *Isaac* therefore must have given some
 480. Proof to the *Philistines* that he was a Favourite with God,
 and that God would punish them upon *Isaac's* Account, more than upon Account of the Action which is supposed to have been done through Ignorance. I apprehend therefore, that this extraordinary Crop of Corn is particularly mentioned by *Moses*; because it was looked upon by the *Philistines*, as one Instance of God's Favour towards *Isaac*; and therefore the Historian adds, and *the Lord blessed him*. And when *Abimelech* afterwards made a Covenant with *Isaac*, he said, *For we saw certainly that Jehovah was with thee*.

IT is likewise to be remarked, that it appears from the whole Conduct of *Abimelech* towards *Isaac*, that the Knowledge of the true God was not quite obliterated at that Time from among the *Philistines*.

AND *Isaac* waxed great, and went forward, and grew until he became very great; and the *Philistines* envied him. And *Abimelech* said unto *Isaac*, *Go from us: For thou art much mightier than we*; which should be rendered both here, and *Exod. i. 9. For you INCREASE more than we*, as the original Word is translated, *Pf. cv. 24.* when the same Hebrew Expression is rendered, *And he increased his People greatly*. For in my Apprehension, it is not to be imagined, that either *Isaac* with his Family was at that Time more powerful, and numerous, than the whole Nation of the *Philistines*, or that the *Israelites* were more powerful, or more numerous than the *Egyptians*; but that the *Philistines*; as well as the *Egyptians*, were apprehensive lest *Isaac*, or
 the

the *Israelites* should grow too powerful for them; because ^{A. P. D.} they increased faster in Proportion, than either the *Philistines* or *Egyptians*. 480.

AND therefore *Abimelech* when *Isaac* had departed from him, made a Covenant of Peace with him, that they should not hurt one another; for said he, *Thou art now the Blessed of Jehovah*.

ESAU being forty Years old, married two *Hittite* 493. Wives, *Gen.* xxvi. 34.

ARMATRITIS King of *Babylon* died after a Reign 581. of thirty-eight Years, and was succeeded by *Belockus*. *Beros.*

ISAAC being old (n) and his Eyes dim, sent *Esau*, who 529. was a cunning Hunter (o), to look for Venison, and then promised upon his Return to give him his Blessing. But in the mean Time *Jacob*, by the Direction of his Mother *Rebekah*, put on *Esau's* Apparel, and brought his Father some Meat, which his Mother had prepared; and by these Means deceived *Isaac*, who mistaking him for *Esau* gave him the Blessing he had designed for his eldest Son. And when *Esau* returned, and found that his Brother *Jacob* had deceived him and his Father, and had gained his Blessing from him; then *Esau* lift up his Voice and wept, and said unto his Father, *Bless me, even me also, O my Father*. Upon which *Isaac* his Father answered and said, *Behold I have made him thy Lord, and all his Brethren have I given*

(n) *Gen.* xxvii. 1.

(o) *Gen.* xxv. 27.

A. P. D. *to him for Servants; and with Corn and Wine have I sustained*
 393. *him. Behold thy Dwelling shall be far from the Fatness*
of the Earth, and of the Dew of Heaven from above. 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. In our English
 Translation, and most other Versions of the Bible, *Isaac*
 is made to say to *Esau*, *Thy Dwelling shall be of the Fatness of*
the Earth, meaning thereby, that it should be *in a fertile Soil*;
 which cannot be the Meaning of the Blessing, because *Isaac*
 had already blessed *Jacob* with Corn and with Wine; and
 certain it is, that *Esau* lived by his Sword in Mount *Seir*, a
 wild and desolate Part far from the Fatness of the Earth, or
 the Dew of Heaven, which falleth not on high Mountains
 near as much as it does upon Vallies; for though Moun-
 tains are often covered with heavy Mists, yet the fructifying
 soft and tender Dew does not fall so frequently on them as
 on the low and still Vallies. And therefore the Prophet
Malachi, speaking, in the Person of God, of the Habita-
 tion of *Esau* says, *I laid his Mountain and his Heritage*
waste for the Dragon of the Wilderness, Mal. i. 3. And there-
 fore in the Construction of this Verse from the *Hebrew*,
 the Proposition *Min* must be looked upon as exclusive, and
 then all will be right. In this Disorder of the *Dimness* of
Isaac's Eyes, *Rebekah* seems closely to have attended him,
 with a View of getting her younger Son to be preferred to
 the Elder, as had been revealed to her should come to pass,
Gen. xxv. 22, 23. She seems therefore to have been upon
 the Watch when she heard *Isaac* speak to *Esau*, to look for
 Venison, promising his Blessing, and directed *Jacob* immedi-
 ately what to do, and when he seemed diffident, lest, if
 his

his Father found out the Deceit, he should bring a Curse A. P. D. upon himself instead of a Blessing; for *Jacob* is character- 529. ized by *Moses* as a *Plain Man*, i. e. as the original Words signify a simple honest Man; this Word is accordingly rendered by the *Septuagint*, "Απλαστος, i. e. *without Guile*: She then says unto him, *Upon me be thy Curse my Son; only obey my Voice.* In which there seems to me a Confidence something more than natural; and I cannot help thinking that God seems to have rewarded her Zeal by transferring the Blessing to *Jacob*, at the same Time that he punishes *Esau's* Indifference; for though *Esau* seems exceedingly concerned when he heard that *Jacob* had taken away his Blessing; and that his Father had made *JACOB Lord, and given all his Brethren to him for Servants*, and had sustained him with *Corn and Wine*, Gen. xxvii. 37, 8. yet this great Concern seems to have arisen only from his Apprehension of being deprived of those Blessings which were of a temporal Nature, and not such as were spiritual and future. For *Esau* was already married to two *Hittite Wives*, who were Idolaters, and had sold all his Birth-right to the Promises made from God to *Abram* and *Isaac* of Possessions in the Land of *Canaan*, to his Brother for a Mess of Pottage; and upon *Jacob's* Return from *Haran* into *Canaan*, when *Esau* was convinced by his Conduct, that he had no Design upon any other Part of his Father's worldly Substance, he was then reconciled to him, though at the first he was very angry; but when *Esau* found that *Jacob* had no Design to dispute his Birth-right to that Part of his Father's worldly Substance which we call Personal Estate, *his Gold and Silver, his Flocks and Herds, his Sheep and his Oxen, and He- Asses, and Men-Servants, and Maid-Servants, and She-Asses and Camels.*

A. P. D. *Camels*, he then parted from him in a friendly Manner and accordingly we find that *Eſau* took Poſſeſſion of all theſe at his Father's Death, *Gen.* xxxvi. 6. without the leaſt Oppoſition from, or Conteſt with his Brother *Jacob*. Which Subſtance muſt have been very great, for *Iſaac* was poſſeſſed of all that belonged to his Father *Abraham*, and grew growing, as the *Hebrew* expreſſes it. So that *Iſaac* muſt have died very rich, much the greater Part of which Riches, if not all of it, came to *Eſau* after his Death. Whereas *Jacob* was diſmiſſed when he was ſeventy-fix Years of Age, as a younger Brother with little or no Attendance to ſeek for a Wife; for *with his Staff he paſſed over Jordan*, and had not ſo much as a Camel or an Aſs to carry him, but was forced to wade over the River with his Staff in his Hand, *Gen.* xxxiii. 10. and does not ſeem ever to have been poſſeſſed of any Wealth, but what was owing to his own Labour and Industry, and the Bleſſing of God upon his Endeavours; and as to any other Sort of worldly Happineſs he ſeems to have had much leſs Share of it, than fell to the Lot of his Brother *Eſau*. For while *Eſau* lived like a Prince, and could come to meet his Brother attended by four hundred Servants even during the Life-time of his Father *Iſaac*, *Jacob* was forced to live as a Servant to his Father-in-law *Laban*, and earn *the Bread that he was to eat, and the Raiment he had to put on*, *Gen.* xxviii. 20. And when he met his Brother, he was glad for Peace Sake, to make him a large Preſent out of his own Acquiſitions. When he ſettled afterwards in *ſichem*, his only Daughter *Dinah* was deflowered by Strangers, and he forced to quit the little Purchase he had made, and fly for his Life. And when he got Poſſeſſion of it again, he was forced to maintain this

Possession with his Sword and his Bow, *Gen.* xlvi. 22. A. P. D. 529.
 His Bed was soon after defiled by his Son *Reuben*; and as he had Reason to think, his favourite Son *Joseph* torn to Pieces by wild Beasts; so that well might he say, *Few and evil have the Days of my Life been*, *Gen.* xlvii. 9. This Blessing therefore, which his Mother was so solicitous to obtain for him, was not such as a worldly-minded Person would give much to be possessed of. For as to a numerous Issue; that was promised to *Esau* as well as to *Jacob*, at the Time when *Rebekah* enquired of the Lord concerning them before their Birth, *Gen.* xxv. 23. and was accordingly fulfilled to *Esau* in a very extraordinary Manner, as appears from the thirty-sixth Chapter of *Genesis*; only there was added, that the one People should be stronger than the other People; and the Elder should serve the Younger: Which the Apostle to the *Romans* explains, as if *Rebekah* understood this Prediction to refer to the *Messiah*, or promised Seed, which was to come out of the Loins of the Younger, *Rom.* ix. 8--12. but how long it was before this Promise was to take Effect is not said. Nor indeed were any of the Promises of Blessings which were made to the Patriarchs, confined to their own Persons, but to that of their Posterity. And when the most explicate Revelation of this Affair was made unto *Abraham*, it is said, that it shall be four hundred Years before his Posterity shall reap the least Benefit of these Promises, and that in the mean Time they must undergo Affliction and Servitude, *Gen.* xv. 13, 14. The Zeal indeed with which *Rebekah* solicited the obtaining of this Blessing for her Son *Jacob*, shewed the Value she put upon it; and God seems to have rewarded her accordingly, by suffering *Isaac* to be imposed upon; and *Rebekah's* great

A. P. D. ^{529.} Regard for the Worship of the true God is sufficiently manifest from the Uneasiness which *Esau's* Marriage with idolatrous Wives, gave her, *Gen.* xxvi. 35, xxvii. 46. But the Method which she pursued in obtaining this Blessing seems not quite so commendable, since the Artifice which was prescribed by her, and practised by *Jacob*, was inconsistent with Truth and Honesty; and I make no doubt, but that many of the Troubles which *Jacob* underwent were inflicted on him upon this very Account, and that his long Servitude, whereby he was detained in *Mesopotamia*, and whereby his Mother was prevented from the Happiness of ever seeing him again, was contrived by Providence as a Punishment on them both; but particularly on *Rebekah*, who always had an extraordinary Affection and Fondness for *Jacob*; for it is more than probable, that she did not live to see either him, or any of his Children; because, when *Jacob* desired his Son *Joseph* to bury him in the Cave of *Macpelah*, he said, *For (p) there they buried Isaac and Rebekah, his Wife, and there I buried Leah*: Whence it appears, that *Rebekah* had died, and was buried in the Absence of *Jacob*; and possibly it was upon the Death of *Rebekah*, that *Deborah* her Nurse, who had quitted *Hebron*, and died at *Bethel*, came to meet *Jacob* on his Return home from *Haran* to his Father at *Hebron*, *Gen.* xxxv. 8.

THIS Event of *Jacob's* obtaining the Blessing came to pass when *Isaac* was one hundred thirty-six Years of Age, and *Jacob* seventy-six, that is fourteen Years before the Birth of *Joseph*. For as soon as *Jacob* had obtained it, *Isaac* at the Desire of

(p) *Gen.* lxix. 31.

Rebekah (q) sent him off to *Padan-Aram* to get a Wife among A. P. D. his Relations: And *Joseph* was born fourteen Years afterwards 529. (r), that is, towards the End of his fourteen Years Service. Now it appears, that *Jacob* was ninety Years of Age when *Joseph* was born, because *Joseph* was (s) thirty Years of Age when he stood before *Pharaoh*, with whom he had lived during seven Years of Plenty, and three of Famine, when his Father *Jacob* came into *Egypt*. So that *Joseph* was forty Years old when his Father arrived in *Egypt*. Now it is expressly said, that *Jacob* when he came into *Egypt* was (t) one hundred thirty Years of Age, and of consequence *Joseph* must have been born when *Jacob* was ninety; from which if you deduct fourteen Years, which was the Space of Time between the Birth of *Joseph* and the Time of *Jacob*'s getting the Blessing, there will remain seventy-six Years for the Age of *Jacob* when this Event came to pass, and of consequence *Isaac* was one hundred thirty-six; for he was (u) sixty Years old when *Esau* and *Jacob* were born.

JACOB having set out on his Journey in the Summer-time, came to a Place in the Land of (x) *Canaan* which was called *Luz*, and having laid him down to sleep, with his Head upon a Stone, he dreamed and saw a Vision of a Ladder with Angels ascending and descending on it. And God stood above it, and renewed unto him the Promises made before to *Abraham* and to *Isaac*. And *Jacob* awoke; and took the Stone that he had put for his Pillow and set it

(q) Gen. xxviii. 6. (r) Gen. xxx. 25, 26, xxxi. 41. (s) Gen. lxi. 46. (t) Gen. lxxvii. 28. (u) Gen. xxv. 26. (x) Gen. xxxv. 6.

A. P. D. up for a Pillar, and *poured Oil* upon the Top of it, and he called the Name of that Place *Beth-el*, that is, *God's House*; which is the Reason why these Stones which were erected as Marks of those Places having been dedicated to God, came to be called *Bethels*; and by a corrupt Pronunciation of the Word, they were in *Greek* called (y) Βαίύλια, which *Sanboniatbo* attributes to the Invention of *Uranus* and explains by calling them *animated Stones*. And this is the Reason why that Stone, which *Rhea* is supposed to have given *Saturn* to swallow instead of a Child, is called Βαίτυλ; and not because it was covered with a woollen Garment, which is called Βαίτη in *Greek* as *Hesychius* (z) seems to have thought.

AND that this Custom of dedicating single Stones to God, was not confined to *Judea* is plain from (a) *Clemens Alexandrinus*, who observes, that before the Art of Carving was invented, the Antients erected unwrought Pillars, and paid their Worship to them as to the Statues of the Gods. *Herodian* (b) also mentions a Pillar, or large Stone, of a black Colour, and a conical Form at *Antioch* in *Phœnicia*, which was erected in Honour of the Sun. *Pausanias* (c) also mentions several of these uncarved Pillars in *Bœotia* in *Greece*, and says, they were the antient Statues erected to their Gods. And that this Custom continued till after the Time of the Prophet *Isaiab* (d), is plain from his making use of the Expression of erecting a Pillar to God to denote the Worship of God. For, says he, in that Day shall there be an Altar to

(y) Vide *Sanchon*. (z) *Hesych. Etym.* See also *Gen. xxxv. 15*, and *Joshua, xxiv. 26*. (a) *Clem. Alex. Strom. l. 1.* (b) *Herod. l. 5.* (c) *Pausan. in Boet. and in Achaic.* (d) *If. xix. 19, 20.*

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*. And *Arnobius* (e), who flourished about three hundred thirty Years after Christ, says, that this Custom continued to his Time; and that when he was a Heathen he never saw a Stone which had the Marks of Oil being poured upon it, that he did not look upon as something divine, and offered up his Prayers to it as such.—And *Jacob* vowed a Vow, saying, *If God will be with me, so that I come again in Peace to my Father's House, then shall Jehovah be my God; that is, I will suffer no Idolatry in my Family. And this Stone which I have set up for a Pillar shall be God's House: And of all that thou shalt give me, I will surely give the Tenth unto thee*, Gen. xxviii. 10—22. How it was that he was to give the Tenth unto God is not said; but more than probable it is, that this was performed when *Laban* overtook him upon his Return from *Haran*, at which Time it is observed, that (f) *Jacob offered Sacrifices upon the Mount, and called his Brethren to eat Bread.*

JACOB (g) then having pursued his Journey and passed the River *Jordan*, with his Staff in his Hand, not far from the Place where the Brook *Jabbock* falls into it, Gen. xxxii. 10—22. and having travelled further into the East, he at last met *Rachel* at the Well of *Haran*, and was conducted to *Laban's* House when he was (h) seventy-six Years of Age; where

(e) *Arnob.* cont. *Gent.* l. i. (f) *Gen.* xxxi. 54. (g) *Gen.* xxix. 1.

(i) *Alex. Polyhistor*, who lived in the Time of *Sylla* and *Corn. Lentulus*, having been taken a Prisoner, and sold as a Captive to *Corn. Lentulus*, and
by

A. P. D. where he staid a Month (*i*), before they come to an Agreement about *Jacob's* entering into his Service in order to obtain *Rachel* for a Wife, which he did upon Condition that he should serve *Laban* for seven Years, to which *Jacob* agreed; for they seemed unto him but a few Days for the Love he had to her. And when the Days of Preparation for the Wedding were fulfilled, which might be in about a Week's Time, *Jacob* demanded his Wife, but was put off with *Leab* instead of *Rachel*, *Gen. xxix. 1---25*. It is generally thought, that *Jacob* did not get his Wife till after his seven Years Service was ended, because it is said, that *Jacob* served seven Years for *Rachel*; and they seemed to him but a few Days, for the Love he had unto her. And *Jacob* said unto *Laban*, Give me my Wife, for my Days are fulfilled, that may go in unto her, *Gen. xxix. 20, 21*. But I apprehend that it is more reasonable to suppose that *Leab* was given him at the Week's End, as it is manifest that *Rachel* was afterwards, *Gen. xxix. 27*. and because that if this Marriage with *Leab* be deferred for seven Years, it will create many Difficulties not only in settling the Births of the several Patriarchs, but also in finding Time for *Judab's* Offspring between the Time of his Birth and his going into *Egypt*. For *Leab* must have had seven Children in the seven Years, and yet must in that Time be so long without having any Child as to think that she had left off bearing, *Gen. xxx. 9*.

by him manumitted, mentions from the Writings of *Demetrius* the Historian, that *Jacob* came to *Charræ* when he was 77 Years of Age, which varies but a little from our Computation. Now *Pliny*, another Heathen, takes Notice of this *Polyhistor* as a Person of great Learning, and owns himself to have made great Use of his Writings. *Plin. Nat. Hist. Plin. l. 7*. See *Euseb. Præp. Ev. l. 9. 21*. (b) *Gen. xxix. 14*.

and

and to have two Sons born to her Hand-maid *Zilpah*, between her Son *Judab* and her Son *Iffachar*, Gen. xxx. 9--18. A. P. D. 529.
 And as to the Offspring of *Judab*, it is plain, that when he went into *Egypt* his Son *Pharez* had two Children, Gen. xlvi. 12. at which Time we cannot possibly suppose *Pharez* to be less than seventeen or sixteen Years of Age at the least. *Pharez* was not born till a Year after the Death of *Onan*. Gen. xxxviii. 10, 11, &c. *Onan* had been married before he died, Gen. xxxviii. 8, 9. He must therefore have been about fifteen Years of Age at the least when he died. And as *Onan* was the second Son of *Judab*, Gen. xxxviii. 3, 4. we cannot suppose *Judab* to be less than seventeen or sixteen Years of Age at the least when *Onan* was born, all which added together ($16 + 15 + 1 + 16 = 48$) make forty-eight Years between the Birth of *Judab* and *Jacob's* going into *Egypt*. Now *Jacob* was one hundred thirty Years old when he went into *Egypt*. And therefore *Judab* must have been born when *Jacob* was eighty-two Years old, which is about six Years after the Time of his Arrival at *Laban's* House. And as *Judab* was the fourth Son of *Jacob* by *Leab*, he must of consequence have been married at least four Years before this, and therefore was probably married to *Leab* soon after his Arrival. But if we suppose *Judab* to have been seventeen Years of Age when *Onan* his second Son was born, and *Pharez* to have been seventeen Years of Age, when *Hamul* his second Son was born; then *Jacob* must have been but eighty Years old when *Judab* his fourth Son was born, which is exactly four Years after his Arrival at *Laban's* House, which will be quite consonant with the whole History if we suppose *Leab* given to *Jacob* at a Week's End after the Agreement. And as to the Demand made by *Jacob* for his Wife, say-

ing,

A. P. D. ing, Give me my Wife, (for my Days are fulfilled) that ^{529.} I may go in unto her, *Gen. xxix. 20, 21*; it should seem as if the Words, *For my Days are fulfilled*, should be read without a Parenthesis; and then they may be understood of his demanding his Wife in a few Days after the Bargain was made with *Laban* for her, and therefore the Septuagint Version renders it thus: Give me my Wife; for the Days are fulfilled, that I may go in unto her.

BUT *Jacob* having expostulated with *Laban* on the Disappointment he met with in being put off with *Leah* instead of *Rachel*, he then at the other Week's End obtained *Rachel* also for the other seven Years Service, *Gen. xxix. 27*. Whence it is plain, that the World was not so well peopled at this Time as to have the marrying of two Sisters to be declared incestuous, and made a Bar to their Cohabitation. The Degrees of Consanguinity which prohibited Marriage naturally, and with good Reason, varied as the World grew more populous, till fixed in some Proportion by the Levitical Law; for even long after this Marriage of *Jacob* we find, that *Amram* the Father of *Moses* took *Jochebed* his Father's Sister to Wife, *Ex. vi. 20*.

AT the End of these fourteen Years *Joseph* was born, and *Jacob* having served out his fourteen Years desired to be dismissed, *Gen. xxx. 25*. *Joseph* was so named from the Hebrew Verb *אָסַף* *Jasaph*, *addidit, adjecit, auxit*, because *Rachel* being prophetically inspired at the Time of his Birth said, *The Lord shall ADD to me another Son*, *Gen. xxx. 23, 24*.

BUT *Jacob* (1) being pressed to stay longer to serve *Laban*, For, says *Laban*, I have learned by Experience, that the Lord hath blessed me for thy Sake; *Jacob* agreed thereunto, upon Condition that *Laban* would give him all the speckled and spotted Cattle. To which *Laban* consented. And *Jacob* took him Rods of green Poplar, and of the Hasel and Chesnut-tree, and pilled white Strakes in them. And it came to pass, that when the stronger Cattle did conceive, that *Jacob* laid the Rods before the Eyes of the Cattle in the Gutters. But when the Cattle were feeble he put them not in: So the feeble were *Laban's*, and the stronger were *Jacob's*, Gen. xxx. 25—42. Against which Contrivance of *Jacob*, some modern Criticks have been pleased to object, in very harsh Terms, as if it was a Proof of Dishonesty and Knavery in *Jacob*. The Force of which Objection I own I do not see, if we consider it only in a natural Light, since the Bargain when agreed to was a fair one. But on the other Hand it appears, that *Laban* afterwards would not stick to the Bargain, but *changed* it by the meer Force of Authority according to his own Will; and sometimes appointed the speckled Cattle, and sometimes the Ring-straked only to be *Jacob's* Hire, Gen. xxxi. 8. So that if there was Dishonesty practised on either Side, it was on the Side of *Laban* rather than *Jacob*. But if we consider, that this Contrivance could not possibly be of human Invention, *Jacob's* Conduct will be entirely vindicated; and whoever tries will find the Event, as mentioned here, to be supernatural. It was

(1) Gen. xxx. 27.

A. P. D. therefore revealed to him in a Dream at the Time when, 543. as he says, an Angel of God spake to him saying: *Lift up now thine Eyes and see, all the Rams which leap upon the Cattle are Ring-straked, speckled and grisled: for I have seen all that Laban doth unto thee, Gen. xxxi. 11, 12.* And accordingly *Jacob* speaking to his Wives, when he was about to leave *Laban* says, *Your Father hath deceived me, and changed my Wages ten times: but God suffered him not to hurt me. For if he said thus, The speckled Cattle shall be thy Wages, then all the Cattle bare speckled: and if he said thus, The ring-straked shall be thy Hire; then bare all the Cattle ring-straked. Thus God hath taken away the Cattle of your Father, and given them to me, Gen. xxxi. 7—9.* Then he gives them an Account of his Dream. It must therefore be understood, that Almighty God, in order to repay *Jacob* for the ill Usage he received from *Laban*, sent his Angel to instruct him in this Device; which would not have answered if it had not been directed by God. The *Samaritan Pentateuch* has therefore repeated this Dream, and inserted it between the thirty-sixth and thirty-seventh Verses of the thirtieth Chapter, as well as between the tenth and fourteenth of the thirty-first. But in my Opinion it ought to have been inserted rather between the twenty-eighth and twenty-ninth Verses, that is, before *Jacob* made his Bargain with *Laban* rather than afterwards; when *Laban* had refused to let him go, and desired him to name his own Terms, saying, *Appoint me thy Wages, and I will give it, Gen. xxx. 28.* Which it is more than probable he took some Time to consider of; and during which Time it probably was that the Angel appeared to him in a Dream, as mentioned *Gen. xxxi. 11.*

IN the thirtieth Year of *Belochus*, according to *Berosus*, *Osiris* was sent for into *Italy*, where he staid ten Years, and left *Lestrigon* his Grandson by *Neptune* to be their King. It is to be observed, that about sixty Years before this *Isaac* had plowed and sowed Corn in the Country of the *Pbiliffines*, Gen. xxvi. 12. It is therefore probable, that about this Time the Art of Plowing and Sowing might have reached *Italy*, and because among the Heathens the Invention of this Art was attributed to *Osiris*, therefore *Osiris* himself was by the later Traditions transported into *Italy* for this Purpose.

JACOB having served *Laban* (m) six Years longer 549. stole away privately from *Laban* (n), but was pursued and overtaken by him; however, GOD, in a Dream, charged him by no Means to hurt *Jacob*; in the *Hebrew Bible* it is, *Take thou heed that thou speak not to Jacob either good or bad*, Gen. xxxi. 29. with which the *Samaritan Pentateuch*, the *Arabick* and *Syriack* Versions, and the *Targum* of *Onkelos* agree, but the *Septuagint* Version says, *Take care that you speak no Evil to Jacob*. Which certainly is the Meaning of the Text; and therefore *Laban* only reprimanded him in an affectionate Manner, for leaving him so privately. *Wherefore*, says he, *didst thou flee away secretly, and steal away from me? and didst not tell me, that I might have sent thee away with Mirth, and with Songs and with Tabret, and with Harp? And hast not suffered me to kiss my Sons and my Daughters? And now though thou wouldst need be gone, be-*

(m) Gen. xxxi. 41.

(n) Gen. xxxi. 20, 21.

A. P. D. *cause thou sore longest after thy Father's House; yet where-*
 549. *fore hast thou stolen my Gods? Gen. xxxi. 27, 30. These*
 Gods are Verse the nineteenth called תְּרָפִים *Teraphim*,
 Images; for there it is said, that *Rachel* had stolen away
 the (*Teraphim*) Images that were her Father's. Now the
 Difficulty in this Place is to find what these *Teraphim* were,
 and what was the Use that *Laban* made of them, since it is
 more than probable, that *Laban* worshipped the one true
 GOD; because it is observed, *Gen. xxvi. 34, 35*, that when
Esau married the two *Hittite* Wives, *this was a Grief of*
Mind to Isaac and Rebekah; upon which the *Jerusalem*
Targum remarks, that the Reason of this was, because they
 would not obey the Commands of *Isaac* and *Rebekah*, in quit-
 ting their Idolatry, and conforming to the Worship of the true
 GOD; and therefore *Rebekah* said to *Isaac* (c), *I am weary of*
my Life, because of the Daughters of Heth: If Jacob take a
Wife of the Daughters of Heth, such as these which are the
Daughters of the Land, what good shall my Life do me? And
Isaac called Jacob and blessed him, and charged him, and said
unto him, Thou shalt not take a Wife of the Daughters of
Canaan. Arise go to Padan-Aram, to the House of Bethuel
thy Mother's Father; and take thee a Wife from thence of
the Daughters of Laban thy Mother's Brother, Gen. xxviii.
 1, 2. When *Rebekah* therefore left her Father's House, it
 is more than probable, that the whole Family were Wor-
 shippers of the true GOD: And therefore it is also probable,
 that *Laban* had not in so small a Number of Years dege-
 nerated quite into Idolatry; nor would *Rebekah*, who was
 so much incensed against the Wives of *Esau*, and the

(c) *Gen. xxvii. 46.*

Daughters of *Heth*, for being Idolaters, have sent her Son *Jacob* to *Padan-Aram* to seek for a Wife, if she had in the least suspected, that *Laban* and his Family had forsaken the Worship of the true God. And correspondent hereto we find at this very Time, when *Laban* pursued *Jacob*, and overtook him, that he afterwards made a Covenant, and swore by *the God of Abraham, and the God of Nahor; The God of their Father*, says he, *judge betwixt us.* A. P. D. 549.

WHAT Use then can we suppose *Laban* made of these Gods? The Answer to which is that though *Laban* might chiefly worship the true God, the God of *Abraham*, yet he might have run so far into the Superstition of the Country as to be fond of Divination; and that these *Teraphim* were little Images which were made Use of for that Purpose, appears manifestly from *Ezek. xxi, 21.* where the King of *Babylon* is described as practising several Methods of Divination, of which this was one; for there it is said, the King of *Babylon* stood at the parting of the Ways, at the Heads of the two Ways, to use Divination: He made his Arrows bright, he consulted the *Teraphim*; he looked in the Liver: As also from *Zech. x. 2*, where it is said, *For the Teraphim have spoken Vanity, and the Diviners have seen a Lie.* Which Practice of consulting the *Teraphim*, was by many People thought not inconsistent with the Worship of the true God. For thus we find *Micah*, who had an *House of Gods and an Ephod and Teraphim*, consecrating a *Levite* to be his Priest, and saying, *Now know I that Jehovah will do me good seeing I have a Levite to my Priest*, *Judg. xvii, 13.* And the Use that he made of these Gods we find by the Sequel was for Divination. For when the five Men who

A. P. D. 549. who were sent from the Tribe of *Dan* to *Laiſh* to ſpy out the Land, came to Mount *Ephraim* to the Houſe of *Micah*, and were informed by the *Levite* their Acquaintance, that he was hired by *Micah* to officiate as a *Prieſt*; they ſaid unto him, *Ask Counſel we pray thee of God, that we may know whether our Way that we go ſhall be prosperous. And the Prieſt ſaid unto them, Go in Peace: Before Jehovah is the Way wherein you go. Judg. xviii, 5, 6.* For their being called אֱלֹהִים, *Elohim*, Gods, is no Argument that they had divine Worſhip or Adoration paid to them, which Word being derived from אֵל, *El*, *Power*, is in the old Teſtament applied to Men and Angels, as well as the ſupreme God, properly ſignifying no more than *the Powers*. But certain it is, that they were applied to ſuch ſuperſtitious Uſes as gave Occaſion and Encouragement, if they did not give Riſe to Idolatry. For of this Kind probably were thoſe Gods which *Terah* and *Nabor* ſerved on the other Side of the Flood, *Jof. xxiv. 2*; that is, when they were at *Ur* of the *Chaldees* on the other Side of the *Euphrates*. And yet it is manifeſt, that both *Terah* and *Nabor* worſhipped at the ſame Time the only living and true God; as appears from *Laban's* Covenant which he made with *Jacob* when he ſwore by the God of *Terah*, and the God of *Nabor*, and the God of *Abraham*, *Gen. xxxi. 53*. And upon which Account it was, that is becauſe they would not forſake the Worſhip of the true God, that they were baniſhed from their native Country, *Judith, v. 5—9*. Of the ſame Kind probably were thoſe Gods which *Gideon* ſet up at *Ophrah*, which all *Israel* went a whoring after. Which Thing became a Snare to *Gideon* and to his Houſe, *Judg. viii. 27*, The original Words of the Bible ſay only, that *Gideon* made

an *Ephod*, and put it in his City, even in *Ophrah*, &c. but the *Ephod* is here put to denote the Whole; since the *Ephod* which was only the Garment that the Priest wore at the Time when he officiated or consulted these Gods signified nothing without the Priest, nor the Priest without his Gods; and therefore the *Arabick* Version of the Bible says, that *Gideon* made an *Image* and set it up in *Ophrah*, which Practice became afterwards so common among the *Israelites*, that the Prophet *Hosea* threatens them with the abolishing of it as a national Punishment, which was to be inflicted on them: *For, says he, the Children of Israel shall abide many Days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim, Hof. iii. 4.*

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549.

IT appears from *Cicero*, that the *Assyrians* were from the most early Ages addicted to Judicial Astrology; for he says, *Principio Assyrii, ut ab ultimis auctoritatem repetam, propter planitiem magnitudinemque regionum quas incolabant, cum caelum ex omni parte patens, atque apertum intuerentur, trajectiones motusque stellarum observarunt; quibus notatis, quid cuique significaretur, memoriae prodiderunt. Quae in natione Chaldaei non ex artis, sed ex gentis Vocabulo nominati, diuturna observatione Syderum, scientiam putantur effecisse, ut praedici posset, quid cuique eventurum, & quo quisque fato natus (m).* And *Aben Ezra* says, that those among the *Gentiles* who set up for a Skill in Judicial Astrology made a Number of little Images, which they dedicated to certain Constellations, by the Influences of

(m) Civ. de Divin. lib. I.

A. P. D. which these Images were supposed to be endowed with the
 549. Power of foretelling some particular Events. And *Maimonides* says (*n*), that the *Zabii* among the *Chaldeans* had no other Gods, but the Stars, to whom they made Statues and Images; to the Sun golden, to the Moon silver, and so to the rest of the Planets of the Metals dedicated to them; which Images were supposed to derive an Influence from the Stars to which they were dedicated, and had thence a Faculty of foretelling future Events. As *Laban's* Family therefore came originally from *Ur* of the *Chaldees*, it is more than probable, that both his and *Micab's* *Teraphim* were of this Sort; and that *Rachael* having been bred up in these Kind of superstitious Notions, either stole these *Teraphim* for her own Use; or else possibly might have stolen them to prevent her Father from finding out, by the Help of these Images, which Road *Jacob* took when he fled from *Laban*.

It is likewise probable, that these Images were fashioned in a human Form; because that Image which *Michal* laid in *David's* Bed to deceive the Messengers of *Saul*, is in the Original called a *Teraphim*, 1 Sam. xix. 13, which Image, though really no *Teraphim*, was yet so called because it was formed something in the Resemblance of the human Shape; for these *Teraphim* both of *Laban* and *Micab*, though they were made after the human Form, were by no Means as large as Life, but must only have been of a small Size, since *Rachael* was able to hide them in the Camels Furniture when she sat down upon it, *Gen.* xxxi. 34. And

(*n*) *Maim.* More Nevech. p. 3. c. 29.

when the six hundred *Danites* who went up against *Laiſh* A. P. D. came to the Houſe of *Micah*, they ſent in only *five men*, 549. *who went up and came in thither, and they took the graven Image, and the Ephod, and the Teraphim, and the molten Image and fetched them away*, Judg. xviii. 17, 18. which Diſtinction that is here made between the *graven Image* and the *molten Image* and the *Teraphim*, ſhows plainly, that all Images were not to be accounted *Teraphim* unleſs, according to the Obſervation of *Maimonides*, they were made of particular Metals, and dedicated to particular Planets.

BUT it is ſurpriſing to think how many of the Commentators on the Bible, and the *Jews* in particular, have from *Zech. x. 2.* imagined that theſe *Teraphim* were formed in ſuch a manner as to utter Words; becauſe that Prophet ſays, *The Teraphim have ſpoken Vanity*. They therefore preſume to ſay, that a *Teraphim* was compoſed of the Head of a firſt-born Son plucked off from the Neck and embalmed; under the Tongue of which was faſtened a golden Plate with the Name of ſome falſe Deity engraved on it; which Head being placed in a Niche, or on a Shelf, did give a vocal Anſwer; but they might as well aſſert, that Lies then appeared in a bodily Shape, becauſe the ſame Prophet ſays, in the ſame Place, *And the Diviners have ſeen a Lie*; whereas theſe are only metaphorical Expreſſions to denote the Uncertainty and Vanity of thoſe Conjectures, which were the Effect of the Conſultation of the *Teraphim*; and the Falſhood of thoſe Predictions, which were delivered by the Reſt of the Diviners.

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I SHALL here beg Leave to remark, that *Κάβειροι*, the *Cabirian* Deities mentioned both by *Sanctoniatio* and *Herodotus*, as the original Gods of the *Phœnicians*, were according to *Pausanias* not above a Foot and half high; with which Account also *Herodotus* agrees (o), who says, that the Statues of the *Cabirian* Gods were like the Statue of *Vulcan*, which, he says, was like those Statues, which the *Phœnicians* placed on the Prows of their Ships, not exceeding the Stature of a Pigmy. All the Representations which are now extant of the *Deus Telesphorus* of the *Greeks*, are no taller than a Man's Knee at the highest; but the famous Statue of him, which is still extant, is only about the Height of twelve Inches (p); whence it is more than probable, that he was originally one of the *Cabirian* Deities. And that the principal Use of this Image was for Divination, is probable from the Translation and Derivation of the Word given us by *Suidas*, who renders *Τελεσφόρος* by *Τέλειος Μάγισ*, *Vates perfectus, qui rem prædictam ad finem perducit*. *Eusebius* mentions the *Cabirians* as the Inventors of Enchantments (q); and *Asterius*, the *Venetian*, in his Treatise *De Cabiris* says, that he cannot but approve of the Opinion of those, who say, *Cabiros eisdem esse atque Telchinas, eosque Magos Incantatoresque perniciosos fuisse, qui portenta & prodigia ederent*. The Word *הברים* *Caberim* in *Hebrew* literally signifies *Companions* or *Associates*, so that the *Cabirian* Deities signify the *Companions* or *associated* Deities. As for the Word *Teraphim*, it is no *Hebrew* Word, nor can I tell whence it is derived, or what it properly signifies; but as

(o) Herod. l. 3. (p) Vide Montf. Antiq. Tom. 1. p. 2. (q) Præp. Evang. l. 3. c. 10.

both the *Cabirian* Deities, and the *Teraphim* are always A. P. D.
 spoken of in the Plural Number; and as they were both 549.
 of them little diminutive Idols; I cannot help thinking,
 that the *Phœnician* Cabirim, and the *Assyrian* Teraphim,
 were originally the same Deities, and were both of them
 made use of for the same Purposes of Divination: And
 that Idolatry took its first Rise in *Assyria*, as well as in
 other Countries, from the superstitious Practices of Divina-
 tion; which gave Origin to Oracles, and to all the super-
 stitious Rites which were afterwards practised, both a-
 mong the *Greeks* and *Latins*, with Regard to their Lares
 and Tutelar Deities.

MARTIAL and *Statius* (r) both take Notice of an
 Image of *Hercules* not above a Foot high, which *Alexan-
 der the Great*, and *Hannibal*, and *Sylla*, carried along with
 them in all their Expeditions. And *Suetonius* (s) says of
Nero; *Icunculam quandam puellarem, pro summo Numine
 trinis in die sacrificiis coluit, volebatque credi, se monitione
 ejus futura prænoscere.* He says (t) also of *Galba*; *Galba
 quoque simulacrum Fortunæ æneum, Cubitali majus, in parte
 ædium suarum consecrasset, ac menstruis supplicationibus, &
 pervigilio anniversario coluisse traditur.*

JACOB not knowing that *Rachel* had stolen her
 Father's *Teraphim*, desired him to search for them, and
with whomsoever thou findest thy Gods, says he, *let him not
 live.* But *Rachel*, by hiding them in the Camels Furniture

(r) Mart. Epigr. l. 9, 44. Stat. Sylv. 4, 6.
 c. 56.

(t) Suet. in Galb. c. 4.

(s) Suet. in Ner.

A. P. D. which she fat upon, deceived *Laban*, who not finding them
 549. made a Covenant of Peace with *Jacob*, at which Time
Jacob being now put in quiet Possession of the Wealth he had acquired in *Laban's* Service, probably performed the Vow he made of paying the Tithe unto God, *Gen.* xxviii. 22. by spending the tenth of his Acquisitions in Feasting and Sacrifices with *Laban* and his Brothers. For that this was one Method of giving Tithe unto God is plain from *Deut.* xiv. 22, 26; where it is said, *Thou shalt freely tithe all the Increase of thy Seed, that the Field bringeth forth Year by Year. And thou shalt eat before the Lord thy God, in the Place that he shall choose to put his Name there, the Tithe of thy Corn, of thy Wine, and of thine Oil, and the Firslings of thy Herds, and of thy Flocks: that thou mayest learn to fear the Lord thy God always. And if the Way be too long for thee, so that thou art not able to carry it, or if the Place be too far from thee which the Lord thy God shall choose to set his Name there, when the Lord thy God hath blessed thee: Then shalt thou turn it into Money, and bind up thy Money in thy Hand, and shalt go unto the Place which the Lord thy God shall choose. And thou shalt bestow that Money for whatsoever thy Soul lusteth after, for Oxen, or for Sheep, or for Wine, or for strong Drink, or for whatsoever thy Soul desireth; and thou shalt eat there before the Lord; and thou shalt rejoice thou and thine Household.* It is likewise to be observed, that *Jacob* in the Original is said to have killed *Beasts*, and yet he only invites his Brethren to eat *Bread*: Which shews, that under the Denomination of *Bread* was comprehended all Kind of Food. See *Gen.* xxxi. 54, &c. &c. *Matth.* xv. 2, &c. &c. It may also be remarked, that *Laban* called the Heap of Stones

on which this Covenant was made *Jegar-sabadutha*, which in the *Chaldee* Language signifies, *an Heap of Witnesses*, and *Jacob* called it *Galeed*, which signifies the same Thing in the *Hebrew*; whence it appears, that in general they spoke a very different Language; though they were able to converse together, and had lived together for twenty Years, and it was but about an hundred and eighty Years since *Abraham*, the Grandfather of *Jacob*, had parted Families from *Nabor* the Grandfather of *Laban*. From this Heap of Stones, and the Name given to it by *Jacob*, this whole Region was afterwards called *Gilead*.

A. P. D.
549.

AND *Jacob* went on his Way, and as he approached Mount *Seir*, he sent Messengers before him to his Brother *Esau*, that he might find Grace in his Sight. Whence it is plain, in the first Place, that this Land of *Seir*, the Country of *Edom*, was not far from *Mabanaim* at the Foot of Mount *Gilead* near the Brook *Jabbock*; and therefore could not be the same Land of *Seir*, as is noticed by *Moses* for being near the Wilderness of *Kadesh*, Deut. i. 44; ii. 1. but must have been that Land of *Seir*, which Mr. *Rauwolf* takes Notice of as joyning Mount *Nebo*, which he could plainly distinguish to the Eastward of *Jordan*, when he was at *Jericho*. Which Land was probably called *Seir*, on account of its being in the Possession of *Esau*, who is remarked for having been *an hairy Man* (*u*), the Word *Seir* in *Hebrew* signifying *Hair*, or *Hairy*. And when he was come to the Brook *Jabbock* (*x*) near the River *Jordan*, he there received an Account that

(*n*) Gen. xxvii. 11, 23.

(*x*) Gen. xxxii. 10, 22.

A. P. D. his Brother *Esau* was coming towards him attended with
 549. four hundred Men. Upon hearing of which *Jacob*, being
 afraid of his Brother's Repentment, was greatly dismayed;
 and divided the People that were with him, and the
 Flocks, and the Herds, and the Camels into two Bands;
 that if *Esau* should come to the one Company and smite
 it, then the other Company that was left might escape (*y*).
 Thus he passed the Brook *Jabbock*, and prepared to meet
 his Brother *Esau*, by making a Present of two hundred
 She-goats, and twenty He-goats, two hundred Ews and
 twenty Rams, thirty milch Camels with their Colts, forty
 Kine and ten Bulls, twenty She-asses and ten Foles, which
 with their Attendants composed the first Band. The se-
 cond Band (*z*) was composed of the Remainder of his
 Flocks, and Herds, his Handmaids, and their Children,
 and his Wives and their Children, and their Attendance:
 With these he passed the Brook *Jabbock* also. But in the
 Midst of the Night being afraid of his Brother *Esau* (*a*)
 he arose and fled, and leaving the first Band behind him,
 he returned over the Brook with his Wives, and Women-
 servants, and eleven Sons, and the rest of his Substance
 that composed the second Band (*b*). And when he was
 retired by himself, he prayed to God to deliver him from
 his Brother *Esau* (*c*). And God sent an Angel to him
 under the Appearance of a Man (*d*), who instead of an-
 swering him by Word of Mouth, when *he wept and*
made Supplication unto him, *Hos. xii. 4.* gave him a typi-
 cal Representation of the Success of his Prayer, and of

(*y*) Gen. xxxii. 6—8. (*z*) Ib. ver. 1. (*a*) Ib. xxxv. 1.
 (*b*) Ib. xxxii. 22, 23. (*c*) Ib. ver. 9—12. (*d*) Ib. ver. 24.

that

that which was afterwards to happen unto him: For when the Angel would have gone away without answering his Prayer, *Jacob* laid hold of him to detain him; so the Angel wrestled with him; and permitted *Jacob* to prevail; and the Angel said, *Let me go for the Day breaketh*; and he said, *I will not let thee go, except thou blest me*; and he said unto him, *What is thy Name?* And he said, *Jacob*; then said the Angel, *Thy Name shall be called no more Jacob but Israel (e)*; for as a Prince hast thou Power with God and with Men, and hast prevailed (f). The Samaritan and Hebrew Copies, and the Syriack and Arabick Versions, all agree with this Translation; but the Septuagint Version renders it, *For as a Prince thou hast Power with God, and with Men thou shalt prevail*; which is to the same Purport with the other, only that one speaks of the Action, and the other of the Event; whereas the Action was really and truly intended only to be a Type of the Event (g).

THE Angel however, as he was wrestling with *Jacob*, touched the Hollow of his Thigh, and put it out of Joint; so that in the Morning when he began to proceed on his Journey he halted (h), which was a proper Mark of God's Displeasure for *Jacob's* Diffidence in him, by flying from his Brother, *Gen. xxxv. 1*, when God had ordered him to return to his Country and Kindred, and had assured him that he would deal well with him (i); and served also as a very

(e) *Israel* is derived from שרה *Sarah*, principatum egit, and אל, *Deus Israel*, therefore, literally signifies, *A Prince that has Power with God*.

(f) *Gen. xxxii. 24—28. Hof. xii. 4.* (g) See Observations on An P. D. 418. (h) *Gen. xxxii. 31.* (i) *Gen. xxxii. 9.*

A. P. D. significative Type to show him, that his Safety was not to
 { 549. be in Flight.

JACOB therefore being encouraged by this Vision, and relying on the Strength of the Angel's Promise proceeded on his Journey (*k*), and met *Efau*, and was well received, and went and spent some Time with him at *Seir*, Gen. xxxiii. 12—14, at the Request of *Efau*, where it is uncertain how long he staid; but when he parted from him and had crossed the River *Jordan*, he came to *Salem* in the Country of the *Shechemites* in *Samaria*; and bought a Parcel of Land from the Children of *Hamor*, the Father of *Shechem* (*l*), which he purchased for one hundred Pieces of Silver, but in the Original it is for one hundred Lambs. These Pieces of Silver therefore were probably equal in Value to a Lamb, and had the Figure of a Lamb stamped upon them, *Job* xlii. 11. *Acts* vii. 16. *Buxtorf* mentions from *R. Akira*, that he first learnt in *Africa*, that a particular Species of Money was called by the Name of a *Lamb*, *Buxt.* קשט. The *Athenians* had a Piece of Money marked with an Ox, and hence the Expression of *Bos in lingua*. The first Pieces of Money that were used in Commerce having been probably stamped with the Image of that Creature to whose Value they approached; and hence it is, that the *Latin* Word for Money is *Pecunia*, on Account of the Cattle (*Pecus*) with whose Image it was stamped. The Parcel of Land abovementioned *Jacob* afterwards bequeathed to his Son *Joseph* (*m*);

(*k*) Gen. xxxiii. 1.

(*i*) Gen. xxxiii. 19. *Josh.* xxiv. 32.

(*m*) *Joh* iv. 5.

and

and in which Place he and all his Brethren having been em- A. P. D.
 balmed in *Egypt* were afterwards buried, *Acts* vii. 15, 16. 549.

BELOCHUS having reigned thirty-five Years at *Ba-* 553.
bylon died, and was succeeded by *Baleus*. *Beros.*

JACOB having purchased a Piece of Ground at *Sychem* (m) for an Inheritance and having built an Altar thereon, and dedicated it to *El-Eloe-Israel*, that is, the God of *Israel*, fixed his Abode at *Salem*, Gen. xxxiii. 19, where, or at *Seir*, he must have abode for some considerable Time, that is, five or six Years at the least, for we hear nothing further of him till we have an Account of his Daughter *Dinah* being deflowered by *Shechem* the Son of *Hamar* (n); and she could not well have been above seven or eight Years of Age, when *Jacob* quitted his Father *Laban*; because she was the youngest Child, which *Jacob* had by *Leah*, and probably was not long born before *Joseph*; that is, before the Expiration of the fourteen Years of his Servitude. *Jacob* staid with *Laban* but six Years after the Birth of *Joseph*; and as *Dinah* cannot well be supposed to have been marriageable till she was thirteen or fourteen Years of Age, from the Time of *Jacob*'s Departure from *Laban* to the Time of this Misfortune of *Dinah* must be five or six Years at the least. And therefore *Jacob* probably spent some Time with his Brother *Esau* in *Seir*, Gen. xxxiii. 12, 14, before he came to this Country of *Shechem*, in *Samaria*; where he must also have abode for some Time before this unfortunate Behaviour of *Shechem* towards *Dinah* came to pass, because it

(m) Gen. xxxiii. 19, 20. (n) Gen. xxxiv. 1.

A. P. D. was also while he abode in this Country, that his fourth
 553. Son *Judab* married a *Canaanite* Woman, the Daughter of
Hirah the *Adullamite* (*p*), for which he had not Time after
 the Murder of the *Shechemites*. *Jacob* being informed of
 his Daughter's Misfortune, told his Sons thereof as soon as
 they came out of the Fields. And *Hamor* and *Shechem* came
 at the same Time, and endeavoured to make up the Af-
 fair, by demanding the young Woman in Marriage; to
 which *Jacob* consented, provided *Hamor* and *Shechem*, and
 all their People, should unite themselves into one Society
 with *Jacob*, by being circumcised; to which *Hamor* and
Shechem likewise consented: And it came to pass on the third
 Day when they were sore, that two of the Sons of *Jacob*, *Si-*
meon and *Levi*, *Dinah's* Brethren, took each Man his Sword,
 and came upon the City boldly, and slew all the Males. And
 they slew *Hamor* and *Shechem* his Son with the Edge of the
 Sword, and took *Dinah* out of *Shechem's* House, and went
 out. The Sons of *Jacob* came upon the Slain, and spoiled the
 City because they had defiled their Sister. Which impious
 and inhuman Act of these two Sons of *Jacob*, brought after-
 wards a Curse upon the two Tribes of *Simeon* and *Levi*;
 and probably was a Means of excluding them from having
 the Honour to have the *Messiah* born from either of them.
 See *Gen.* xlix. 5—7.

IT seems difficult to conceive how so few Persons as are
 here mentioned, should perpetrate so audacious a Fact, with
 so much Success: but we must consider, that besides the
 Soreness which the *Shechemites* laboured under, *Simeon* and

(*p*) *Gen.* xxxviii. 1.

Levi may be supposed to be mentioned only as the principal A. P. D. Persons and Contrivers of the Affair ; and that it is more than 553. probable, that some of *Jacob's* Servants, or Slaves, might at the Instigation of their young Masters be also Parties concerned in the Action. And as the Design was a very treacherous one; so we may believe, that it was executed in the most treacherous Manner ; by attacking *Hamor* and *Shechem*, on a sudden, and as *Josephus* says, in the Night, *when the Watch was asleep* (q), or possibly when there was no Watch, for all the Males were circumcised, and might be sleeping under an imagined Security of the Friendship and Protection of these very Persons, who possibly were in *Shechem's* House along with their Sister. And when they had put *Hamor* and *Shechem* to Death, and had murdered all the Males in that House, *Ver. 26.* might make a Signal to their Attendants, who were waiting at a Distance, to come and join them in destroying the Rest of the Males, and plundering the City.

BUT when this Affair came to the Knowledge of *Jacob*, he said to *Simeon* and *Levi*, *Ye have troubled me, to make me stink among the Inhabitants of the Land: And I being few in Number, they shall gather themselves together against me, and slay me, and I shall be destroyed I and my House.* In this Distress therefore, it is probable, that *Jacob* as usual applied unto God, who said unto *Jacob*, *Arise, go up to Bethel, and dwell there.* Then *Jacob* said unto his Household, and to all that were with him, *Put away the strange Gods that are among you, and be clean, and change your Garments* (r). What is

(q) *Joseph. Ant.* l. 1. c. 21. (r) *Gen.* xxxv. 1.

A. P. D. meant by putting away the strange Gods, is very plain, for
 553. it is mentioned before that *Rachel* had stolen *Laban's* strange
 Gods; and probably *Simeon* and *Levi* might have met with more
 strange Gods, or, as it is in the Original, Gods of the Stran-
 gers, in the Plunder of *Shalem*, Gen. xxxiv. 29. As there-
 fore the superstitious Use which was made of these *Tera-
 plim* tended to Idolatry, they are ordered to put them a-
 way. But it is not easy to say, what is meant by the Dire-
 ctions given of making themselves clean, and changing their
 Garments. Because we do not read hitherto of any Dire-
 ctions given about the Methods of Purification, or what they
 where to do in Order to make themselves clean. The
 Word here made use of in the Original is the same with
 that, which is generally used under the Law of *Moses* for
 Persons, who have been purified according to the Form pre-
 scribed in that Law; *Lev.* xiii. 34. *Num.* xix. 19. *Ezra*
 vi. 20. But hitherto there were no Directions given: How
 then were they to purify themselves? As the Method of do-
 ing this does not appear ever to have been prescribed be-
 fore; I suppose these Directions, which *Jacob* gives to his
 Family, were dictated to him by the Angel, who ordered
 him to go to *Bethel* and build an Altar there to God, who
 appeared unto him when he fled from the Face of his Bro-
 ther *Esau*, on Account of getting his Blessing from him;
 and were prescribed on this particular Occasion as a Me-
 thod appointed by God to expiate the Blood-guiltiness which
 his Family had contracted by the Murder of the *Shecke-
 mites*. And as it was appointed afterwards in the Law of
Moses, for every one who had touched one that was slain
 with a Sword in the open Fields, or a dead Body, or the
 Bone of a Man, or a Grave, that he should purify himself;
 and.

and wash his Cloaths, and bathe himself in Water, and that then he should be clean in the Even, *Num.* xix. 16, 19. A. P. D. 553.
 So I suppose *Jacob* and his Family were ordered upon this particular Occasion to wash themselves and change their Clothes, in order to their Purification. Where it is to be observed that *Jacob's* Company now consisted of more People than those he brought with him from *Padan-Aram*, for upon the Murder of the *Shechemites* by *Simcon* and *Levi* it is said, that they spoiled their City and took all their Wealth, and all their Little-Ones, and their Wives took they captive, and spoiled even all that was in the House (r), which Women and Children were now made a Part of *Jacob's* Family: And as Baptism, or Washing, was in After-times made use of as the customary Form of receiving Female Profelytes into the *Jewish* Church, it is more than probable, that this Custom took its Rise from the Direction here given to *Jacob* in the Reception of these Idolaters into his Family. And *Jacob's* Family and all that were with him having given unto *Jacob* all the strange Gods which were in their Hands, and all the Ear-rings which were in their Ears, *Jacob* hid them under the Oak which was by *Shechem*. Now as the Ear-rings which were delivered up to *Jacob* are here mentioned immediately with the strange Gods, and were buried together along with them, it is more than probable, that these Ear-rings were applied also to superstitious Purposes; and were worn as Amulets, or Talismans, with the Signature of some Planet, or false Deity impressed on them; which they might be, if we suppose them only to be worn as Pendants from the Ears; but those Ear-rings which were worn

(r) *Gen.* xxxiv. 27.—29.

A. P. D. in those antient Times were frequently joined together by
 553. a Plate of Gold which crossed over the Face, and served as
 an ornamental Frontlet to the Forehead: And therefore
 when *Abraham's* Steward gives an Account to *Bethuel* of
 his Message, and of meeting *Rebekah* at the Well, he says,
 that he asked her whose Daughter she was? And she said,
The Daughter of Bethuel Nabor's Son, whom Milcah bare
unto him; then says he, *I put the Ear-rings upon her Face,*
and the Bracelets upon her Hands, Gen. xxiv. 47. And up-
 on this Plate, those who were given to Superstition, had
 some ornamental Figure or Sentence engraved; which was
 esteemed of more than ordinary Virtue; and hence *Moses*
 when he published the Law to the *Israelites* commands
 them to treasure up those Words in their Hearts; and *thou*
shalt bind them, says he, *for a Sign upon thine Hand,* and
they shall be as Frontlets between thine Eyes, Deut. vi. 8,
 xi. 18.

JACOB and his Family having set forward on their Jour-
 ney; the Terror of God was upon the Cities that were round
 about them, and they did not pursue after the Sons of *Jac-*
cob. So *Jacob* came to *Luz,* which is in the Land of *Canaan*
 (that is, *Bethel*;) he and all the People that were with him.
 And he built there an Altar and called the Place *El-Beth-el*;
 (that is, *The God of Bethel*); because there God appeared
 unto him, when he fled from the Face of his Brother: This
 being the Place, where *Jacob*, in his Passage from *Beer-*
sheba to *Haran*, saw in his Dream the Vision of the Angels
 ascending and descending; where he also took the Stone
 that he had put for his Pillow, and set it up for a Pillar,
 and poured Oil upon the Top of it, and called the Name of
 that

that Place Bethel, Gen. xxviii. 10-19. At which Time when A. P. D. he was going to *Haran* to look for a Wife, he travelled 553. light, and had neither Flocks nor Herds with him; so he only erected a Pillar by way of Mark or Memorial of the Place, and poured Oil thereon by way of an Offering, and of dedicating it to God's Service, and call'd it *Beth-El*, that is, *God's House*. But now *Jacob*, in his Return to his Father's House, having along with him a great Number of Flocks, and Herds, did not only offer up a Drink-offering of Wine and Oil upon the *Bethel*, which he had before erected, Gen. xxxv. 14. but he also built an Altar, and dedicated it to *El-Bethel*, the God of *Bethel*.

AND from *Bethel* *Jacob* removed and journeyed towards *Ephrah*, which is *Bethlehem*, and *Rachel* died in Labour of *Benjamin*, and *Jacob* set a Pillar (s) for a Memorial on her Grave. Which Pillar was probably a rough unhewn Stone set upon an End; the Tomb which is now shewn to Travellers for *Rachel's* Tomb (t) being undoubtedly a much more modern Composition. The Custom of erecting Pillars or tall Stones set upon an End over the Burial-places of the Dead, seems to have been one of those Customs which were derived from the Time of *Noah*, and to have been in Practice before the Flood; because we can trace it in most Parts of the World in the antientest Times: As appears from a Passage in *Homer*, where *Minerva* exciting *Telemachus* to go in quest of *Ulysses*, and supposing the worst that could happen, that is, that he should come to a certain Know-

(s) Gen. xxxv. 20.

(t) Maund, Trav.

A. P. D. ledge of the Death of his Father, she directs him to raise
 553. a Pillar, or Signal to his Memory; Σήμα τέ οι χεύσαι, &c.
 (u), or as Mr. *Pepe* has translated it:

*To the pale Shade Funereal Rites ordain :
 Plant the fair Column on the vacant Grave :
 A Hero's Honours let the Hero have.*

And hence in my Opinion came the Origin of Obelisks in *Egypt*, which abounding with the finest Quarries in the World gave the *Egyptians* an Opportunity of pitching Stones of the largest Size over the Burial-places of eminent Persons. From *Bethlehem Israel* journeyed and spread his Tent beyond the Tower of *Edar*. And from thence he came to his Father *Isaac*, who during his Absence had removed from *Beersheba* unto *Hebron* in *Mamre*, Gen. xxviii. 10; xxxv. 27.

3. IN the fifth Year of the Reign of *Baleus*, *Osiris* having been ten Years in *Italy*, returned to *Egypt*, and erected a Pillar in Memory of his Victories, and was soon afterwards killed by his Brother *Typhon*. *Beros.*

As for this History, which is here given us of *Osiris* by *Berosus* and others, I look upon it to be one entire traditionary Fiction of the *Grecian* or *Phœnician* Mythologists, a long Time after the supposed Æra for the Transaction of these Affairs; and that there never was any such real Person

(u) Hom. Odyss. l. 1. vers. 291.

as *Osiris*, but that this whole History is composed of the A.P.D. Transactions of several great Men, such as *Metfir*, *Cashtor*, *Sethos*, *Sesoftris* and others, though they lived at the 558. Distance of several hundred Years from each other. To give some Air of Probability to which Fable the *Grecian* Mythologists collected the chief of the traditionary Facts of the most famous Persons, who had lived before that Time; and summed them up in the Character of *Osiris*, as of some real Person. They therefore ascribed to him the civil Improvements in Husbandry and Politics of *Metfir* or his Successors, and the warlike Actions of *Sethos*, or *Sesoftris*, and some other antient Heroes. And as to the Manner of his Death, and Destruction by *Typho*, I apprehend when we proceed further in this History, it will be found to be borrowed from the Destruction of *Pharaoh* in the *Red Sea*, at the Time of *Moses*.

JOSEPH, (x) being seventeen Years of Age, told 560. his Father of the evil Conduct of his Brethren. And in the following Verse it is observed, that *Jacob* loved *Joseph* more than all his Children, because he was *the Son of his old Age*, בן זקנים *Ben Zekenim*, which literally interpreted signifies, *the Son of Elders*, in the Plural Number, and not *the Son of an old Man*. And as *Benjamin* was several Years younger than *Joseph*, if this had been the Reason of *Jacob's* Love, *Benjamin* must have been the Favourite, and not *Joseph*. But as among the *Hebrews* it was customary to express the Likeness of one

(x) Gen. xxxvii. 2.

A.P.D. Thing or Person to another, by calling it the Son of
 560. such a Person or Thing; as profligate Persons are called,
Sons of Belial, Judg. xix. 22. Hof. x. 9. 1 Sam. ii. 12.
 1 Kings xxi. 10. courageous Persons are called the *Sons*
of Valour, 2 Chron. xxviii. 6. and Sparks of Fire are
 called the *Sons of the burning Coal*, Job v. 7, &c. &c.
 So *Moses* calls *Joseph*, *the Son of Elders*, on account of
 his own Wisdom and Prudence, and not on account of
 his Father's Age. And therefore the Targum of *On-*
kelos renders this Passage accordingly, *Because he was*
a wise Child.

THE Authors of the *Universal History*, who have
 likewise made this Remark, say, that the *Samaritan*,
Persic, and *Arabick* Versions have rendered this Passage,
Because he was a wise and prudent Son. But in Fact it is
 quite otherwise, for they have rendered it according to
 our *English* Translation; and only the Targum of *On-*
kelos has rendered it as I have mentioned above. They
 likewise say, that *Jacob* had two Sons younger than *Jo-*
seph, viz. *Zebulun* and *Benjamin*, and that this last was
 born above fifteen Years after him. Whereas I can see
 no Foundation for supposing any of *Jacob*'s Sons, but
Benjamin, to be younger than *Joseph*; for after we have
 an Account of the Birth of *Zebulun* (z), and after him
 of the Birth of *Dinah*, it is then said, that God re-
 membered *Rachel*, and God hearkened unto her, and
 opened her Womb, and she conceived, and bare a Son;
 and she called his Name *Joseph*. And it came to pass

(z) Gen. xxx. 20, 21.

when *Rachel* had born *Joseph*, that *Jacob* said unto *La-* A.P.D.
ban, Send me away, that I may go into mine own Place, ^{560.}
 and to my Country. Give me my Wives and my Chil-
 dren, and let us go (a). And with this Narration of the
 Fact, as told in the *Hebrew Bible*, the *Samaritan Pen-*
tateuch, the *Septuagint*, the *Syriack* and *Arabick* Ver-
 sions, the *Targum of Onkelos*, and the *History of Jose-*
phus unanimously agree.

JOSEPH (b) having dreamed two remarkable
 Dreams told them to his Brethren, and his Father; who
 interpreting them greatly in his Favour, his Brethren en-
 vied him, and hated him yet the more.

JACOB (c), living with his Father *Isaac* at *He-*
bron (d), sent *Joseph* afterwards to bring him an
 Account of his Brethren, and their Flocks, which they
 attended, at the Piece of Ground near *Shelem*, which
Jacob had purchased from the Sons of *Hamor*. They

(a) Gen. xxx. 22—26.

(b) Ib. xxxvii. 5—11.

(c) In the Account of this Transaction it is said, in our *English*
 Translation, as in all the Versions; *These are the Generations of Jacob*,
 Gen. xxxvii. 2. which arises from too literal a Translation of the
 Word תלדות *Toledoth*, which does in general and literally signify
 a *Generation*; but it likewise is metaphorically applied to denote any
 Thing that is produced from another, and therefore *Castellus* in his
 Lexicon renders it by the *Latin* Words, *Eventus*, *Res Gestæ*, *Histo-*
riæ, *Accidentia*. It should therefore be rendered, *This is the History of*
Jacob, &c. See also, Gen. ii. 4.

(d) Gen. xxxv. 27; xxxvii. 14.

A. P. D. took this Opportunity of revenging themselves on *Joseph*,
 560. and sold him to some *Midianite* Merchants who were
 travelling towards *Egypt*. Where these Merchants sold
Joseph to *Potiphar*, an Officer of *Pharaoh*, and Cap-
 tain of the Guard.

POTIPHAR (e) approving of *Joseph's* Conduct
 advanced him in his House, and made him Overseer
 thereof.

AND it came to pass after these Things, that his Ma-
 ster's Wife cast her Eyes upon *Joseph*, and solicited him
 to gratify her Passions; but *Joseph* fearing God resisted
 her Temptations: However upon a false Representation
 of this Fact to her Husband, *Joseph* was cast into Prison,
 where he behaved himself so well, that he was entrusted
 with the Care of the Prisoners.

571. AND two Years (f) before he was sent for by *Pha-
 raoh* to Court, he interpreted the Dreams of two of the
 Officers of *Pharaoh's* Household who were in the same
 Prison.

573. *ISAAC* (g) being one hundred and eighty Years
 old died, and was buried by his two Sons, *Esau* and
Jacob. After the Mention of which, *Moses* takes an
 Opportunity of giving some Account of the Posterity of
Esau (h). Wherein it may not be improper to take

(e) Gen. 39. 1—6. (f) Ib. 41. 1. (g) Ib. 35. 29.
 (h) Ib. 36. 1.

Notice, that one of the Progeny of *Esau* is mentioned A. P. D. under the Denomination of *Seir the Horite* (i), but no 573. Mention is made either of his Father or Mother. It seems therefore reasonable to suppose his other Name to have been *Jeusb* (k), the eldest Son of *Esau* by his Wife *Abolibamah*. For *Esau* had three Wives; *Judith* (l) the Daughter of *Beeri* the *Hittite*, who was likewise called *Adab* (m), by whom *Esau* had his first-born Son *Eliphaz*(n) : His second Wife was *Baskemath* (o) the Daughter of *Elon* the *Hittite* ; who was also called *Abolibamah* (p), the Daughter of *Anah*, the Daughter of *Zibeon* : So that her Father's Name was *Elon*, and her Mother's *Anah* ; by whom *Esau* had his Sons *Jeusb*, and *Jaalim*, and *Corah* (q). His third Wife was *Mabalath* (r), the Daughter of *Ismael*, *Abraham's* Son, the Sister of *Nabajoth* ; who is also called *Baskemath* (s) *Ismael's* Daughter, the Sister of *Nabajoth* ; by whom *Esau* had his Son *Reuel* (t).

Now in the History given of the Posterity of *Esau* in this thirty-sixth Chapter of *Genesis*, as well as in the first Chapter of the first Book of *Chronicles*, there is an Account given of the Posterity of *Eliphaz* ; and the Posterity of *Reuel* ; but nothing said of *Jeusb*, the eldest Son of *Abolibamah*, in either of those Places. But in the thirty-sixth Chapter of *Genesis*, immediately after

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|---------------------|----------------------------|-----------------|
| (i) Gen. 36. 20. | (k) Ib. 36. 14, 18. | (l) Ib. 26. 34. |
| (m) Ib. ver. 4. | (n) Ib. ver. 4, 10, 16. | (o) Ib. 26. 34. |
| (p) Ib. 36. 14, 18. | (q) Ib. 36. 5, 14, 18. | (r) Ib. 28. 9. |
| (s) Ib. 36. 3. | (t) Ib. 36. 4, 10, 13, 17. | |

A.P.D. giving an Account of the Posterity of *Efau's* two other
 573. Wives, then *Moses* adds: *And these are the Sons of Abolibamab Efau's Wife; Duke Jeusb, Duke Jaalim, Duke Korab: These were the Dukes that came of Abolibamab, the Daughter of Anab, Efau's Wife.* And then he gives an Account of the Posterity of *Seir*. In like manner, the Author of the Book of *Chronicles*, in giving an Account of the Posterity of *Efau*, after he has given an Account of the Sons of *Eliphaz*, and the Sons of *Reuel*, adds: *And the Sons of Seir, were Lotan, and Sbobal, and Zibeon, and Anab, &c.* Where it is to be observed, that two of the Sons of this *Seir* are called after the Family Names of *Abolibamab's* Mother and Grandfather: So that *Jeusb* and *Seir* were probably one and the same Person. Which *Jeusb*, or *Seir*, being the Person that conquered the *Horites*, or Inhabitants of Mount *Hor*, is therefore called *Hori* (u), and *Seir* the *Horite* (x). From whom, in all Probability, that Mountain came also afterwards to be called Mount *Seir* (y).

As for the following Number of Kings who are said in this Chapter to have reigned in the Land of *Edom* (z), before there reigned any King over the Children of *Israel*; I do not find sufficient Light in History to say any Thing positive about them.

(u) Gen. 36. 30.

(x) Ib. ver. 20.

(y) Deut. 1. 44.

(z) Gen. 36. 31.

BUT *Esau* and *Jacob* having buried their Father, *Moses* then mentions, that they immediately separated (*a*), because their Riches were more than that they might dwell together; for the Land wherein they were Strangers could not bear them, because of their Cattle. So *Esau* took his Wives, and his Sons, and his Daughters, and all the Persons of his House, and his Cattle, and all his Beasts, and all his Substance which he had gotten, *i. e.* by his Father's Death, in the Land of *Canaan*; and went into the Country, unto Mount *Seir*, from the Face of his Brother, whom he left in the Possession of that Birthright which he had formerly sold him for a Mess of Pottage.

IN this Year *Joseph* (*b*) being thirty Years old (*c*) was sent for out of Prison to *Pbaraob*, to interpret his Dreams concerning the fat and lean Cows, and the full and thin Ears of Corn; *Pbaraob* having first sent for all the Magicians of *Egypt*, and all the Wise-men thereof: But there was none that could interpret them to *Pbaraob*, till *Joseph* came; who interpreted his Dream unto him, and advised him what he was to do in consequence thereof. *And the Thing was good in the Eyes of Pbaraob, and in the Eyes of all his Servants. And Pbaraob said unto his Servants, Can we find such a Man as this is, a Man in whom the Spirit of God is? That is, a Man endowed with a god-like Wisdom: For thus this Expression is explained Dan. v. 11. when Belshazzar's Queen ad-*

(*a*) Gen. 36. 7. (*b*) Ib. 41. 8. (*c*) Ib. ver. 46.

A.P.D. 573. viseth him to send for *Daniel*, and says, *There is a Man in thy Kingdom, in whom is the Spirit of the Gods, and in the Days of thy Father, Light, and Understanding, and Wisdom, like the Wisdom of the Gods was found in him.*

AND Pharaoh said unto Joseph, *Forasmuch as God hath shewed thee all this, there is none so discreet as thou art. Thou shalt be over my House, only in my Throne will I be greater than thou.* Where it is to be observed, that Justin from *Trogus Pompeius* makes Mention of Joseph as a Person very famous for interpreting of Dreams, and of the ill Usage he received from his Brethren; of his foretelling the Famine in *Egypt*; and of his prudent Advice to the King to avoid the ill Consequences thereof (*d*). But he attributes this to his great Skill in Art Magick.

AND Pharaoh called Joseph's Name *Zaphnab-Paaneah*; it being an antient Custom among *Eastern Princes*, to give new Names to their Favourites, as we find it practised in the Time of *Daniel*, Dan. i. 7. and is the Practice of the *Mogul's Country* to this Day. And according to the *Arabick Version*, and Targum of *Onkelos*, this Name was given Joseph on account of his interpreting *Pharaoh's Dream*. For they render it, *A Revealer of Secrets*. He also gave him to Wife *Asenah* the Daughter of *Potiphera* the Priest of *On*; that is, of *Heliopolis*, as the *Septuagint Version* renders it, with which *Eusebius* in his *Onomasticon* agrees. And *Alexander Polyhistor* from *Demetrius* says, (*e*) that Joseph's Wife was the Daughter

(*d*) Just. l. 36. c. 2. (*e*) Euseb. Præp. Ev. l. 9. c. 21.

of the Priest of *Heliopolis*. The Authors of the *Universal A.P.D. History* remark, that *On* here was *Heliopolis*, the chief City 573. of the Canton of that Name, called by *Ptolemy*, *Onium*, distant about twenty Miles from *Memphis*. But it is certain, that the *Onium* mentioned by *Ptolemy* could have no Reference in the least to that *On*, which was in the Time of *Joseph*. For that Territory of *Onium*, of which *Ptolemy* makes Mention, had its Name given it from *Onias* (*f*) the fourth, the Son of *Onias* the third, High Priest of *Jerusalem*; who, being disoblged with his Country-men for not giving him also the High Priesthood, went into *Egypt* about one hundred and fifty Years before Christ; where insinuating himself into the Confidence of *Ptolemy Philometor*, and his Queen *Cleopatra*, he gained so much Credit with them, as to be entrusted with the Command of their Troops; and prevailed on them to give him Leave to build a Temple in the *Heliopolitan* Nome, after the Model of the Temple at *Jerusalem*; which Temple King *Ptolemy* having endowed with large Revenues, and much Land, this Territory and Temple was from the Founder of it, called *Onium*, or *Onion*, not above one hundred and fifty Years before the Birth of our Saviour.

AFTER the Seven Years of Plenty foretold by *Joseph* 581. were expired, the Seven Years of Famine commenced (*g*). And as the Famine continued *Joseph* first sold his Corn for ready Money; and when that was all consumed, then the People were obliged to sell him their Cat-

(*f*) *Jos. Ant.* l. 13. c. 6. & *de Bell. Jud.* l. 7. c. 30. & *Cont. Ap.* l. 2. (*g*) *Gen.* 41. 29, 53.

A. P. D. tie for Corn; and afterwards their Lands. And he removed the People *from one End of the Land of Egypt to the other*; that is, as it is in the Original, *From one End of the Land of Mizraim to the other*. For *Egypt* was not known by the Land of *Egypt* at that Time, nor are we to suppose, that all *Egypt* was under the Dominion of one Prince, who lived at *Zoan*, or *On*; since, according to *Herodotus* (b), *Thebais* alone was first called by the Name of *Egypt*; which Name would never be communicated to the lower Part of that Country, till after the lower Part was conquered by some Prince belonging to the upper Part, from whom the Denomination of *Egypt* would become general. We ought rather to suppose, that the *Pharaoh* who then reigned at that Court where *Joseph* was employed, was King of the *Lower Egypt* only, which was originally possessed by *Mexir*, or *Metsir*, the Son of *Ham*, and from him and his Descendents was denominated the Land of *Mexrim*, or, as we spell it, *Mizraim*.—Only the Lands of the Priests bought he not. *Diodorus* says (i), that in antient Times *Egypt* was divided into *Nomes*, and that the Income of each *Nome* was divided into three Parts; one of which was allotted to the Priests, with which they were obliged to provide for the publick Sacrifices, as well as their own Maintenance. The Reason therefore why the Lands of the Priests were not bought along with the rest, was because they were really the Lands of the Publick; and the Income thereof disposed of to a publick Use, the Service of Religion. During the Famine therefore *the Priests had their Portion*

(b) Herod. l. 2. (i) Diodor. l. 1. c. 3.

of Corn assigned them of Pharaoh (*k*), that is, out of the King's Granaries; and did eat their Portion which Pharaoh gave them. And their Cattle was employed as usual for Sacrifices. A.P.D. 581.

AND *Jacob* being distressed in *Canaan* for Want of Food (*l*) sent all his Sons into *Egypt* to buy Corn, except *Benjamin*; and *Joseph* knew his Brethren, but they knew not him. So under the Pretence of their being Spies, after he had supplied them with Corn, he detained his Brother *Simeon* in Bonds, till they returned and brought *Benjamin*. The Reason why *Simeon* was detained rather than any of the rest, was probably as a Punishment for his Wickedness, and to bring him to a Sense of his Guilt; since in human Probability, it was he that first proposed the Murder of *Joseph*, *Gen.* xxxvii. 18. as he was the principal Person concerned in the Murder of the *Shechemites*, *Gen.* xxxiv. 25.

THE Famine having been two Years (*m*) in the Land, 582.
i. e. this being the second Year of the Famine, *Joseph's* Brethren returned with *Benjamin* (*n*). And *Joseph*, without discovering himself to his Brethren, invited them to Dinner; and the Servant set on for *Joseph* by himself, and for his Brethren by themselves, and for the *Egyptians* which did eat with him, by themselves: because the *Egyptians* might not eat Bread with the *Hebrews*; for that is an Abomination to the *Egyptians* (*o*). Where it

(*k*) *Gen.* 47. 22.

(*l*) *Ib.* 42. 1.

(*m*) *Ib.* 45. 6.

(*n*) *Ib.* 43. 15.

(*o*) *Ib.* ver. 32.

A.P.D. is to be observed, that the *Egyptians* were at this Time
 582. so far corrupted with Superstition and Idolatry, as to
 refuse eating animal Food along with the *Hebrews*; tho' we do not find, that in the Time of *Abraham* there is any Notice taken of their having any Dislike to him upon this Account; whereas now at the Time of *Joseph* it is positively said, that every *Shepherd* is an Abomination to the *Egyptians* (p). Which Abomination did not arise from any Aversion they had to the *Hebrews* as *Shepherds*, but because they, as *Shepherds*, fed upon such animal Food as was by the *Egyptians* held to be sacred. For when *Joseph* told *Pharaoh* that his Brethren were *Shepherds*, then *Pharaoh* said: *If thou knowest any Man of Activity amongst them, make him Ruler over my Cattle* (q). And towards the latter End of the Famine when the *Egyptians* had parted with all the ready Money, it is said, that they brought their Cattle to *Joseph*: And *Joseph* gave them Bread in Exchange for Horses, and for the Flocks, and for the Cattle of the Herds, and for the Asses, *Gen. xlvii. 17.* Whence it is plain, that as the *Egyptians* were Masters of Flocks, and of Herds of Cattle, they must have *Shepherds* amongst themselves to take care of them; and therefore that this Aversion of the *Egyptians* to *Shepherds* was not on the Account of their Occupation, but because that all *Shepherds*, but the *Egyptian* *Shepherds*, killed their Cows and Sheep for common Uses, and fed upon animal Food, which the *Egyptians* never eat but when offered up in Sacrifice, and that only of unblemished Males. Which afterwards arose to so violent a De-

(p) *Gen. 46. 34.*(q) *Ib. ver. 33, 34; 47. 6.*

gree of Superstition that *Herodotus* observes (r), no Man or Woman among the *Egyptians* would ever be persuaded to kiss a *Grecian*, (that is, any one who commonly feeds on animal Food) on the Mouth; or to use the same Knife, Pot, or Spit, or to eat the Flesh even of unblemished Cattle, which had been cut up with the Knife of a *Grecian*. Where it is to be observed, that *Herodotus* makes use of the Word *Grecian* just as *Moses* does the Word *Shepherd*, to denote any one who lives upon animal Food.

A.P.D.
582.

JOSEPH's Brethren being returned, and having brought their Brother *Benjamin*, *Joseph* ordered his Brethren to be again supplied with Corn; but at the same Time directed his Cup to be put in the Mouth of *Benjamin*'s Sack; under Pretence of searching for which, they were afterwards pursued, and the Pursuers were ordered to say, when they found the Cup, that this is the Cup out of which *Joseph* drinketh, and to find out which he was forced to use Divination. The *English* Translation as well as all the Versions of the Bible say, *wherewith he divineth*; but the original Words are, וְהוּא נִהַשׁ יְנַחֵשׁ בּוֹ which literally signifies, *Et pro quo conjectando conjectavit*; that is, *for which he used Divination*. Which is the only true Meaning of the Sentence; and agrees perfectly well with what is said in the fifteenth Verse of this Chapter, when upon their being brought back to *Joseph*, he says unto them, *Wot you not that such a Man as I can certainly divine?* But his Divination would have been spoiled, if the Cup wherewith he divined had been taken a-

(r) Herod. l. 2.

A. P. D. way. Many of the Commentators on the Bible, among
 582. whom *Grotius* is one, seem much concerned, lest it should
 be imagined, that *Joseph* had practised Divination; and
 therefore *Grotius* says (s), *Quanquam vox שרין in Lege de*
superstitiosis augurationibus sumitur, credam tamen olim
fuisse vocem mediam, & sumi hic & infra 15, pro immixtis
Divinitus præfagiis, ad quæ Josephus se sacrificio præpara-
bat: In sacrificiis autem usus Pbiale, &c. But it ought to
 be considered, that there was no great Need for conjuring
 in *Joseph* to find out his own Cup, which he had ordered
 to be put in the Mouth of *Benjamin's* Sack. But that act-
 ing at present in a feigned Character, his pretending to
 have divined was only an Excuse for finding out the Cup
 so readily, lest he might be suspected for having put it
 there. And for this same Reason they who were sent to
 pursue them were ordered to begin with opening the Sack
 of the eldest (t), by which Means the Sack wherein it was
 hid was the last that was opened. And the Reason why
 this Cup was put into *Benjamin's* Sack, and that *Joseph*
 did not discover himself to his Brethren till after this Affair
 was probably this: Because *Joseph* had a Mind to try,
 whether his Brethren had any Principles of Virtue and
 Tenderneſs left in them, either for their Father, or their
 Brother *Benjamin*. *Benjamin* was too young to have had
 any Share in selling of *Joseph*. He orders therefore the
 Cup to be put into *Benjamin's* Sack. And the Terms
 which *Pharaoh's* Servants made with *Joseph's* Brethren
 upon searching of their Sacks was; *He with whom it is*
found shall be my Servant. If therefore upon *Benjamin's*

(s) Grot. in loc.

(t) Gen. 44. 12.

being seized to be made a Bond-slave his Brothers had de- A. P. D.
 ferted him, and returned to their Father, he would have ^{582.}
 probably behaved after a different Kind of Manner than
 he did, when he found those endearing Expressions of
 filial Piety, and brotherly Love, which flowed from them.
 on their coming back. For had they escaped, as it is
 plain they might, when *Benjamin* was seized; *Joseph*
 well knew, that it was in his Power both to set Things
 to rights with his Father, and to be even with them (u).
 And when the Cup was found in *Benjamin's* Sack, then
they rent their Cloaths, and laded every Man his Ass, and
returned to the City (x). And *Judah* and his Brethren
 came to *Joseph's* House, and they fell before him on the
 Ground. And upon *Judah's* Expostulation, and earnest
 Desire to be detained as a Prisoner in the Room of *Ben-*
jamin, for the Sake of his aged Father, who loved *Ben-*
jamin (y); *Joseph* being no longer able to refrain, com-
 manded all the *Egyptians* to go out of the Room while
 he made himself known to his Brethren. And he wept
 aloud; and the *Egyptians* and the House of *Pharaoh* heard.
 And *Joseph* said unto his Brethren, *I am Joseph, doth my*
Father yet live? And his Brethren could not answer him, for
 they were terrified at his Presence. And *Joseph* said unto
 his Brethren, *Come near to me, I pray you*; and they came
 near: And he said, *I am Joseph your Brother whom ye*
sold into Egypt. Now therefore be not grieved, nor angry
with yourselves, that ye sold me hither; for God did send me
before you to preserve Life.-And behold your Eyes see, and the

(u) *Jos. Ant.* l. 2. c. 6.

(x) *Gen.* 44. 13, &c.

(y) *Gen.* 45. 1.

A.P.D. *Eyes of my Brother Benjamin, that it is my Mouth that*
 582. *speaketh unto you.* Dr. *Shaw*, in his Preface to the Supplement of his Travels into the East, affirms, that the Rabbinical Commentators observe upon this Verse, that *Joseph* gave his Brethren three Proofs of his being their Brother. The first was, the Token of Circumcision, which he discovered unto them by unfolding his Garment, when he ordered them *to come near* unto him. The Second was his Resemblance to *Benjamin* his Brother by both Sides, both by Father and Mother, which they think appears from these Words, *And behold your Eyes see.* The third Proof was his Language; for he had now began to talk with them in their own Tongue, having hitherto conversed with them by an Interpreter, *Gen. xlii. 23.* He therefore adds; *Behold, it is my Mouth that speaketh unto you.*

WHICH Passage, my learned Friend Dr. *Shaw* makes use of as an Argument to refute the Opinion of *Herodotus* (z), who supposes the Practice of Circumcision to have been derived from the *Egyptians* to the *Syrians*, he being of Opinion, that this Transaction between *Joseph* and his Brethren was a sufficient Proof that Circumcision was not at that Time practised in *Egypt*; otherwise says he, why should *Joseph* order all the *Egyptians* to go out, and his Brethren to come near him, if he had not something to impart of Secresy and Importance; which was not to be exposed to the Ridicule or wanton Curiosity of the uncircumcised *Egyptians*; since there appears to be nothing

(z) Herod. Eut.

else in this whole Narration, that could in any Manner offend, or indeed would not rather have excited the greatest Pleasure and Satisfaction in the *Egyptians*. For, says he, we learn, *ver. 16. that as soon as it was known, that Joseph's Brethren were come, it pleased Pharaoh well and all his Servants.* And in Confirmation of this Remark it may be added, that *Joseph* did not refrain from shewing his Concern aloud when he discovered himself to his Brethren, and that the *Egyptians* were only removed out of Eye-sight, but not out of Hearing; since it is said, that *Joseph wept aloud; and the Egyptians, and the House of Pharaoh heard.*

A. P. D.
582.

BUT as nothing can be more absurd nor more false than many of the Remarks of the Rabbinical Commentators on the *Old Testament*, because they lay as great a Stress on the Traditions of the Elders as they do on the Letter of the Law; by which they had even in our Saviour's Time, *made the Commandments of God of none Effect (a)*: I cannot say, that it appears to me from this Text that *Joseph* did expose his naked Person to his Brethren, it being sufficient that he called them to come near to him, to observe him with more Accuracy and Freedom than they durst before look at him; for till this Time *he spake roughly unto them (b)*, and whenever they spake to him, *they bowed down themselves before him, with their Faces to the Earth (c)*. And as he and all his Brethren except *Benjamin* were grown up to Manhood, before *Joseph* was sold

(a) Matt. 15. 6. Mark 7. 13. (b) Gen. 42. 7.

(c) Ib. ver. 6; 43. 26; 44. 14.

A. P. D. into *Egypt*, when they were put in Mind of him they
 582. could not fail but recollect him. And when he likewise
 put them in Mind of that Fact of their selling him as a
 Slave, *Gen.* xlv. 4; which they had kept a Secret, even
 from their Brother *Reuben*, *Gen.* xxxvii. 29. they who
 had perpetrated it could not but be struck with it. And
 when instead of speaking to them by an Interpreter he
 spake to them in the *Hebrew* Tongue, he then appealed
 not only to them, but also to his Brother *Benjamin* who
 understood the *Hebrew* Language, to convince him that
 he was his Brother, by saying unto them, *Behold your
 Eyes see, and the Eyes of my Brother Benjamin see, that it
 is my Mouth that speaketh unto you*, *Gen.* xlv. 12. the
 Word *See*, being often used metaphorically not only for
knowing any thing or *understanding* it; as it is said of the
Israelites in *Egypt*, that the Officers of the Children of *Is-
 rael* did *see* that they were in evil Case, after it was said,
Ye shall not minish ought from your Bricks of your daily Task,
Exod. v. 19. But is also sometimes put for actual *bearing*,
 as in the present Case. Thus it is said *Exod.* xx. 18. that
 all the People *saw* the Thunderings and the Noise of the
 Trumpet.

AND as to the Origin of Circumcision in *Egypt*, when
Joseph after this was known universally to have been an
Israelite, and that the circumcised *Israelites* became fa-
 mous for the Numerousness of their Posterity; it is not
 hard to conceive, that Circumcision might from thence
 become a Fashion in *Egypt*, and that when *Herodotus*
 wrote, who with all his Diligence could learn nothing
 certain

certain of the Affairs of *Egypt* before the Reign of *Menes* A. P. D. at *Memphis*, which probably was not till five or six hundred ^{582.} Years after this Transaction; we need not wonder if he should be mistaken in the Origin of this Custom. See p. 111.

AND *Jacob* now being sent for by his Son *Joseph*, as he was going into *Egypt* he called in his Road at *Beer-sheba*, and offered Sacrifices unto the God of his Father *Isaac*; in the Grove which had been planted and consecrated by his Grandfather *Abraham* (*d*); and on the Altar which had been erected by *Isaac* (*e*). And this is the Reason probably why his calling on the Name of the God of *Isaac* is particularly mentioned. And God (*f*) spake unto *Israel* in the Visions of the Night, and said, *Fear not to go down into Egypt; for I will make of thee a great Nation. I will go down with thee into Egypt, and I will also surely bring thee again: And Joseph shall put his Hand upon thine Eyes.* It may be wondered at, why God should appear unto *Jacob* at this Time, to bid him *not fear* going into *Egypt* when he was sent for by his Son with the King's Consent after so magnificent a Manner; and was in Expectation of meeting his beloved Son *Joseph*, in the midst of his Splendor. But it should be remarked, that *Jacob* had been bred up by his Mother from his Infancy, with an ardent Zeal for inheriting those Blessings which had been promised by God to his Grandfather *Abraham* and his Seed: The old Man might therefore be in doubt whether this going out of *Canaan* into *Egypt*, with

(*d*) Gen. 21. 33, 34.

(*e*) Ib. 26. 23—25.

(*f*) Ib. 46. 1—4.

A. P. D. ^{582.} his whole Family, might not be looked upon by God, as giving up his Expectation of those Blessings and deserting his Title to all those Promises for the Sake of some temporal Grandeur. And as *Jacob's* Character, in the best of his Days, does not seem to have been that of a Hero; it is more than probable, that that Part of the Revelation made by God to *Abraham*, wherein he declared that his Seed should be a Stranger in a Land that was not theirs, and that they should afflict them four hundred Years, *Gen. xv. 13*, came at this Time strong into his Mind; and that he might be under great Anxiety of Thought, not knowing how soon, in an arbitrary Kingdom, *Joseph's* Fortune might change into the Reverse of what it was at present, and the predicted Days of Affliction and Servitude begin. Under these Circumstances therefore it is very probable, that as Sacrifices were attended with Prayers, he applied himself with great Earnestness to *the God of his Father Isaac* for Comfort and Consolation in his Distress: Since it was in a Journey towards *Egypt*, in the Land of the *Philistines*, and therefore probably in this very Place that the Promises made to *Abraham* were renewed to *Isaac*, *Gen. xxvi. 1—5*. And accordingly *Jacob* meets with Comfort from God, being assured in a Vision of the Night, that this Affliction should not begin in his Days; for that he should die in Peace, and that his beloved Son *Joseph* should close his Eyes. And that he would make of him a great Nation; and at the appointed Time bring his Seed back into *Canaan* to the Land of Promise, *Gen. xlvi. 1—4*.

ISRAEL.

ISRAEL being an hundred and thirty Years of Age, *Gen.* *xlvi.* 9. arrived in *Egypt* with his whole Family in the third Year of the Famine (*g*); for *Joseph* did not send his Brethren to bring his Father out of *Canaan*, till the Famine had been two Years in the Land. And it is not probable, that he could remove his whole Family, and bring them into *Egypt* till some Time in the Year (*b*) following, *Gen.* *xlvi.* 26. It is said, that all the Souls that came with *Jacob* into *Egypt*, which came of his Loins besides *Jacob's* Sons Wives, all the Souls were threescore and six. Whereas in the Verse following it is said; *All the Souls of the House of Jacob, which came into Egypt were threescore and ten.* Now to reconcile these two Passages, it is to be observed, that in the latter Account the whole House, or Progeny of *Jacob*, is enumerated, *viz.* thirty-three Descendents from *Leah*, sixteen from *Zilpah*, fourteen from *Rachel*, and seven from *Bilhab*, *Gen.* *xlvi.* 15—25. all which make the Number of Seventy: But then two of these were dead, *viz.* *Er* and *Onan*, which *Moses* takes particular Notice of when he reckons up the Offspring of *Jacob*, *Gen.* *xlvi.* 12. And two more were already in *Egypt*, *viz.* the two Sons of *Joseph*, *Manasseh* and *Ephraim*, who are also enumerated among the Seventy that composed the Offspring of *Jacob*, *Gen.* *xlvi.* 20; but must be deducted out of the Account, as

(*g*) *Gen.* 45. 6.

(*b*) *Alexander Polyhistor* from *Demetrius* positively says, it was in the third Year of the Famine that *Jacob* came into *Egypt*. *Euseb. Præp. Ev.* l. 9. c. 21.

A. P. D. being too young to travel, and to go out and meet their ^{583.} Grandfather. So that though the *House of Jacob* consisted of seventy Souls, yet those who composed the Cavalcade, and attended him in his Entrance into *Egypt*, were but sixty-six. For it is positively mention'd, that *Joseph* made ready his Chariot, and went up to meet *Israel* his Father, *Gen.* xlvi. 29. So that though he went to meet his Father, his two Sons *Manasseh* and *Ephraim* were left behind, who with *Er* and *Onan* make the four, which are to be deducted out of the Seventy. As to *St. Stephen's* Account of the Number of the Lineage of *Jacob* when he went into *Egypt* which is given us by *St. Luke*, *Acts* vii. 14. where they are said to be three-score and fifteen Souls it is manifest, that the Evangelist followed the *Septuagint* Version of the Bible, and not the original *Hebrew* Copy: For the *Septuagint* makes this Number seventy five, and says, that the Sons of *Joseph* were *nine* Souls, *ver.* 27. instead of *two*, and yet not reckoning as above *Er* and *Onan* who were dead, makes the first Number of all the Souls which came with *Jacob* into *Egypt* to be but sixty-six, as it is in the *Hebrew* Copy. Whereas if you add *Er* and *Onan*, and the nine Sons of *Joseph* to this Number (if he had nine), then the Number ought by that Account to be seventy-seven, and not seventy-five.

AND *Jacob* sent *Judah* before him unto *Joseph* to direct his Face unto *Goshen*; and they came into the Land of *Goshen*. And *Joseph* made ready his Chariot, and went up to meet *Israel* his Father to *Goshen*, *Gen.* xlvi. 28, 29. The *Septuagint* Version which *Josephus* hath followed in this Particular says,

says, that *Jacob* sent *Judah* before him to *Joseph* to direct his Face to *Heroopolis* in the Land of *Rameses*. And *Joseph* made ready his Chariot, and went up to meet *Israel* his Father at *Heroopolis*. But what surprises me is the Error which *Dr. Shaw* is unwarily led into thereby. For says he, provided *Jacob* had directed his Journey from *Beersheba*, towards that Part of *Egypt* which was called *Zoan*, it will be difficult to account for what is recorded by the *Septuagint* and *Josephus*, that his Son *Joseph* met him at *Heroopolis*. For as this was a City of the *Heliopolitan* Nomos which bordered upon the *Red Sea*, where we have at present the Castle and Garrison of *Adjeroute*, it would lie directly in the Road to *Memphis*, but out of it in the Way to *Zoan*. Now to confute this System of *Dr. Shaw* there needs no other Authority than *Dr. Shaw's* own Works; since *Zoan* is particularly specified by the *Psalmist* as that Part of the Land of *Egypt* (*i*), where *Moses* performed his Signs and his Wonders; and *Dr. Shaw* supposes *Memphis* (*k*) to have been situated where *Geeza* now stands on the Western Shore of the *Nile* directly opposite to *Cairo*, or *Rameses* (*l*); so that it is almost impossible for any one to go to *Memphis*, without going through the Land of *Zoan*. Nor can I conceive how *Dr. Shaw* could suppose *Adjeroute* to be the direct Road between *Beersheba* and *Memphis* or even any Part of the *Lower Egypt*, there being a vast Wilderness between *Beersheba* and *Adjeroute*, as well as another between *Adjeroute* and *Egypt*; whereas *Moses* declares, the Road which leadeth by the Land of the *Philistines*, that is, by the Coast of the *Mediterranean*

(i) Ps. lxxviii. 12, 43. (k) Shaw, p. 341. (l) Ib. p. 343.

A P. D. Sea, to be the *near* Road between *Egypt* and *Canaan*,
 583. and which I apprehend to be the only Road that was
 ever practised by any but the *Israelites*. And therefore
 God is said to have led them *about* through the Way of
 the Wilderness of the *Red Sea*, Exod xiii. 17. 18.

BUT if I may be indulged in a Conjecture to rectify this
 Mistake of the *Septuagint* and *Josephus* I should imagine,
 that *Hercopolis* has been inserted by Mistake instead of *He-*
liopolis; since it is very certain, that there was a City in
Egypt which was called by the *Hebrews* עִיר הַחֶרֶם (*m*),
 that is, *the City of Heres*, or *the City of the Sun*, which
 being literally translated into *Greek* is Ἡλίας πόλις, or *He-*
liopolis: And that by a Mistake between the Sound of the
 two Words *Heres* and *Heros*, the *Septuagint* hath inserted
 Ἡρώων πόλις, that is, *Hercopolis*, instead of *Herespolis*, or
Helicopolis: Since *Hercopolis*, from whence the Western
 Gulph of the *Red Sea* was by the Antients called the *Hero-*
opolitick Gulph, did probably stand not far from the most
 northern End of it: And Dr. *Shaw* himself supposes it to be
Adjcroute, which undoubtedly is situated thereabouts. But
 then it should also be said that *Joseph* went to conduct his
 Father to *Herespolis* instead of going to meet him there.

AND when the Time drew nigh that *Israel* must die,
 he called his Son *Joseph* and said unto him, Bury me not
 I pray thee in *Egypt*, but I will lie with my Fathers; and
Joseph said, I will do as thou hast said. And he said,
 Swear unto me, and he sware unto him. *And Israel*
bowed himself upon the Bed's-head, Gen. xlvii. 29—31.

(*m*) Is. xix. 18.

that

that is, as *Israel* was lying in his Bed, he made a Motion with his Head, as a Mark and Token of his Thanks to God, and of Approbation to *Joseph* for the Promise he had made, as *David* did in the like Circumstances, 1 Kings i. 1—47. A. P. D.
583.

AND after these Things when *Israel* grew still nearer his End, *Joseph* came again to his Father, and brought his two Sons *Manasseh* and *Ephraim* along with him. And one told *Jacob* and said, Behold thy Son *Joseph* cometh unto thee; and *Israel* strengthened himself and sat upon his Bed, and he blessed them that Day, saying, In thee shall *Israel* bless, and make thee as *Ephraim* and *Manasseh*; and he set *Ephraim* before *Manasseh*.

AND when *Jacob* had blessed *Joseph's* Children, he then said unto *Joseph*; Moreover I have given to thee one Portion above thy Brethren, which I took out of the Hand of the Amorite with my Sword, and with my Bow, Gen. xlviii. 22. Now it is plain from *Josh.* xxiv. 32. that this Portion must be that Piece of Land which *Jacob* bought of the Sons of *Hamor*, the Father of *Shechem* for an hundred Pieces of Money, Gen. xxxiii, 19. Which Land, though he originally bought it, and was put in quiet Possession of it, yet he was forced to quit afterwards upon the cruel Treatment which the People of *Shechem* met with at the Hands of his two Sons, *Simeon* and *Levi*, Gen. xxxiv. 1—31, and was obliged to recover the Possession thereof afterwards, and to keep it with his Sword and his Bow. For that *Jacob* was again in Possession of this Land ten

A. P. D. Years after his first Purchase of it, and in a few after he:
 583. had quitted it, is manifest from *Gen.* xxxvii. 2, 12, 14. Be-
 cause *Joseph* was sent there when he was seventeen Years
 old, to bring his Father an Account of the Conduct of his
 Brethren who fed their Fathers Flocks in *Shechem*.

JACOB having thus finished with his Son *Joseph*,
 and his two grand Children, *Ephraim* and *Manasseh*, he
 then called for the rest of his Sons, and said, *Gather*
yourselves together that I may tell you that which shall
befall you in the last Days. And to his eldest Son *Reu-*
ben he said, *Thou art my first-born, my Might and the*
Beginning of my Strength, the Excellency of my Dignity,
and the Excellency of my Power. Unstable as Water, thou
shalt not excel, because thou wentest up to thy Father's Bed.
 Then speaking to *Simeon* and *Levi*, he says, *Simeon and*
Levi are Brethren: Instruments of Cruelty are in their Hab-
itations. O my Soul, come not thou into their Secrets, un-
to their Assembly mine Honour, be not thou united; for in
their Anger they slew a Man, and in their Self-will they
digged down a Wall. Cursed be their Anger, for it was
fierce; and their Wrath for it was cruel. Then speaking
 to his fourth Son *Judah*, he says; *Judah, thou art he whom*
thy Brethren shall praise; thy Hand shall be on the Neck of
thine Enemies; thy Father's Children shall bow before thee.
The Sceptre shall not depart from Judah nor a Law-giver
from between his Feet until Skilob come, and unto him shall
the Gathering of the People be, &c. Gen. xlix. 1, &c. The
 natural Observation which follows from hence is this,
 that the Preference is here given to *Judah* over his three
 elder:

elder Brothers, because they had acted in such a Manner A. P. D. as not to deserve it; he was therefore put in the Place of 583. the elder Brother, and had the Blessing conferred on him, of having the *Messiah* to descend from his Loins, instead of his Brother *Reuben*, who as the eldest Son would probably on that Account have been the Person, had he not forfeited it by his Misbehaviour. Hence also it appears probable, that *Seth* who was born in the one hundred and thirtieth Year of his Father's Age, was preferred before any of the Sons of *Adam* that were born before him, on Account of his Preeminence in Goodness; as *Abraham* was undoubtedly before his elder Brethren *Haran* and *Nachor*, because as God himself remarks; *For, says he, I know him that he will command his Children and his Household after him, and they shall keep the Way of the Lord, to do Justice and Judgment; that the Lord may bring upon Abraham that which he hath spoken of him, Gen. xviii. 19.* And when he had done speaking to them, it is observed by *Moses*, that *this is that their Father spake unto them, and blessed them; every one according to his Blessing he blessed them.* Against which it is objected by some that what *Jacob* said to some of his Sons, was a Curse, rather than a Blessing. It must be acknowledged, that *Jacob* does indeed say to *Reuben*; that *he shall be unstable as Water;* xlix. 4. and to *Simeon* and *Levi*, that *he will divide them in Jacob, and scatter them in Israel, ver. 7.* But it ought to be observed, that *Moses* at the Beginning of the Chapter says; that *Jacob* called unto his Sons and said; *Gather yourselves together, that I may tell you that which shall befall you in the last Day.* *Jacob* did not send for
D d 2 them

A. P. D. them to bless them, or, as the common Expression is, to give them his Blessing, but to reveal the Will of God to them, of *what should befall them in the last Days*, with the Knowledge of which the old Man found himself inspired, at the Time of his Death. And though I make no doubt, when he had finished what God had impowered him to declare, that he did not die without giving them his Blessing, that is, without recommending them to the Protection of their Creator: Yet with regard to the Intent for which he called them together, nothing could be more properly, or more emphatically expressed, than to say, *Every one according to his Blessing, he blessed them*; since as *Balak* said to *Balaam*, *The Word which God putteth in his Mouth*, whether it be Blessing or whether it be Cursing, *that must he speak*, Numb. xxii. 38. Especially if we consider, that the Word בָּרַךְ in the *Hebrew* Tongue, which is the Word here made use of by *Moses*, signifies both to *bless* and to *curse*.

600. *JACOB* when he had been seventeen Years in *Egypt* died, being an hundred and forty-seven Years old, *Gen.* xxvii. 28. And *Joseph* commanded his Servants the Physicians to embalm his Father, and the Physicians embalmed *Israel*, and forty Days were fulfilled for him, (*for so are fulfilled the Days of those that are embalmed*), and the *Egyptians* mourned for him seventy Days, *Gen.* l. 2, 3. That is, thirty days were taken up in drying the Body, and anointing it with Gums, or Rosin of Cedar, and other Plants, according to *Diodorus* (d). Then after-

(d) *Diod.* l. i. c. 5.

wards, according to *Herodotus* (e), they wrapped it up in Nitre, for the Remainder of the seventy Days; which he says is the longest Time that was allowed for embalming. *Diodorus* says (f), that the Time of Mourning for their Kings was seventy-two Days; and as it is more than probable, that *Jacob* was embalmed after the most tedious and expensive Manner, I suppose the Number of seventy Days set down by *Moses* is only the round Number, and that *Jacob* lay seventy-two Days under the Embalmers Hands, and attended by Mourners, before they moved the Body towards its Funeral.

A. P. D.
600.

AND when the Days of his Mourning were past, *Joseph*, having Permission from *Pharaoh*, attended the Corps of his Father into *Canaan*, and came to the *Threshing-floor of Atad*, which is beyond *Jordan*. Not that the *Threshing-floor of Atad* was further from *Egypt* than the River *Jordan*, but further from the Place where *Moses* was when he wrote, or at least revised this Book of *Genesis*. For it would be greatly out of the Way for *Joseph* to cross *Jordan* in his Road from *Egypt* to the Plains of *Mamre*, where *Jacob* was buried. It is therefore more probable, that the *Threshing-floor of Atad* where they stopped the Procession, and kept the ceremonial Form of seven Days Mourning for the old Patriarch, according to the Custom of the *Hebrews*, 1 Sam. xxxi. 13. Job ii. 13. Judith xvi. 24. was near the Cave of *Machpelah*, where he was buried. Which Mourning being ended, they buried him in the Cave which is in the Field of *Machpelah*, which is before

(e) Herod. l. 2. (f) Diod. l. 1. c. 3.

A.P.D. ^{600.} *Mamre, which Abraham bought for a Possession of a Burying-place, of Ephron the Hittite, before Mamre, Gen. l. 7, 13. St. Luke, Acts vii. 15, 16. makes St. Stephen say, that Jacob went down into Egypt, and died, he and our Fathers, i. e. the Sons of Jacob; (See ver. 12, 15.) and they, i. e. Joseph and his Brethren the Sons of Jacob, were carried over into Sychem, and laid in the Sepulchre that Abraham bought for a Sum of Money of the Sons of Emmor the Father of Sychem. Now Jacob was without doubt buried at Mamre; but Joseph was buried at Sychem, Gen. l. 26. Josh. xxiv. 32. And probably at the same Time the Embalmed Corpses of his Brethren were brought out of Egypt, and buried along with him. However it is manifest, that this Purchase at Sychem was not made by Abraham, but by Jacob, Gen. xxxiii. 18, 19. and we may suppose the Word Abraham to have been inserted into St. Luke's Text by some Transcriber, since it is not necessary to complete the Construction; the Name Jacob, or the Article He of the preceding Verse being understood in this Place.*

605. *BALEUS, King of Babylon died, after a Reign of fifty-two Years, and was succeeded by Altades. Berof.*

637. *ALTADES died after a Reign of thirty-two Years, and was succeeded by Mamitus. Berof.*

653. *JOSEPH died being one hundred and ten Years of Age, and they embalmed him, and put him into a Coffin in Egypt, Gen. l. 22—26.*

MAMI-

MAMITUS, King of *Babylon* died after a Reign of thirty Years, and was succeeded by *Manacleus*. *Berof.*

667.

MANACLEUS died after a Reign of thirty Years, and was succeeded by *Spberus*. *Berof.*

697.

AARON was born eighty-three Years before the Exodus of the Children of *Israel* out of *Egypt*. For he lived an hundred twenty three Years, and died forty Years after the Exodus, *Num.* xxxiii. 38. 39. Which agrees exactly with the Account given by *Alexander Polybistor* from *Demetrius* of the Birth of *Aaron*; for he says, that *Levi* at sixty Years of Age begat *Clath* or *Cerath*; that *Clath* when forty Years old begat *Amram*; and that *Amram* when seventy-five Years old begat *Aaron*. Now *Levi* was the third Son of *Jacob* who was married, An. p. Dil. 536; so that if we suppose *Levi* born in the Year five hundred and forty, and add thereto the Ages of *Levi*, *Cerath* and *Amram* at the Time of the Birth of their Sons, then these two Accounts will exactly agree (g).

715.

ABOUT sixty-three Years after the Death of *Joseph* and of his Brethren (b), there arose up a new King over *Egypt* who knew not *Joseph*, that is, had no regard for *Joseph*; for in this Sense the Word *know* is sometimes made use of in the Scriptures; as for Example, when *David* says, that God knoweth the Way of the Righteous (i), that is, regardeth it, and loveth it. And *Pharaoh* having observed (as *Abinre-*

716.

(g) 540+60+40+75=715. (b) Exod. i. 1. &c. (i) Psal. i. 6.

A.P.D. *leeb* did before of *Isaac* with regard to the *Philistines*, Gen. 716. xxvi. 16.) that *the Children of Israel* were more and mightier, that is, were more prolifick and encreased more in Number proportionably than the *Egyptians*; he ordered the Male-children to be destroyed by the Midwives; and charged two of the principal of the *Egyptian* Midwives, *Ziphrah* and *Puab* with the Care of having this Command executed: But the Midwives, being unwilling to execute such cruel Orders, pretended that the *Israelitish* Women were brought to-bed without their Help before they could get to them. For the *Egyptians* lived at *Zoan*, and the *Israelites* in the Land of *Goshen*, which was about six Miles distant from *Zoan*, where *Pharaoh* kept his Court; and probably as they were mostly Shepherds they lived in Tents and Hutts. To remedy therefore this Inconveniency he made them Houses, that is, *Pharaoh* ordered the two Cities of *Pithom* and *Raamses*, or *Rameses* to be built that the *Hebrew* Women might be nearer one another, and nearer Help on particular Occasions; and ordered also Houses to be built therein for the Midwives. For what the *English* Translation renders *Treasure-Cities* signifies no more than useful and convenient Cities: The *Vulgar Latin* therefore renders it *Cities of Tabernacles*, the *Septuagint*, *walled Cities*, and the *Arabick* and *Syriack* Versions, *Granaries*. All which it may signify and more; being derived from the Verb סָכַן which *Buxtorf* translates *Profuit*, and in which Sense it is used, *Job* xv. 3. xxxv. 3. In *Pf.* cxxxix. 3. and *Job* xxii. 21. it signifies being acquainted with a Person, and *Numb.* xxii. 30. being accustomed to do a Thing. So that really it signifies properly

properly Cities which were useful for their Neighbour- A.P.D.
hood and Acquaintance. *Pharaoh* therefore employed 716.
the *Israelites* in making Bricks, and building these Ci-
ties, in which there were Houses allotted for the
Midwives. I am not ignorant, that because the fore-
going Words are, *Because the Midwives feared God, he*
built them Houses, therefore some learned Men have sup-
posed the Word *He*, to refer to God; and that the Ex-
pressions of building Houses should be understood of
God's encreasing their Families, in which Sense this
Phrase is manifestly made use of *Deut. xxv. 10. Ruth iv.*
11. 1 Sam. ii. 35. 2 Sam. vii. 27. But as I always pre-
fer the literal Translation where it can be rendered con-
sistent with the Context; and find that the *Israelites* were
forty Years after employed in making Bricks and building
Cities; *Exod. i. 11; v. 7, 8, &c.* therefore I choose to
interpret this Passage of *Pharaoh's* building Houses for
the Midwives, because they feared God, and did not as
the King of *Egypt* commanded but saved the Men-child-
ren alive; saying, that the *Hebrew Women* were deli-
vered e're the Midwives came in unto them, *Exod. i.*
17—21. that is, that they might have no more Excuses
of that Kind.

THE exact Year when this Order was published can-
not be fixed, but certain it is, that it could not have is-
sued long, that is, not above three Years, before the
Birth of *Moses*; because we do not hear of any Diffi-
culty the Parents of *Aaron* had in saving his Life, who
was but three Years older than *Moses*.

A. P. D.

717. *SPHERUS* King of *Babylon* died after a Reign of twenty Years, and was succeeded by *Mamelus*. *Beros.*

718. *MOSES* was born eighty Years before the Exodus of the Children of *Israel* out of *Egypt*, Acts. vii. 23, 30. And his Mother being brought to-bed without the Assistance of the *Egyptian* Midwives, or possibly by their Connivance, preserved the Infant's Life for three Months; but when grown too big to avoid the Search and Discovery of the *Egyptian* Task-masters, his Parents then made an Ark of Bulrushes, and daub'd it with Slime and with Pitch, and put the Child therein; and laid it in the Flags by the River's Brink; and left his Sister *Miriam* to watch it at a Distance, and see what would become of it. And it came to pass as *Pharaoh's* Daughter came down to wash herself at the River, that she saw the Ark among the Flags, and sent her Maid to fetch it; and *Miriam* running towards them out of pretended Curiosity, and finding that *Pharaoh's* Daughter, being struck with the uncommon Beauty (*k*) of the Child (*l*), had a Mind to preserve it; she asked, whether she should go and get a Nurse, to nurse the Child. And being ordered so to do, she went and called her Mother; who being employed by *Pharaoh's* Daughter, took care of the Child till it was grown large enough not to want a Nurse. She then returned him to *Pharaoh's* Daughter,

(*k*) Acts 7. 20. Heb. 11. 23.

(*l*) The extraordinary Beauty of *Moses* is also mentioned by *Justin*, an *Heathen* Historian, from *Trogus Pompeius*. Just. 1. 36. c. 2.

who

who had him brought up as her own Son, *Exod. ii. A.P.D.*
 1—10. And she called his Name *Moses*; and she said, ^{718.}
Because I have drawn him out of the Water. The ra-
 dical Letters of the *Hebrew* Verb which signifies *drawn*
out are exactly the same with those that compose the
 Word *Moses*; and therefore it is probable, that this Word
 may have signified the same Thing both in the *Hebrew*
 and *Egyptian* Languages. Though *Philo*, *Josephus*, and
Clemens Alexandrinus choose to derive the Word *Moses*
 from the *Egyptian* Word *Mou*, or *Mo*, which signifies
Water, and *Ises*, or *Yses*, which signifies *Preserved*; that
 is, *Saved from the Water*; which also answers to the
 Etymology of the Word as given by *Pharaoh's* Daugh-
 ter. But I rather prefer the first Derivation, because *Mo-*
ses would hardly have chosen this Word to have expres-
 sed his being *drawn out* of the Water, when there are
 several others in the *Hebrew* Tongue of the same Signifi-
 cancy, if he had not thought his Name alluded thereto.

THE floating of the Ark in which *Moses* was hid a-
 mongst the Flags, and still keeping close to the Banks of
 the River, is a Proof that the *Nile* was then in its En-
 crease; and its floating from the Habitation of the *He-*
brews in the Land of *Goshen* towards the Place where
Pharaoh's Daughter, who lived at *Zoan*, came to bathe
 herself, is a Proof that *Egypt* was then cut into Dikes.
 And is likewise a Proof of the Truth of the Conjecture of
 the learned Dr. *Shaw*, that *Rameses* in the Land of *Go-*
shen, where the *Hebrews* sojourned, stood then probably
 where *Grand Cairo* does now; and that *Zoan*, or *On*,

A. P. D. where *Pharaoh* kept his Court, was where *Heliopolis* stood afterwards, or where *Mattereab* stands at present; because that the Descent of the Water from the River *Nile* in its Passage from *Rameses* towards *Zcan*, or from *Grand Cairo* to *Mattereab* will agree with this Situation, during the Encrease of the River *Nile*.

747. *MAMELUS* King of *Babylon* died, after a Reign of thirty Years, and was succeeded by *Sparetus*.

753. THE Order for destroying the Male-children was by this Time relaxed; either by the Death of that *Pharaoh* who gave the Order, or possibly by the Intercession of *Moses*, who was by this Time thirty-five Years of Age. For *Joskua* was born in this Year, and we do not hear of any Difficulty his Parents had in preserving him. *Josephus* says (*m*), that *Jeskua* governed the Children of *Israel* twenty-five Years after the Death of *Moses*; and the Scriptures as well as *Josephus* say, that he lived one hundred and ten Years, *Jesh. xxiv. 29. Judg. ii. 8*. And as he spent forty Years in the Wilderness along with *Moses*, he must therefore have been born forty-five Years before the Exodus, or when *Moses* was thirty-five Years old.

AND *Moses* being (*n*) learned in all the Wisdom of the *Egyptians*, and being mighty in Words and in Deeds, was according to *Josephus* made General of the *Egyptian* Army, in which Capacity he performed great Feats,

(*m*) *Jos. Ant. l. 5. c. 1.* And *Africanus* says the same in *Euseb. Præp. Ev. l. 10. c. 10.*

(*n*) *Acts 7. 22.*

which

which though they may not be exactly true as related A. P. D. by *Josephus*, yet probably had some Foundation. As to 753. the Learning of the *Egyptians*, this seems at that Time to have consisted in nothing else but the Art of Divination, Magick, and the interpreting of Dreams; and when therefore *Pharaoh* wanted to have his Dream interpreted, *Gen.* xli. 8. he is said to have sent for all the Magicians of *Egypt*, and all the *Wise-men* thereof; and in like manner when that *Pharaoh* who lived in the Time of *Moses*, wanted to out-do *Moses* in wonderful Works, he is said to have called the *Wisemen* and the Sorcerers. Who when they could not do all the wonderful Works which *Moses* did, though with their *Hidings* they produced Serpents and Frogs; the Observation which *Jethro* makes upon this is, *Now know I that Jehovah is greater than all Gods, for in the Thing wherein they, i. e. the Egyptians, DEALT PROUDLY (or prided themselves,) he was above them, Exod. xviii. 11.*

AND when Moses was full forty Years old it came into his Heart to visit his Brethren the Children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian. And the next Day he shewed himself unto them as they strove and would have set them at one again, saying, Sirs, ye are Brethren; why do you wrong one to another? But he that did his Neighbour wrong, thrust him away, saying, Who made thee a Ruler and Judge over us? Wilt thou kill me as thou didst the Egyptian Yesterday? Acts vii. 23—28. And when Pharaoh heard this Thing, he sought to slay Moses,

758.

A. P. D. *Moses*. But *Moses* fled from the Face of *Pharaoh*, and
 758. dwelt in the Land of *Midian*; where he married *Zipporah*
 the Daughter of *Jethro* the Priest of *Midian*, *Exod.* ii.
 15—21. Which Place, where *Jethro* lived, might have
 been called the Land of *Midian*, from *Midian* the fourth
 Son of *Abraham* by *Keturah*; though *Zipporah* the
 Daughter of *Jethro* is called a *Cushite*, *Num.* xii. 1; that
 being the general Name of the whole Country; for all
 the Land from *Havilah* to *Sbur* undoubtedly belonged
 originally to the Family of *Cush*, 1 *Sam.* xv. 7. It is
 likewise to be observed, that as *Moses* one Day kept the
 Flock of *Jethro* his Father-in-law, he led the Flock to
 the Back-side of the Desert, and came to the Mountain
 of God, *Exod.* iii. 1. Whence it is manifest, that the
 Mountain of God lay at the further End of the Wil-
 derness of *Sinai* from the Habitation of *Jethro*. Now
 Doctor *Shaw* says (o), that the Desert of *Sinai* lies East-
 ward of the Mount, and that the Entrance into it lies
 open to the North-East. Whence it appears, that that
 Part of the Land of *Midian*, in which *Jethro* lived, lay
 somewhere Eastward of Mount *Sinai*, and was proba-
 bly situated where *Sbarme* stands now, which according
 to Dr. *Pocock* (p) is about a Day and a half's Journey
 South-East from Mount *Sinai*; from whence the Monks
 of Mount *Sinai* are chiefly supplied with Fish. And
 possibly it might be from this Situation by the Sea-
 shore, that the Family of *Jethro* were called *Kenites* (q);
 the Word *Ken* in *Hebrew* signifying a *Nest*, a *Hole*, or

(o) *Shaw's Trav.* p. 350.(p) *Pocock's Trav.* p. 137.

Judg. i. 16; 4. 11, 17.

a *Cave*; and therefore *Balaam*, when he was blessing the *Israelites*, and looked upon the *Kenites*, who were amongst them, took up his Parable and said, *Strong is thy Dwelling-place, and thou puttest thy Nest in a Rock*, Num. xxiv. 20. A.P.D. 758.

IN the thirty-fourth and thirty-fifth Years of *Sparetus*, there happened a great Flood in *Thessaly*. *Beros.* Which agrees exactly with the common Computation of the Flood of *Deucalion*. 781.

AND immediately after this Flood there happened an Earthquake, and an Eruption of Fire in the same Country under a King whose Name was *Phaeton*. *Beros.* Of which Conflagration, under the Reign of *Phaeton*, *Plato* takes notice in his *Timæus*. From whence have probably arisen all the subsequent Mythologies of *Phaeton's* borrowing the Chariot of the Sun from his Father *Apollo*.

SPARETUS King of *Babylon* died, after a Reign of forty Years, and was succeeded by *Ascatades*. *Beros.* 787.

IN the eighth Year of the Reign of *Ascatades*, *Canceres* King of *Egypt* being overcome by the Magic of the *Hebrews* perished in the Sea, and left *Acherres* behind him his Successor in *Egypt*. *Beros.* 794.

AND it came to pass in Process of Time that the King of *Egypt*, who sought to slay *Moses*, died, Exod. ii. 15.
And

A. P. D. *And the Children of Israel sighed by Reason of the Bondage, and they cried; and their Cry came up unto God, by Reason of the Bondage.* Where it is to be observed, that here is an Hiatus in the Life of *Moses* of forty Years; during which Time, it is probable, that he spent near thirty-eight Years by himself; for as he had but two Children by *Zipporah* before his Return to *Egypt*, and one of them but just old enough to be circumcised; it is probable, that he had not been long married. During which thirty-eight Years, I think it more than probable, that he had learned, by Revelation from God, the Art of literary Writing; and composed then the Book of *Genesis*; for as this has the fewest Dislocations in it, of any of the Books of *Moses*, I suppose it to have been composed by him, when he had the greatest Leisure. And that he was acquainted with the Art of literary Writing before the Receiving of the Law from God on Mount *Sinai*, is plain from *Exod. xvii. 14.* Where *Moses* after having been attacked by the *Amalekites* in his Passage from *Egypt* to Mount *Sinai*, is commanded to *write this for a Memorial in a Book.* And it does not appear, that the Art of literary Writing was practised, or known, in *Egypt*, till many Generations afterwards. But it seems more probable on the contrary from the great Ignorance we are in about the antient History of *Egypt*, that this Art was quite unknown there, till a little before the Reign of *Sesostris*. For according to *Herodotus*, *Sesostris* at his first going out of *Egypt*, when he went into *Palestine*, which was the Beginning of his Conquests, left Pillars behind him as Memorials of his Victories,

Victories, which had Inscriptions upon them mixed with A.P.D. symbolical or hieroglyphical Marks; whereas upon his 794. Return from *Greece*, he left Statues of himself behind him, in *Ionia* with only Inscriptions engraved on them, in what *Herodotus* calls the sacred Letters of *Egypt*. And what adds to this Reasoning is, that the History of *Herodotus*, which is the only prophane History of antient *Egypt*, that can be with any Certainty relied on, goes no further back than the Translation of the *Egyptian* Empire to *Memphis* by *Menes*, about two Generations before *Sesostris*. For he says the Priests informed him, that before that Time *Egypt* was governed by the Gods. And I take it for granted, that, when any Nation or People are forced to go to the Gods for their Origin, at that Time, the People of that Nation were ignorant of the Art of literary Writing; and thereby incapable of preserving their true History.

FOUR hundred and thirty Years (*r*) after the Promise 798. made to *Abraham* at his first Entrance into the Land of *Canaan*, and when *Moses* was eighty Years of Age (*s*), and had been forty Years out of *Egypt*, he kept (*t*) the Flock of *Jethro* his Father-in-law; and he led the Flock to the Back-side of the Desert, and come to the Mountain of God, or the great Mountain (*u*), even unto *Horeb*;

(*r*) Gal. 3. 17. Exod. 12. 40, 41. (*s*) Exod. 7. 7. Acts 7. 30.
(*t*) Exod. 3. 1, &c.

(*u*) For so this Phrase is often made use of, *Gen.* 23. 6. where a mighty Prince is called, a Prince of God. And *Gen.* 30. 8. great Wrestlings are called, the Wrestlings of God, &c.

A. P. D. which signifies *the Mountain* by Way of Excellency, that
 798. *being much the largest Mountain thereabouts. And the*
Angel of Jehovah appeared unto him in a Flame of Fire
 out of the midst of a Bush, and *Moses* said, *I will now*
turn aside, and see this great Sight, why the Bush is not
burnt. And when Jehovah saw, that he turned aside to
see, God called unto him out of the midst of the Bush and
said, I am the God of thy Father, the God of Abraham, the
God of Isaac, and the God of Jacob. Come now therefore
and I will send thee unto Pharaoh that thou mayest bring
forth my People the Children of Israel out of Egypt.
 Where it is to be observed, that the Person here who
 appeared unto *Moses* is called an *Angel, Jehovah* and *God*.
 Then *Moses* said unto *God*, *Who am I, that I should go*
unto Pharaoh, and that I should bring forth the Children of
Israel out of Egypt? And God said certainly I will be with
thee; and this shall be a Token unto thee, that I have sent thee,
when thou hast brought forth the Children of Israel out of
Egypt, ye shall serve God (x) upon this Mountain. Here
 Almighty *God* for a Trial of the Faith of *Moses* referred
 him to a very distant Sign, that is, *the Event*. *Go,*
says he, and try and you shall find by the Event that
I have sent you. Then, says Moses, though I believe
thou art God and wilt perform thy Word, yet how shall
I be able to convince the Children of Israel of this, and
persuade them to follow me? For when I come to the
Children of Israel, and shall say unto them, The God of
your Fathers hath sent me unto you; and they shall say unto
me, What is his Name? What shall I say unto them?

(x) Exod. 3. 11, 12.

WHENCE it appears, that the Children of *Israel* were by this Time very much corrupted with the Idolatry of *Egypt* (y), where the Worship of several Gods with different Names was the universal Practice. The *Israelites* might therefore naturally ask what God was it that sent him unto them. To which the Angel speaking in the Person of God who sent him answered and said, *I am that I am.* Thus therefore shalt thou say to the Children of *Israel*, *I am* hath sent me unto you. From which Passage in the Writings of *Moses* it is probable, that *Plato* borrowed his Nation of the Name of God, when he asserts, that the Word τὸ ἔστι, *Est*, is solely applicable to the eternal Nature of God. And from him it also probably was, that the Word Εἶ, i. e. *Thou art*, was all that was written upon the Door of the *Delphic* Temple: Upon which *Plutarch* remarks, that this Word is solely applicable to God; since that which truly is must be sempiternal. And hence it was, that *Numenius* the *Pythagorean* Philosopher asserted, that if he was to give a Name to the great incorporeal Being he would call it, Τὸ ὄν, *Id quod est* (z). But lest the *Israelites* should not thoroughly understand the true Import of this Name, God further said to *Moses*, You are to say moreover to the Children of *Israel*, *The Lord God of your Fathers; the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you.* This is the Name which you must principally insist upon, as it is the Name

(y) Josh. 24. 14. Lev. 17. 7. Ezek. 20. 8; 23. 3.

(z) See Euseb. Præp. Ev. l. 11. c. 9, 10, 11; & l. 15. c. 17.

A. P. D. they will best understand; for *this is my Name for ever*
 798. by which I will be known unto them; and my Memorial
 unto all Generations. But, says *Moses*, how shall I be
 able to convince them of this? For they will say, *The*
God of our Fathers hath not appeared unto thee. Then
 the Lord empowered him to work three different Sorts
 of Miracles to convince them of the Truth of what he
 asserted (a). But *Moses* being afraid, and unwilling to
 go on so dangerous an Errand into a Country where he
 was so well known, and had so many Enemies; where
 he had already experienced the Envy and Treachery of
 his own People, and knew that *Pharaoh sought to slay*
him, Exod. ii. 14, 15. made a further Excuse and said,
O Lord I am not eloquent, but am slow of Speech, and of a
slow Tongue: Send therefore I pray thee by the Hand of him
whom thou shouldst send, that is, some more proper Per-
 son. And the Anger of the Lord was kindled against
Moses, and he said, *Is not Aaron the Levite thy Brother?*
I know that he can speak well. And also behold he cometh
forth to meet thee. Go, therefore, return into Egypt, for
all the Men are dead that seek thy Life (b).

AND *Moses* went and returned to *Jethro* his Father-in-
 law, and said unto him, *Let me go I pray thee, and return*
unto my Brethren, which are in Egypt, and see whether
they be yet alive. And he said, *Go in peace.* *Moses* how-
 ever delayed so long after this before he set out on his
 Journey, that his Brother *Aaron* reached *Horeb*, which
 the Children of *Israel* were between two and three Months

(a) Exod. 4. 1. (b) Exod. 4. 10. See also Ex. 2. 23.

in arriving at, by the Time that *Moses* had reached it; A.P.D. though it was but two Days Journey from that Land of *Midian* where *Jethro* lived: And a common Traveller cannot conveniently make the Journey from *Rameses*, or *Grand Cairo*, to Mount *Horeb* in less than a Fortnight, though he be carried on the Back of a Camel; Dr. *Pocock* (c) having left *Grand Cairo* on the twenty-eighth of *March*, and not arriving at Mount *Sinai* till the eleventh of *April*. 79⁸.

THE Lord therefore appeared again to *Moses* when he was in the Land of *Midian*, and commanded him to go and return into *Egypt*; and assured him a second Time, that *all the Men were dead who sought his Life* (d). Upon which *Moses* took his Wife and his Sons, and set them upon an Ass, in order to return to the Land of *Egypt*.

WHAT it was that detained *Moses* so long before he set out on his Journey is no where said; but it is probable, that it was not only his Fear for his Life, but also his extraordinary Fondness for his Wife and his Children; and that he waited till his Wife was brought to-bed, that he might bring her and her Children, along with him. For when he set out upon his Journey his youngest Son had not been circumcised. When he was therefore arrived at the first Stage after his Departure from *Jethro's* Habitation which, as was observed, was probably at or near where *Sharme* now stands, about a Day and a half's

(c) Pocock's Trav.

(d) Exod. 4. 19.

A.P.D. Journey from Mount *Sinai* ; *Jekovah* (e) met him in the
 798. Inn, and being angry with him *sought to slay him*. Which
 is probably to be understood of the same Angel's meeting
 him, which had been before spoken of under the Cha-
 racter of *Jekovah*, and afflicting him with some violent
 Sickness, or Disorder. And to prevent him from car-
 rying his Wife and Children any further, and incum-
 bering himself with such Luggage, when sent upon so
 important a Message ; he commanded him to circum-
 cise the Child, which Office *Moses* being unable to per-
 form, probably by Reason of his Sickness, it was perform-
 ed by *Zipporah* ; who took a sharp Stone and cut off
 the Foreskin of her Son, and it fell to the Ground. The
English Translation says, *and cast it at his Feet* ; but the
Hebrew literally signifies, *and made it touch his Feet*.
 Then said *Zipporah* to her Son, *A bloody Relation*, or
 Child, *thou art to me*. And she departed from *Moses*
 saying to her Son, *A bloody Child thou art ; because of*
the Circumcision. The Word חתן * *Chatan*, which in
 the *English* Translation is rendered a *Husband*, signifies
 almost any Manner of Relation ; and, according to *R.*
Kimchi, and other learned *Jews*, was particularly ap-
 plied to a new circumcised Infant. Some learned Com-
 mentators suppose these Words pronounced by *Zipporah*
 to be the customary Form of Words used at Circumci-
 sion, because *Aben Ezra* on this Text says, that the Child
 on the Day of his Circumcision was called CHATAN ;

(e) Exod. 4. 24.

* חתן Affinitatem iniit, contraxit vel junxit, affinitate se junxit
 vel conjunxit, affinitate junctus fuit. Buxtorf.

because

because he was then first joynd to the People of God, and as it were espoused unto God. Certain it is, that the Word *Chatan* might signify a Spouse, as it might be applied to any other Relation. But the Reason why I do not believe that this is the Meaning of the Words, is because of the additional Words *to me*. *A bloody Husband, or a Husband of Blood, thou art to me*. For if the Words pronounced by *Zipporah* had been only, *A Husband of Blood thou art*; then indeed this might have referred to the Church, to which the Child was dedicated or espoused; but the Addition of the other two Words seem to me to overturn *Aben Ezra's* Exposition. Those Words which we render, *So he let him go*, may be equally rendered, *and He or She departed from him*; and are accordingly translated by the *Septuagint*, Καὶ ἀπῆλθεν ἀπ' αὐτῆ; & *recessit ab eo*. I think them therefore more properly applicable to *Zipporah*, who was sent back to her Father from hence, than to any one else; because of the Repetition of the Words, *A bloody Relation, or Child, thou art to me*, which she repeated again to her Son, after she had departed from the Presence of her Husband *Moses*. Especially if we consider, that the Circumcision of the Child was the Cause of her being sent back from *Moses* to her Father *Jethro*. For as it was dangerous to carry the Child any further, in those Circumstances, the Inflammation rising to its Height on the third Day after Circumcision, *Gen. xxxiv. 25*. Therefore *Moses* (*f*) sent *Zipporah* with her Little-ones im-

(f) *Exod. 18. 2.*

A. P. D. mediately back to her Father *Jetbro*, where she might
 798. arrive before Night.

AND *Moses* being recovered from his Disorder pursued his Journey towards *Egypt*, and met his Brother *Aaron* at Mount *Horeb*, from whence he and *Aaron* went together into *Egypt* and gathered together all the Elders of the Children of *Israel*. And *Aaron* spoke all the Words which the Lord had spoken unto *Moses*, and did the Signs in the Sight of the People. And the People believed, *Exod.* iv. 29, 31.

THEN afterwards *Moses* and *Aaron* (g) and all the Elders of *Israel* went in and told *Pbaraob*; thus saith the *Jehovah* God of *Israel*, Let my People go that they may hold a Feast to me in the Wilderness. And *Pbaraob* said, Who is *Jehovah*, that I should obey his Voice to let *Israel* go? I know not *Jehovah*, neither will I let *Israel* go. And the King of *Egypt* said unto them, *Wherefore do ye, Moses and Aaron, let the People from their Works? Get you unto your Burthens.* Whence it is more than probable that *Moses* and *Aaron* when they went this Time to wait upon *Pbaraob* went attended by the Heads of the Houses of *Israel*; as mentioned *Ex.* vi. 14—27. Though it is not mentioned in this Place, that any more than *Moses* and *Aaron* went in to *Pbaraob*. For otherwise why should *Pbaraob* say, *Wherefore do you let the People from their Works? Get you unto your Burthens.* And he commanded the same Day the Task-masters of

(g) *Exod.* 5. 1.

the People, and their Officers, saying, Ye shall no more give the People Straw to make Brick, as heretofore: let them go and gather Straw for themselves. And the *Israelites* who had come from their Works, and (g) stood in the Way, met *Moses* and *Aaron* as they came forth from *Pharaoh*; and being informed of what *Pharaoh* had said unto them, they said unto *Moses* and *Aaron*, *Jehovah* look upon you and judge; because you have made our Saviour to stink in the *Nose* of *Pharaoh*, and in the *Nose* of his Servants, to put a Sword in their Hands to slay us. Which accordingly happened, for the Officers of the Children of *Israel* whom *Pharaoh's* Task-masters had set over them, were after this beaten; it being demanded of them, wherefore have ye not fulfilled your Task both Yesterday and to-day, as heretofore? Then the Officers of the Children of *Israel*, that is, the Elders of the Children of *Israel*, Numb. xi. 16. came and cried unto *Pharaoh*, saying, *Wherefore dealest thou thus with thy Servants? There is no Straw given unto thy Servants, and yet the Task-masters say to us, Make Brick; and behold thy Servants are beaten; but the Fault is in thy own People. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do Sacrifice unto the Lord. Go therefore now and work: for there shall no Straw be given you, yet shall you deliver the Tale of Bricks, Exod. v. 14—18.*

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(g) The Words in our Translation are: *And they met Moses and Aaron, who stood in the Way as they came forth from Pharaoh: Whereas they ought to have been placed thus: And they, who stood in the Way, met Moses and Aaron as they came forth from Pharaoh. Exod. v. 20.*

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BUT in the mean Time *Moses* having returned with the Children of *Israel* to *Rameses* where they lived and applied himself by Prayer unto God : God spake unto *Moses*, and said unto him, *I am Jehovah, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty, and by my Name Jehovah was not I known to them (b)?* These Words in our Translation run thus ; *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty ; but by my Name Jehovah I was not known to them.* Which cannot be the true Reading ; because it is manifest, that Almighty God was known to every one of them, that is, to *Abraham, Isaac, and Jacob*, by the Name *Jehovah* : This being the general Word, that is made use of by *Moses* in the original *Hebrew* to express the Name of God, whenever he speaks of him, from the Beginning of *Genesis* to the End of it, &c. To which it may be objected, that this is only to be attributed to the Incorrectness of the Stile of *Moses*, who was well acquainted with the Name of *Jehovah* ; and made use of that Word instead of *Adonai* or *Saddai*, &c. But in answer to this, it may be observed, that though this Objection may hold in many Places, yet it will not hold in all the Places where *Jehovah* is mentioned. And in particular where God is said to be called upon by the Name of *Jehovah*. As for Example, when *Abraham* came first into the Land of *Canaan*, it is said that he builded an Altar unto *Jehovah* ; and called upon the Name of *Jehovah (i)*. In like manner when he

(i) Gen. 12. 8.

returned out of *Egypt* to the Place of the Altar, which A. P. D. he had made at the first, there *Abraham* is said also to 798. have called on the Name of *Jehovah* (*k*); and that when he removed to *Beersheba*, he planted a Grove in *Beersheba*, and called there on the Name of *Jehovah*, the everlasting God (*l*). And when *Abraham* gave a Name to the Mount where he went to offer up his Son *Isaac*, he is positively said to have named it, *Jehovah*, *Jireb* (*m*) which signifies, in the Mount of *Jehovah* it shall be seen. *Isaac* in like manner, is said to have builded an Altar in the Land of the *Philistines*, and to have called there on the Name of *Jehovah* (*n*). And when *Jacob* fell asleep at *Bethel* in his Road between *Beersheba* and *Haran*, and saw the Angels ascending and descending on a Ladder, it is said, that *Jehovah* stood above it and said, *I am the Jehovah God of Abraham thy Father, and the God of Isaac*, &c. *Gen.* xxviii. 13. So that if the Original Word לֹא *Lo*, in the *Hebrew* be translated by the *Greek* Word οὐχι, or the *Latin* Word *Nonne*, instead of *Non*, as it is, *Deut.* iii. 11. 2 *Chron.* xx. 6. *Hab.* ii. 6. & *alibi*; then the whole Verse when rendered in *English*, will run thus; *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty; and by my Name Jehovah was not I known unto them? Which will be equivalent to saying, that by his Name Jehovah he was known unto them.* Mr. *La Cene*, and the Author of the *Essay for a New Translation of the Bible*, who owes most of his Remarks to Mr. *La Cene*, though

(*k*) *Ib.* 13. 4.

(*l*) *Gen.* 21. 33.

(*m*) *Ib.* 22. 14.

(*n*) *Ib.* 26. 25.

A. P. D. he has not the Ingenuity to acknowledge it, have taken
 798. Notice of several other Passages in the Scriptures which would be mended by having a Point of Interrogation put at the End of the Sentence; in some of which they are in the right, and might have specified several more; but I cannot say, that I approve of all the Instances they have quoted. The rendering however of this Passage in the *Septuagint* Version without putting a Point of Interrogation at the End of the Sentence, probably misled *Josephus* (o) to assert, that this Name was never discovered to Men before.

AND *Jehovah* said further unto *Moses*; Say unto the Children of *Israel*, I am *Jehovah*, and will bring you out from under the Burthen of the *Egyptians*, and I will rid you of your Bondage. And *Moses* spake so unto the Children of *Israel*; but they hearkened not unto *Moses* for Anguish of Spirit. And *Jehovah* spake unto *Moses* saying, Go in speak unto *Pharaoh* King of *Egypt*, that he let the Children of *Israel* go out of his Land. And *Moses* spake before *Jehovah*, saying, Behold the Children of *Israel* have not hearkened unto me; how then shall *Pharaoh* hear me, who am of *uncircumcised Lips* (p), that is, as he expressed it before, *I am not eloquent, but slow of Speech* (q). Where it is to be observed, that the *Jews* made use of the Term *Uncircumcised*, to denote any Thing that was not applied, or was not applicable to the Uses for which it was designed. Thus the Prophet *Jeremiah* says of the *Jews*, that *their Ear is uncir-*

(o) *Jos. Ant.* l. 2. c. 12. f. 4. (p) *Exod.* 6. 30. (q) *Ib.* 4. 10.

cumcised (r); and immediately adds the Explanation of A. P. D. it by saying, and *they cannot hearken*. And again he says, 798. that all the House of *Israel* are *uncircumcised in Heart* (s); meaning thereby, that they would not apply their Hearts to seek Knowledge. This Word was also applied to inanimate Things: As for Example, when the Fruit of Trees which was *not to be eaten*, is said to be, *as uncircumcised* (t).

AND *Jehovah* said unto *Moses*, *See I have made thee as a God to Pharaoh* (u): Or, as it was said before with regard to *Aaron*, *Thou shalt be to him instead of God* (x). In the Original it is as in our Translation; *See I have made thee a God to Pharaoh*; it being common among the *Hebrews* to leave out the Particle *As*. For Example, it is said of *Nabal*, 1 Sam. xxv. 37. that *his Heart died within him, and he became a Stone*, instead of, *as a Stone*. See also *Gen.* xix. 26. *Moses* therefore was to be as a God to *Pharaoh* endowed with the supernatural Power of working Miracles; and *Aaron* was to be his *Prophet* (y), that is, was to speak to *Pharaoh* from *Moses*, as by Authority from God. For as *Moses* had complained, that he was *of uncircumcised Lips*, that is, *slow of Speech*, therefore *Aaron* was appointed to speak for him; or as *Moses* otherwise expresseth it, to be in-

(r) Jer. 6. 10. (s) Ib. 9. 26. (t) Lev. 19. 23.

(u) Exod. 7. 1. (x) Ib. 4. 16.

(y) The Word in the Original which is here translated *a Prophet*, properly signifies *an Orator*, or *Spokesman*, being derived from the *Hebrew* Verb נֹבֵא *Eloqui*, to speak.

stead

A. P. D. *stead of a Mouth* to him (z). And said *Jehovah* unto
 798. *Moses*, Thou shalt speak all that I command thee; that is,
 thou shalt speak by thy Prophet *Aaron* all that I com-
 mand thee: And *Aaron* thy Brother shall speak unto *Pha-
 raoh* that he send the Children of *Israel* out of his Land.
 And *I will harden Pharaoh's Heart* (a), and multiply
 my Signs and my Wonders in the Land of *Egypt*. Where
 we must observe, that the Expression of God's harden-
 ing *Pharaoh's Heart* is by no Means to be literally un-
 derstood; but only that God permitted *Pharaoh* to con-
 tinue in hardening his own Heart (b), or as St. *Paul*
 expresseth it (c), that *God willing to shew his Wrath, and
 to make his Power known, ENDURED with much Long-
 suffering this Vessel of his Wrath fitted to Destruction.* It
 being a common Method of Expression among the *He-
 brews* to attribute the doing of an Action to the Person
 who permits it to be done. Thus *Joseph* is said to do
 whatever the Prisoners did in the Prison of which he
 was the Keeper; because he permitted them to do it.
 For thus *Moses* positively says, *Gen. xxxix. 22.* that *what-
 ever they did there, he (Joseph) was the Doer of it.* Of
 which Manner of speaking numberless Instances might be
 produced. And therefore in other Places it is plainly
 said, that *Pharaoh* hardened his own Heart. As for
 Example, *Exod. viii. 15.* it is said, when *Pharaoh* saw
 there was Respite, *he hardened his Heart*, and hearkened
 not unto them. So also *Exod. viii. 32. ix. 34.* and *1 Sam.
 vi. 6.*

(z) *Exod. 4. 16.*(a) *Exod. 7. 3.*(b) *Ib. ver. 22.*(c) *Rom. 9. 22.*

AND

AND *Jehovah* spake unto *Moses*, and unto *Aaron* saying, When *Pharaoh* shall speak unto you. saying, *Show a Miracle FOR YOU*; that is, to prove that God sent you: Then thou shalt say unto *Aaron*, Take thy Rod, and cast it before *Pharaoh*, and it shall become a Serpent. And *Moses* and *Aaron* went in unto *Pharaoh*, and they did so as *Jehovah* had commanded. Then *Pharaoh* also called the Wisemen and the Sorcerers; and the Magicians of *Egypt* did in like manner with their Enchantments. For they cast down every Man his Rod, and they became Serpents; but *Aaron's* Rod swallowed up their Rods, *Exod. vii. 1—12.* And *Pharaoh* however hearkened not unto them, as *Jehovah* had said.

AND *Jehovah* said unto *Moses*, *Pharaoh's* Heart is hardened, he refuseth to let the People go. Get thee unto *Pharaoh* in the Morning, lo, he goeth out unto the Water, (probably to bathe himself, as his Daughter had done before *Exod. ii. 5.* and as it was the Custom of the *Egyptians* to do very frequently;) and thou shalt stand by the River's Brink, against he come: And thou shalt say unto him; Thus saith *Jehovah*, In this shalt thou know that I am *Jehovah*. Behold I will smite with the Rod that is in mine Hand, upon the Waters which are in the River, and they shall be turned to Blood: And the Fish that is in the Rivers shall die, and the River shall stink. And *Moses* and *Aaron* did so, as *Jehovah* commanded. And the Magicians did so with their Inchantments, and all the *Egyptians* digged round about the River for Water

A.P.D. 798. ter to drink; for they could not drink of the Water of the River. Whereas *Josephus* observes, that in the Land of *Goshen*, where the *Hebrews* dwelt, the River-water continued sweet and fit for drinking; he likewise says, that when this was done, the Magicians not being able to restore the Water again to its natural Colour, *Pharaoh* applied to *Moses* and promised to let the *Israelites* depart, if *Moses* would change the Water to its natural Colour and Taste; Which when *Moses* had performed, and *Pharaoh* saw that there was respite, he hardened his Heart, and turned, and went into his House, neither did he set his Heart to this also; so as to be prevailed upon thereby to let the *Israelites* go.

AND seven Days were fulfilled after that *Jehovah* had smitten the River. And *Jehovah* spake unto *Moses* (*d*), Go unto *Pharaoh*, and say unto him, If thou refuse to let them go, behold I will smite all thy Borders with Frogs. And *Aaron* stretched out his Hand over the Waters of *Egypt*, and the Frogs came up and covered the Land of *Egypt*. And the Magicians did so with their Incantments, and brought up Frogs upon the Land of *Egypt*. But when the Frogs continued to infest the Land of *Egypt* and the Magicians (*e*) were not able to destroy them; then *Pharaoh* called for *Moses* and *Aaron*, and said, Intreat *Jehovah* that he may take

(*d*) Exod. 7. 25; 8. 1.

(*e*) There is no Mention made of this Circumstance in the Books of *Moses*, that the Magicians were not able to remove the Frogs, but the Context plainly shews it to be an Omission.

away the Frogs from me, and I will let the People go, A.P.D. that they may do Sacrifice unto *Jehovah*. And *Moses* 798. said unto *Pharaoh*, *Glory over me*, or *Have this Honour over me*, as it is in the Margin of our Bibles, that is, Have the Honour to command me: It being a common Method of Expression even to this Day in *Italy*, when one Person asketh a Favour from another, for the Person who grants it to say, *Lei e Padrone*. *You are Master; You command me*. Then *Moses* said, when shall I intreat for thee, and for thy Servants to destroy the Frogs from thee? And *Pharaoh* said, Against to Morrow. And he said, Be it according to thy Word. And *Jehovah* did according to the Word of *Moses*. But when *Pharaoh* saw that there was Respite he hardned his Heart, and hearkned not unto them.

AND *Jehovah* said unto *Moses*, Say unto *Aaron*, Stretch out thy Rod, and smite the Dust of the Land that it may become Lice throughout all the Land of *Egypt*. And he did so. And the Magicians did so with their Inchantments to bring forth Lice, but they could not. Then the Magicians said unto *Pharaoh*, This is the Finger of God.

THE two principal Persons concerned in these extraordinary Operations were *Jannes* and *Jambres*, 2 Tim. iii. 8. who are in the History of *Moses* comprehended under the general Name of *Wisemen*, *Sorcerers* and *Magicians*. These were a Sort of Men whose Employment seems to have been of some standing in *Egypt*; for so

A. P. D. long ago as the Time of *Joseph*, when *Pharaoh* dreamed ^{798.} his Dream of the fat and lean Cows, and the full and thin Ears of Corn (*f*), he sent and called for all the Magicians of *Egypt*, and all the Wise-men thereof; and *Pharaoh* told them his Dreams, but there was none that could interpret them to *Pharaoh*. It should seem therefore, that these Persons, who went under the Denomination of Wise-men and Magicians, though they did not always succeed, yet were well known in *Egypt*, and probably were erected into a Kind of Society; they were so readily sent for upon all Occasions. And it is manifest, that in the Kingdom of *Babylon*, in the Time of *Daniel*, they were erected into a Sort of College; because *Daniel* was appointed by *Nebuchadnezzar* to be cheif of the Governours over all the Wise-men, and Magicians and Astronomers, and Chaldeans, and Soothsayers, of *Babylon* (*g*). Which Station probably was filled by *Jannes* and *Jambres* in *Egypt*.

As to the Term of *Wise-man*, this was only a technical Word given by Way of Distinction to those People who took upon them to interpret Dreams (*b*), discover stolen goods (*i*), or tell Fortunes (*k*), by the Assistance of some pretended Form of Divination. In which Sense the Word *Cunning-man* is often made use of in *English*. The Word *Magician* is much of the same Import with that of *Wise-man*; being borrowed from *Persia*, the

(*f*) Gen. xli. 1—8. (*g*) Dan. ii. 48. iv. 9. v. 11. (*b*) Gen. xli. 8. (*i*) Ib. xliv. 5, 15. (*k*) Ezek. 21. 21.

Word *Magus* in the *Persian* Tongue signifying a *Wise-man*. For *Cicero* speaking of the *Magi* says, *Quod genus Sapientum & Doctorum habetur in Persis* (k). And as *Chaldea* was also famous for Judicial Astrology, hence it came to pass, that in *Babylon* at the Time of *Nebuchadnezzar*, a *Chaldæan* signified the same thing as a *Magician* or *Astrologer* (l). For as *Cicero* says, when speaking of the *Assyrians*, *Qua in gente Chaldæi, non ex Artis sed Gentis vocabulo nominati, diuturna observatione syderum, Scientiam putantur effecisse, ut prædici possit, quid cuique eventurum, & quo quisque fato natus* (m). And as *Chaldea* was at first, so *Egypt* became afterwards famous for the same Kind of Knowledge; and therefore *Cicero* likewise says, *Eandem etiam artem Ægyptii longinquitate temporum innumerabilibus pene seculis consecuti putantur* (n).

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IT is certain, that *Egypt* was so famous for this Art in *Homer's* Time (o), that he makes *Proteus*, who was King of *Memphis* at the Time of the *Trojan* War, and probably famous for the Encouragement of Magicians and Art Magick, the God to whom *Menelaus* applied for Instruction and Assistance in releasing him and his Ships, from those Inchantments, by which they were detained at the Island of *Pbaros*. And *Diodorus* says (p), that that Potion which according to *Homer* (q) was given by *Helen* to *Telemachus*, to make him forget every Thing that was past, and was composed by *Polydama* the Wife of *Thonis* at *Thebes*, was used by the Women of that

(k) Cic. de Div. l. 1. (l) Dan. ii, 2, 10. v. 7. ix. 1. (m) Cic. Ibid.
(n) Ibid. (o) Hom. Odyf. l. 4. (p) Diod. l. 1. c. 6. (q) Hom. Odyf. l. 4.

A. P. D. Country to his Time for the obliterating of Grief. And
 79^s. hence it comes to pass that *une Egyptienne* signifies at present the same Thing in *French*, and a *Gypsy* (or an *Egyptian*) in *English*, with a *Magician*, or a *Fortune-teller*.

THE original Word which is here rendered Magicians is **חֶרֶטִּים** *Cberetmim*, which is derived from the radical Word **חֶרֶט** *Cberet*, a Style, or Instrument for writing with or engraving: Something like which it is more than probable these Magicians carried in their Hands by way of Distinction. For *Cicero* observes (*q*), that among the *Romans* the *Augur* carried a particular Sort of a Wand in his Hand as a Mark of Distinction; which by them was called *Lituus*, and was in Practise as long ago as the Days of *Romulus*. Which *Lituus* was a slender Wand with a gentle Inflection towards the Top: And as it is more than probable, that *Romulus* was not the Inventor of this Custom, I suppose that the *Egyptian* Augurs or Magicians may have carried such a wand in their Hands, which in their Language being called **חֶרֶט** *Cberet*, from thence the Persons, who carried this Mark of Distinction, might be called **חֶרֶטִּים** *Cberetmim* (*r*). And in Confirmation of this Opinion, *Strabo* (*s*) speaks of Wands, or Rods, which the *Persian Magi* held in their Hands during the religious Ceremonies performed by them about their sacred Fire. From whence this Denomination may have been given to them; it being a general Term made use of to denote those Persons. who set up for the Practise

(*q*) Cic. de Div. l. 1. 1. (*r*) *Quasi* **חֶרֶט עֲמִים** i. e. the People with the Wand. (*s*) *Strabo*, l. 4.

of any Branch of Art Magick, of which there were many Species, *Gen.* xli. 8, 24. *Exod.* vii. 11. *Dan.* i. 20; 798.
 ii. 2, 27; iv. 9; v. 11. A.P.D.

FOR these Magicians are in this Passage of the Book of *Moses* called also *Sorcerers*, as well as *Wise-men*. And it is manifest from the Directions given to the *Israclites* before they entered into the Land of *Canaan*, that there were several Kinds of magical Arts then practised, which had spread even as far as the Land of *Canaan*. For *Moses* says to them, When thou art come into the Land which the Lord thy God giveth thee, thou shalt not learn to do after the Abomination of those Nations. There shall not be found among you *one that useth Divination*, or an *Observer of Times*, or an *Enchanter*, or a *Witch*, or a *Charmer*, or a *Consulter with familiar Spirits*, or a *Wizard*, or a *Necromancer*, *Deut.* xviii. 10, 11.

HERE then we find eight several Species of the magical Art enumerated, into which it may not be improper to make a more particular Enquiry, to find if we can from thence, how it was that these *Egyptian* Magicians, who were sent for in Opposition to *Moses*, performed those wonderful Works reported of them.

As to the first, he that useth *Divination*, this is in the Original expressed by קסמים קסם *Divinans Divinationes*. Which Expression though it is frequently used to denote the Practice of Art Magic in general, yet in this Place it is used only to denote one particular Species thereof; which

A. P. D. which might be distinguished by the Name of *Conjuring*.
 798. Which Species of the Art Magic though it is generally applied to the foretelling only of future Events, yet it also signifies the discovering of any thing which is a Secret to other People, whether relating to Things *past*, *present*, or to *come*. And in this Sense the Word *Prophecy* is also made use of by those who smote JESUS with the Palms of their Hands, saying, Προφήτευσον, *Prophecy* unto us, thou Christ, who is he that smote thee, *Mat.* xxvi. 67, 68. This Word פִּיִּי is also made use of not only to express the telling those Events, which the conjectural Trials of Art Magick are able to discover; but also the forming such Conclusions upon any difficult Affair whatsoever as human Sagacity is able to deduce. For thus must be understood those Words of *Solomon* when he says, *Divination is in the Lips of the King: his Mouth transgresseth not in Judgement* (x). This Word is also applied to such as are mistaken in their Conjectures, as well as to those who guess right. Thus it is made use of by the Prophets *Jeremiah* and *Ezekiel* to denote those who *divine Lies*. And it is also applied to those *Diviners* among the *Philistines* who advised the restoring of the Ark of God to the People of *Israel*; who though at that Time they happened to divine aright; yet it is plain from their Method of Divination, that the Event, when God did not think proper to interpose, entirely depended upon Chance, *1 Sam.* vi. 1—14. It is also applied to the Woman at *Endor*, *1 Sam.* xxviii. 8. who though at that particular Time, when *Saul* consulted her, she was enabled to raise *Samu-*

(x) *Prov.* xvi. 10.

ed by Permission from God; yet at other Times her prophetic Spirit seems to have depended on the conjectural Impositions of Art Magick. This Word is also applied to *Balaam*, Josh. xiii. 22, who though at the Time when *Balak* consulted him, he was inspired by God; yet it is manifest that, when God did not vouchsafe to interpose, he made use of *Enchantments*, Numb. xxiv. 1. For there *Moses* particularly says, *And when Balaam saw that it pleased the Lord to bless Israel, he went not as at other Times, to seek for Enchantments.* It is also made use of to express that Kind of Divination, which the Prophet *Ezekiel* describes the King of *Babylon* practising, in order to inform himself whether he should go up to attack *Jerusalem*, or not. For the King of *Babylon*, says he, *stood at the parting of the Way, at the Head of the two Ways, to use Divination; He made his Arrows bright, he consulted the Images (Teraphim) he looked in the Liver. And at the right Hand was the Divination for Jerusalem, to appoint Captains, to open the Mouth in the Slaughter, to lift up the Voice with shouting, to appoint battering Rams against the Gates, to cast a Mount, and to build a Fort: and it shall be a false Divination in their Sight to them that have sworn Oaths.* Ezek. xxi. 21, &c.

THE last part of this Passage is all that is difficult, which is expressed in the *Hebrew* שבעי שבעות *Jurantes Juramenta*; by which I suppose is meant the *Invocation* of their false Gods, or as it is expressed in *English*, by the Word *Conjured*, from *Conjuro* to *Swear*, or *Adjure*; with which Interpretation the *Targum* of *Jonathan* seems

A. P. D. to agree. For with regard to the former Part of this Passage it is plain, that the King of *Babylon* with his Diviners, or Conjurers, went into the High-way where two Roads met, and that their Determinations depended upon the Chance or Lot falling on the right-hand Road, if he was to undertake his Design against *Jerusalem*; and that in finding this out, the Diviners made use of bright Arrows (or any weapons such as Knives or Swords, &c.) which were thrice brandished in the Air before they were thrown; for in this Chapter where the Prophet alludes to this Method of Divination, God is represented as speaking to him and saying, Son of man prophesy, and smite thine Hands together, and *let the Sword be doubled (or brandished) the third Time*, Ezek. xxi. 14. It likewise appears, that they consulted their *Teraphim*, or little Images of their Gods; and that they inspected the Entrails of the Beasts, that were offered up in Sacrifice, at the Time of this Divination, to see whether the Liver and the rest of the Entrails were entire, and were well-coloured or not; which Method is well known, because it was continued down to very late Ages, both by the *Greeks* and *Romans*, as one of the constant Practices made use of by their *Haruspices* at the Time of their declaring War. For as *Cicero* observes, *Quis Rex unquam fuit, aut quis Populus, qui non uteretur Prædictione divina? Neque solum in Pace, sed in Bello etiam multo magis: in quo majus erat certamen & discrimen salutis. Omitto nostros, qui nihil in bello sine extis agunt, nihil sine auspiciis domi habent.* (s). Which Methods of Divination, along with all the

(s) Cic. de Div. l. 1.

rest of the pretended Arts of magical Invention made use of by the *Heathen*, were frequently looked upon by the sensible Part even of the Heathen World, as fraudulent Practices, depending entirely either upon Accident or Chance; or the cunning Management of designing Men, when they had an Intention to impose upon the Vulgar. Of which I need not give a stronger Proof than the Sentiments of *Cicero*, which he delivers in the Words of *Ennius*, towards the latter End of his first Book of Divination. *Nunc illa testabor, non me Sortilegos, neque eos, qui Quæstus causa hariolantur; ne Psychomantia quidem agnoscere.*

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*Non vanos Haruspices, non de Circo Astrologos,
Non Ifiacos conjectores, non interpretes Somniûm:
Non enim sunt ii aut Scientia, aut Arte divini,
Sed superstitiosi Vates, impudentesque Harioli,
Aut inertes, aut insani, aut quibus egestas imperat:
Qui sibi Semitam non sapiunt, alteri monstrant Viam:
Quibus divitias pollicentur, ab iis drachmam ipsi petunt.*

To all which I shall only add, that this Word $\square\text{D}\text{P}$ is never applied in the Language of the Scriptures to the prophetic Discoveries of God's Prophets; but to the Divinations of those, who practice the delusive Tricks of Art Magick.

THE next Species of these magical Devices, as mentioned by *Moses*, and against the Practice of which the *Israelites* are cautioned, is that of being *Observers of*

A.P.D. *Times*. They are called in the Original מעוני which
 798. Word is derived from ען *Tempus*. These are often men-
 tioned in Scripture as Deceivers of the People, and joined
 with Enchanters and Sorcerers, *Lev. xix. 26. 2 King. xxi. 6. 2 Chron. xxxiii. 6.* As also in *Isaiab. ii. 6.* and *Mic. v. 12.* For what in the *English* Translation is there rendered *Soothsayers*, ought to be rendered *Observers of Times*. This Art consisted only in telling the People what Months, and what Days of the Month, were lucky or unlucky. *Hesiod* has written a Poem on this Subject, which he has entitled *Ἡμέραι, Days*; wherein he sets forth what Kinds of Works were to be entered upon, on the particular Days of the Month; and which of them are lucky or otherwise. These are the same Sort of Deceivers with those who in *Isaiab. xlvii. 13.* are called *Monthly Prognosticators*, and are manifestly Cheats and Imposers on the Ignorant.

THE third Species is that of *Enchanter*. The Original is מנחם translated by Bishop *Walton* in his *Polyglot, Augur*, and by the *Septuagint, διωνιζόμενοι*; but it properly signifies one that divines by making any Sort of conjectural Trial; being derived from נחם *conjectavit, expertus est*: And is the same Word which *Moses* makes use of to express the conjectural Divination, which *Joseph* pretended to have made in order to find out his Cup, when he had a Mind to frighten and impose upon his Brethren, *Gen. xlv. 5, 15.* It is likewise the same Word which is made use of to express those Enchantments, which *Balaam* made use of when he attempted to divine
 without

without the Assistance of God; as is particularly mentioned *Num.* xxiii. 23. xxiv. 1. And it might be likewise applied to those Diviners among the *Philistines*, who turned the Cart loose, and left it to the two Cows to determine the Event. *1 Sam.* vi. 7, 8, 9. As also to those Diviners employed by the King of *Babylon*, *Ezek.* xxi. 21. who determined their Predictions by throwing of Knives or Swords where two Roads met. All which Species of Diviners are well expressed in *Latin* by the Name of *Conjectores*. Which Word was commonly used among the *Romans* to denote any Person who pretended to a Skill in Art-magick; and therefore *Cicero* says, *Bene qui conjiciet, Vatem hunc perhibeto optimum*; though this Appellation is particularly applied in the Verses of *Ennius* above quoted to the *Egyptian* Magicians, and is properly enough expressed in *English* by the Word *Sorcerers*, which denotes a Person that is governed in his Determination *per Sortem*, by Lot or Chance. For as *Cicero* says, when speaking of those Kinds of Impostors who pretended to divine *per Sortes*, *Quid enim est Sors? idem propemodum quod micare, quod talos jacere, quod tesseras, quibus in rebus temeritas & casus, non ratio nec consilium valet (t)*. So in all other conjectural Devices, whether it be the Interpretation of Dreams, the Inspection of Entrails, or the Judgements formed from the *Picking* or Flight of Birds, &c. which depend upon the Fancy and Imagination of the Diviner, the Persons pretending to a Skill in these Sciences may equally be called נחשים *Conjectores*, with those who deter-

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(t) Cic. de Div. 1. 2.

A. P. D. mined their Predictions by Lots. And hence *Quintilian* 798. says, *Conjectura dicta est a Conjectu: unde etiam Somniorum & Monstrorum interpretes Conjectores vocamus (u).*

THE fourth Kind are those which we translate a *Witch*, but which should be rendered a *Jugler*. The original Word is כַּשְׁפָּא, by Bishop *Walton* translated *maleficus*, and by the *Septuagint* Φαρμακός. It is derived from the *Syriack* Verb כַּשַׁף *mustitavit* (x), from the confused Mutterings made use of at the Time of their Jugling. This is the Word, which is made use of in the *Hebrew* to express that Species of Magicians, who were sent for to oppose the Miracles of *Moses*; *Exod.* vii. 11. Whose *Enchantments* are particularly called לְטִיהָם by Bishop *Walton* translated *Incantationes*, and by the *Septuagint* Φαρμακίαις, but ought to be translated *jugling Tricks*, being derived from the *Hebrew* Verb לָאָט or לוֹט which signifies to *cover* or *hide*. In which Sense this Word is made use of, *2 Sam.* xix. 4. and *Job.* xv. 11. and is also used *Judg.* iv. 21. *Ruth.* iii. 7. *1 Sam.* xviii. 22. xxiv. 5. to denote Things done in a private and secret Manner. And it is very remarkable, that this Word is no where made use of in the whole Bible to express *Enchantments*, but in this Part of the Book of *Moses*, where he speaks of these Magicians, who changed their Rods into Serpents, &c. *Exod.* vii. 11, 22. viii. 7, 18. The general Word is נַחֲשֵׁי *Conjectura*. See *Lev.* xix. 26. *Num.* xxiii. 23. xxiv. 1. *2 Kings* xxi. 6. *2 Chron.* xxxiii. 6. which has been explain-

(u) *Quint.* 1. 3.(x) *Alab. Pentag.*

ed under the preceding Head. But Sorceries, or conjectural Methods of Divination, being of no Use towards defeating the Miracles of *Moses*, the Magicians were forced to have Recourse to their לטיהם, their *Hidings* and *Juglings*, till Almighty God was pleased even to put a Stop to these; *Exod.* viii. 18, 19. that the By-standers might be no longer deceived. And in this Respect indeed God may in some Degree be said to have hardened the Heart of *Pharaoh* by permitting the Juglings of his Magicians to succeed so far, even as to produce Serpents and Frogs, and to discolour the Water of the River.

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THE fifth Species of Magic mentioned *Deut.* xviii. 11. is that of the *Charmer*, which should rather be translated, the *Enchanter*. The original Expression in the *Hebrew* is חבר חבר, by Bishop *Walton* rendered *jungens Junctio- nes*, and by the *Septuagint*, ἐπαείδων Ἐπαοιδῆν, *incantans Incantationes*. *Buxtorf* renders the Word חבר by *jungens, sociatus, conjunctus, compositus*. And I thought at first, that this must therefore signify one who made Philters and Compositions, for which *Egypt* has been long famous, till I found in *Alabastri Pentag.* that this Word also signified *nunciavit, dixit, narravit, concionatus est*; and that the Substantive חבר signified *eloquens, narrans, narrator*; and therefore I concluded, that this Expression חבר חבר ought to be translated *dicens Dictiones*, or *incantans Incantationes*; because it is manifest from the parallel Places in Scripture, where this Expression is made use of, that it must refer to some *Words* of the Magician spoken or *chanted* in a low and particular Tone of Voice, and

A. P.D. and not to any medicinal Compositions; and is therefore
 798. well rendered by the *Septuagint* ἐπαείδων Ἐπαοιδήν. For
 in *Psal.* lviii. 5; where the *Psalmist* compares the Wicked to the deaf Adder that stoppeth her Ears; which will not hear the VOICE of the Charmer, charming never so wisely: The Original is, which will not be charmed by the Mutterings of חֲבַר חֲבַר, which must therefore be rendered *incantantis Incantationes*, or of the *Inchanter*; because it is plain, that the Persons alluded to were People who pretended to have Power over the Bitings of Snakes, by the Sound of their Voice, and the Virtue of some particular Words which they muttered, whispered, or *chan- ted* in a low Tone. For in *Eccles.* x. 11. The Charm for the Bite of a Serpent, which we properly render *Enchantment*, is in the Original termed לחש a *Whisper*. And in *Jer.* viii. 17. where it is said, I will send Serpents, Cockatrices among you which will not be charmed, the Original Word is also לחש *whispered*. These were probably the same Species of Magicians with those mentioned in *Isaiab* xix. 3. under the Title of חֲאֲטִיִּים, which we translate *Charmers*, but properly speaking signifies *Whisperers*, being derived from אֲטַט *lente, leniter*: And are also probably the same with those mentioned by *Daniel* under the Title of גִּזְרִיִן, which we translate *Soothsayers*, but ought to be translated *Mutterers* or *Inchanters*, being derived from the Verb גָּזַר to *Mutter*.

THE sixth Species of *Magicians* are called *Consulters with familiar Spirits*. These were a Set of People who either by Nature were furnished with, or by Art had acquired

quired the power of *Gastriloquy*.; for the Original is אוב ושאל A. P. D. 798. } ושאל, translated by Bishop *Walton*, *interrogans Pythonem*; but by the *Septuagint* much more properly Ἐγλασπίμωθ. For אוב signifies *Uterus*, the *Belly*, as it is rendered, *Job xxxii. 19.* By the Help of which Faculty of speaking in the *Belly* in a feigned Voice, and the Power of throwing it at a Distance, so as to make it seem to come from some other Place, it was no difficult Matter to persuade the Ignorant, that the Person who was Master of this Art, was attended by a familiar Spirit to answer all his Questions. It is certainly a very wonderful and surprizing Talent, and in those early Ages of the World, it is no wonder if such Persons should be looked upon as having a Communication with some invisible Being. Whoever has had an Opportunity of hearing a Person that was Master of this Faculty will be sensible of the Justness of the Description given of it by the Prophet *Isaiab. xxix. 4.* when he says, *And thou shalt be brought down, and shalt speak out of the Ground, and thy Speech shall be low out of the Dust, and thy Voice shall be as one that hath a familiar Spirit, out of the Ground, and thy Speech shall whisper out of the Dust.*

THE seventh Species of Magicians is called a *Wizard*, and is only another Name for the Person who hath a familiar Spirit, or the Power of *Gastriloquy*. The original Word is ירעני, which Bishop *Walton* properly renders *Sciolus*, that is, a Pretender to Knowledge, being derived from ידע to *know*. And it is not much to be wondered at, if in those ignorant Ages a Person endowed with the uncommon Faculty of *Gastriloquy* should be looked upon,

and

A.P.D. and esteemed by the Vulgar, as a Person of more than ordinary Knowledge; it is therefore well rendered in *English* by the Word *Wizard* or *Wise-ard*. And that this was the same Sort of Person with one who pretended to have a familiar Spirit, is plain from hence, that they are always joined together, as *Lev.* xix. 31. xx. 6, 27. *Deut.* xviii. 11. 1 *Sam.* xxviii. 3, 9. 2 *Kings* xxi. 6. xxiii. 24. 2 *Chron.* xxxiii. 6. *Isaiab* viii. 19. xix. 3. As also from hence, that *Isaiab* describes the *Wizard* in the same Manner as he does the Person that hath a familiar Spirit; for when he says, *And when they shall say unto you; Seek unto them that have familiar Spirits, and unto Wizards that WHISPER and mutter,* *Isaiab.* viii. 19. he makes use of the same Word *פפף*, which he does when he is describing the Speech of one that hath a familiar Spirit, *Isaiab.* xxix. 4. which Word properly signifies speaking in a thin small Voice like the *Chirping* of a Bird; or as the same Prophet otherwise expresseth it, like *the Chattering of a Crane, or a Swallow,* *Isaiab* x. 14. xxxviii. 14.

THE eighth, and last Species of Magicians mentioned by *Moses* in *Deut.* xviii. 11. is the *Necromancer*. Which in the Original signifies one that enquires from the Dead. Of one Species of which we have an Account given us by *Herodotus* (z) as practiced by the *Baræans* that were Inhabitants of *Libya*, who, he says, when they would divine, go to the Tombs of their Ancestors, and after certain Prayers they lie down to sleep; and ground their

(z) Herod. Melp.

Predictions upon the Dreams they have at those Times. A. P. D. But the Generality of *Necromancers*, I take to have been ^{798.} of the same Nature with those who had the Talent of *Gastriloquy*, or set up for *Wizards*. Because according to the Description given by *Isaiab* (a) the Person who pretended to have a familiar Spirit, or set up for a *Wizard*, threw his Voice in such a manner as to make it seem to come *out of the Ground*. And therefore when in another Place he says, And when they shall say unto you, *Seek unto them that have familiar Spirits, and unto Wizards that peep and mutter*; he adds, *Should not a People seek unto their God? Ought they to seek for the Living to the Dead?* *Isaiab* viii. 19. It is probable therefore, that for the greater Solemnity some of these *Gastriloquists* might frequent the Places where Persons were buried, and pretend to consult the Dead, and by answering themselves *low out of the Dust*, might seem to receive Answers from thence. Whence this Method, or Art of Divination, was called by the *Greeks*, *Psycomanthia quasi ψυχῶν μανθεία*, *animarum Divinatio*; & *Necromantia quasi νεκρῶν μανθεία*, *Mortuorum Divinatio*. And therefore *Horace* when he is describing the Practices of the two Witches, *Canidia* and *Sagena*, says:

—Cruor in fossam confusus, ut inde
Manes elicerent, animas responsa daturas.

Hor. Sat. l. i. f. 8.

The only Instance we have indeed of any Persons consulting the Dead, and receiving real Answers from thence,

(a) *Isaiab* 29. 4.

A.P.D. is in the Case of *Saul*, who consulted the Woman at *Endor*, who had a familiar Spirit, or the Power of *Gastriloquy*. For when *Saul* is represented enquiring for a Person that hath a familiar Spirit, the original Expression is אוב בעלת *Dominam Pythonis*, as Bishop *Walton* translates it, but the *Septuagint* renders it Ἐγλασίμυθος; and it properly signifies one that is Master or Mistress of *Ob*, or the Art of *Gastriloquy*. And when *Saul's* Servants answered, that there was such a one at *Endor*, the Expression in the *Hebrew* is the same. And when *Saul* spoke to her, he said, I pray thee divine unto me באוב *Ex ventre*; or according to the *Septuagint*, Ἐν τῷ ἐγλασίμυθῳ. But the Difficulty is to account for her actually raising *Samuel* from the Dead, or producing a Spirit to represent him, which is the same Thing. In answer to which it is to be observed, that this was a very uncommon Event, and one that she herself did not expect; for when the Spirit appeared unto her, she herself was surprized; and when she saw *Samuel*, she cried with a loud Voice, 1 Sam. xxviii. 12. It is likewise to be observed, that when *Balak* (b) sent for *Balaam* to come to him and curse the Children of *Israel*, an Angel sent from God appeared unto him, *Numb.* xxii. 5. 9. And when *Balak* would have had *Balaam* curse the *Israelites*, he went to try what he could do by the Power of his Enchantments; which being over-ruled by the Influence of Almighty God, when he found upon the second Trial that instead of Curses, God put the Words of Blessing in his Mouth; having no Power at all left in himself, to say

(b) See Remarks in Part II. on *Numb.* 22. 1, &c.

any thing of his own, he was obliged to acknowledge that no Enchantment could prevail against Jacob, neither any Divination against Israel, Numb. xxii. 19, 38; xxiii. 3, 15, 23. And upon the third Trial when he found that God still forced him to bless the Israelites, instead of cursing them; then it is observed, that he went not as at other Times to seek for Enchantments, Numb. xxiv. 1. Whence it appears that Balaam was a professed Magician, and from Verse the seventh it appears, that he practised the diabolical Arts of Divination for Reward. See also 2 Pet. ii. 15. Jude 11. It does indeed appear through the whole History of Balaam, that he was a bad Man; for when God ordered him to go with the Messengers of Balak, provided the Men came to call him again the next Morning, Numb. xxii. 20. he nevertheless went of himself possibly without being called; but certainly with an evil Intent to comply with Balak's Request. And the Angel of the Lord therefore stood in the Way as an Adversary against him; because he went, i. e. with so much Eagerness to obtain the Honours promised by Balak for cursing the Children of Israel, Numb. xxii. 22. And after he had departed from Balak, he did not go and join the Children of Israel; but went among the Moabites and Midianites, and advised them to seduce the Children of Israel to Fornication and Idolatry, Numb. xxxi. 16. Rev. ii. 14. and was himself slain by the Israelites among the Worshippers of Baal-Peor, Numb. xxxi. 8. Josh. xiii. 22. And yet it is manifest nevertheless, that God was pleased upon an extraordinary Occasion to manifest himself unto him; and to make

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 798. *Balak.*

OF the same Kind also we may look upon this Woman at *Endor* to be, who had a familiar Spirit, or the Power of *Gastrilcquy*. And when any one consulted her, if it did not please God to interpose after an extraordinary Manner, she then had Recourse *as at other Times to her Enchantments* or Conjectures, and pretended to converse with the Dead, by the Power of her Voice, which answered *out of the Ground*; and was in reality a Cheat as well as *Balaam*, though upon this extraordinary Occasion it pleased God to assist her, as he did *Balaam*, by a miraculous Interposition, to inform *Saul* of his approaching Fate.

Now of all the various Species of Divination or Enchantment here enumerated, there is none that seems likely to be the Method practised by those *Egyptian* Magicians, who were sent for to vie with *Moses*, except it be that of the fourth Species. Those who possessed it are by *Moses* called *מכשפים*, which the *English* Translation renders *Sorcerers*, but which ought to be translated *Juglers*; because that their Enchantments are called *לטיהם* *Hidings* or *Juglings*. But when I consider, that the Magicians are said to have cast down their Rods, which became Serpents; and to have turned the Water of the River into Blood; and to have brought forth Frogs; as well as *Moses* and *Aaron*: And when I likewise consider, that *Moses* is said to have been brought up in all the Learning of the *Egyptians*, of which this of the Art-Magic seems to have been the

the principal Excellency, since their *Wise-men* took their A. P. D. Denomination from thence; it seems to me more than 798. probable, that *Moses* would have detected them, if what they performed had depended purely upon Jugling. I cannot help therefore being of Opinion, that they were assisted in their Juglings by some invisible Beings. For had their Operations depended only on the slight of Hand, I can see no Reason why they might not have produced *Lice* as well as *Serpents*, or *Frogs*. But if we suppose them to have been assisted by some invisible Being, we may then account for the Cessation of their Miracles by ascribing it to the over-ruling Power of God, who thought proper to restrain them from having any further Assistance. Had these Magicians not been stopped in the Performance of these stupendous Works till *Moses* had taken the Dust of the Earth, and made it a Boil and a Blane on Man and Beast; there might have been some Reason to suspect that the producing of Serpents, Frogs and Lice, Animals with which the Land already abounded, might have been the Effect of some jugling Power, and the Slight of Hand. But God does not permit them to go even so far as this; nor does *Moses* give the least Hint as if they were only Deceivers, and were not assisted by some supernatural Power; but only shews that the supernatural Power by which he acted was a superior Power to that of the *Egyptian* Magicians. And therefore *Jethro*, when *Moses* informed him afterwards of the Miracles he had performed, and of the wonderful Means by which he procured the Deliverance of the *Israelites*, rightly argues from thence, and says, *Now I know Jehovah is greater than all Gods:*

A. P. D. Gods: for in the Thing wherein they dealt proudly he wa
 79^s. above them, Exod. xviii. 11.

UPON which it may be observed, that in those early Ages of the World, when the Almighty was pleased to communicate himself to Mankind in a more immediate, free, and sensible Manner, than he has in later Ages been pleased to do; in Dreams; and Visions; and Prophecies; and the visible Appearance of Angels; he was at the same Time pleased to permit evil Angels to exert themselves also in a more visible, powerful, and extraordinary Manner, than they have been indulged in of later Years: In order to try Mens Faith, and to prove them, to know whether they love the Lord their God, or have Pleasure in Unrighteousness. But at the same Time God *left not himself without Witness*; and therefore though he was pleased sometimes to send his own Angels, and sometimes to permit evil Angels (c) to assist wicked Men in foretelling some particular Events, or performing some wonderful Works: Yet these when they are compared with the prophetic Powers of God's true Prophets, or the wonderful Works performed by them, always appeared as nothing in the Eyes of the unprejudiced By-stander. Of which many Instances may be given, besides this which is before us. And therefore the Magicians themselves, when they found that they could not *bring forth Lice*, immediately cried out that this was *the Finger of God*, Exod. viii. 18, 19: Though *Pharaoh* who was a prejudiced Person, and

(c) See Deut. 13. 1, 2. Mat. 24. 24. 2 Thes. 2. 9.

had no mind to part with such a Number of Slaves, hardened his Heart, and would not yet believe.

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HENCE also it came to pass that when God withdrew the immediate Communication of his prophetic Spirit from the Children of *Israel*, as he seems to have done at the Death of *Malachi*; he likewise at the same Time restrained the prophetic Power of the *Teraphim*, Hof. iii. 4. and likewise took from the Heathen World, even that little Degree of prophetic Assistance, which he had permitted evil Angels to supply them with. For to this Purpose *Cicero* makes his Brother remark, when speaking of the *Delphic Oracle* he says, *Nunquam illud Oraculum Delphis tam celebre & tam clarum fuisset, neque tantis donis refertum omnium populorum atque Regum, nisi omnis ætas oraculorum illorum veritatem esset experta. Iam diu idem non facit (d).* And *Plutarch* in his Treatise *de Defectu Oraculorum* makes the same Remark; which he attributes partly to the *Absence of those demonical Spirits, which, according to his Philosophy, might die or change their Place of Abode; either exiled by others more potent or upon some other Dislike; and partly to some Alteration in the Soil, which might not yield Exhalations of so divine a Temper, as in former Ages they had done.* Which last seems also according to *Cicero* to have been the common Opinion, for he makes his Brother *Quintus*, when arguing upon this Topick, to say, *Potest autem vis illa terræ, quæ mentem Pythiæ divino afflatu concitabat, evanuisse vetustate, ut quosdam exaru-*

(d) Cic. de Div. l. i.

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 798. *demus.* And in another Place, he ſays, *Credo etiam An-*
belitus quosdam fuiſſe terrarum quibus inflatæ mentes Ora-
acula funderent. Atque hæc quidem Vatum ratio eſt. But
 whatever was the Cauſe of this Alteration, it is manifeſt
 even from the Teſtimony of the Heathens, that the
 prophetic Power of the *Delphic* Oracle had ceaſed
 long before the Time of *Cicero*, which probably was
 from the Time at leaſt, if not ſooner, of God's with-
 drawing the Spirit of Prophecy from the Children of *Is-*
rael, that he might not leave himſelf without Witneſs,
 and ſuffer the Devil or his Agents to triumph unrivalled,
 and without a Superior among the Sons of Men.

IT is alſo to be remarked, that when the Power of
 Miracles and Prophecy was again reſtored to *Israel* in the
 Perſon of *Jeſus*, that ſeveral Perſons in the Heathen
 World appeared at the ſame Time to have received a
 prophetic Aſſiſtance from evil Spirits; and that the vi-
 ſible Power of the Devil upon Earth was again let looſe,
 and even enlarged, though ſtill kept inferior and in Sub-
 jection to the Power of God. Thus we read in particu-
 lar in the Hiſtory of the Acts of the Apoſtles, that up-
 on *Paul's* firſt coming into *Europe*, while he was at *Phi-*
lippi, a certain *Damſel* poſſeſſed with the Spirit of *Divi-*
nation, which brought her Maſters much Gain by *Sooth-*
ſaying, followed *Paul*, and cried ſaying, *Theſe Men are*
the Servants of the moſt high God, which ſhow unto us the
Way of Salvation, and this did ſhe many Days (e). But

(e) Acts 16. 16.

Paul being grieved, and unwilling to have the Evidence of his Gospel rest upon such Testimony, turned and said to the Spirit, I command thee in the Name of Jesus to come out of her. And he came out the same Hour. Nor did these evil Spirits confer only the Power of Prophecy to those whom they possessed, but sometimes endowed them with an extraordinary and supernatural Degree of bodily Strength. Thus we read, that when *Paul* was returned to *Ephesus*, certain of the vagabond *Jews* Exorcists, took upon them to call over them which had evil Spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus whom *Paul* preacheth. And there were seven Sons of one *Sceva* a *Jew* and chief of the Priests, which did so. And the evil Spirit answered and said, Jesus I know, and *Paul* I know, but who are ye? And the Man in whom the evil Spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that House naked and wounded. In like manner, we read of a Person possessed with an unclean Spirit, who had his dwelling among the Tombs, and no Man could bind him, no not with Chains. For he had been often bound with Fetters and Chains; and the Chains had been plucked asunder by him, and the Fetters broken in pieces. But Jesus commanded the Spirit to come out of him, and the Man returned to his right Mind. And therefore Jesus when he sent forth his twelve Disciples to preach his Gospel, gave them *Power and Authority over all Devils.* Which Power continued in the Church as long as it pleased God to permit the visible Power of the Devil to continue upon Earth.

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IN like manner, I apprehend, that it was by no means inconsistent with the Wisdom or Justice of God in the Government of this World to let loose the Power of the Devil at particular Times ; and to permit him to assist the *Egyptian* Magicians in their לְטִירָם their *Hidings*, and *Coverings*, in order to produce Serpents and Frogs, &c. while he communicated such a superior Degree of power to *Moses*, as might be sufficient to convince the unprejudiced By-stander, that the invisible Power which assisted *Moses* was superior to that, which assisted the Magicians. Since it is manifest, that a reasonable Degree of Evidence is all that can in Justice be demanded to determine the Mind of a reasonable free Agent; and to make the Merit or Demerit of his Actions a proper Subject for Rewards or Punishments.

BUT when *Pharaoh* found that the Magicians could neither produce Lice, nor remove those that were produced by *Moses*, then *Pharaoh* called for *Moses* and *Aaron*, and said as before about the Frogs; Intreat *Jehovah* that he may take away the Lice from me, and *I will let the People go*. Which when *Moses* had performed then *Pharaoh* began to equivocate with *Moses* and said, *Go ye and sacrifice unto God, but it must be in the Land (f)*. That is, I will keep my Promise of letting the People go to Sacrifice to *Jehovah*, but they must not go out of the Land to do it. *And Moses said, It is not meet so to do; for we shall sacrifice the Abomination of the Egyptians to*

(f) Exod. 8. 25.

Jehovah our God; that is, Sheep and Oxen, which the *A.P.D. Egyptians* worshipp'd as Gods, and therefore *abominated* 798. to have them sacrificed to other Gods. *Lo, shall we sacrifice the Abomination of the Egyptians before their Eyes, and will they not stone us?* But *Pharach* when he found there was Respite *hardned his Heart, and bearkened not unto them*, *Exod. viii. 19.* In this Place I have transposed the twenty-fifth and twenty-sixth Verses of this Chapter into the Middle of the nineteenth Verse. I have likewise added in the Petition about removing the Plague of Lice the Sense necessarily requiring it.

THEN *Jehovah* (g) said unto *Moses*, Rise up early in the Morning, and stand before *Pharach*, (so he cometh forth to the Water) and say unto him, Thus saith *Jehovah*, let my People go that they may serve me; else behold I will send Swarms of Flies upon thee, and upon thy Servants: that is, upon thee and on all thy *Egyptian* Subjects. See *1 Sam. xxix. 3. Gen. xxvii. 13. 2 Sam. viii. 2, 6, 8, 14. xi. 11, &c. &c.* And therefore follows; And the houses of the *Egyptians* shall be full of Swarms of Flies. And I will severe in that Day the Land of *Goshen* in which my People dwell, to the End that thou mayest know that I am *Jehovah*. And tomorrow shall this *Sign*, or *Miracle* be: Miracles being here and in many other Places called Signs, because their Use and Intent was, that they should be a *Sign* or *Token* of the Power Omnipotent by which they were wrought

(g) The Order of the Verses in this Part of the eighth Chapter should be this: 20, 21, 22, 23, 24,—29, 30, 31, 28, 27, 32.

A. P. D. ^{798.} or as *Moses* expresseth it, that Men might know that He was *Jehovah*. And *Jehovah* did so. Then *Pharaoh* called for *Moses* and for *Aaron*, and said, *I will let you go out of the Land, into the Wilderness, to sacrifice to Jehovah your God, if you will intreat for me that Jehovah may take away these Swarms from me. And Moses said, Behold, I go out from thee, and I will intreat Jehovah that the Swarms of Flies may depart; but let not Pharaoh deal deceitfully any more, in not letting the People go to Sacrifice to Jehovah. And Moses went out from Pharaoh, and intreated Jehovah. And Jehovah did according to the Word of Moses. Then Pharaoh said, I will let you go that ye may sacrifice to Jehovah your God in the Wilderness, as I promised you; only you shall not go very far away. Then said Moses unto him; We will go three days Journey into the Wilderness, and sacrifice unto Jehovah our God, as he shall command us. But when Pharaoh saw there was Respite, he hardned his Heart at this Time also, neither would he let the People go so far. I have been more particular in the Relation of these two last Plagues, than I propose to be in the following ones, because the History of them as delivered in the Book of *Exodus* is somewhat confused. But whoever will give himself the Trouble of considering the whole Conduct of this Transaction between *Moses* and *Pharaoh* will plainly see, that the Method in which I have related it must have been the real one.*

THEN *Jehovah* (*b*) inflicted a Murrain upon all the

(*b*) *Exod. 9. 1, &c.*

Cattle

Cattle of the *Egyptians*, so that they all died. But the Heart of *Pharaoh* was hardned, and he would not let the People go. Then *Jehovah* said unto *Moses* and *Aaron*, Take to you Handfulls of Ashes, and let *Moses* sprinkle it towards the Heaven in the Sight of *Pharaoh*. And they did so; and it became a Boil breaking forth with Blains, upon Man and upon Beast. And the Magicians could not stand before *Moses*, because of the Boil. But *Jehovah* hardned the Heart of *Pharaoh*, and he hearkned not unto them.

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AND *Jehovah* said unto *Moses*, Rise up early in the Morning, and stand before *Pharaoh*, (probably as he went to bathe himself. See *Exod.* vii. 14. viii. 20.) and say unto him, Let my People go, or I will smite thee and thy People with Pestilence, attended with Thunder, and Hail. And *Jehovah* did so. Then *Pharaoh* sent and called for *Moses* and *Aaron* and said unto them, I have sinned this Time: Intreat *Jehovah* that there be no more mighty Thundrings and Hail; and I will let you go, and you shall stay no longer. And *Moses* did so. But when *Pharaoh* saw that the Rain and the Hail and the Thunder were ceased, he sinned yet more, and hardned his Heart he and his Servants.

AND *Jehovah* (i) said unto *Moses*, Go in unto *Pharaoh* and say, If thou refuse to let my People go, to morrow will I bring the Locusts into thy Coast: and they shall eat the Residue of that which is escaped, which remaineth unto

(i) *Exod.* 10. 1, &c.

A.P.D. *you of the Hail.* Which when *Moses* had done, he turned himself, and went out from *Pharaoh*. And *Jehovah* said unto *Moses*, Stretch out thine Hand over the Land of *Egypt* for the Locusts, that they may come up; and *Moses* stretched forth his Rod over the Land of *Egypt*, and *Jehovah* brought an East-Wind upon the Land of *Egypt* all that Day, and all that Night; and when it was Morning, the East-Wind brought the Locusts. And *Pharaoh's* Servants said unto him, How long shall this Man be a Snare unto us? *Let THE MEN go that they may serve Jehovah their God:* That is, Grant *Moses* his Request of taking the *Israelites* three Days Journey into the Wilderness; but let only *the Men* go, and detain the Women and Children as Hostages for their Return. Then *Pharaoh* called for *Moses* and *Aaron* in haste; and he said, Now therefore forgive, I pray thee, my Sin only this once, that *Jehovah* may take from me this Death only, and I will let the People go. And he went out from *Pharaoh*, and intreated *Jehovah*. And *Jehovah* turned a mighty strong West-Wind, which took away the Locusts, and cast them into the Red-Sea: Whence it is plain, that the Red-Sea lay to the East of *Zan*, where *Pharaoh* dwelt. And *Moses* and *Aaron* were brought again unto *Pharaoh* in order to obtain the Performance of his Promise in letting the *Israelites* depart. Then said *Pharaoh* unto him, Go serve the Lord your God; but who are they that shall go? And *Moses* said, We will go with our young and with our old, with our Sons and with our Daughters; for we must hold a Feast unto *Jehovah*. And he said unto them, *May Jehovah be so with you, as I will let you go*

ana

and your little ones. Which is a *Hebrew* Method of Denial in an ironical Way attended with a Curse, being as much as to say, *May not Jehovah be with you; for I do not design to let you and your little ones both go.* But go now YE THAT ARE MEN, to serve *Jehovah*; for that you did desire. But when *Moses* refused to depart without having their Wives and their little ones along with them, then *Pharaoh* grew wroth, and they were driven out from *Pharaoh's* Presence. And *Jehovah* hardened *Pharaoh's* Heart so that he would not let the Children of *Israel* go. Whoever reads this Passage attentively as it is delivered in the tenth Chapter of the Book of *Exodus* will find that there are great Dislocations in it, and that the Order in which the Verses ought to be placed is, ver. 1, 2, 3, 4, 5, 6, 12, 13, 14, 15, 7, 16, 17, 18, 19, 8, 9, 10, 11, 20. D. P. A. 798.

THEN *Jehovah* sent a Plague of thick Darknes (*k*), which lasted three Days. And *Pharaoh* called unto *Moses*, and said, Intreat for me that this Darknes may be removed, and I will let you, and your Wives, and your little ones go three Days Journey into the Wilderness to serve *Jehovah* your God. And *Moses* did so. But when *Moses* returned to obtain the Fulfilling of *Pharaoh's* Promise; then *Pharaoh* said, Go ye, serve *Jehovah*, let your little ones also go with you, as I promised, only let your Flocks and your Herds be stayed. And *Moses* said, Thou must give us also Sacrifices and Burnt-offerings, that we may sacrifice unto *Jehovah* our God.

(*k*) Exod. 10. 21, &c.

A.P.D. Where it is manifest, that the Word *Give*, is made use of only to denote a Permission to take, as the Word *Harden* was before, *Exod. vii. 3, &c.* made use of only to denote a Permission to be hardened. For *Moses* only desired Leave to take their own Cattle along with them. And therefore says, Our Cattle also shall go with us; there shall not an Hoof be left behind: For thereof must we take to serve *Jehovah* our God. And *Pharaoh* said unto him, Get thee from me, take heed to thyself, see my Face no more: for in that thou seest my Face, thou shalt die. And *Moses* said, Thou hast spoken well, I will see thy Face again no more (1).

BUT before the last Miracle was performed, which prevailed on the *Egyptians* to drive the *Israelites* out of *Egypt*, God said unto *Moses*, Speak now in the Ears of the People, and let every Man borrow of his Neighbour, and every Woman of her Neighbour, Jewels of Silver and Jewels of Gold. And the Lord gave the People Favour in the Sight of the *Egyptians*, so that they lent unto them, and they spoiled the *Egyptians*, *Exod. iii. 21, 22; xi. 2, 3; xii. 36.* Where it is to be observed, that what the *English* Translation renders *borrowed*, may as well be rendered *asked*, or *begged*, in which Sense the original Word is made use of, *Prov. xx. 4;* and therefore *Buxtorf* renders this Verb שאל *rogavit, petiit, mendicavit.* It is accordingly translated

(1) Whence it appears that *Moses* before he parted from *Pharaoh* told him of the next Plague that was to be inflicted on the First-born Sons of the *Egyptians*; tho' it is not mentioned till the following Chapter. *Exod. xi. 4—8.*

lent,

by the *Septuagint*, ἀιτησάτω, *petat*; and to the same A.P.D. Purpose it is rendered in the *Arabick* and *Syriack* Ver- 798. sions, and the Targum of *Onkelos*. And what we render *lent*, is the same Word with that which was used before for *borrowing*, which is sometimes used by the *Hebrews* to denote asking till one obtains, in which Sense this Word is used, 1 *Sam.* xx. 28. *Nehem.* xiii. 6. And therefore this Part of the Verse should be rendered, *So that they obtained what they asked: And they spoiled the Egyptians*, that is, they looked upon this as so much *Spoil* taken from an Enemy; in which Sense this Word is made use of, 2 *Chron.* xx. 25. Certain it is, that the *Egyptians* were greatly afraid of them, and glad to get rid of them at any Rate; they therefore *gave* them whatever they *asked*, lest their Refusal should be a Means of detaining them, and bringing more Plagues upon themselves.

JEHOVAH having informed *Moses* of the last Plague which he intended to inflict upon *Pharaoh*, and declared that about Midnight, on the fourteenth of this Month, he would destroy all the first-born both of Man and Beast in *Egypt*, *Exod.* xi. 4; xii. 12, 17. He therefore instituted the Feast of the Passover, which was to be observed for the future on the fourteenth day of the Month *Abib* (*l*), which Month had from the Creation of the World to this Time been reckoned as the seventh Month of the Year, but from this Time forward was to be accounted as the first Month; in Commemoration of this Deliverance (*m*). The Observation of which Feast principally

(*l*) *Exod.* xii. 1—27.
xxxiv. 18.

(*m*) *Exod.* xii. 2. xiii. 4. xxiii. 15.

A.P.D. consisted in taking a Lamb on the tenth of this Month, and keeping it unto the fourteenth Day of the same Month, and killing it *between the two Evenings*, and eating it roasted *that very Night*. Then they were commanded to take some of the Blood of the Lamb, and strike it on the two Side-posts, and on the upper Door-posts of the Houses, wherein they should eat it; that the destroying Angel, who came to kill the First-born of the *Egyptians*, might not come into their Houses to smite them. Whence it appears, that this Direction was given to *Moses* some time before the tenth Day of this Month, that the *Israelites* might have Time to prepare their Lamb; as also to borrow, or rather *beg*, Jewels of Silver, and Jewels of Gold from their Neighbours. And hence also it appears, that the Passover should be eaten on any Time of *the Night* on the fourteenth Day of the Month *Abib*. The Precept is plain and positive: Ye shall keep it untill the fourteenth Day of the same Month, and ye shall kill it in the Evening, or rather as it is in the Original, *between the two Evenings, and ye shall eat the Flesh in that Night*. For as the *Jews* reckoned their civil Day consisting of twenty-four Hours from Sun-set to Sun-set, *Lev. xxiii, 32.* each Day consisted of two Evenings, one Night and one Day, properly speaking. It was therefore ordered to kill the paschal Lamb between the two Evenings, but they were to eat it that very Night. As soon therefore as the first Evening commenced which was at Sun-set, the Lamb ought to be killed, and if it was to be eaten that Night it ought to be roasted immediately, and then eaten; which the *Israelites* accordingly did,

did, for they had eaten the Passover before their Departure from *Rameses*, and yet they departed on the Night of the fourteenth Day.—Whence it is also manifest, that our Saviour eat the Passover according to the Form prescribed by the Law of *Moses*; for he eat it on the Night of the fourteenth Day of the Month, before he was betrayed by *Judas*, and taken Prisoner; but the *Jews*, misled by their Traditions, did not eat it till the Evening following: And this is the Reason of that seeming Difficulty, how it came to pass that after our Saviour had eaten the Passover with his Disciples, and had been taken Prisoner in the Night, yet early in the Morning, when he was brought to *Pilate*, unto the Hall of Judgment, the *Jews* would not enter into the Judgment-Hall, lest they should be defiled; but that they might eat the Passover, *John*, xviii. 28. since any Defilement would have hindered their eating it for a Month, *Numb.* ix. 6—11.

ON the Night therefore of the fourteenth Day of the Month *Abib* towards Midnight *Jehovah* smote all the First-born in the Land of *Egypt*, from the First-born of *Pharaoh*, that sat on the Throne, unto the First-born of the Captive that sat in the Dungeon. Then *Pharaoh* rose up in the Night, he and all his Servants, and all the *Egyptians*, and he called for *Moses* and *Aaron* by Night, and said, Rise up, and get you forth from among my People, both you and the Children of *Israel*; Also take your Flocks, and your Herds, as ye have said and be gone, *Exod.* xii. 29—32.

UPON all which I shall only remark, that when

A. P. D. *Abraham* came into *Egypt*, *Pharaoh* dismissed his Wife *Sarah* upon the first Notice from God in a Dream, that she was a married Woman. That two hundred Years afterwards, when *Joseph* came into *Egypt*, and interpreted *Pharaoh's* Dream, He immediately cried out, *This is a Man in whom is the Spirit of God*, and promoted him instantly in his Kingdom, although the *Egyptians* were at that Time so far corrupted with Superstition and Idolatry, as to refuse eating with the *Hebrews*; because that was an Abomination to the *Egyptians*. But now in the Time of *Moses*, which was about two hundred Years after this Transaction of *Joseph*, *Pharaoh* and the rest of the *Egyptians* were so far hardened in their idolatrous Superstitions, and their Confidence in the Power of Art Magick was risen to such a Height, as to resist the Admonitions of God, till *Pharaoh* and the rest of his Servants began to feel the Power of the Almighty, as it were, in their own Persons, by the Loss of their First-born. Then indeed did *Pharaoh* send them away, and with a strong Hand did drive them out of the Land, as the Lord had promised to *Moses*, Exod. iv. 1. For the *Egyptians* were urgent that they might be sent out of the Land, in haste; for they said, we be all dead Men, Exod. xii. 33.

THIS Event came to pass on the fourteenth Day of the first Month *Abib*, soon after Midnight, Exod. xii. 2—18; four hundred and thirty Years after the Promise made by God to *Abraham*, Exod. xii. 40, 41. And when *Moses* was eighty Years of Age, Acts vii. 23, 30.

Now

Now in order to understand rightly the Progress of A.P.D. the Children of *Israel* out of *Egypt*, it will be necessary to take Notice, that the Request, which *Moses* made unto *Pharaoh*, was to permit the Children of *Israel* (*n*), their Wives, and their little Ones, together with all the Cattle that belonged to them, to go (*o*) *by the way* of three days Journey into the Wilderness, to sacrifice unto the Lord their God. *Pharaoh* would have permitted them to have sacrificed (*p*) *in the Land*, but said *Moses*, It is not meet so to do; for we shall sacrifice the (*q*) Abomination of the *Egyptians* to the Lord our God: Lo, shall we sacrifice the Abomination of the *Egyptians* before their Eyes and will they not stone us? Whence it appears that this Wilderness unto which *Moses* desired leave to conduct the Children of *Israel* to sacrifice to *Jehovah*, was not deemed to be *in the Land* of *Egypt*: But, being the Boundary between *Judea*, *Arabia*, and *Egypt*, was rather considered as belonging to *Arabia*.

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It likewise appears, that this three Days Journey was to be spent in arriving at the Wilderness, because *Pharaoh* when he had consented to give them leave to go *by the Way* of three Days Journey into the Wilderness, yet expressly objected against their going (*r*) *very far away*, that is, after they had arrived in the Wilderness, that they should *not go very far away* in the Wilderness, before they performed their Sacrifices. Since had *Pharaoh*

(*n*) Exod. v. 3. x. 9, 25, 26. (*o*) So it is in the *Hebrew*. (*p*) Ex. viii. 25. (*q*) *i. e.* what the *Egyptians* abominate to have sacrificed, that is, Sheep and Oxen. (*r*) Exod. viii. 27, 28.

understood

A. P. D. understood the meaning of their Request to be, to stop at
 798. the End of three Days Journey and to sacrifice, there had
 been no Reason for this Salvo of *Pharaoh's*, that they
 should *not go very far away*.

AND as (*s*) Dr. *Pocock* observes, that there are four several Roads which lead from *Cairo* to the Wilderness, which City of (*t*) *Cairo* was probably the very City of *Rameses*, that was inhabited by the *Israelites*; so is it probable that one of these Roads was then known by the Appellation of *the Way of three Days Journey* into the Wilderness. For though the Wilderness was at no very great Distance from *Rameses*, yet as People in those hot Climates, where there were no publick Inns, could not possibly travel fast, being obliged to carry all their Provisions along with them, as well as Water to quench their Thirst; so they frequently for the sake of meeting with Water, especially if the Number of Travellers were large, and they had Children and Cattle along with them, would chose to go about, rather than take the shortest Road. And as in one of these Roads there is a large Lake of Water at about ten Miles Distance from *Cairo*, so it is more than probable that for these Reasons, it was that Road, though something about, by which *Moses* chose to lead the *Israelites* to the Wilderness of *Etham*.

FOR as the Number of People which set out with *Moses* was very great, amounting to *six hundred thousand Men of Israel, besides Children* (*u*), who had also with

(*s*) *Poc. Trav.* p. 154. (*t*) *Shaw's Trav.* p. 343. (*u*) *Exod.* xii. 37, 38.
 them

them a mixed Multitude of Strangers that had married A.P.D. into their Tribes, or were Slaves to the richer *Israelites*, 798. besides *Flocks and Herds, and very much Cattle*: So, if we compute the whole Number of *Israelites*, Male and Female, adult Persons and Children, according to the ordinary Proportion allowed in other Nations (x) of four to one between the Number of the whole People in a Nation, and those Men fit to bear Arms; then the Number of the *Israelites* alone, of all Ages and Sexes, which went out of *Egypt* along with *Moses*, will amount to two Millions four hundred thousand Souls, which makes it reasonable to believe, that *Moses* chose to take this Lake in his Road to the Wilderness.

IT was about Midnight, on the fourteenth Day of the Month *Abib*, when the *Israelites* were ordered to depart from *Rameses*; they must have therefore had some Place of Rendezvous appointed for them to meet at, the next Day. And tho' *Moses* does not mention every Station where the *Israelites* halted, yet he generally mentions those of the greatest Note. He observes therefore, that *the Children of Israel journeyed from Rameses to Succoth* (y), which signifies only a *Place of Tents*, which Name might have been given to several different Places, that were fit for that Use; some of these, according to Dr. *Shaw* (z), being at fifteen or twenty Miles distance from *Grand Cairo*, and now called *Dowars*. The Author of *the Journey from Cairo to Mecca* observes (a), that

(x) See Templeman's Tables. (y) Exod. xii. 37. (z) Shaw's Trav. p. 344. Also Poc. Trav. p. 155. (a) Rauwolf's Trav.

A.P.D. those Persons, who set out in the Caravans to go towards 798. *Mecca*, generally assemble at one of these *Succoths*, or *Dowars*, which is about ten Miles, or five Hours Distance from *Cairo*. And it is by no Means improbable, that it was at this very *Succoth*, it being near the Lake already mentioned, that *Moses* appointed the general Rendezvous of the *Israelites*.

It is likewise observed by *Moses*, that *the Children of Israel went up harnessed out of Egypt (b)*, which in the Margin of our *English Bible* is said to mean by *five in a Rank*. But *Dr. Pocock*, who was formerly Professor of the Oriental Tongues in *Oxford*, in his *Miscellaneous Notes*, observes, from the Customs of the *Arabians*, that the original Word חמש, which literally signifies *Five*, rather denotes their being divided into five several Bodies, than their marching five in a Rank (c); so that the whole Corps was composed of an *Advanced Guard*, the *Right Wing*, the *Left Wing*, the *Rear Guard*, and the *Main Body*, in the midst of which the Women and the Cattle were conducted. And it is more than probable that it was at this very *Succoth*, that *Moses* began to *harness*, or marshal his *Armies* or his *Hosts*, as these People are justly called, *Exod. vi. 26; vii. 4; xii. 41, 51*. For it is to be observed, that they are only said to have (d) *journey-*

(b) *Exod. xiii. 18.* (c) Five in a Rank is much too small a Number to suppose an Army of 600,000 Men could possibly march in; for at that Rate if we allow the Ranks to be but 3 Feet asunder, and a Mile to consist of 2000 Yards, the Front and the Rear of the Army would be 60 Miles distant the one from the other. (d) *Exod. xiii. 20-*

from *Rameses* to *Succoth*, but that when they (*f*) took A.P.D.
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their Journey from *Succoth*, they encamped in *Etham* at the Edge of the *Wilderness*, before which Time being marshalled into some Order, they were enabled when they arrived at *Etham* to form a regular Encampment.

AT which Station being now arrived in the *Wilderness*, it is probable, that they rested themselves, and kept their Feast, and offered Sacrifices unto *Jehovah* their God; as they had asked Leave of *Pharaoh* to do. But when this was over, instead of returning back again to *Egypt*, or going straight forward in the common Road from *Rameses* to *Mount Sinai*, to which Place God had told *Moses* (*g*) that he would bring the *Israelites*; they received fresh Directions from God, who spake unto *Moses*, saying, *Speak unto the Children of Israel, that they turn and encamp before Pibabiroth, between Migdol and the Sea, over-against Baalzephon: before it ye shall encamp by the Sea* (*b*). The exact Situation of which Places cannot positively be determined, but certain it is, that they were some where near the *Sea*. Dr. *Shaw* rightly observes, that *Pibabiroth* in *Hebrew* signifies the *Mouth of Hiroth*, as it is translated also by the *Septuagint*, Τὸ στόμα Ἐρυθθ (*i*). It probably therefore was situated at the Entrance into some Opening; as a Door in *Latin* is called *Ostium* from *Os* a Mouth, because of its Opening; and as the Town situated at the Mouth of the *Tyber* was called *Ostia*, because the River there opened into the *Sea*; and therefore I sup-

(*f*) Exod. xiii. 20. Num. xxxiii. 6.
xiv. 1.

(*i*) Numb. xxxiii. 7.

(*g*) Exod. iii. 12. (*b*) Ibid.

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 798. Town of *Clyfma* afterwards stood (*k*), on the Sea-Coast,
 at the lower End of a large Glin, or Opening, between
 the two Mountains (*l*) of *Jebel Attaka* on the North,
 and *Jebel Gewobee* on the South; and from which Town
 of *Clyfma*, *Philostorgius* says (*m*) it was, that the *Israe-*
lites passed over on dry Ground to the opposite Shore.
 The Entrance into which Glin, or Opening, from *Egypt*,
 suits very well with the Information given by God to
Moses, when he ordered him to *turn and encamp before*
Pibahiroth. For *Pharaoh* will say of the Children of *Is-*
rael they are entangled in the Land, the Wilderness hath
 shut them in: The Entrance into this Passage between the
 two Mountains before-mentioned, being on the Right-
 hand of the common Road from *Rameses* to Mount *Si-*
nai, about Mid-way (*n*) between *Rameses* and the Red-sea.
 And as this Road led them through a Valley between two
 Ridges of Mountains which terminated at the Red-sea;
 when the Spies were returned to *Pharaoh* which he sent
 to watch them, and it was told the King of *Egypt* that
 the People fled (*o*), and what Road they had taken; it
 was very natural for him to think, that they were *en-*
tangled in the Land, so that they could not possibly escape
 him. It being impracticable, without a Miracle, for
 them ever to have escaped from *Pharaoh* by this Road,

(*k*) In this I find Dr. *Shaw* agrees with me in the Supplement to his
 Travels, published since this was written, p. 102. (l) *Poc. Trav.*

p. 155. (m) *Philos.* l. 3. c. 6.

(n) Dr. *Shaw* says,
 at about 50 Miles Distance from *Cairo*, but then he makes *Suez* at the
 North End of the Red-sea to be about 90 Miles from *Grand Cairo*,
Shaw's Trav. p. 345.

(o) *Exod.* xiv. 5.

which

which led them to a Part of the Red-sea, that was naturally impassable without Ships, with which they were unprovided. A. P. D. 798.

DR. *Pocock* imagines, that the *Israelites* did not turn out of the Common Road, till they had first reached as far as the North or North East Point of the Eastern Gulph of the Red-Sea; and that then they turned back again; and encamped where *Suez* now stands, with the Mountain of *Attakab* on their Right-hand. But it cannot be imagined, that *Pharaoh* would not have Spies to attend them; and when he had insisted upon it that they should not go very far away, that he would not have pursued them long before he could have been informed of their being entangled in the Land near *Suez*. Nor can it be imagined that *Pharaoh*, had he overtaken them at *Suez*, would have ventured to have pursued them through the Sea with his Army, when he might easily have overtaken them only by going a very few Miles about. It is therefore more than probable that the *Israelites*, though they might have set out in the common Road, yet soon after their Arrival in the Wilderness, that they turned towards another, and pursued the *Derb Touveric*, as Dr. *Pocock* calls it, which passes between the two Ridges of Mountains, *Attaka* & *Gewoubee*. And what adds some Strength to this Conjecture is, that this Road, (*p*) as Dr. *Shaw*, affirms is also called by the Inhabitants of the Country *Tiab beni Israel*, that is, the Road of the Children of *Israel*, and that the Name *Attakab* which is gi-

(*p*) Shaw's Trav. p. 346.

A. P. D. ^{798.} ven to one of these Mountains, signifies *Deliverance* as if it was called *the Mountain of Deliverance* from the wonderful Escape which the *Israelites* there met with from the Indignation of *Pharaoh*. And more than probable it was, that this Alteration of their Course towards this Road was undertaken early in their Flight, that *Pharaoh* might have Time enough, as soon as he was informed of their Flight, and of the Road they had taken, to pursue them and overtake them, according to the Purpose of God, by the Time they had arrived at the Red-Sea.

AND though *Moses* and *Aaron* had gone to and fro from *Egypt* to *Mount Sinai* by the common Road, but were unacquainted with this Road by which God designed to work their *Deliverance*, it was therefore necessary that some Person should be sent to conduct them; and as *Pharaoh* was potent in Horses and Chariots, and these six hundred thousand Men with their Women and Children were all to march on Foot; it was necessary for them to march Night and Day, in order to escape from *Pharaoh*, and to reach the Red Sea before they were overtaken by him; and for these Reasons it was that *Jehovah* sent his (q) Angel to go *before them by Day in a Pillar of a Cloud; and by Night in a Pillar of Fire to give them Light, to lead them the Way, to go by Day and Night.*

(r) AND when it was told the King of Egypt that the People fled: the Heart of *Pharaoh* and of his Servants was turned against the People, and they said, *Why have we done*

(q) Exod. xiii. 21; xiv. 19. (r) Ibid. xiv. 5, 6, 7.

this, that we have let Israel go from serving us? And he made ready his Chariot, and took his People with him; and he took six hundred chosen Chariots, and all the Chariots of Egypt and Captains over every one of them. Sir Isaac Newton in his Chronology of the Greeks, where he is comparing the Forces of the *Philistines* against *Saul* with those employed by *Pharaoh* against *Moses*, says, and yet “ in the Days of *Moses* all the Chariots of *Egypt*, with “ which *Pharaoh* pursued *Israel*, were but six hundred. Whereas this seems to be such a Mistake, as is not common with that great Author, for the six hundred Chariots mentioned by *Moses* are particularly specified to have been *chosen Chariots*, which probably were only his Body Guard, and the rest were divided into Troops and Companies with *Captains* over them; with which *Pharaoh* having pursued the *Israelites*, he (s) overtook them encamping by the Sea, beside *Pihabiroth* before *Baalzephon*.

Now though the Front of the Army may be supposed to be encamped on the Sea-shore before *Baalzephon*, the Rear of the Army must be greatly behind; and could not well be supposed to have been at less than ten or twelve Miles Distance from the Front. An Encampment for two Millions four hundred thousand People requiring a Space of Ground of near twelve Miles Square. And in marching, if we suppose the Front-line to consist only of an hundred Men, they will take up at least twelve Miles in Depth. The *Israelites* therefore, when they found themselves stopped by the Sea in their Front,

(s) Exod. xiv. 9.

A. P. D. and pursued by the *Egyptians* in the Rear, were afraid, ^{793.} and cried out unto *Jehowab* (t). And *Jehowab* said unto *Moses*, Lift up now thy Rod, and stretch out thine Hand over the Sea and divide it, and the Children of *Israel* shall go on dry Ground through the midst of the Sea. And the Angel of God which hitherto went before the Camp of *Israel*, removed and went behind them. And the *Israelites* went into the midst of the Sea, upon the dry Ground; and the Waters were a Wall unto them on their right Hand and on their left (u). Which is a demonstrable Proof, that their Passage was not owing to an extraordinary Ebbing of the Tide; as *Josephus* and from him *Sir Walter Raleigh* supposeth it to have been; because in that Case it would not have been as a Wall on either Side of them.

AND the Angel (x) of God which went before the Camp of *Israel*, removed and went behind them; and the Pillar of the Cloud went from before their Face, and stood behind them. And it came between the Camp of the *Egyptians* and the Camp of *Israel*; and it was a Cloud and Darkness to them, that they came not near the *Israelites* all the Night, nor saw them moving away from before them: but it gave Light by Night to these, so that they were able to pursue their Journey cross the Sea. But as the Red Sea is (y) ten Miles across at this Place, where the *Israelites* are supposed to have passed, that is, from *Clyfma* to the Springs of *Moses*, which *Dr. Pocock* (z) says lie directly over against one another, the Rear of the Army had twenty

(t) *Exod.* xiv. 10, 15, 19. (u) *Ibid.* xiv. 22, 29. (x) *Ibid.* xiv. 19, 20. (y) *Shaw's Trav.* p. 348. (z) *Poc. Trav.* p. 138.

or twenty-two Miles to march before it could arrive safe on the opposite Shore; and as this could not possibly be effected in one Night's Time, therefore when (a) *the Morning Watch came Jehovah looked unto the Host of the Egyptians, and broke their Chariot-wheels, so that they drove them heavily; till the Israelites were arrived safe on the opposite Shore. The Egyptians however continuing the Pursuit went in after them, to the midst of the Sea, even all Pharaoh's Horses and Chariots and Horsemen. And Jehovah said unto Moses, Stretch out thine Hand over the Sea, and the Sea returned to its Strength when the Morning appeared (b).* Which must be understood of the second Morning after the *Israelites* had entered upon passing the Red Sea; for then the *Israelites* will have had the Time of two Nights and one Day in which to pass the Red Sea, before it closed on the Host of *Pharaoh*: For it is plain from *Exod. xiv. 20.* that they entered it by Night; and when *Pharaoh* saw the Rear of the *Israelites* moving in the Morning he pursued them; but God broke his Chariot-wheels, so that he could not overtake them before Night; and the second Morning *Pharaoh* being entered into the Red Sea, having probably ventured to pursue the *Israelites* before it was Light, then the Sea returned to its Strength as soon as all the *Israelites* were safe on shore: And *Jehovah* overthrew the *Egyptians* in the midst of the Sea; and *Israel* saw that great Work which *Jehovah* did upon the *Egyptians*: and the People feared *Jehovah*, and believed *Jehovah* and his Servant *Moses*.

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(a) *Exod. xiv. 24.*

(b) *Exod. xiv. 23—31.*

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I KNOW of no Heathen Writers who acknowledge the Destruction of the *Egyptian* Host in the Red-sea, except it be *Berosus*, and *Artapanes*, as quoted by *Eusebius* (q). *Diodorus* indeed says (r), that there was an anti-ent Tradition among those, who live near the *Iethuophagi*, or *Fish-eaters*, on this Coast of the Red-sea; that a Part of this Sea was once laid so dry by a great Reflux of the Sea, that the Bottom of it was quite bare, and remained so till the next Influx of the Tide. Which, on Account of the great Depth of the Sea in those Parts, could not possibly have been effected by natural Causes; and therefore this Tradition must have arisen from this remarkable Passage of the *Israelites*.

WHICH Fact, according to *Berosus* as before-mentioned, came to pass in the eighth Year of *Ascatades*, A. P. D. 794. But according to the Account left us thereof by *Moses*, it was A. P. D. 798, that is about four Years later than *Berosus's* Account. And indeed I cannot but think it something very extraordinary to find the Chronology of the *Hebrew* Bible, and the Heathen Chronology of *Berosus*, agree so nearly with Regard to the precise Time of this Event. Considering, that the Time of the Reigns of the Kings of *Babylon* is set down by *Berosus*, and the Lives of the Patriarchs by *Moses*, according to the round Number of Years, without mentioning the odd Months; which in the Space of near eight hundred Years may very well be allowed to make a Dif-

(q) Euseb. Præp. l. 9. c. 27.

(r) Diod. l. 3. c. 3.

ference

ference of four Years, between the Calculation of *Berosus*, and the *Mosaical* Computation.

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I LIKEWISE cannot but think, that the Acknowledgment of this Fact by a Heathen Writer, who says, that he compiled his Book out of the antient Records of *Chaldea*, though he attributes the Drowning of the *Egyptians* to the Power of Art-magic, is very extraordinary, and adds no small Weight to the Testimony of *Moses*. It is likewise very remarkable that *Artapanes*, as quoted by *Eusebius* says (*c*), that the People of *Memphis* reported, that *Moses* being well skilled in the Situation of the Coasts, and the ebbing, and the flowing of the Tides, took that Opportunity of carrying the *Israelites* over the red-sea; but that the People of *Heliopolis* relate this Fact quite otherwise: That *Moses* being divinely inspired struck the Sea with a Rod, whereupon the Water gathering in a Heap on either Side he led his Forces dry through the Sea: But that when the *Egyptians* attempted to follow them, the Sea returning to its former Course entirely overwhelmed them. Now the People of *Heliopolis* who lived where these Wonders were performed, and who were themselves Sufferers by the Event, were much more likely to know the Truth of this Affair, than the *Memphites*, who lived on the other Side of the River *Nile*, and at a considerable Distance from the Scene of Action.

BUT though no Heathen Authors, except *Berosus* and

(*c*) Euseb. Præp. Ev. l. 9. c. 27.

A. P. D. *Artaxanes*, mention the Destruction of *Pharaoh* in the 798. Red-Sea: Yet several of them take Notice of the Departure of the *Israelites* out of *Egypt* about this Time. For (d) *Justin* in particular mentions from *Trogus Pompeius* that when the *Egyptians* pursued the *Israelites*, who were conducted by *Moses*, they were forced by Tempests to return home again. Which possibly might be true with regard to those in the Rear of the *Egyptian* Army who might escape. And *Tacitus* (e) says, that in the Reign of *Isis* a Multitude of *Jews* left *Egypt*, and were conducted into a neighbouring Country, under the Command of *Hierosolymus* and *Judeus*: But that others said, they were driven out for being Lepers, and were conducted in their Journey by *Moses* who was one of the Exiles. *Diodorus* says (f) in his fortieth Book, that in *Egypt* there were formerly Multitudes of *Strangers*, who used foreign Rites and Ceremonies in worshipping the Gods, for which they were expelled *Egypt*; and under *Danaus*, and *Cadmus*, and other skilful Commanders, after great Hardships came into *Greece*, and other Places; but the greatest Part of them came into *Judea*, not far from *Egypt*; a Country then uninhabited and desert, being conducted thither by one *Moses*, a wise and valiant Man, who after he had possessed himself of the Country, among other Things built *Jerusalem* and the Temple. *Lysimachus* another Heathen Writer, as quoted by *Josephus* (g) gives us this Account of the Fact; “ That in the Time of “ *Bocharis* there were a Number of impure, and impi-

(d) *Just.* l. 36. c. 1. (e) *Tacit. Hist.* l. 5. (f) *Diod. apud Photium in Biblioth.*
 (g) *Jos. cont. Ap.* l. 1. f. 34.

“ous People in *Egypt*; and that the King was advised A.P.D.
 “by the Oracle of *Jupiter Ammon* to expel these Persons, 798.
 “and drive them into desert Places. That these People
 “thus ordered to Destruction, assembled themselves to-
 “gether; and took Counsel what they should do, and
 “determined that as the Night was coming on, they
 “would *kindle Fires, and Lamps* and keep Watch.—That
 “on the next Day there was one *Moses* who advised
 “them, that they should venture upon a Journey; and
 “go along a certain Road till they should come to Places
 “fit for Habitation. That he advised them to have no
 “kind Regards for any Man; nor give good Counsel to
 “any; but always to advise them for the worst; and to
 “overturn all those Temples and Altars of the Gods
 “they should meet with.” *Tacitus* seems to have taken
 his Account of the Origin of the *Jews* from this History
 of *Lyfimachus*, as well as *Justin (b)* who takes Notice
 of those persons being infected by a Leprosy who were
 conducted out of *Egypt* by *Moses*, but makes *Moses* to be
 the Son of *Josepb*.

FROM which Quotations however it manifestly ap-
 pears, by the common Tradition of the Country at least,
 that the Escape of these People was attributed to a *Fire*
at Night: That they were Strangers in *Egypt*: That the
 Name of their Leader was *Moses*: And that they were of
 a different Religion from the idolatrous Worship of *E-*
gypt.

(b) *Just.* 1. 36. c. 2.

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THE next Heathen Author I shall mention is *Manetho* an *Egyptian* Priest, who confirms the Account of the *Israelites* being led out of *Egypt* about this Time by the Conduct of *Moses*; for speaking of some impure and leprous People with which *Egypt* was infested, and which the King *Amenophis* was directed to expel out of *Egypt*, he says (i), “ These Men when they were gotten into *Abaris*, and found the Place fit for a Revolt; they appointed themselves a Ruler out of the Priests of *Heliopolis*, whose Name was *Osarsiph*. And they took their Oaths that they would be obedient to him in all Things. He then in the first Place made this Law for them, that they should neither worship the *Egyptian* Gods; nor should abstain from any of those sacred Animals, which they have in the highest Esteem; but kill and destroy them all; and that they should join themselves to no Body, but those who were of this Confederacy.

AND here I must beg leave to observe, that this Assertion of *Manetho*’s plainly shews, that the Reason why *Shepherds* were an *Abomination* to the *Egyptians*, Gen. xlvi. 34. was not on Account either of their Nation, as Enemies to the *Egyptians*, or their Profession as *Shepherds*. But because they fed upon the Flesh of those sacred Animals which the *Egyptians* had in the highest Esteem: And offered up those Animals in Sacrifice to their God which were an *Abomination* to the *Egyptians*, Exod. viii. 26.

(i) Jos. cont. Ap. l. 1. f. 26.

MANETHO likewise says, “ that it was reported
 “ that the Priest, who ordained this Policy, and these
 “ Laws was by Birth of *Heliopolis*, and his Name was
 “ *Osarsiph*, but that when he was gone over to these Peo-
 “ ple his Name was changed, and he was called *Moses*.”
 He says also, that “ upon this Revolt *Amenophis* the
 “ then King of *Egypt*, sent his Son *Setbos*, who was also
 “ named *Rameses* being but five Years old, to a Friend of
 “ his, and went himself into *Ethiopia*. But that thir-
 “ teen Years afterwards he came upon them out of *Ethio-*
 “ *pia* with a great Army, and joyning Battle with these
 “ Shepherds flew a great many of them, and pursued
 “ them as far as the Bounds of *Syria* (*k*).”

THIS FACT therefore of the Pursuit of *Moses* by *Pharaoh* towards *Syria* hapned, according to *Manetho*, when *Setbos* was eighteen Years of Age, and according to *Diodorus* as before quoted in the Time of *Danaus*. Now *Berosus* says, that in the Reign of *Acherres* the Successor of *Cenckres*, who was drowned in the Red-Sea by the Magick of the *Hebrews*, there were also two other Kings in *Egypt*, *Armæus* known by the Name of *Danaus*, and *Rameses* known by the Name of *Egyptus*. And *Manetho* says, that these two were Brothers; and that *Setbos* was also called *Egyptus*, as well as *Rameses*; whence it appears, that *Berosus*, and *Manetho*, and *Diodorus* all agree as to the Time of this Fact; since if it hapned when *Setbos*, alias *Rameses*, alias *Egyptus* the Brother of *Danaus*,

(*k*) *Jos. cont. Ap. l. 1. f. 28.*

D. P. A. was eighteen Years of Age, he might well come to the
 798. Crown some Time in the Reign of *Acherres*, who was
 the Successor of *Cencheres*, who was drowned in the Red-
 Sea. For it is further to be observed, that these two Bro-
 thers *Egyptus* and *Danaus* were not Kings of the same
 Part of *Egypt* with *Cencheres* and *Acherres*: but that while
Acherres was King of the *Lower Egypt* at *Zoan*, *Egyptus*
 and *Danaus* were Kings of *Chebis* in the *Upper Egypt*;
 for *Herodotus* positively says (*l*), that *Danaus* was a *Che-*
mite. He was according to *Herodotus* dethroned by his
 Brother *Egyptus*, from whom he fled in Company with
Lynceus, and sailed into *Greece*.

IT may likewise be observed, that it was from this
Egyptus that the Kingdom of *Egypt* afterwards obtained
 that Denomination, by which it has been ever since
 known. And as *Herodotus* positively says (*m*), that it
 was the *Thebais* only which was originally called by that
 Name, hence it manifestly appears, that *Egyptus* was
 King only of the *Upper Egypt*, from whence the River
 which passed through that Region being also called the
 River of *Egyptus*, it afterwards communicated its Name
 to the whole Region through which it flowed. And
 then the Name of the *Nile* was given for Distinction sake
 to the River, from one of the Kings of *Egypt* whose
 Name was *Nilus*, or *Nilæus* (*n*); who lived after the
Trojan War and cut the Country into Variety of Canals,
 and made the River more commodious than formerly:
 For *Egypt* at the Time of the War of *Troy* is mentioned

(*l*) Herod. l. 2. (*m*) Ibid. (*n*) Diod. l. 1. c. 2.

in *Homer* (o) by the Name of *Æthiopia*, and the River Nile by the Name of *Egyptus*. In the Time of *Josua* 798. the *Hebrew* Name of the River Nile was *Siber* or *Sicker*, Josh. xiii, 3. Which Name was given it from the muddy Colour of its Waters, at the Time of its Encrease; being derived from the radical Word שִׁכָּר *Shackar* *Niger fuit, denigratus est*, whence it was called by the *Greeks* Μέλας; And hence *Virgil* speaking of the River Nile calls it, *Coloratis Amnis devexus ab Indis*. And further says, *Et viridem Egyptum nigra fœcundat Arena* (p). And *Servius* in his Notes on this Verse says, *Nam antea Nilus Melo dicebatur*. This Name of *Siber*, was also continued to it in *Judea* to the Times of *Isaiab* (q), and *Jeremiab* (r). Which last Prophet takes Notice of one very remarkable Quality of the Water of the River Nile, which I cannot forbear mentioning, and that is the extream Sweetness and Delicacy of its Taste; which was so remarkable in the Time of *Pescenius Niger*, that when his Soldiers murmured for Want of Wine, he is reported to have answered them, *What? crave you Wine and have the Water of the Nile to drink?* Which *Mr. Maillet* (s) who lived sixteen Years Consul for the *French Nation* at *Grand Cairo*, confirms, and says is so great, that it is grown to be a common Proverb, that whoever has once tasted it will ever after pine for it. The Prophet therefore when he is blaming the Children of *Israel* for going so frequently into *Egypt*, and there learning the Practice of Idolatry, says, *And now what hast thou to do in the*

(o) Hom. Odyf. l. 4. & l. 14. (p) Virg. Geor. 4. 291, 293.

(q) Isa. xxiii. 2. (r) Jer. ii. 18. (s) Mail. Des. de Eg. p. 15.

A. P. D. *Way of Egypt? To drink the Waters of Siber?* As if this
 798. was then a common Excuse, and thought a sufficient Apology for going into *Egypt*, even so long ago as the Times of the Prophet *Jeremiah*.

HERE end those Remains which we have of the History of *Berosus*, and here I shall therefore conclude this Part. To which I shall only add, that I cannot help thinking, that that Part of the History of *Osiris*, which mentions his Destruction by *Typhon*; and of the Lamentations of *Isis* for the Loss of her Husband, as also her great Distress in not being able to find his Body which was thrown into the Sea; took its Origin from the Destruction of *Pharaoh* and his Host in the Red-Sea. Of which Opinion the Tradition mentioned by *Tacitus*, that it was in the Reign of *Isis* that a Multitude of *Jews* left *Egypt*, and were conducted into a neighbouring Country under the Command of *Hierosolymus* and *Judeus*, is a strong Corroboration. Which Story by adding thereto some of the remarkable Fables belonging to some of their ancient Heroes, was in after Ages wrought up into a fabulous History, either by the *Arabians* themselves, who to this Day (*t*) continue fond of supporting their Evenings Conversation with fictitious Stories and wonderful Narrations; or else by some of the Poetical *Greeks*, who visited *Egypt*, and whose Genius for mythological Writing has almost corrupted all ancient History. For *Plutarch* acknowledges (*u*) that *Typho* was the known Emblem of

(*t*) Pocock's Trav.

(*u*) Plut. de Isid. & Osir.

the Sea, and indeed the very Origin of this Name being A. P. D. derived from the *Greek Word*, *τύφομαι Fumo*, seems to 798. confirm it, and what is very remarkable is, that this Ty-
pho whenever he was represented by an Image was always (x) painted *Red*. Now it is impossible to give any other Reason, why this Emblem of the Sea into which the Body of *Osiris* was thrown should be painted Red, but because the Name of the Sea in which *Osiris* was lost, was the *Sea of Edom*, which Word signifies *Red*, and from whence that Sea has ever since been vulgarly called the *Red-Sea*.

(x) Plut. de *Isid. & Osir.*

The End of the FIRST PART.





THE
 CHRONOLOGY
 OF THE
 HEBREW BIBLE
 VINDICATED, &c.

PART II.

A Continuation of the History of the Israelites, together with an Illustration of all the difficult Passages in the Books of Exodus, Leviticus, Numbers and Deuteronomy.

THE Children of *Israel* having passed thro' the Midst of the Sea, upon the dry Ground, while *the Waters were a Wall to them on their Right-hand, and on their Left (a)*. And the *Egyptians* having pursued after them, even all *Pharaoh's* Horses, his Chariots and his Horsemen; the Sea returned to its Strength, and *Jehovah* overthrew the *Egyptians* in the Midst of the Sea.

AND

(a) *Exod.* 14. 22—27.

AND when *Israel* saw the *Egyptians* dead on the *Sea Shore*; (b) they gathered up the *Weapons* of the *Egyptians* (c) that were brought to shore by the *Waves* of the *Sea*. And *Moses* composed a *Song* of *Thanksgiving* for this wonderful *Deliverance*, which according to *Josephus* was in *Hexameter Verse*.

THE *Israelites* therefore being now safe from the Pursuit of the *Egyptians*, and having rested and refreshed themselves, and furnished themselves with *Water* at those *Springs* which have since been called from thence the *Springs of Moses*; near which Place it was, according to the *Tradition* of the *Inhabitants* of that *Country* (d), that the *Israelites* landed. Then *Moses* brought *Israel* from the *Red-Sea*, and they went out from the *Coast* of the *Sea*, into the *Wilderness of Shur* (e). Which *Wilderness of Shur*, or *Sdur*, as it is now called, is also the same *Wilderness* with that into which the *Egyptians* entered at *Etham*, at the *End* of their *three Days Journey* from *Rameses*, and was therefore called by *Moses*, Num. xxxiii. 8. the *Wilderness of Etham*. Which *Wilderness* is of vast *Extent*, and had several *Denominations* given it according to the different *Places of Note* on which it bordered, for it not only surrounded the northern *Point* of the *Western Gulph* of the *Red-Sea*; but was also the *Boundary* between *Egypt*, *Palesine*, and *Arabia Petrea*. That this *Wilderness of Shur* or *Etham* bounded on E-

(b) Exod. 14. 30. (c) Jos. Ant. l. 2. c. 16. (d) Pocock. Trav. p. 156. (e) Exod. 15. 22.

gypt is plain, not only from what has been already said; but also, because this Wilderness is described by *Moses*, Gen. xxv. 18. under the Denomination of *Shur*, that is before Egypt. And by *Samuel* (f) it is called *Shur* that is over against Egypt. That it extended near *Palestine* is plain from *Hagar's* being found by the Angel (g) soon after she had left her Mistress at *Beer-sheba*, in the Wilderness by the Fountain in the Way to *Shur*. That it not only bordered, but penetrated into *Arabia Petraea*, is plain from the *Israelites* going into it so soon after their landing on the Eastern Shore of the Red-Sea; and from the Description given of it by *Dr. Pocock*, (h) who says, that “ the Wilderness of *Shur* might be the South Part of the “ Wilderness of *Etham*, for about six Hours from the “ Springs of *Moses*, (where according to the Tradition of the Country the Children of *Israel* landed, being directly over against *Clyfma*, or *Pibahirctb*.) “ is a Winter Torrent “ called *Sedur* (or *Sdur*) and there is a Hill higher than “ the rest, called *Kala Sedur*, (the Fortrefs of *Sedur*) from which this Wilderness might have its Name. It was also called the Wilderness of *Edom*, because it bordered all along on the Northern Limits of the Land of *Edom*, which was part of *Arabia Petraea*, even as far as the Coast of the *Asphaltic Gulph*, or *Dead Sea*: As appears from the Obligation the Kings of *Judab*, *Samaria* and *Edom* were under to take a Compass of seven Days Journey through the Wilderness of *Edom* (i), when they went to

(f) 1 Sam. 15. 7. (g) Gen. 16. 7. (h) Poc. Trav. p. 156.
 (i) 2 Kings 3. 8, 9.

attack the King of *Moab*, who inhabited the Eastern Coast of the Dead Sea.

AND now the *Israelites* being conducted by *Moses* into the Wilderness of *Shur*; they went, says he, (k) three days in the Wilderness and found no Water. And when they came to *Marah* they could not drink of the Waters of *Marah*, for they were bitter, therefore the Name of it was called *Marah*. Not that we are to conclude from hence, either that the *Israelites* reached *Marah* in three Days after they arrived in the Wilderness of *Shur*; or that they met with no Water till they came to *Marah*; (l) *Marah* being forty Miles from their landing Place: which is too great a Journey for so numerous an Host to march in three Days, unless in a Case of Life and Death, when they were pursued by an Enemy, and marched Night and Day. But that they marched three Days in the Wilderness, where they found no Water, which Wilderness reached about 15 Miles (m) South from the Place of their landing: which is as much as such a Host could well march in three Days Time. And (n) Dr. *Pocock* observes,

(k) Exod. 15. 22. (l) *Pocock*. Trav. p. 156. says, that *Le Marah* is sixteen Hours South of the Springs of *Moses*.

(m) Dr. *Pocock* calls it six Hours travelling from the Springs of *Moses* to the End of the Wilderness, p. 156. And Dr. *Shaw* in his Preface to his Travels takes Notice, that “ the Horses and Camels of
“ those Countries generally keep one constant Pace, the latter at the
“ Rate of two Miles and a half, the other of three geographical Miles
“ an Hour.” And Dr. *Pocock* travelled on a Camel, p. 130, 138.

(n) *Ibid.* p. 139.

that

that in about an Hour's travelling, after he had got out of the Wildernefs of *Shur*, he came to a Place full of Shrubs; and in an Hour after came to the Bed of a Winter Torrent, called *Ouardan*, about a quarter of a mile West from the Road. In which Torrent is the Spring of *Ouardan* where if they dig a Hole three Feet deep, the Water comes plentifully into it, probably, fays he, from the Sea : The Water feemed rough, but not Salt. Here therefore we may fuppofe, that *Mofes* certainly encamped in order to refresh and water his Army. And from thence marched on afterwards towards *Marab* about the Distance of eight Hours or twenty miles, Southward from the Torrent *Ouardan*. Where Dr. *Pocock* fays (*n*), there is a Mountain known to this day by the Name of *Le Marab*, and towards the Sea is a Salt Well called, *Birhammer*. Which is probably the Place where the *Israelites* found the bitter Water mentioned by *Mofes*; the original Word *Marab* fignifying any Kind of difagreeable Taft.

AND the people murmured againft Mofes, faying, What fhall we drink? And he cried unto Jehovah, and Jehovah fhewed him a Tree, which when he had caft into the Waters the Waters were made fweet (o). The Author of the Book of *Ecclefiafticus* feems to think, that this was a natural Effect of the Wood of that Tree; for fays he (*p*), *was not the Water made Sweet with Wood that the Virtue thereof might be known?* Whereas this Operation of the Wood upon the Water feems rather to have been Supernatural; Since it is obferved by *Mofes* (*q*), that God made

(*n*) *Poc. Trav.* p. 156. (*o*) *Exod.* 15. 24. (*p*) *Eccluf.* 38. 5.
 (*q*) *Exod.* 15. 25, 36.

a statute and an Ordinance *there* with the Children of *Israel*, and proved them; and said if thou wilt diligently hearken to the Voice of *Jehovah* thy God, and wilt do that which is righteous in his Sight, and will give Ear to his commandments, and keep all his Statutes; I will put none of those Diseases upon thee, which I brought upon the *Egyptians*: For I am *Jehovah that healeth thee*. Whence it is more than probable, that this was a miraculous Operation wrought in Confirmation of the Covenant made between God and his People; and was given as an Earnest of the *Healing Power of Jehovah*. *Josephus*, who is not overfond of Miracles, says, that *Moses* purified the Water by obliging the strongest of the *Israelites* to drain the Well; and told them that when the greatest Part was drawn up, the Remainder would be fit to drink. As if the Bitterness or Saltness of the Water was owing to its stagnation, and not to the Soil or the natural Taste of the Mineral through which it passed. But in this as in many other Cases he speaks without Foundation; for certain it is, that in many Places of that Country the Water is always *bitter*, let the Passengers draw it as often, or as much at a Time, as they please. As for Example at *Suez*, and *Adjeroute* (*p*), and from the Castle of *Nabbal* to *Abiar Alaina* (*q*), which lies in the Passage between the two Gulphs of the Red-Sea, there is no Water to be found, but what is bitter or brackish.

AND they removed from Marah, and came unto Elim; and in Elim were twelve Fountains of Water, and

(*p*) Poc. p. 132, 133. (*q*) Journey to Mecca.

three score and ten Palm trees; and they pitched there (r).
 “ Now Dr. Pocock observes (s), that about four Hours,
 “ or ten Miles, South of *Marab* is the Winter Torrent
 “ of *Corondel*, in a very narrow Valley, full of Tama-
 “ risk Trees, and that there is tolerable Water about half
 “ a Mile West of the Road. Beyond this, says he, about
 “ half an Hour, or little more than a Mile, is a Winter
 “ Torrent called *Dieb Salmeh*, and an Hour or two fur-
 “ ther, i. e. about three or four Miles, is the Valley or
 “ Torrent of *Wouffet*, where there are several Springs of
 “ Water that are a little Salt. I am inclined, continues
 “ he, to think that one of them, but rather *Corondel*, is
 “ *Elim*, because it is said afterwards, *they removed from*
 “ *Elim and encamped at the Red-Sea* (t); and the Way
 “ from *Corondel* to go to the Valley of *Baharum* is Part
 “ of it near the Sea; where I was informed there was
 “ good Water, and so probably the *Israelites* encamped
 “ there.”

BUT Dr. Shaw (u) supposes “ *Elim* to have been upon
 “ the Northern skirts of the desert of *Sin*, two Leagues
 “ from *Tor*, and near thirty from *Corondel*. Where
 “ he saw no more than nine of the twelve Wells that are
 “ mentioned by *Moses*, the other three being filled up by
 “ those Drifts of Sand which are common in *Arabia*.
 “ Yet this Loss, says he, is amply made up by the great
 “ Encrease of the Palm Trees, the Seventy having been
 “ propagated into more than two thousand. Under the

(r) Num. 33. 9. Exod. 15. 27, (s) Poc. Trav. p. 350.

(t) Num. 33 10. (u) Shaw's Trav. p. 156.

“ Shade of these Trees is *the Bath of Moses*, which the
 “ Inhabitants of *Tor* have in great Veneration; acquaint-
 “ ing us, that it was here that *Moses* himself, and his
 “ particular Household were encamped.

Now tho' it is certainly of no great Moment to Religion to determine which of those Places was the *Elim* of *Moses*, yet as it would be too great a Restraint on the Labours of the Studious, not to indulge them sometimes in Enquiries of meer Curiosity; I shall take the Liberty of assigning my Reasons, why I prefer the Situation assigned by *Dr. Pocock* for *Elim* to that which is assigned by *Shaw*. For with regard to *Dr. Shaw* (*x*) the Force of his Argument depends chiefly on the Number of Wells, which comes nearer the Number of Wells mentioned by *Moses*, than the Number of Wells mentioned by *Dr. Pocock* as being near *Corondel*. For says the former (*y*), I saw no more than nine of the twelve Wells that are mentioned by *Moses*, the other three being filled up by those Drifts of Sand which are common in *Arabia*. But the Argument made use of by *Dr. Pocock* seems to me effectually to determine the Affair, and that is, that *Moses* says, that after the *Israelites* removed from *Elim* they encamped near the Red Sea. Now if *Corondel* be supposed to have been the *Elim* of *Moses*, this Account is consistent with the geographical Situation of the Country in going between *Corondel* and Mount *Sinai*; whereas whoever is once arrived at the Bath of *Moses* must go out of his Way to Mount *Sinai*, every Step that he takes towards the Red-Sea. And the same Argument which

(*x*) *Shaw's Trav.* p. 348.

(*y*) *Poc. Trav.* p. 138.

Dr. *Shaw* makes use of in accounting for the stopping up three of the Wells near the Bath of *Moses* will serve equally to account for stopping up the eleven near *Corondel*. I am likewise further inclined to think, that this Place of *the Bath of Moses* is not *Elim*, because according to *Moses's* own Account, the *Israelites* removed from *Elim*, and encamped by the Red-Sea, and removed from the Red-Sea again, before they came to the Desert of *Sin*, which is between *Elim* and *Sinai* (z): Whereas the *Bath of Moses* is actually in the Desert of *Sin*, or at least, according to Dr. *Shaw's* own Account of it (a), on the Northern Border of it. It is likewise to be observed, that the *Israelites* came unto the Wilderness of *Sin* on the fifteenth Day of the second Month (b) after their Departure out of the Land of *Egypt*; and that they did not arrive at *the Wilderness of Sinai* till the fifteenth Day of the third Month: and it is hardly to be thought that they should make such extravagant Haste as to come in one Month from *Rameses* to the Bath of *Moses*, and then to loiter a whole Month in going from that Part of the Desert of *Sin*, to the Wilderness of *Sinai*; which according to Dr. *Shaw's* own Account are almost contiguous. For, says he, we have a distinct View of Mount *Sinai* from *Elim*, that is, from the Place which he calls *Elim*.

1st Year, *AND they removed from Elim, says Moses, and en-*
 2d Mon. *camped by the Red-Sea. And they removed from the Red-*
 15th Day.

(z) Exod. xvi. 1. Numb. xxiii. 10, 11. (a) *Shaw's Trav.* p. 350.
 (b) Exod. xvi. 1.

Sea, and encamped in the Wilderness of Sin; which is between Elim and Sinai, on the fifteenth Day of the second Month after their departing out of the Land of Egypt (c); that is, in exactly one Month's Time after their Departure from Rameses. Now as one Road from Corondel to Mount Sinai is through the Valley of Babarum, to get to which you must first turn towards the Red-Sea, and then quit the Sea again before you arrive in the Valley of Babarum, I apprehend this Valley of Babarum to be that Part of the Desert of Sin, or Zin, or Tsin, as it is in the Original, at which the *Israelites* first arrived after their Departure from *Elim*. Which Wilderness of *Zin* was of vast Extent, and was a common Appellation that was sometimes given to the whole Wilderness, that extended over that Promontory of Land in which Mount *Sinai* stood; and was bounded on its Eastern and Western Sides by the two Gulphs of the Red-Sea, the *Elanick* and *Heroopolitick* Gulphs; and on the North by the *Black Mountains* of *Ptolemy* (d), which according to that learned Geographer extended from this Promontory, or Bay of *Paran*, as he calls it, almost all the Way to *Judea*; and as the Wilderness of *Sbur* was sometimes called the Wilderness of *Etham*, and sometimes the Wilderness of *Edom*: So this Wilderness of *Zin* was sometimes called by the Name of the Wilderness of *Paran*, and some-

(c) Numb. xxxiii. 10, 11. Exod. xvi. 1.

(d) Διατείνει δὲ ἐν τῇ χώρᾳ τὰ καλούμενα μελανὰ ὄρη ἀπὸ τοῦ κατὰ Φαράν μύχῃ, ὡς ἐπὶ τὴν Ἰεδαίαν. Portenduntur in Regione montes, qui Nigri appellantur, à Sinu qui juxta Pharan est quasi ad Judæam.

times the Wilderness of *Kadesh*; because those two Places were both situated in it. That this Wilderness of *Zin* extended itself over the whole Promontory is plain from hence, that the *Israelites* now in their Passage along the South-west Part of it; that is, between *Elim* and Mount *Sinai*, passed through a Part of the Wilderness of *Zin*. It likewise appears, that when the *Israelites* were in *Kadesh*, towards the North-west Part of the Promontory, they were also said to be in the Wilderness of *Zin*; as for Example, when the Spies were deputed to go from *Kadesh* to search out the Land of *Canaan*, it is said, *So they went up, and searched the Land, from the Wilderness of Zin, unto Rehob (e)*. Again; Near forty Years after this when the Children of *Israel* in their Wanderings came from *Eziongeber* to *Kadesh*, *Moses* says, *They came from Eziongeber, and pitched in the Wilderness of Zin, which is Kadesh (f)*. And when at the same Time the People of *Israel* rebelled against *Jehovah* at *Kadesh* because they wanted Water, it is said, *Then came the whole Congregation into the Desert of Zin in the first Month, and they abode in Kadesh; and there was no Water for the Congregation (g)*. And when *Jehovah* is afterwards recapitulating this Affair, he says, *For ye rebelled against my Commandment (in the Desert of Zin, in the Strife of the Congregation) to sanctify me at the Water, before their Eyes; that is, the Water of Meribah in Kadesh in the Wilderness of Zin (h)*. And that this Wilderness of *Zin* still extended further Eastwards than

(e) Num. 13. 21. (f) Ib. 33. 36. (g) Ib. 20. 1, 2.

(h) Ib. 20. 12; 27. 14.

Kadesh is manifest from the Description given of the South Border of the Children of *Israel* by *Joshua*, who says, *And their South Border was from the Shore of the Salt Sea, from the Bay that looketh Southward. And it went out to the South-side to Mahalcel-Accrabim* (i), that is, the Mountains of *Accaba*, on the North End of the *Elanick* or Eastern Gulph of the Red-Sea, and passed along to *Zin*, and ascended up on the South-side to *Kadesh Barnea*. Whence it is plain, that *Zin*, probably the Town of *Zin* from whence this Wilderness took its Denomination, lay between *Accrabim*, and *Kadesh Barnea*. And therefore this Wilderness must have extended quite cross this Promontory, one Part of it not being far from *Accaba* and *Eziongeber* at the North-east Part of the Promontory, and another near *Elim*: And Dr. *Shaw* observes (k), that the Wilderness about *Tor*, which is situated on the South-west Corner of it, is called by the Inhabitants to this Day, the Wilderness of *Zin*.

THE *Israelites* (l) therefore having arrived on the fifteenth Day of the second Month after their Departure out of *Egypt*, in that Part of the *Wilderness of Zin* which is between *Elim* and *Sinai*. The Provisions which they brought with them out of *Egypt* began to fail them; *And the whole Congregation murmured against Moses and Aaron, and said, Would to God we had died by the Hand of Jehovah in the Land of Egypt; for ye have brought us forth into this Wilderness to kill this whole Assembly*

(i) *Josh.* 15. 2, 3.(k) *Shaw's Trav.* p. 350.(l) *Exod.* 16. 1, &c.

with Hunger. And Moses spake unto Aaron, Say unto all the Congregation of the Children of Israel, Come near before Jehovah: For he hath heard your Murmurings. And it came to pass as Aaron spake unto the whole Congregation of the Children of Israel, that they looked towards the Wilderness; that is, towards the Head of the Camp, or Southward, which Way the Wilderness extended, they having but just entered it from the North, and behold the Glory of Jehovah appeared in the Cloud. Whence it is apparent, that the Angel of Jehovah still continued to conduct the Israelites in the Form of a Cloud by Day, and a Pillar of Fire by Night. It being customary for Travellers in that Country to travel as well by Night as by Day, and indeed principally by Night (m), not only for the Sake of Safety from Enemies, but also for Comfort and Refreshment to avoid the Heat of the Sun by Day. And Jehovah spake unto Moses saying, I have heard the Murmurings of the Children of Israel; speak unto them, saying, At Even ye shall eat Flesh, and in the Morning ye shall be filled with Bread. And ye shall know that I am Jehovah your God. And it came to pass at Even the Quails came up and covered the Camp. Now as this Fact happened in the Middle of the second Month after their Departure out of Egypt, which second Month corresponds to our April; about which Time those Birds are acknowledged by all Travellers to fly out of Egypt cross the Red-Sea in vast Quantities (n); the Extraordinariness of this Miracle seems to consist, in God's direct-

(m) The Caravan from Cairo to Mecca travels always by Night and rests by Day.

(n) Univ. Hist. l. I. c. I.

ing the Quails to fly to this particular Spot, and obliging them to fall about the Camp in that very Evening, according to the Promise made by his Servant *Moses*. And when the Dew fell upon the Camp in the Night, the *Manna* fell upon it (o) along with the Dew. So that in the Morning the Dew lay round about the Host. And when the Dew that lay was gone up, behold upon the Face of the Wilderness there lay a small round Thing, as small as the Hoar Frost on the Ground. And when the Children of Israel saw it, they said one to another, *What is this?* For they wist not what it was (p). And the House of Israel called the Name thereof *Manna* (q), or *Man*; that is, *What?* or, *What is this?* From the many Questions that was asked about it, for they wist not what it was. Which has led the Translators of our *English* Bible into a seeming Blunder, who have translated the above quoted Verse, *Exod. xvi. 15.* And when the Children of Israel saw it they said one to another, *It is Manna*; for they wist not what it was. But in the Margin of our Bible, and in the *Septuagint*, and all other Versions, as well as the *Targum* of *Onkelos*, it is rightly translated, *Which Manna was like Coriander Seed white, and the Colour thereof was as the Colour of Pearl* (r). Where the *English* Translation is again faulty, for it is there rendered, *And the Colour thereof was as the Colour of Bdellium*. But the original Word *Bedolach* among the *Jews* signifies a *Pearl*. It was therefore properly compared to *Hoar-Frost*, *Exod. xvi. 14.* The *Septuagint*

(o) Num. xi. 9. (p) Exod. xvi. 13. (q) Ib. ver. 31.
 (r) Num. xi. 7.

has accordingly in this Place rendered it *Crystal*, and the *Syriack* Version calls it *white* like Crystal. With which *Moses* agrees in the thirty-first Verse of this Chapter, for there he positively says, that *it was like Coriander Seed* WHITE; whereas the Colour of *Bdellium* is blackish.

AND it came to pass on the sixth Day that they gathered twice as much Manna as at other Times; for *Moses* said unto them, To-morrow is the Rest of the Holy Sabbath unto *Jehovah*; bake that which ye will bake to-day, and seeth that which ye will seeth; and that which remaineth over, lay up for you to be kept until the Morning. Which is the first Time that we meet with any Notice being taken of the Observation of the Sabbath, since the first Appointment of it at the Creation. For on the seventh Day preceding this, that is, on the fifteenth Day of this Month, the *Israelites* arrived in the Wilderness of *Zin* (s): So that they had travelled upon that Day, but were now ordered to rest from all Labour on the twenty-second, that is, on the seventh Day following.

1st Year,
2d Mon.
22d D. y.

AND they took their Journey out of the Wilderness of *Sin*, and encamped in *Dopkah* (t).

AND they departed from *Dopkah*, and encamped in *Alush*.

AND they removed from *Alush*, and encamped at

(s) Exod. 16. 1. (t) Num. xxxiii. 12, 13, 14.

Rephidim.

Rephidim. And there was no Water for the People to drink. And *Moses* cried unto *Jehovah*, saying, What shall I do unto this People, they be almost ready to stone me. And the Lord said unto *Moses*, Take thy Rod wherewith thou smotest the River, and thou shalt smite the Rock; and there shall come Water out of it that the People may drink; and he called the Place *Massah*, that is, *Temptation*; and *Meribah*, that is, *Chiding*. The Description of which Rock, as it is to be seen at this Day, is thus given us by Dr *.Shaw*: “ After we had descen-
 “ ded, with no small Difficulty, down the Western Side
 “ of this Mountain, we came into the other Plain that is
 “ formed by it, which is *Rephidim*, Exod. xvii. 1. Here
 “ we still see that extraordinary Antiquity, the Rock of
 “ *Meribah*, Exod. xvii. 6. which hath continued down
 “ to this Day without the least Injury from Time or Ac-
 “ cidents. It is a Block of Granate Marble about six
 “ Yards square, lying tottering as it were and loose in the
 “ Middle of the Valley, and seems to have formerly be-
 “ longed to Mount *Sinai*, which hangs in a Variety of
 “ Precipices all over this Plain. *The Waters which gush-*
 “ *ed out, and the Stream which flowed withal*, Psalm vii.
 “ 8, 21. have hollowed across one Corner of this Rock,
 “ a Channel about two Inches deep and twenty wide,
 “ appearing to be incrustated all over, like the Inside of
 “ a Tea-Kettle, that hath been long in Use. Besides se-
 “ veral mossy Productions, that are still preserved by the
 “ Dew, we see all over this Channel a great Number of
 “ Holes, some of them four or five Inches deep, and one
 “ or two in Diameter, the lively and demonstrable To-

“ kens of their having been formerly, so many Foun-
 “ tains. It likewise may be further observed, that Art,
 “ or Chance, could by no Means be concerned in the
 “ Contrivance. For every Circumstance points out to us
 “ a Miracle, and, in the same Manner with the Rent in
 “ the Rock of Mount *Calvary* at *Jerusalem*, never fails
 “ to produce a religious Surprise in all who see it.” The
 Account which Dr. *Pocock* (*u*) gives of it is this; “ Here
 “ they shew the Rock which they say, *Moses* struck and
 “ the Waters flowed out, when God told him he would
 “ stand before him upon the Rock in *Horeb*, which was
 “ after called *Massab*, and *Meribah*; it is on the Foot of
 “ Mount *Serich*, and is a red Granate Stone fifteen Feet
 “ long, ten wide, and about twelve high. On both
 “ Sides of it, towards the South End, and at Top of
 “ the Stone, for about the Breadth of eight Inches, it is
 “ discoloured, as by the running of Water; and all
 “ down this Part on both Sides and at Top, are a Sort
 “ of Openings or Mouths, some of which resemble the
 “ Lion’s Mouth that is sometimes cut in Stone Spouts,
 “ but appear not to be the Work of a Tool. There are
 “ about twelve on each Side, and within every one is an
 “ horizontal Crack, and in some also a Crack down per-
 “ pendicularly (*x*). There is also a Crack from one of
 “ the Mouths next to the Hill, that extends two or three

(*u*) *Pocock Trav.* p. 148.

(*x*) Which Description agrees perfectly with the Description of this Miracle, as reported by the Holy Psalmist when he says, *God clave the Rocks in the Wilderness*, &c. *Pf.* lxxviii. 15.

“ Feet to the North, and all round the South End. The
 “ *Arabs* call this the Stone of *Moses*.”

IN some Time after the *Israelites* were assembled in this Valley, and refreshed themselves and quenched their Thirst out of the hard Stone, *Wisd.* xi. 4. the *Amalekites* assembled all their Forces in Order to destroy them. These *Amalekites* (y) seem to have been the Descendants of *Cush*, though they are generally taken for the Descendants of *Ameleck*, who was not above two Generations of Descent older than *Moses*, and could not possibly, in so short a Time, grow to be so powerful a Nation as to attempt openly the Engagement of six hundred thousand grown-up Men. It is farther manifest, that these *Amalekites* were the Descendants of *Cush* the Grandson of *Noah*; because they inhabited all *Arabia*, from the Land of *Havilah* to the Wilderness of *Skur*, over-against *Egypt*; which was undoubtedly the Land and Habitation of *Cush* and his Posterity (z). They are moreover mentioned to exist as a Nation long before that *Ameleck*, who was the Descendant of *Esau*, or even his Grandfather *Esau* was born; and to have dwelt near *Kadesh*, and to have been defeated in Battle by the four confederate Kings, who came in the Days of *Abraham* (a) to invade *Canaan*; these *Amalekites* therefore bordering Eastward on the Wilderness of *Skur*, had early Notice of the Arrival of the *Israelites* in that Wilderness on their crossing the Red-sea, and of their

(y) Univ. Hist. l. c. 7; and Patrick's Com.

(z) 1 Sam. xv. 7.

(a) Gen. xiv. 7.

having escaped from the Pursuit of the *Egyptians* ; and consequently were enabled to follow the Rear of the Army of the *Israelites*, and distress them in their March ; and, as *Moses* describes it, to *smite the Hindmost* (b) *even all that were feeble* ; that is, all that were obliged to lag behind, *when they were faint and weary*. Which Success encouraged them to hope for more Plunder by the Destruction of the whole Army, if they could overcome them in Battle ; which they might be encouraged to hope for, by finding that the *Israelites* were but very indifferently armed, not having any offensive Weapons along with them, but those few, which might have floated on Shore from the Host of the *Egyptians*, who were drowned in the Red-sea. By the Time therefore, that the *Israelites* had arrived at the Valley of *Rephidim*, the *Amalekites*, having collected their whole Forces, came in a Body to attack them ; and but for the Interposition of God would probably have defeated them ; made their Wives and Children Prisoners, and have extirpated the whole Race of *Israel*. For when *Moses* did but so much as drop his Hands from praying unto God, then the *Amalekites* prevailed : Infomuch, that *Moses*, being at length tired, was forced to get *Aaron* and *Hur* to hold up his Hands, the One on the one Side, and the Other on the other Side, until the going down of the Sun. During all which Time the *Israelites* discomfited *Amaleck* and his People with the Edge of the Sword. Nor was the Wrath of God even yet appeased against them for their unprovoked Malice in pursuing the *Israelites*, and

(b) Deut. xxv. 18.

attempting to destroy a Number of innocent People, who had never done them any Mischief, nor given them the least Cause for this purposed and wicked Attempt upon their Lives. And therefore *Jehovah* said unto *Moses*, *Write this for a Memorial in a Book (c)*; that I will utterly put out the Remembrance of *Amaleck* from under Heaven. Where it is to be remarked, that this is the first Time that there is Mention made of any such Thing as *writing*, and yet it is here spoken of as if it was a customary Thing; and what *Moses* was well acquainted with, even before he received the two Tables of the Law from God on Mount *Sinai*.

ON the *fifteenth Day of the third Month*, when the ^{1st Year} Children of *Israel* were gone forth out of the Land of *E-* ^{3d Month} *gypt*, the same Day came they into the *Wilderness of Si-* ^{15th Day} *nai*, and there *Israel* encamped before the Mount, in order to sacrifice to *Jehovah* as they were promised to do, *Exod.* iii. 17. Where it is to be observed, that this is the first Time that this *Wilderness* is called the *Wilderness of Sinai*; for *Exod.* iii. 1. it is called the *Desert of Horeb*. It is probable herefore, that this Part of Mount *Horeb* before which the *Israelites* were encamped was called Mount *Sinai*, i. e. the Mount of the *Bush*, on Account of the *Bush* that grew on it, in which the Angel of *Jehovah* appeared to *Moses* in a Flame of Fire: The *Hebrew* for a *Bush* being *Sene*. So that *Horeb* may be looked upon as the general Name of the whole Mountain; but *Sinai* as the particular Name for one of its Summits; which *Moses* gave it for Distinction sake when he returned to this Place.

A N D

(c) *Exod.* xix. 1, 2.

AND when *Jethro* (c) the Priest, or Prince of *Midian*, *Moses* Father-in-law heard of all that God had done for *Moses*, and for *Israel* his People; then he took *Zipporah* *Moses* Wife, and her two Sons *Gershom*, and *Eliezer*, and brought them unto *Moses* in the Wilderness, where he encamped at the Mount of God And sent a Messenger beforehand to say unto him, *I thy Father-in-law am come unto thee*; Where the *Hebrew* Copy should be rectified by the *Septuagint* Version; for in the *Hebrew* *Jethro* is represented as speaking to *Moses* as from himself before *Moses* went out to meet him; whereas those Words, *ver. 6.* must be understood to be only the Words of a Messenger, who was sent by *Jethro* to *Moses*. The *Septuagint* Version accordingly says, *And it was told Moses, saying, Jethro thy Father-in-law cometh unto thee.*

AND *Moses* went out to meet his Father-in-law, and told him all that *Jehovah* had done unto *Pharaoh* and to the *Egyptians* for *Israel's* Sake, and all the Travel that had come unto them, by the Way, and how *Jehovah* delivered them. Where the original Word which we render *travel* properly signifies Labour attended with Difficulty and Affliction, in which Sense it is used, *Lam. iii. 5. Mal. i. 3.* *Usher* and *Selden* suppose this Meeting not to have been till after the Promulgation of the Law, taking *Hobab* and *Jethro* to be the same Person. Whereas *Hobab* is positively said to be *the Son of Raguel the Midianite, Moses Father in law*, *Num. x. 29.* And in *Ex. ii. 19, 18.* the Priest of *Midian* who was Father to *Moses* Wife is called
Ruel,

(c) *Exod. xviii. 1*

Reuel, or *Raguel*, as he is called *Josephus*, for the *Hebrew* may be pronounced either Way, and it is accordingly translated *Raguel*, Num. x. 29. But it is most probable, that *Jethro's* Arrival in the Camp, was soon after the Battle between the *Israelites* and *Amalekites*: Because that *Moses* makes no Mention of any of the Appearances of *Jehovah* on Mount *Sinai*; and therefore it is probable, that *Jethro* came to *Moses* immediately upon his Arrival at Mount *Sinai*. And *Jethro* said, Blessed be *Jehovah*, who hath delivered you out of the Hand of the *Egyptians*, and out of the Hand of *Pharaoh*; Now I know that *Jehovah* is greater than all Gods; For in the Thing wherein they dealt proudly he was above them. And *Jethro* took a Burnt-offering, and Sacrifices for God: And *Aaron* came and all the Elders of *Israel* to eat Bread, with *Moses* Father-in-law, before God. Now if we may judge of these Sacrifices here mentioned by the subsequent Practices of the *Israelites* both before and after the giving of the Law, that Part of the Offering which is here specified under the Appellation of *Sacrifices*; was the same with those that were afterwards called *Peace-offerings* (e) which were designed for feasting (f) those that attended the Sacrifices, and therefore it is observed, that *Aaron* came, and all the Elders of *Israel* to eat Bread, that is to partake of the Feast, probably at the Invitation of *Jethro*, who as Prince of the Country likewise performed the Office of the Priesthood; for *Moses* says, that it was *Jethro* who took the Burnt-offering and Sacrifices for God. Which Sacrifices or Peace-Offerings, were offered up either on an Altar of Earth or

(e) Exod. xlv. 5. (f) Exod. xxxii. 6.

Stone, *Exod.* xx. 24. And only the Kidneys and the Cawl (*g*), and all the Fat that was on the Entrails, and the Cawl of the Liver was to be burnt upon the Altar; But if it was a Lamb that was offered up as a Peace-offering then the Rump also was to be burnt (*b*). But the rest was to be feasted on by those invited to the Sacrifice; Which Feast might, according to *Josephus*, be continued for two Days, and what remained then uneaten must be burnt. But among the Heathen, what was more than necessary for the Feast, was frequently carried off, and afterwards sold in the Shambles, *1 Cor.* x. 25, 27, 28. See also *Baruch.* vi. 28.

AND it came to pass on the Morrow, that *Moses* sat to judge the People; and the People stood by him from Morning to Evening (*i*). And *Jethro* said unto him, Thou wilt surely wear away, both thou and this People that is with thee: for this Thing is too heavy for thee;

(*g*) (*Lev.* iii. 3.)

(*b*) It is observed, that the Sheep in *Arabia*, and about *Judea*, are very remarkable for large Tails; according to *Mr. Rouwalf* half a Span thick, and one and a half broad; and very fat; *Rouwalf*, *Trav.* p. 234. which is the Reason that the Rump is here particularly specified to be laid upon the Altar along with the rest of the Fat. I am not Physician enough to affirm; that Fat as well as Blood is unwholsome in those hot Climates; but possibly this might be one, if not the chief Reason why the one was ordered to be spilt before the Altar, and the other to be burnt: Since the Fat as well as the Blood is claimed as belonging to *Jehovah*, *Lev.* iii. 16, 17. vii. 23, 25.— See also *Ex.* xxix. 22. *Lev.* iii. 9, vii. 3. viii. 25. ix. 19.—

(*i*) *Exod.* xviii. 17—27.

thou

thou art not able to perform it thy self alone. Be thou for the People to God-ward, or as it is in the *Hebrew*, *before God*, that thou mayest bring their Words unto God. And thou shalt teach them Ordinances and Laws, and shalt shew them the Way wherein they must walk, and the Work that they must do. Moreover, thou shalt provide out of all the People able Men, such as fear God, Men of Truth, hating Covetousness; and place such over them, to be *Rulers* of Thousands and *Rulers* of Fifties and *Rulers* of Tens; and let them *judge* the People at all Seasons; and it shall be that every great Matter they shall bring unto thee, but every small Matter they shall *judge*; so it shall be easier for thyself, and they shall bear the Burthen with thee. To which *Josephus* adds, that *Jethro* advised him to choose such Persons *as the whole Multitude have tried and do approve of*. Which Piece of Advice it is more than probable *Jethro* did give to *Moses*, because we find that this was the Method which *Moses* put in Practice upon this Occasion; for in the Book of *Deuteronomy* (1) it is observed, that *Moses* summoned the Congregation of the People at this Time, and says he to them, *Take ye Wisemen and known among your Tribes, and I will make them Rulers over you*. Which Advice the People approved of, and therefore *Moses* adds: And ye answered me and said, The Thing which thou hast spoken is good for us to do. Where it ought also to be observed, that these *Judges* were not instituted so as to form any one general Council, Assembly or Congregation, nor is their Number ascertained; but were appointed to

(1) Deut. i. 13, 14.

be Rulers of Thousands, and Rulers of Hundreds, and Rulers of Fifties, and Rulers of Tens, in their particular Tribes and Districts. And were only to judge in small Matters; in Affairs relating to their particular Tribes or Jurisdictions; but the great Matters, such as might concern the Nation in general, or more Tribes than one, they were to bring to *Moses*; the Determination of which *great Matters*, was afterwards referred by the Appointment of God to a general Assembly or Congregation of seventy Elders, *Num. xi. 16, 24.* So *Moses* hearkned unto the Voice of his Father-in-law, and did all that he said. And *Moses* let his Father-in-law depart; and he went away into his own Land.

AND *Moses* (*m*) went up the Mount unto God, and *Jehovah* called unto him out of the Mountain, saying, Thus shalt thou say to the House of *Jacob*, Now therefore if ye will obey my Voice, and keep my Covenant, then shall ye be a peculiar Treasure unto me above all People. And *Moses* came and called for the *Elders* of the People, and laid before their Faces all these Words which *Jehovah* commanded him. *And all the People answered together, and said, All that Jehovah hath spoken we will do.* Whence it appears, that there was at this Time a plain and manifest Covenant entered into between God and the *Israelites*; wherein he promised to be their God, if they would engage to be his People: Which when they had assented unto, then said *Jehovah* unto *Moses*, Lo, I come unto thee in a thick Cloud, that the People may

(*m*) *Exod. xix. 3.*

hear when I speak unto thee, and believe thee for ever; and *Jehovah* said, Go unto the People, and sanctify them to-day, and to-morrow, and let them wash their Cloaths, and be ready against the third Day; for the third day *Jehovah* will come down in the Sight of all the People on Mount *Sinai*. And thou shalt set Bounds unto the People round about, saying, Take heed to yourselves, that ye go not up into the Mount, or touch the Border of it. Where it is to be observed, that the People having entered into Covenant with God are ordered to sanctify and wash their Cloaths; that is, to wash and be clean, or to sanctify themselves by Baptism, and by Change of, or washing their Cloaths, as was ordered to *Jacob* and his Family when they renounced their strange Gods, *Gen. xxxv. 2.*

AND on the third Day (*n*) in the Morning there were Thunders and Lightnings, and a thick Cloud upon the Mount, and the Voice of the Trumpet exceeding loud. And *Jehovah* called *Moses* up to the Top of the Mount, and *Moses* went up. And *Jehovah* said unto *Moses*, Go down, charge the People, lest they break through unto *Jehovah* to gaze and many of them perish. And let the Priests also which come near unto *Jehovah*, sanctify themselves, lest *Jehovah* break forth upon them. And *Moses* said unto *Jehovah*, the People cannot come up to Mount *Sinai*; for thou chargedst us saying, Set Bounds about the Mount, and sanctify it. And *Jehovah* said unto him, Thou and *Aaron* shall come up: but let not the Priests and the People break through.

(*n*) *Exod. xix. 16.*

Where it may be remarked, that there was an Order before given for the People in general to wash and sanctify themselves; and here now is a particular Order for the *Priests* (*o*) to sanctify themselves; who are called *the Priests which come near to the Lord*; because they come (*p*) near unto the *Altar of the Lord to minister unto him*; and approach him by sacrificing unto him. Which Words *Moses* seems to have mistaken, as if God had thereby ordered the Priests to come near unto him, that is, to advance up the Mount. Now it is also to be observed, that at this Time there was no regular Order of Priesthood instituted, but that every Head of a Family was the Priest of that Family; and therefore *Moses* says again unto God; *the People cannot come up to Mount Sinai*; for thou chargedst us, saying, Set Bounds about the Mount and sanctify it. And if all the Priests, that is, if all the Heads of every Family had come up, then so many would have advanced of course, that *Moses* may very well be excused for calling them *the People*. God therefore in answer thereto says, Thou shalt come up, thou and *Aaron* with thee, but let not the Priests, and the People break through, *Exod. xix. 24.*

AND all the People saw the Thundrings and Lightnings, and the Noise of the Trumpet and the Mountain smoking; when *Josephus* says, that the *Israelites* were much frightened, and thought *Moses* had been destroyed;

(*o*) *Exod. xix. 22* (*p*) *Exod. xxviii. 43, 30, 20. Num. xvi. 5, 40. Ezek. xl. 46. xlv. 15.*

but

but when they saw him return they were much rejoiced ; and that *Moses* then informed them in general, that God had suggested to him a happy Method of living for the *Israelites*, and an Order of political Government. And they said unto *Moses* (*q*), Speak thou with us and we will hear; but let not God speak with us lest we die. And *Moses* said unto the People, Fear not; for God is not come to destroy you, but is come to prove you, and that his Fear may be before your Faces, that you sin not. And the People stood afar off, and *Moses* and *Aaron* drew near to the thick Darknes where God was. And God spake to them, and dictated the Ten Commandments, and particularly recommended a second Time the Observance of the second Commandment, and prohibited the erecting any Altars of hewn Stone. He likewise gave several Laws (*r*) about Men-Servants (*s*), and Women servants, concerning Man-slaughter and Curfers of Parents. &c. Of Theft (*t*), of Damage, of Trespass, of Borrowing, of Fornication, of Witchcraft, &c. of Slander and false Witness (*u*), of the Sabbath, and of Idolatry; and promised a Reward to the Obedient (*x*), and in particular the Inheritance of the Land of *Canaan*.

(*q*) Exod. xx. 19. Deut. v. 22—27.

(*r*) Whoever has a Mind to be more fully informed of the particular Reason for the Establishment of those Laws which were by God to the Jewish Nation, may consult *Spencer de Legibus Hebræorum* with regard to the Ceremonial and Religious Part; and *Harrington's Oceana* and *Lowman* on the Civil Government of the *Hebrews* with regard to the political Part.

(*s*) Exod. xxi. (*t*) Exod, xxii. (*u*) Exod. xxiii.

(*x*) Exod, xxiii, 31.

AND

AND (y) God said unto *Moses*, Come up unto *Jehovah*, thou and *Aaron*, and *Nadab*, and *Abihu*, and seventy of the Elders of *Israel*, and worship afar off; and *Moses* alone shall come near *Jehovah*; but they shall not come nigh; that is, not as near as *Moses*; neither shall the People come up with him; (that is, even so far as *Aaron*, or *Nadab*, *Abihu*, and the Elders). And *Moses* came and told the People all the Words of the Lord, and all the *Judgments*: And all the People answered with one Voice and said; All the Words which *Jehovah* hath said, will we do. So that the People did not only assent at first to the Covenant in general, but also renewed their Assent after they had been informed of the Particulars.

AND *Moses* wrote all the Words of the Law (z). Which is the second Mention that is made of Writing, before God wrote on the Tables of Stone.

AND *Moses* rose up early in the Morning, and builded an Altar under the Hill, and erected twelve Pillars in a Circle about it according to the twelve Tribes of *Israel*. And he sent young Men of the Children of *Israel*, which offered Burnt-offerings, and sacrificed Peace-offerings of Oxen unto *Jehovah*. The *Chaldee* Paraphrast calls these young Men *First-born*, who till the erecting of the Levitical Priesthood were by Right the *Priests* of the Family. *Castellus* in his *Lexicon* renders the Word נער here made use of by *Moses*, *Puer*, and adds, *Sic dicitur qui e molliore pa-*

(y) Exod. xxiv. 1. (z) Exod. xxiv. 4, &c.

rentum cura excutitur ad Ministerium aliquod, & opus faciendum, donec ad eam ætatem pervenerit, qua sit sui Juris. Which agrees very well with the Notion of the Paraphrase of *Onkelos*, where this Word is interpreted *first born Sons*. But it is manifest, that this Word was not restrained to Persons under Age, since *Joshua* when he was upwards of forty Years old is called by this Name, *Exod.* xxxiii. 11. And therefore *Joshua* was probably a *first born*, or eldest Son, as well as the rest of those young Men who were here sent by *Moses* to offer up Sacrifices to *Jehovah*. And he took the Book of the Covenant, and read in the Audience of the People, and they said, All that *Jehovah* hath said will we do, and be obedient.

AND *Moses* made a Sacrifice, and he took half of the Blood and sprinkled on the Altar, and the other half he sprinkled on the People, (a) and said, Behold, the Blood of the Covenant which the Lord hath made with you concerning these Words.

THEN went up *Moses* and *Aaron*, and *Nadab*, and *Abihu*, and seventy of the Elders of *Israel*: And they saw the God of *Israel*; and they saw God, and did eat and drink; that is, they lived to eat and drink.

AND *Jehovah* said unto *Moses*, Come up to me into the Mount and be there; and I will give thee Tables of Stone, and a Law and Commandments which *I have*

(a) On the Book and on the People, Heb. ix. 19.

written that thou mayest teach them. Which should seem needless, after it had been already mentioned that *Moses* wrote all the Words of the Law, *Exod.* xxiv. 4. But that we ought to consider, that this Abstract of the moral Law now written by God, was to be put in the Ark of the Covenant, *Exod.* xxv. 21. 1 *Kin.* viii. 9.

AND *Moses* rose up, and his Minister *Joshua*. And he said unto the Elders, Tarry ye here for us, until we come again unto you: And behold *Aaron* and *Hur* are with you; if any Man have any Matters to do let him come unto them. So that the seventy Elders did not go up very high upon the Mountain. See *Exod.* xxiv. 1, 2.

AND *Moses* and *Joshua* went up into the Mount, and a Cloud covered the Mount, and the Glory of *Jehovah* abode upon Mount *Sinai*, and the Cloud covered it six Days; and the seventh Day he called unto *Moses* out of the Midst of the Cloud. And *Moses* went into the Midst of the Cloud, and was in the Mount forty Days and forty Nights.

AND *Jehovah* (b) spake unto *Moses* concerning the Free-will-offering for the Tabernacle; and commanded him to make a Sanctuary for him, that he might dwell among them: And *Jehovah* shewed him the Pattern of the (c) Tabernacle, and the Pattern of all the Instruments thereof;

(b) *Ex.* xxv.

(c) By the Measures given for the Boards of the Tabernacle, *Ex.* xxvi. 15, 16, 18, 20, 22, 23, 25. It appears, supposing a Cubit to be eighteen

thereof ; according to which he was commanded to make them, *Num.* xxv. 8, 9, 10. Whence it seems reasonable to believe, from Gods shewing *Moses* the Pattern of the Tabernacle, and the Instruments, &c. that this was the first covered Temple which was ever built to God ; for had *Moses* ever seen the like before, there had been no need of God's shewing him the Pattern thereof. And therefore it is more than probable, that the only Temples used in *Egypt* at that Time was an Altar with tall Stones erected in a Circle round it as described in the preceding Chapter, *Ex.* xxiv. 4. Then God gave him particular Directions concerning the Form of the Ark ; the Mercy Seat, the Table, and Candlestick (*d*) ; the Curtains (*e*) ; the Altar of burnt Offering with the Vessels ; the Court of the Tabernacle, and the Oyl of the Lamp (*f*) ; the setting apart *Aaron* and his two Sons for the Priest's Office ; the *Ephod*, the *Urim*, and *Thummim*, &c. Where it is observable that the Words are according to the Original, and thou shalt anoint them, i. e. *Aaron* and his Sons, and fill their Hand, and sanctify them, that they may minister unto me in the Priest's Office, *Ex.* xxviii. 44. Which we render, and thou shalt anoint them, and consecrate them, and Sanctify them, &c. Which Express-

eighteen Inches but it was something more, that the Tabernacle, was fifteen feet high, forty-five feet long, and eighteen feet broad ; for the Boards were ten Cubits long and were to be placed standing on an End. And in the two Sides were twenty Boards, each a Cubit and half broad, that is, each Side was thirty Cubits long ; which with eight Boards at the End, of a Cubit and a half each in Breadth, make twelve Cubits broad, or eighteen Feet.

(*d*) *Exod.* xxvi.

(*e*) *Exod.* xxvii.

(*f*) *Exod.* xxviii.

tion of *filling their Hand* is generally translated by the Word (*g*) *Consecrate*, or some Word equivalent thereto, as well in the *English* as all the rest of the Versions; and it seems odd, but at the same Time shews their Ignorance, that among all the Jokes which have been cast upon the Priesthood, this should never have been mentioned by any of the Scoffers at Religion, as if the Consecration of a Priest consisted in giving him his Hands full. But that they may not triumph in it for the future, I shall explain the Meaning of this Expression. Which was borrowed from an ancient Custom made Use of in the Consecrating of Priests, not only that were dedicated to the Service of the true God, but also the Gods of the Heathen. As appears from an Expression in *2 Chron. xiii. 9.* Where *Abijah* in reprimanding the *Israelites* for following the golden Calves of *Jeroboam* says, have you not cast out the Priests of the Lord, the Sons of *Aaron*, and the *Levites*, and have made you Priests *after the Manner of the Nations of other Lands?* So that whosoever cometh to consecrate himself, or *fill his Hand*, as it is in the Original with a young Bullock and seven Rams, the same may be a Priest of them that are no Gods. So that this filling of the Hand, consisted only in filling his Hand with the Sacrifice that was to be offered up to God, but was not to be retained for the Use of the Priest. And therefore in Pursuance of this Custom, when *Jehovah* ordered the Form of the Consecration of *Aaron* and his Sons into

(*g*) Ex. xxix. 9, 35, 32, 29. Lev. viii. 33; xvi. 32. Num. iii. 3. Judg. xvii. 5. 1 King. xiii. 33. &c.

the Priest's Office, *Ex.* xxix. 1.—24. He says *inter alia*, and thou shalt take one Loaf of Bread, and one Cake of oyled Bread, and one Wafer out of the Basket of the unleavened Bread, that is before the Lord. And thou shalt put all in the Hands of *Aaron*, and in the Hands of his Sons; and shall wave them for a Wave-offering before the Lord: And thou shalt receive them of their Hands, and burn them upon the Altar for a Burnt-offering. See also, *Lev.* viii. 27, 28. It is also remarkable, that there are Directions given in the making of the Ephod for *Moses* to take two Onyx-stones, and to grave on them the Name of the Children of *Israel*; six of their Names in one Stone, and the six Names of the rest on the other Stone, according to their Birth: *With the Work of an Engraver in Stone, like the Engravings of a Signet*, says God to *Moses*, *Excd.* xxviii. 9. shall thou engrave the two Stones, with the Names of the Children of *Israel*. See also, *Ex.* xxxix. 6. So that it is plain, that at this Time not only literary Writing, but even the Engraving of Letters in hard Stones was then practised, and that such hard Stones when engraven were made use of for Signets. It is likewise to be remarked, that an Onyx is one of those hard Stones which will not be scratched with Iron, but must be cut with some Stone that is as hard or harder than itself. Which *Jeremiah* xvii. 1. calls writing with the Point of a Diamond. And when we consider that this Art of making Signets and stamping of Letters and Words had been practised in so early an Age of the World; whether it was discover'd by human Sagacity, or more likely by Direction from God, and by the Inspiration of his Spirit. See *Ex.* xxxi.

1, 5. Is it not an amazing thing to recollect that the Art of Printing should not have been found out till about three hundred Years ago? Which can be resolved into nothing but the positive Will of God.

JEHOVAH also gave *Moses* Directions at the same Time about (*b*) Sacrifices and the Ceremonies of consecrating Priests, the continual burnt Offerings, the (*i*) Altar of Incense, and commanded *Moses* to number the People and to demand from every one above twenty Years old, half a Shekel apiece, as a Ransom for their Souls, to be applied to the Service of building the Tabernacle. Then he is directed to prepare the holy anointing Oyl; and the Composition of the Perfume, and says (*k*) *Jehovah* unto *Moses*; See I have called by Name *Bezaleel*, the Son of *Uri*, the Son of *Hur*, of the Tribe of *Judah*. And *I have filled him with the Spirit of God*, in Wisdom, and Understanding, and in Knowledge, and in all Manner of Workmanship; to devise cunning Works, to work in Gold, and in Silver, and in Brass, and in cutting of Stones to set them, and in carving of Timber, to work in all Manner of Workmanship. And behold I have given with him *Aboliab* the Son of *Abisamac* of the Tribe of *Dan*; and in the Heart of all that are Wise-hearted, *I have put Wisdom*; that they may make all that I commanded thee. Whence it appears, that these Wise-hearted Men, had an additional Degree of Knowledge conferred on them by *the Spirit of God*, to instruct them in the Performance of all those Arts, which they were ignorant of before, that were necessary

(*b*) Ex. xxix

(*i*) Ex. xxx.

(*k*) Ex. xxxi.

towards the Building the Tabernacle, and making the Instruments and Utensils.

AND God gave unto (*l*) *Moses*, when he had made an End of Communing with him upon Mount *Sinai*, (*m*) two Tables of Testimony, Tables of Stone written with the Finger of God. And (*n*) the Tables were the Work of God, and the Writing was the Writing of God graven on the Tables.

AND when the People saw that (*o*) *Moses* delayed to come down they prevailed upon *Aaron* to make them a (*p*) golden Calf out of their Ear-Rings. And when *Aaron* had made it, he built an Altar before it and made Proclamation and said, To morrow is a Feast to *Jehovah* and they rose up early on the Morrow, and offered burnt Offering and peace Offerings; and the People sat down to eat and drink, and rose up to play.

(*l*) Ex. xxxi. 18.

(*m*) In the second Commandment where it is said, Visiting the Iniquity of the Fathers upon the Children, the Proposition *לע* which we render *upon*, according to its general Signification, may also be translated *by*, as it is rendered, *Gen.* xxvii. 40 Which will remove the Objection made by some Persons against the Equity of that Sentence, and reconcile it with those other Texts of Scripture, where it is declared that the Fathers shall not be put to Death for the Children, neither shall the Children be put to Death for the Fathers: Every Man shall be put to Death for his own Sin. *Deut.* xxiv. 16. See also, 2 *King.* xiv. 5, 6. *Gen.* xviii. 25. &c. &c.

(*n*) Ex. xxxii. 16.

(*o*) Ex. xxxii. 1.

(*p*) *Josephus* takes no Notice of this Transaction.

WHERE it is observed, that this idolatrous Worship is called, *a Feast of Jehovah*, that is, this Worship was pretended to be ultimately designed for him, though it was visibly payed to the golden Calf. Which is the common Excuse of all Idolaters. For thus it is, that *Cicero* (q) apologizes for the Worship paid to Images in his Days; thus *Julian* (r) endeavours to excuse his own Idolatry; and by this very Argument it is, that the Bishop of *Meaux* (s) endeavours to evade the Charge of Idolatry, which is made by Protestants against the Image-Worship of the Church of *Rome*.

AND (t) *Jehovah* said unto *Moses*, Go get thee down, for thy People have corrupted themselves. And when *Moses* solicited God to pardon them; *Jehovah* said unto him, Let me alone that I may consume them, and I will *make of thee* a great Nation. But *Moses* nevertheless still persisted in entreating Forgiveness for them, till *Jehovah* repented of the Evil that he thought to do unto his People. Upon which it may be remarked, as *Josephus* does upon another Occasion, that *Moses* in preferring the Good of the *Israelites*, to the Promotion of himself and his Family shewed a great Disinterestedness. And indeed it seems very remarkable, that *Moses*, who through this whole Transaction was God's principal Minister, should obtain no extraordinary Mark of God's Favour to be conferred on any one of his own Descendants; but that the high Priesthood should be given to his Bro-

(q) Cic. de Nat. Deor. (r) Jul. Fragm. Orat. five Epist. p. 292.
 (s) Papist Rep. and Misrep. (t) Ex. xxxii. 7.

ther *Aaron* and his Descendants ; while the Children of *Moses* were left upon the common Rank with the Rest of the *Israelites*. Which certainly would not have happened had *Moses* been left to act according to the common Rules of human Prudence ; and had not been overruled by the Power of God ; than which I do not know a stronger Proof that can be assigned of the Divinity of his Mission.

AND *Moses* turned and went, and the two Tables of Testimony were in his Hands. And it came to pass as soon as he was come nigh unto the Camp, that he saw the Calf and the Dancing : And *Moses's* Anger waxed hot, and he cast the Tables out of his Hands, and broke them beneath the Mount. And when *Moses* saw that the Idolaters were naked and unarmed, for *Aaron* had suffered them to be naked, that is unarmed, to their Shame amongst their Enemies, then *Moses* stood in the Gate of the Camp, and said who is on *Jehovah's* Side ? Let him come unto me. And all the Sons of *Levi* gathered themselves unto him. And he said unto them, Put every Man his Sword by his Side, and go in and out from Gate to Gate throughout the Camp, and slay every Man his Brother, and every Man his Companion, and every Man his Neighbour, that he finds worshipping this golden Calf ; that *Jehovah* may bestow a *Blessing* upon thee. And the Children of *Levi* did according to the Word of *Moses* ; and there fell of the People that Day about three thousand Men. And hence it appears, that the Zeal which the *Levites* shewed upon this Occasion, was the Foundation of that extraordinary

Blessing

(r) *Blessing* or *Favour* which was conferred on the *Levites*, in separating them from among the Children of *Israel* to minister unto *Jehovah*. *Num.* viii, 5.—19. *Deut.* x. 1. 8. And accordingly in the Blessing which *Moses* gives the Children of *Israel* before his Death, in that Part of it which refers to the Tribe of *Levi*, he mentions this Transaction, as the principal Reason of God's conferring on them the Privilege of consulting him by *Urim* and *Thummim*. And of *Levi* he said, let thy *Thummim* and thy *Urim* be with thy holy one, whom thou didst prove at *Massah*, and with whom thou didst strive at the Waters of *Meribah*. *Who said unto his Father and his Mother, I have not seen him, neither did he acknowledge his Brethren, nor knew his own Children: For they observed thy Word and kept thy Commandment,* *Deut.* xxxiii. 8, 9.

AND *Moses* took the Calf which they had made, and burnt it in the Fire, and stamped it, and ground it to Powder, and strowed it upon the Water, and made the Children of *Israel* to drink of it. Which was no very difficult thing to be done, since daily Experience convinces us, that Gold may be beaten so thin as to float in Water; and to become drinkable. But it may be observed that in the Book of *Deut.* ix. 21. *Moses* says to the *Israelites* that he cast the Dust of this Calf which they had made *into the Brook that descended out of the Mount*. Which Brook

(r) The original Word signifies a *Present*, or any Favour conferred, as well as a Blessing, for in that Sense this same Word is made Use of, *Gen.* xxx. 11. *1 Sam.* xxv. 27.

it is more than probable was occasioned by the Continuation of the running of the Waters out of the Rock in the Valley of *Rephidim*; for I do not find any Brook mentioned by Travellers, as now running near Mount *Sinai*. The Continuation of which during their Abode in this Part of the Wilderness, might occasion the Tradition among the *Jews*, of this Waters following them wherever they went during the forty Years of their Wandring; and might be the Foundation of that Expression of *St. Paul's*, 1 Cor. x. 14. when speaking of the *Israelites*, he says, *And they did all drink the same spiritual Drink: for they drank of that spiritual Rock THAT FOLLOWED them; and that Rock was Christ.* And accordingly those *Levites* who proved themselves upon this Occasion, by slaying their idolatrous Brethren are said to have *struck at the Waters of Meribah*, Deut. xxxiii 8.

AND now *Moses* having been instructed by God, in the Form and Manner of making the Tabernacle, *Exod.* xxv. 8, 9. He set about numbering the People in order to get half a Shekel apiece from every one that was twenty Years old and upwards, as directed, *Exod.* xxx. 11, &c. And having found this Number to amount to (s) six hundred three thousand five hundred and fifty, he thereby raised the Sum of one hundred Talents, and one thousand seven hundred seventy-five Shekels, at the Rate of three thousand Shekels to the Talent. And immediately employe'd *Bezaleel* and *Aholiab* as commanded, *Exod.* xxxi. 2.

(s) *Exod.* xxviii. 26.

in the Work of the Tabernacle. For as there is no particular Time specified when *Moses* numbered the People, therefore it is probable, that it could not have been deferred any longer than now; since the next Time that *Moses* returned to God, he spent forty Days more upon the Mount, which would have retarded the Work of the Tabernacle too long, if the numbering of the People, and the collecting of the Poll-Tax had not been over before his Return. And if we suppose *Moses* to have already spent two Months in the Wildernds of *Sinai*, where he arrived the fifteenth Day of the third Month after his Departure out of *Egypt*; and less Time cannot well be allowed, considering that he had just spent forty Days upon the Mount with God; then we may suppose, that he set about numbering the People about the fifteenth Day of the fifth Month after the Exodus. Which numbering of the People, and gathering the Poll-Tax may have lasted a Fortnight; and then *Moses* might have set *Bezaleel* and *Aboliab*, &c. about the Work of the Tabernacle, about the first Day of the sixth Month. Which agrees exactly with *Josephus*, who says, that the Workmen were occupied seven Months in finishing the Tabernacle with all its Appurtenances; which was not finished and compleated till the latter End of the twelve Month.

1st Year,
5th Mo.
15th D.

1st Year,
6th Mo.
1st Day.

AND *Jehovah* (t) having now plagued the People because they made the Calf which *Aaron* made. It came to pass that *Moses* in some Time after said unto the Peo-

(t). Exod. xxxii. 35.

ple, Ye have finned a great Sin ; and now I will go unto *Jehovab*, peradventure I shall make an Attonement for your Sin. The Expression in the *Hebrew* as well as in our Translation is, And it came to pass *on the Morrow* that *Moses*, &c. *Exod.* xxxii. 30. which Word does not always signify the Day immediately following, but is frequently used to signify only some Time to come. As, *Gen.* xxx. 33. where the *Hebrew* says, So shall my Righteousness answer for me *to morrow*; our Translators have justly rendered it, So shall my Righteousness answer for me in Time to come. See also *Exod.* xiii. 14. *Deut.* vi. 20. *Josh.* iv. 6, 21. and xxii. 24. where this Word is made use of in the same Sense. And *Moses* returned unto *Jehovab* and prayed for *Aaron* at the same Time, for the Lord was very angry with *Aaron* to have destroyed him, *Deut.* ix. 20. and said, Oh this People have finned a great Sin, and have made them Gods of Gold ; I beseech thee however to forgive their Sin; and if my Life will be any Atonement for them, *Blot me I pray thee out of thy Book which thou hast written.* Which Expression shews, that it was then customary for Kings to keep Registers of their Subjects, and to strike out their Names, when they died, or were ordered to be put to Death. And *Jehovab* said unto *Moses*, Whosoever has finned against me, him will I blot out of my Book. Therefore now (*u*), Go, lead the People unto the Place of which I have spoken unto thee. And I will send an Angel before thee, and I will drive out the *Canaanite* and

(*u*) xxxii. 34.

the *Amerite*, &c. for I will not go up in the midst of thee, for thou art a stiff-necked People; lest I consume thee in the Way: But in the mean Time command thou the People to keep a Fast, and humble themselves, and to put off their Ornaments; that I may Judge by their Behaviour, what shall I do unto them, *Exod. xxxiii.*

5. And (x) *Moses* said unto *Jehovah*, See thou sayest unto me, Bring up this People; and *thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by Name, and thou hast found Grace in thy Sight.* Where it is to be observed, that to know a Man by Name did then not only signify what it does now, viz. *to know its Name*, but it signified also being acquainted with his Nature and good Qualities. For to understand this literally, as if *Moses* had found Grace in the Sight of God, because God knew his Name to be *Moses* would be absurd. But if it be understood of his natural Dispositions and good Qualities, then it will be very reasonable to suppose that God might grant a Favour to *Moses*, or that *Moses* might find Favour in his Sight, because God was acquainted with the Goodness of his Heart. The *Septuagint* renders this, *I know thee above all*, and the *Arabick* Version, renders it, *I have ennobled thy Name.* But it seems to me to signify, that I know thy good Dispositions or good Qualities, because of the following Words, *And thou hast found Grace in my Sight.* For as it was usual in the Eastern Nations to give Persons Names significant either of their good or bad Qualities, when they were remarkable for either; hence I suppose that

(x) *Exod. xxxiii. 12.*

knowing a Person *by Name* came to be an equivalent Expression for knowing their natural Dispositions or Qualities. See. *Exod.* xxxiv. 14. Thus *Adam* first called his Wife *Woman*, *Gen.* ii. 23. but afterwards, probably not till she had born some Children, he called her *Eve*, which in *Hebrew* signifies *causing to grow*; because she was the Mother of all living, *Gen.* xxx. 20. *Abram* upon the Promise given him by God of having a numerous Posterity, had his Name changed when he was ninety-nine Years old to *Abraham*, which is a Contraction of *Ab-Rom-Hammon*, which literally signifies the high Father of a Multitude, because he was to be the Father of many Nations, *Gen.* xvii. 4. 5. And *Joseph* at thirty Years of age was called *Zapnab-Paaneab*, which signifies a Revealer of Secrets, as it is rendered by the *Arabick* Version and the *Targum* of *Onkelos*. In short it would be endless to enumerate all the Instances of this Kind which are to be found in the Scriptures. And it is more than probable that *Moses* had an *Hebrew* Name that was given him by his Parents, which denoted some good Quality, as well as his *Egyptian* Name, of *Moses*, which signified only his been drawn out of the Water: *Gen.* ii. 10. Though in writing his own History he has only mentioned the Name that he was principally known by. In like manner when God gratified *Moses* in the request here mentioned he says, that he will Proclaim *Jehovah* by Name before him, *Exod.* xxxiii. 19. xxxiv. 3. but how does he perform this? Why by proclaiming his Nature. For it is said, that *Jehovah* passed by before him, and he proclaimed *Jehovah*, *Jehovah* God merciful and gracious, long-suffering
in

in Goodness and Truth, keeping Mercy for thousands forgiving Iniquity, and Transgressions and Sin, and that will by no means clear the Guilty, visiting the Iniquity of the Fathers on the Children, and upon the Childrens Children unto the third and unto the fourth Generation. See also *Isaiab.* ix. 6. where the Prophet in describing the *Messiah* says, and his *Name* shall be called Wonderful, Counseller, the Mighty God, the everlasting Father, the Prince of Peace, of the Increase of his Government and Peace there shall be no End, upon the Throne of *David* and upon his Kingdom, to order it, and to establish it, with Judgement and with Justice from hence forth even for ever.

Now therefore, says *Moses* I pray thee, if I have found Grace in thy Sight, *Shew me now thyself* (y), *that I may know thee*, that I may find Grace in thy Sight: and consider that this is thy People. Where it must be remarked that God had before this told *Moses* several Times that he would send his *Angel* before him, to drive out the *Canaanite*, and the *Amorite* and the *Hittite*, &c. *Exod.* xxiii. 20. xxxii. 34. xxxiii. 2. But *Moses* being desirous of knowing who this Angel was, begs of God that he may see who this Person is, that he may know him. Which Person is here called by the Name of Gods

(y) In the original it is *shew me thy Way* which Word is used in the old Testament in a great Variety of Significations the *Septuagint* therefore render this Passage, *shew me now thy Self*, which seems much countenanced by the following Words, *that I may know thee*.

Way

Way and his Presence, and his Glory, and his Goodness. And God said, *My Presence shall go with thee, and I will give thee Rest.* And he said unto him, *If thy Presence go not with me carry us not up hence: For wherein shall it be known here, that I and thy People have found Grace in thy Sight? Is it not in that thou goest with us? So shall we be separated, I and thy People, from all the People that are upon the Face of the Earth.* And the Lord said unto *Moses*, *I will do this Thing also that thou hast spoken: for thou hast found Grace in my Sight, and I know thee by Name.* And he said, *I beseech thee shew me thy Glory.* And he said, *I will make all my Goodness pass before thee, and I will proclaim Jehovah (ז) by Name before thee; and will be gracious to whom I will be gracious, and will shew Mercy on whom I will shew Mercy.* And he said, *Thou canst not see my Face: for there shall no Man see me, and live.* The Difficulty here is to reconcile this with some of the preceding Passages in the Books of *Moses*, for it is before observed of *Abraham*, that he ate and drank and conversed with *Jehovah* in the Shape of a Man, and addressed him under the Character of the *Judge of the whole Earth*, Gen. xviii. 1—25. And when *Jacob* wrestled with an Angel under the Appearance of a Man, when he discovered who this divine Person was, then it is said, that *Jacob* called the Name of the Place *Peniel: For, says he, I have seen God Face*

(z) The Words in the Original are, “ I will proclaim **בשם** by Name *Jehovah:*” And not, I will proclaim the Name of *Jehovah*, as we have translated it.

to Face, and my Life is preserved, Gen. xxxii. 24—30. And in *Exod.* xxiv. 9, 10, 11. it is said, that *Moses*, and *Aaron*, *Nadab*, and *Abihu*, and seventy of the Elders of *Israel*, saw the God of *Israel*; and there was under his Feet, as it were a paved Work of Saphire-stone, and as it were the Body of Heaven in Clearness. And upon the Nobles of the Children of *Israel*, he laid not his Hand: *Also they saw God, and did eat and drink?* that is, and their Lives were preserved, as *Jacob* expressed it. Which can only be accounted for by observing, that St. *Stephen* says, *Acts* vii. 38, 53. The Law was given by the Disposition of Angels, and that it was an Angel who spake to *Moses* in Mount *Sinai*: And yet it is manifest, that that Angel spoke in the Name and Character of God saying, *I am Jehovah thy God, &c.* In the same Sense of the Word *Angel* it may therefore be said, that it was an *Angel* also which spoke to *Moses* in this Place, speaking in the Name and Character of *Jehovah*; and that it was also an *Angel* that was made visible to him under the Title of *Jehovah*; and that was called *the Way*, the *Presence*, the *Glory*, the *Goodness* of *Jehovah*; as also, that it was an *Angel* that appeared to *Moses*, and *Aaron*, and *Nadab*, and *Abihu*, and the seventy Elders, who is nevertheless called the *God of Israel*. But that when it is said, *There shall no Man see my Face and live.* This must be understood of the (a) *Great God*, of God the Father, who is therefore called the *Invisible God*, 1 *Tim.* i. 17. or as St. *Paul* expresseth it, *Whom no Man hath seen, or*

(a) *Tit.* ii. 13. *Rev.* xix. 17.

can see, 1 Tim. vi. 15, 16. For, says St. John, No Man hath seen God at any Time, John i. 18; vi. 46.

AND *Jehovah* said, Behold there is a Place by me, and thou shalt stand upon a Rock. And it shall come to pass, while my *Glory* passeth by, that I will put thee in a Clift of the Rock; and will cover thee with my Hand while I pass by. And I will take away mine Hand, and thou shalt see *what followeth me (b)*: but my Face shall not be seen. Where it is to be observed, that the Original Word, which our *English* Translation renders *back Parts*, is made use of to denote any Thing, or Person that is behind or followeth another, in which Sense it is used, *Gen.* xviii. 10. *Josh.* xvi. 3. *2 Sam.* x. 19. *2 Chron.* xiii. 14, &c, &c. So that probably, that Person who followed, and which *Moses* was so Desirous to see was that Angel which is here called by the Name of the *Presence*, the *Glory*, and the *Goodness* of God. Which Angel is by the Prophet *Isaiab*, called the Angel of God's Presence, *Isaiab* lxiii. 9. And therefore it is observed by *Moses* in the following Chapter when God comes to put this Promise in Execution, that *Jehovah* proclaimed the Name of *Jehovah*: And *Jehovah* passed by before him, and proclaimed *Jehovah*, *Jehovah* God, *Exod.* xxxiv. 5, 6.

AND *Jehovah* said unto *Moses*, Hew the two Tables of Stone like unto the first; and I will write upon these Tables the Words that were in the first Tables which thou brakest. And be ready in the Morning, and come up in the Morning unto Mount *Sinai*, and present thy

(b) *Exod.* xxxiii. 23.

self there unto me, in the Top of the Mount. And no Man shall come up with thee, neither let any Man be seen throughout the Mount. And *Moses* when he returned told the People what *Jehovah* had said unto him. And when the People heard these evil Tidings they Mourned: and no Man did put on his Ornaments. For *Jehovah* had said unto *Moses*, Say unto the Children of *Israel*, ye are a stiff-necked People; I will come up in the midst of thee in a Moment, and consume thee: therefore now put off thy Ornaments from thee, and bumble yourselves, that I may know what to do unto thee. And the Children of *Israel* stript themselves of their Ornaments by the Mount *Horeb*.

AND *Moses* hewed two Tables of stone (c) like unto the first; and rose up early in the Morning, and went up unto Mount *Sinai*, as *Jehovah* had commanded him, and took in his Hand the two Tables of Stone. And *Jehovah* descended in the Cloud, and stood with him there, and proclaimed the Name of *Jehovah*, or proclaimed *Jehovah* by Name; and *Jehovah*, as he had promised, passed by before him, and proclaimed *Jehovah*, *Jehovah* God, merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity and Transgression and Sin, and that will by no Means clear the Guilty, visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and fourth Generation. And *Moses* made haste and bowed his Head

(c) Exod. xxxiv. 4.

towards the Earth, and worshipped. And he said, If now I have found Grace in thy Sight, O Lord, let my Lord I pray thee go amongst us, (for it is a stiff-necked People) and pardon our Iniquity and our Sin, and take us for thine Inheritance. And he said, Behold I make a Covenant before all my People, I will do Marvels, such as have not been in all the Earth, nor in any Nation; and all the People among which thou art, shall see the Work of *Jehovah*: for it is a terrible Thing that I will do with thee. Observe, thou that which I command thee this Day: Behold I drive out before thee the *Amorite*, and the *Canaanite*, and the *Hittite*, and the *Perizzite*, and the *Hivite*, and the *Jebusite*. Take heed to thyself lest thou make a Covenant with the Inhabitants of the Land whither thou goest, lest it be for a Snare in the midst of thee: For thou shalt worship no other God: For *Jehovah* (*d*), whose Name is *Jealous*, or who in his Nature is jealous of his Honour, is a *jealous God*.

JEHOVAH then proceeded in giving several Ordinances about the Observance of the three great Feasts, and the Observation of the Sabbath; and the separating of the *Levites*: For *Jehovah* (*e*) spake unto *Moses* saying, Take the *Levites* from among the Children of *Israel*, and cleanse them. And thou shalt bring the *Levites* before the Tabernacle; and thou shalt gather the whole Assembly of the Children of *Israel* together: and thou shalt bring the *Levites* before *Jehovah*, and the Children of *Israel*

(*d*) Exod. xxxiv. 14.

(*e*) Num. viii. 5—19. Deut. x. 1, 8, 10.

shall put their Hands upon the Levites, and Aaron shall offer the Levites before Jehovah, for an Offering of the Children of Israel; that they may execute the Service of Jehovah, that is, instead of those First-born who used formerly to execute it. And the Levites, says he, shall be mine; for they are wholly given unto me from among the Children of Israel; instead of such as open every Womb, even instead of the First-born of all the Children of Israel. For all the First-born of the Children of Israel are mine, both Man and Beast; on the Day that I smote every First-born in the Land of Egypt, I sanctified them for myself.

WHERE we may observe, that although Almighty God has an undoubted Right of declaring who he will be served by as a publick-officiating-Minister; yet because the first-born Sons of every Family had hitherto claimed it, and possessed it as their Birth-right to officiate as Priest of the Family, and offer up the Sacrifice; Yet now when they were going to be deprived of this Right, and to have the *Levites* appointed in their stead; *to execute the Service of Jehovah*; God does not insist upon his natural Right, but upon the Right of Purchase, when he protected the First-born of the *Israelites* from being destroyed along with the First-born of the *Egyptians*. And therefore he likewise requires the *Israelites* to make a formal Renunciation of this Part of their Right of Primogeniture, by putting their Hands upon the *Levites* and offering them up to *Jehovah as an Offering of the Children of Israel; that they may execute the Service of Jehovah*;

Jehovah; instead of the First-born in *Israel*. And hence it is, that to distinguish between these new Priests, and those who were formerly so called, these new Priests are frequently called *the Priests, the Levites*, Deut. xxii. 9; xxiv. 8. one part of whose Office it was to read the Law unto the People, *to teach Jacob the Judgments, and Israel the Law*, as well as to *put Incense, and whole Burnt-Sacrifices on the Altar*, Deut. xxxiii. 10. Which was one Reason why *Levi* was for the future to have *no Part nor Inheritance with his Brethren*, Deut. x. 9. that is, that the *Levites* were to have no Portion of Land assigned them as a Tribe in the Land of *Canaan*; but were to be dispersed and separated among the Rest of the Tribes; that they might be at Hand to instruct the People. And hence it comes to pass, that these *Priests, the Levites*, are Persons referred to along with the Judge in the Determination of Causes both Civil and Criminal; they being to be considered, as Counsellors and Advisers, but not as Magistrates. And God said unto *Moses* write thou these Words: for after the Tenour of these Words I have made a Covenant with thee and with *Israel*. And he was there with *Jehovah* forty Days and forty Nights; he did neither eat Bread nor drink Water: and he wrote upon the Tables the Words of the Covenant, the Ten Commandments.

WHERE it is observed, that *Moses* is positively said in this Place to have hewn the two Tables of Stone, and when he went up into the Mount to have taken in his Hand the two Tables of Stone; *Exod. xxxiv. 4*. And to have
written .

written the Words of the Covenant, the Ten Commandments thereon, *Exod.* xxxiv. 28. Whereas the first Tables of the Ten Commandments are positively said to have been given to *Moses* by God, and to have been written with the Finger of God, *Ex.* xxxi. 18. And in *Ex.* xxxii. 16. It is positively said, that the Tables were the Work of God, and the Writing was the Writing of God graven on the Tables; so that it is probable the first Tables were written by God, but the second by *Moses*. And though *Moses* in speaking of these second Tables, makes *Jehovah* say, *Exod.* xxxiv. 1. I will write upon these Tables the Words that were in the first Tables which thou breakest, and in *Deut.* x. 4. again says, that *Jehovah* works on the Tables according to the first Writing, the Ten Commandments, and gave them unto him. This we must suppose to be said to be God's doing, because *Moses* did it by the Command of God; (for *Jehovah* said unto *Moses*, Write thou these Words, *Exod.* xxxiv. 27.) as it is said, *Exod.* xxxii. 35. that *Jehovah* plagued the People, because they made the Calf, which *Aaron* made: And as it is said of *Joseph* with regard to the Prisoners that were under his Charge, *Whatsoever they did there, he was the Doer of it*, *Gen.* xxxix. 22.

AND it came to pass when (*f*) *Moses* came down from Mount *Sinai* that *Moses* wist not that the Skin of his Face shone. And when *Aaron* and all the Children of *Israel* saw *Moses*, behold the Skin of his Face shone, and they were afraid to come nigh him. *Moses* therefore till he

(*f*) *Exod.* xxiv. 27.

had done speaking with them put on a Veil; and called unto them; and *Aaron* and all the Rulers, returned unto him: And *Moses* talked with them. And afterwards all the Children of *Israel* came nigh, and he gave them in Commandment all that *Jehovah* had spoken with him in Mount *Sinai*.

AND now *Moses* having been forty Days absent, found upon his Return a good Progress made in the Work of the Tabernacle; and the Ornaments and Utensils belonging thereto; and as soon as the Wood-work of the Tabernacle was finished, he ordered it to be put together; so *Moses* (g) took the Tabernacle, and pitched it without the Camp, afar off from the Camp, and he called it the Tabernacle of the Congregation. And it came to pass, as *Moses* entered into the Tabernacle, the cloudy Pillar descended and stood at the Door of the Tabernacle, and *Jehovah* talked with *Moses*. And all the People saw the cloudy Pillar stand at the Tabernacle-door: and all the People rose up and worshipped, every Man in his Tent-door. And *Jehovah* spake to *Moses* Face to Face, as a Man speaketh unto his Friend. And he turned again unto the Camp; but because the Tabernacle neither had a Door to it, nor were the Hangings of the outer Court finished, therefore *Josua*, the Servant of *Moses*, the Son of *Nun*, a YOUNG MAN *departed not out of the Tabernacle* (h), but remained there to preserve it from being polluted. Which abiding of *Josua* in the Tabernacle

(g) Exod. xxxiii. 7.

(h) יְוֹשֻׁעַ. Probably therefore a *first-born Son*. See Remarks on Exod. xxiv. 7.

shews plainly, that this erecting of the Tabernacle was different from that mentioned, *Exod.* xl. 17, 18. Into which *Moses* himself could not enter for some Time, because the Glory of *Jehovah* filled the Tabernacle, *Exod.* xl. 35. And into which *Joshua* never entered till after the Death of *Moses*, when he went along with the High Priest to consult God, after the Judgment of *Urim*, *Numb.* xxvii. 21.

Now though this erecting of the Tabernacle is mentioned, *Exod.* xxxiii. 7. before the second Time that *Moses* went up and staid forty Days in the Mount, it is plain, that it must have been a Dislocation. Because that it was but at the first Time of his being so long in the Mount that he received Directions about building the Tabernacle; *Exod.* xxv. 8, 9. and upon his Return to the Camp; he found the *Israelites* committing Idolatry; on Account of which God *plagued* the *Israelites*, *Exod.* xxxii. 35. to make an Attonement for which, was the Occasion of *Moses* his going up the second Time: So that the Space between these two Times cannot well be supposed to be longer than necessary, or that would be sufficient for obeying the Orders given him by God, of Numbering the People, gathering the Poll-Tax, and setting the People about the Work of the Tabernacle: But by no Means for finishing the Tabernacle. Which we cannot suppose could well take up less than three or four of the seven Months that were spent in compleating it, and all its Utensils and necessary Furniture. So that if we suppose *Moses* to have set

set the Men to work about the Beginning of the sixth Month we may suppose this erecting of the Tabernacle to have been about the Beginning of the ninth Month. At which Time *Moses* found upon Enquiry that the Poll-tax which was raised of an Half-shekel upon each Person upwards of twenty Years of Age was not sufficient for finishing the Work.

1st Year,
9th Mo.
1st Day.

AND as there happened about this Time a Man to have been found (*i*) gathering of Sticks on the Sabbath day, they brought him unto *Moses* and *Aaron*, and unto all the Congregation; and they put him in Ward, because it was not declared what should be done unto him. So *Moses* returned unto the Lord, and put the Vail from off his Face when he went in to speak with him, *Exod.* xxxiv. 34. And *Jehovah* (*k*) spake unto *Moses* saying, Speak thou unto the Children of *Israel* saying, Verily my Sabbaths thou shalt keep; for it is a Sign between me and you, throughout your Generations; that ye may know that I am *Jehovah*, that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to Death, for whosoever doth any Work therein, that Soul shall be cut off from amongst his People. Six days may work be done but in the seventh is the Sabbath of Rest, holy to *Jehovah*: whosoever doth any Work in the Sabbath-day, he shall surely be put to Death. Wherefore the Children of *Israel* shall keep the Sabbath, to observe the Sabbath throughout their Generations, for

(*i*) Num. xv. 32. (*k*) Exod. xxxi. 12—17.

a perpetual Covenant. It is a Sign between me and the Children of *Israel* for ever: for in six Days *Jehovah* made Heaven and Earth, and on the seventh Day he rested, and was refreshed. And when *Moses* had received these Instructions he then departed from the Presence of *Jehovah*.

AND (m) *Moses* when he returned having gathered all the Congregation of the Children of *Israel* together, he said unto them, These are the Words which *Jehovah* hath commanded that ye should do them; Six Days shall Work be done but on the seventh there shall be to you an holy Day, a Sabbath of Rest unto *Jehovah*: whosoever doth Work therein shall be put to Death. Ye shall kindle no Fire throughout your Habitations upon the Sabbath-day (n), *The Man shall surely be put to Death*; all the Congregation shall stone him with Stones without the Camp. And all the Congregation brought him without the Camp, and stoned him with Stones, and he died.

IT is manifest, that these three Passages in *Exod. xxxi. Exod. xxxv. and Numb. xv.* belong to one and the same Event. Since if the Punishment against Sabbath-breakers had been denounced at the Time mentioned, *Exod. xxxi.* when the two Tables were first delivered unto *Moses*, then it could not have been said afterwards, as it is mentioned *Numb. xv.* that *Moses* and *Aaron* and the whole Congregation of *Israel* put the Man in Ward.

(m) *Exod. xxxv. 1.* (n) *Num. xv. 35.*

till the Mind of *Jehovah* was known, because it was not declared what should be done unto him. And the last Sentence of the Answer mentioned in *Exod.* xxxv. shews plainly that it was given upon the Occasion of the Man's gathering Sticks upon the Sabbath-day as mentioned *Numb.* xv; for, says *Jehovah*, ye shall kindle no Fire throughour your Habitations on the Sabbath-day. It is likewise probable, that *Moses* at the same Time received the rest of the Directions, which are given in the fifteenth Chapter of Numbers concerning several Kinds of Offerings, and the Fringes of their Garments, because they are mentioned at the same Time with this of the Sabbath-breaker, and come in very abruptly in the Place where they are mentioned.

IT is also more than probable, that *Moses* took this Opportunity also of enquiring and receiving Instructions concerning what he was to do about proceeding with the Work of the Tabernacle, since the three Thousand Talents, and the one Thousand seven Hundred seventy-five Shekels were found to be insufficient for finishing the whole; in answer to which he was ordered to proclaim a *free-will-Offering*. And therefore (o) *Moses* spake moreover unto all the Congregation of the Children of *Israel* saying, Take ye from amongst you an Offering unto *Jehovah*: Whosoever is willing of Heart let him bring an Offering to the Lord, Gold and Silver, and Brass, and Blue, and Purple, and Scarlet, &c, And they came every one whose Heart stirred him up, and

(o) *Exod.* xxxv. 4.

every one whom his Spirit made willing, [and they brought *Jebowab's* Offering to the Work of the Tabernacle of the Congregation, and for all his Service and for the holy Garments, &c. And *Moses* (*p*) called *Bezaleel* and *Aholiab*, and every wise-hearted Man in whose Heart *Jebowab* had put Wisdom, even every one whose Heart stirred him up to come unto the Work to do it. And they received of *Moses* all the Offering which the Children of *Israel* had brought, for the Work of the Service of the Sanctuary. And they brought yet unto him *free Gifts* every Morning. And all the Wisemen that wrought all the the Work of the Sanctuary, came every Man from the Work which they made; and they spake unto *Moses* saying, The People bring much more than enough for the Service of the Work which *Jebowab* commanded to make. And *Moses* gave Commandment, and they caused it to be proclaimed through the Camp, saying, Let neither Man nor Woman make any more Work for the Offering of the Sanctuary. So the People were restrained from bringing; for the Stuff they had was sufficient for all the Work, and too much. And all the Gold (*q*) that was occupied for the Work, even the Gold of the Offering was twenty-nine Talents, and seven thousand and thirty Shekels. And the Silver was an hundred Talents, and one thousand seven hundred threescore and fifteen Shekels. And the Brass of the Offering was seventy Talents, and two thousand four hundred Shekels. And therewith they made the Sockets to the Door of the Tabernacle, and the brasen

(*p*) Exod. xxxvi. 2.

(*q*) Ib. xxxviii. 24.

Altar and the brazen Gate for it, and all the Vessels of the Altar: And the Sockets of the Court round about; and the Sockets of the Court Gate, and all the Pins of the Tabernacle, and all the Pins of the Court round about. And (r) of the Blue, and Purple, and Scarlet they made Cloaths of Service to do Service in the holy Place, and made the holy Garments for *Aaron*, as the Lord commanded *Moses*. And when they had finished (s) their Work *Moses* did look upon all the Work, and behold, they had done it as *Jehovah* had commanded, even so had they done it, and *Moses* blessed them.

AND it came to pass in the first Month (t) in the second Year on the first Day of the Month, that the Tabernacle was reared up. And he took and put the Testimony in the Ark, and he brought the Ark, and the Table, and the Candlestick, and the golden Altar, and set them in the Tabernacle. And set up the Hanging at the Door of the Tabernacle. And he put the Altar of Burnt-offering by the Door of the Tabernacle; and he set the Laver between the Tabernacle and the Altar. And he reared up the Court round about the Tabernacle and the Altar, and set up the Hanging of the Court-gate: So *Moses* finished the Work. It is an Observation made by Dr. *Pocock* (u) that near the South West Corner of that Part of Mount *Sinai*, which is called Mount *Episteme* there is a little Hill called *Araone* by the *Arabs*, and by the *Greeks* the Tabernacle of the

(r) Exod. xxxix. 1. (s) Ib. ver. 43. (t) Ib. xl. 17—33.
 (u) Pocock Trav. p. 147.

Testimony; where they say *Aaron* was consecrated, and first performed the Offices of the Priesthood ; so that if there be any Dependance on this Tradition, it is probable that on this Hill was placed the Tabernacle of the Congregation, which *Moses* was ordered to place without the Camp afar off.

THEN a Cloud (x) covered the Tabernacle, or the Tent of the Testimony, or Tent of the Congregation, which was over the Tabernacle ; and the Glory of the Lord filled the Tabernacle; so that *Moses* for some Time was not able to enter therein. And at Even there was upon the Tabernacle as it were the Appearance of Fire, until the Morning. So it was alway, the Cloud covering it by Day, and the Appearance of Fire by Night. From hence forward therefore *Moses*, as *Josephus* observes, went no more up to Mount *Sinai* to consult with God ; but *Jehovab* called unto *Moses* and spake to him (y) out of the Tabernacle of the Congregation and dictated all those Laws, concerning Burnt-offerings, and *Meat-offerings*, of Flour with Oyl and Incense: Where it should be observed that the Word *Meat* having been by Use appropriated to signify generally either Flesh or Fish, this Kind of Offering, which was of Flour, would be better called in our Language a *Bread-offering*. It ought likewise to be remarked, that the *Hebrew Vau* is frequently used as a disjunctive Particle as well as a copulative, and therefore what we render, *Lev. vii. 10. Every Meat-offering mingled with Oyl, and dry, shall*

(x) Exod. xl. 34. Num. ix. 15, 16. (y) Lev. i. 1, &c.

the Sons of Aaron have, ought to be rendered, *Every Meat-offering mingled with Oyl, or dry, &c.* as it is in the *Septuagint* Version. Then *Jehovah* proceeded in giving Directions about the First-Fruits in the Ear; and the Salt of the Meat-offering. And the Peace-offering. And the Sin-offering of Ignorance for the Priest, for the Congregation, for the Ruler, or for the People. And for one that concealeth his Knowledge in touching an unclean Thing, or in making an Oath; or for Sacrilege and for all Sins of Ignorance. And the Trespass-offering for Sins done willingly. And the Offering at the Consecration of the Priests. With further Directions concerning the Trespass-offering, and the Peace-offering; which are contained in the seven first Chapters of *Leviticus*. But at the End of the fifteenth Verse of the seventh Chapter the *Samaritan Pentateuch* has a Remark inserted that, *this is the Middle of the Law*. Upon which *Dr. Wall* makes this just Observation in his critical Notes, that this shews of how late a Date that Copy must be; since the Nicety of numbering the Words was but a late Practice. And at the same Time we are to suppose, that God dictated also those Laws which are contained in the fifth, sixth, and the four first Verses of the eighth Chapter of the Book of *Numbers*, concerning Restitution, the Trial of Jealousy, the Law of the *Nazarites*, and the Form of blessing the People; which must have preceded the actual giving the Blessing itself as mentioned *Lev. ix. 23*.

AND now it may be taken for granted, that the Tabernacle being fully reared, and *Moses* having received his

his full Instructions he would as he was commanded, *Exod.* xl. 2—16. immediately set about (z) dedicating and Anointing the Tabernacle and its Utensils; and consecrating the Priests and *Levites*, according to the Forms prescribed *Exod.* xxix. 1—37. xxx. 22—30. xl. 9—15. *Numb.* viii. 5—22. which Ceremony took up seven Days *Exod.* xxix. 35—37. *Lev.* viii. 33. ix. 1.

21 Year,
1st Mo.
8th Day.

AND on the (a) eighth Day *Moses* called *Aaron* and his Sons, and commanded them to officiate publicly by Offering up a Sin-offering and a Burnt-offering for himself, and his Sons and the Elders of *Israel*; and another Sin-offering, and a Burnt-offering for the People. Which when *Aaron* had done *Moses* and *Aaron* went into the Tabernacle. And the Lord spake unto *Moses* and to *Aaron*, and gave them directions concerning Meats clean and unclean; about Womens Purifications and Offerings; of the Tokens to discern a Leprosy, of the Rites and Sacrifices in cleansing the Leper; about the Signs of Leprosy in an House, and the cleansing of that House: About Uncleanness by Issues, and their Cleansing: As they are contained in the eleventh, twelfth thirteenth, fourteenth and fifteenth Chapters of *Leviticus*. Which were given both to *Moses* and to *Aaron*, Chap. xi. 1. xv. 1. And when *Moses* and *Aaron* came out they

(z) Bishop *Usher*, &c. supposes this Dedication to have been deferr'd to the second Month; I suppose because the *Levites* were not number'd till then; but their Separation and their Numbering were two different Transactions. And *Calmet* fixes it to the fifth Day of the second Month, but I cannot tell why.

(a) *Lev.* ix. 1—24.

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bleſſed the People (*b*) and the Glory of the Lord appeared unto all the People. And there came a Fire out from before the Lord, and conſumed upon the Altar, the Burnt-offering; and the Fat of the Sin-offering.

Now during this Tranſaction (*c*) *Nadab* and *Abihu* the Sons of *Aaron*, ſeeing the Sacrifices laid upon the Altar, and no Fire ready to burn them with all, took either of them his Cenſer and put Fire therein, and put Incenſe thereon, and offered ſtrange Fire before *Jehovah*. And there went out Fire from *Jehovah* and devoured them. And when *Aaron* began to lament for the Loſs of his Sons, *Mofes* ſaid unto him, *Jehovah* ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the People I will be glorified; thou ſhalt neither mourn nor weep, neither ſhall thy Tears run down (*d*). And *Aaron* held his Peace. And *Mofes* called *Miſhael* and *Elzaphan* the Sons of *Uzziel* the Uncle of *Aaron*, and ſaid unto them, Carry your Brethren from before the Sanctuary out of the Camp. And *Mofes* ſaid unto *Aaron*, and unto *Eleazar* and *Ithamar* his Sons that were left, Uncover not your Heads, neither rend your Cloaths, that is, do not ſhow any Signs of Mourning or Lamentation, leſt you die: but let your Brethren the whole Houſe of *Iſrael* bewail the Deſtruction, which *Jehovah* hath made by burning *Nadab* and *Abihu* with Fire; For the anointing Oyl of *Jehovah* is upon you. Which ſhews that the ſeven Days of Conſecration were not paſſed, when this Event happened.

(*b*) Lev. ix. 23, 24. (*c*) Ib. x. 1—20. (*d*) See alſo Lev. x. 12

AND *Moses* spake unto *Aaron*, and *Eleazar*, and *Itbamar* take the *Meat-offering* which Remaineth, and eat it without Leaven beside the Altar. And when *Moses* came to look for the Sin-offering, Behold the (*d*) Goat, which was a (*e*) Part of it, was entirely Burnt; whereas the (*f*) Fat and the Kidneys and the Cawl, ought only to have been Burnt: And he was angry with *Eleazar* and *Itbamar*. And *Aaron* said unto *Moses*, behold this Day, have they offered their Sin-offering, and their Burnt-offering before the Lord: And my two Sons *Nadab* and *Ablhu* have been destroyed with Fire from Heaven: And if we in these Melancholly Circumstances, under such an Affliction, had eaten the Sin-offering to Day, which ought to be eaten with Joy and Thansgiving; should it have been accepted in the Sight of *Jehovah*? And when *Moses* heard that he was content.

AND it came to pass on the Day that *Moses* (*g*) had fully set up the Tabernacle, and had anointed it, and sanctified it, and all the Instruments thereof, both the Altars and all the Vessels thereof: That the Princes of *Israel* offered, and brought their Offering before *Jehovah*, six covered Waggon and twelve Oxen; a Waggon for two of the Princes, and for each one an Ox; and they brought them before the Tabernacle. And *Jehovah* spake unto *Moses* saying, Take it of them, and *Moses* took the

(*d*) Lev. x. 16. (*e*) Ib. ix. 3, 15. (*f*) Ib. viii. 14, 16; ix. 7, 10. (*g*) Num. vii. 1—84.

Waggons and the Oxen, and gave them unto the *Levites.*

AND the Princes offered for dedicating of the Altar, in the Day that it was anointed ; and *Jehovah* said unto *Moses*, They shall offer their Offering each Prince on his Day for the dedication of the Altar, and he that offered his Offering the first Day was *Nahshon* the Son of *Amminadab*, of the Tribe of *Judah*; on the second Day *Nethaneel* the Son of *Zuar* the Prince of *Issachar* : And so on till the whole twelve Tribes had offered their Offerings. During which twelve Days *Moses* having attended at the Tabernacle to receive the Offerings, he had frequent Opportunities of receiving God's Commands, as we find them recorded in the Book of *Leviticus* from the sixteenth Chapter of *Leviticus* to the End of the Book. For it was not till (b) after the Death of the two Sons of *Aaron*, when they offered before the Lord and died ; that *Jehovah* spake unto *Moses* and gave him Directions concerning the Manner and Time when the High Priest should come within the Vail of the Tabernacle, before the Mercy-Seat, as also concerning the Scape-goat. And the Blood of Beasts (i) which was to be sprinkled upon the Altar, but was forbidden to be eaten. Concerning unlawful Marriages (k) ; and unlawful Lusts. Concerning (l) various Kinds of Misdemeanours. Concerning offerings to *Moloch* (m) ; of Wizards ; and of cursing of Parents : Of the Priests Mourning (n) and Mar-

(b) Lev. xvi. 1, &c. (i) Ib. xvii. 1. (k) Ib. xviii. 1.
 (l) Ib. xix. (m) Ib. xx. (n) Ib. xxi.

riages. When the Priests (*o*) are to abstain from holy Things. Concerning fundry Feasts (*p*), and the Day of Attonement. Where it ought to be remarked, that the fifteenth Day of the Month *Abib*, was a fixed Sabbath let it happen on what Day of the Week it would. As appears from collating the fourth, fifth, sixth, seventh, eighth, eleventh and fifteenth Verses of this Chapter: And regulated the Sabbaths for seven Weeks, which possibly might serve instead of an Intercalation whereby to regulate the Jewish Year.

AND (*q*) the Son of an *Israelitish* Woman whose Father was an *Egyptian*, having blasphemed the Name of *Jehovah* and cursed; they brought him unto *Moses*, that the Mind of *Jehovah* might be shewed them. And *Jehovah*, ordered him and all Blasphemers to be put to Death. The *Jews* from this Text pretend that the Name *Jehovah* cannot be pronounced without Blasphemy; because the Original will bear that Interpretation, *Lev.* xxiv. 16. But it should be observed, that the Original Word *קָבַל* signifies to *curse* as well as barely to name or pronouce. As it is rendered, *Numb.* xxxiii. 11. 13, 25, 27. xxiv. 10. and *Job.* iii. 8. Where it will bear no other Interpretation. Then *Jehovah* (*r*) gave Directions concerning the Jubilee, and Oppression, and ordered them to be compassionate. He condemned Idolatry (*s*), and promised a Blessing to the Obedient, and threatened the Disobedient with a

(*o*) *Lev.* xxii. (*p*) *Ib.* xxiii. (*q*) *Ib.* xxiv. 10.
 (*r*) *Ib.* xxv. (*s*) *Ib.* xxvi.

Curse; gave Laws concerning Vows (*u*). Ordered that no devoted Thing may be redeemed. Appointed the Payment of Tithes, and prohibited the Tithe from being changed. Where it is to be observed, that although this is the first Time that Tithes are spoken of in the Levitical Law, yet that it is here spoken of as a Practice well known amongst the *Israelites*, and that stood in need of very little Explanation. It is therefore more than probable, that as the Children of *Levi* were taken by God to minister unto him, instead of the first-born Sons of all the Tribes, who till that Time were the Priests in their own Families, and ministred unto God: So those Tithes which were now transferred to the Sons of *Levi*, had till this Time been paid to the Priest, or Prince, or first-born Son, who was Head of the Family.

AND during these Transactions, some Time towards the Beginning of the Month, (that is before the fourteenth) (*x*) *Jehovah* enjoined the Observation of the Passover on the fourteenth Day of the Month; according to all the Rites and Ceremonies thereof as prescribed, *Exod.* xii. 3—27. And they kept the Passover on the fourteenth Day of the first Month, at Even. And there were certain Men that were defiled by the dead Body of a Man, that they could not keep the Passover on that Day. And *Jehovah* ordered that they should keep it on the fourteenth Day of the second Month.

2d Year,
1st Mo.
14th Day

(*u*) Lev. xxvii.

(*x*) Num. ix. 1.

2d Year,
2d Mo.
1st Day.

AND on the (y) first Day of the second Month of the second Year, after they were come out of the Land of *Egypt*, *Jehovah* spake again unto *Moses* out of the Tabernacle; and ordered him to number the People a second Time, from twenty Years old and upwards, all that were able to go forth to War. And appointed every Tribe to be numbered distinctly, and to be ranked under those Princes or Heads, who had brought up the Offerings to the Dedication of the Altar.

WHICH Numeration when *Moses* had compleated (z), the Number of the whole was found to be six hundred three thousand, five hundred-fifty, which is exactly the same Number with that which was made at collecting the Poll-Tax for building the Tabernacle, *Exod.* xxxviii. 26. With this Exception, that the (a) *Levites* were not now numbered; so that just so many Persons must have arrived at the Age of twenty among all the rest of the Tribes, as the whole Number of *Levites* that were then upwards of twenty amounted to.

THEN *Jehovah* appointed the Order of Encampment for the (b) *Levites*, and commanded them to pitch about Tabernacle; and to take charge thereof both when it was erected, and when it was to be removed. Then he ordered (c) the Tribes of *Judah*, *Iffachar*, and *Zebulun* to encamp on the East-side. But they as well as

(y) Num. i. 1. Here begins the Book of *Numbers*. (z) Num. i. 46. (a) Ib. i. 47; ii. 33. (b) Ib. i. 50. (c) Ib. ii. 1, &c. the

the rest of the Tribes were to pitch *at a Distance from the Tabernacle*, because the *Levites* were to pitch between them and the Sanctuary to take Charge thereof: And the Tribes of *Reuben*, *Simeon*, and *Gad* to pitch their Tents on the South-side: And the Tribes of *Ephraim*, *Menasseh*, and *Benjamin* to encamp on the West-side: And the Tribes of *Dan*, *Asber*, and *Naphthali* on the North: Every one by his own Standard, with the Ensign of his Father's House. By which means the Tabernacle was now pitched in the Center of the whole Camp, which when it was first reared, was pitched without the Camp, far of from the Camp, *Exod.* xxxiii. 7.

AND the (e) Lord spake unto *Moses* in the Wilderness of *Sinai*, saying, Number the Children of *Levi* (f) after the House of their Fathers by their Families; every Male from a Month old and upward: Now the Sons of *Levi* were *Gershon*, *Kobath*, and *Merarai*. And *Moses* numbered them according to the Word of the Lord, and those that were numbered of the Family of *Gershon*, were seven thousand five-hundred, who were appointed to pitch the Tabernacle, and to take care of the covering of the Tabernacle, and the Hanging for the Door, and the Hangings of the Court, and the curtain for the door of the Court. Those of the Family of *Kobath* that were numbered amounted to eight thousand six-hundred, who were appointed to pitch on the South-side of the Taber-

(e) Num. iii. 14—37. (f) They had been omitted at the last Numbering of the Tribes, Num. i. 47.

nacle and their charge was the Ark, the Table, the Candlestick, the Altars, and the Vessels of the Sanctuary. Whence it appears that the Dedication of the Temple must have been over before this Numbering, because *Nadab* and *Abihu* were now dead: *Eleazar* the third Son of *Aaron* being made President over all the *Levites* Numb. iii. 32. Those of the Family of *Merarai* amounted to six thousand two-hundred, who were to pitch Northward of the Tabernacle; and had given into their custody the Boards of the Tabernacle, and the Bars, and the Pillars, and the Sockets, and the Pillars of the Court round about. So that the whole Number of *Levites* when summed up together amounted but to twenty-two thousand three hundred, which seems a very small Number in Proportion to the rest of the Tribes, when we consider that the Tribe of *Judah* numbered seventy-four thousand six hundred; and the rest one with another, each about forty thousand, and none so few as thirty thousand. Whence it should seem as if those Idolaters who had been slain for worshipping the golden Calf had been all of the Tribe of *Levi*, of whom three thousand were slain in one Day, and many others died of the Plague, *Exod.* xxxii. 28. 35. And what confirms this Opinion, is that when *Moses* called out, and asked, *Who is on Jehovah's Side?* No Persons are said to have come to him but of the Tribe of *Levi*, ver. 26. And then he says to them, Put every Man his Sword by his Side; (for *Aaron* had made them naked to their Shame among their Enemies) and go in and out from Gate to Gate through the Camp, and slay every Man

Man his Brother, and every Man his Companion, and every Man his Neighbour, i. e. that is not on Jehovah's Side. And when *Moses* is blessing the Tribe of *Levi* before his Death, and praising them for their Behaviour in this Transaction, he says, *Who said unto his Father, and to his Mother, I have not seen him, neither did he acknowledge his Brethren, nor knew his own Children,* Deut. xxxiii. 9. Which Affair, not having happened above six Months before this numbering, might occasion the Deficiency of Males in this Tribe.

AND to the (g) East of the Tabernacle *Moses* and *Aaron* and his Sons, were ordered to pitch their Tents, keeping the Charge of the Sanctuary.

THEN God ordered *Moses* to number (b) all the First-born of the Males in the rest of the Tribes, and to redeem them by taking the *Levites* instead thereof as far as they would go, and for the Remainder to take five Shekels apiece by the Poll. Now the Number (i) of the First-born among the rest of the Tribes was found to amount to twenty-two thousand two hundred seventy-three; and the Number of *Levites* (k), as before mentioned, amounted to twenty-two thousand three hundred. But if we suppose three hundred of these to be first-born Sons, and of Consequence to belong already to the Lord; then there will remain but twenty-two thousand

(g) Numb. iii. 38. (b) Ib. ver. 40. (i) Ib. ver. 43.
 (k) $7500 + 8606 + 6200 = 22300$. Numb. iii. 22, 28, 34.

Levites (*l*) to be taken in Redemption; which being deducted from twenty-two thousand two hundred seventy-three, the Number of the first-born Males in the rest of the Tribes, there remained two hundred seventy-three (*m*) to be redeemed with Money at the Price of five Shekels apiece, which amounted to the Sum of (*n*) one thousand three hundred sixty-five Shekels.

IT is certain, that this Number of three hundred first-born *Levites*, which is here deducted, is exceeding small, in Comparison of the whole twenty-two thousand three hundred; if we suppose every first-born Child of every Woman to be included in this Number; since at this Rate every married Woman having probably one first-born Son, there would then be but three hundred Families in the whole Tribe consisting of twenty-two thousand three hundred Males upward of one Month old. In like manner the Number of first-born Males in the rest of the Tribes is also comparatively very small; for as the whole Number of the rest of the Tribes, who were upwards of twenty Years of Age, and were able to go forth to War, amounted to six hundred three thousand five hundred and fifty; if according to Mr. *Templeman's* Calculations, (who reckons the Number of Persons in a Nation that are able to go to War to be but one fourth Part of the whole Nation,) we multiply this Number of six hundred three thousand five hundred and fifty by four, in order to bring the rest of the Tribes upon a Level with the *Levites*, who were reckoned from

(*l*) Num. iii. 39. (*m*) Ib. ver. 46. (*n*) Ib. ver. 50.

one Month old and upwards; then the whole Amount of the Souls in the rest of the Tribes will be two Million four hundred fourteen thousand two hundred, which being divided by twenty-two thousand two hundred seventy-three, the Number of First-born, this will produce a Quota of one hundred and eight, for the Number of Persons in each Family consisting of a Man and his Wife and the Children born immediately from them; which is not to be supposed to be a reasonable Allowance. But if we allow the Title of First-born to belong only to that Person in a Family consisting of a Father, Grandfather, or Great Grandfather, if alive, who had a Right, during his Life-time, to be the Priest of the whole Family, which seems to have been the Use and Intent of this Numbering, then these Calculations will not be so unreasonable. Which likewise shews, that the *Levites* were not taken in lieu of the first-born Son, but of every first-born Son, who had a Right to the Priesthood.

THEN *Jehovah* ordered *Moses*, to number those *Levites* (o) over again who were from *twenty-five* to fifty Years of Age, and to appoint them in a particular Manner to the Service of the Tabernacle; and to assign each of them their particular Province. Where it is to be observed, that in the third Verse of this Chapter both in the *Hebrew* Bible and the *English* Translation, *Moses* is ordered to number the *Levites* from *thirty* to fifty Years of Age; but in the eighth Chapter of *Numbers*, and twen-

(o) Numb. iv. 1—49.

ty-fourth Verse it is said, that from *twenty and five* Years old the *Levites* shall go in to wait upon the Service of the Tabernacle. Which, as it agrees with the Number of Years assigned to the *Levites* by the *Septuagint* Version in both these Places, is therefore probably the right one. To *Aaron* and his Sons, was allotted the Charge (*p*) of taking down the Sanctuary, and its Vessels, and the putting them up; and delivering them covered up to the *Koathites*, who were to carry them. And therefore as these were looked upon as Things more holy than the rest, and were not very burthenfome, the *Koathites* had no Waggons (*q*) delivered to them out of the Offerings made by the Princes on the Day of the Dedication, but were appointed to bear them on their Shoulders. And *Eleazar* (*r*) the Son of *Aaron* was appointed to preside over them.

THE Sons of *Gershon* (*s*) were appointed to take Care of the Tabernacle, and the Tent of the Congregation, the Covering thereof, and the Hanging for the Door of the Tabernacle, and the Hangings of the Court, and the Cords, and all the Instruments for their Service: And *Ithamar* (*t*) the younger Son of *Aaron* was appointed to preside over them. And to them were given two Waggons (*u*) and four Oxen out of the Offerings made by the Princes at the Dedication of the Tabernacle to carry these Things in whenever they decamped, and moved from one Place to another.

(*p*) Ib. ver. 5—16. (*q*) Num. vii. 9. (*r*) Ib. iii. 22. iv. 16.
 (*s*) Ib. ver. 25, 26. Ib. iv. 22—28. (*t*) Ib. iv. 28. (*u*) Ib. vii. 1—8.

THE SONS of *Merarai* (x) had given to them in Charge the Boards of the Tabernacle, and the Bars thereof, and the Pillars thereof, and Sockets thereof, and the Pillars of the Court round about, and their Sockets, and Pins and Cords, and all the Instruments and Vessels thereof. Which being the most cumbersome, they had four Waggons (y), and eight Oxen delivered to them out of the Offerings of the Princes on the Day of Dedication. And *Ithamar* (z) *Aaron's* younger Son was appointed to preside over these also.

M O S E S (a) therefore having numbered them accordingly found those of the Family of *Kekath*, who were from *twenty-five* to fifty Years of Age to amount to two thousand seven hundred and fifty; those of the Family of *Gershon* to amount to two thousand six hundred and thirty; and those of the Family of *Merarai* to three thousand two hundred. The Sum total of which amounted to eight thousand five hundred and eighty.

Now during all these Transactions since the compleat erecting of the Tabernacle; the Cloud covered it by Day and a Pillar of Fire by Night. And *Jehovah* (b) gave this as a Signal to *Moses* when the *Israelites* were to rest, and when they were to journey; that whether it were one Day, or two Days, or a Month, or a Year, that the Cloud

(x) Ib. iii. 33—37. Ib. iv. 29—33. (y) Ib. vii. 8.

(z) Num. iv. 33. (a) Ib. ver. 34—48. (b) Ib. ix. 15—23.

tarried upon the Tabernacle, the Children of *Israel* should abide in their Tents, and journey not, but when it was taken up they should journey.

A LITTLE before the Receiving of which Instructions, I suppose it was that *Hobab*, the Son of *Raguel* the *Midianite* *Moses's* Father-in-law, came to pay him a Visit in the Camp; and *Moses* said unto *Hobab*, We are journeying, or as the *Arabick* Version has it, We are about to journey unto the Place of which *Jehovab* said, I will give it you; come thou with us, and we will do thee Good; for *Jehovab* hath spoken Good concerning *Israel*. And he said unto him, I will not go; but I will depart to mine own Land, and to my Kindred. And *Moses* said, Leave us not I pray thee, forasmuch as thou knowest how we are to encamp in the Wilderness, and thou mayest be to us *instead of Eyes*, *Numb.* x. 2, 9. Whence it is plain, that God had not at that Time informed *Moses* of the Method he intended to take in conducting him through the Wilderness: Since there would then have been no need for *Moses* to have desired *Hobab* to go along with them *as a Guide* through the Wilderness. But *Moses* being unwilling to break in upon the Thread of his Narration, deferred the Mention of this private Transaction to the latter End of the next Chapter; as he had done before in the Case of *Keturah*, *Gen.* xxv. 1. And though *Hobab* at first seems to have refused to go along with *Moses*, yet it is more than probable, that he changed his Mind afterwards; because we find mention made of his Family having obtained

a Settlement along with the Tribe of *Judah*, on the first Conquest of the Land of *Canaan*, Judg. i. 16. iv. 11, 17.

And *Jehovah* spake unto *Moses* saying (c), Make thee two Trumpets of Silver; that thou mayest use them for calling the Assemblies and Journeyings of the Camps. And when you make use of both of them, then shall all the Assembly or Congregation of the People assemble themselves to thee at the Door of the Tabernacle of the Congregation; but if you blow but with one Trumpet only, then the Princes which are the Heads of the Thousands of *Israel* shall gather themselves unto thee. Where it is to be observed, that here are two Sorts of *Congregations* mentioned: One of the Princes only, but the other of the Princes and *the People*. And when you go out to War; or when the Camps are to move then you shall blow an Alarm with both the Trumpets. And upon the blowing of the first Alarm, those Tribes of *Judah*, *Issackar*, and *Zebulun*, which lie on the East Parts shall go forward, and the Sons of *Gershon* and *Merarai* shall follow bearing the Tabernacle; and when you blow an Alarm the second Time then the Tribes of *Reuben*, *Simeon*, and *Gad*, which lie on the South-side, shall take their journey; And the *Koathites* shall follow bearing the Sanctuary, that the Sons of *Gershon* and *Merarai* may have the Tabernacle erected against they come, in which the *Sanctuary*, or *the Ark and the Vef-*

(c Num. x. 1, &c.

sels of the Sanctuary, were to be placed, *Numb.* iv. 4—15; x. 21. And when you blow the third Alarm then shall the Tribes of *Ephraim*, *Manasseh*, and *Benjamin*, which lie on the West-side, set forward. And when you blow the fourth Alarm then shall the Tribes of *Dan*, *Asker*, and *Naphtali*, which lie on the North-side, set forward. And in the Day of your Gladness, and in your solemn Days, and in the Beginnings of your Months, ye shall blow with both the Trumpets over your Burnt-offerings, and over your Peace-offerings.

2d Year,
2d Mo.
20th D.

AND it came to pass on the twentieth Day of the second Month, in the second Year (*e*), that the Cloud was taken up from off the Tabernacle. And the Children of *Israel* took their Journies out of the Wilderness of *Sinai*; and departed from the Mount of *Jehovah* three Days Journey: And the Cloud which usually rested on the *Ark of the Covenant of Jehovah*, went before them in the three Days Journey; to search out a resting Place for them.

Moses indeed says, that *the Ark* of the Covenant of *Jehovah* went before them; but it is plain from *Deut.* i. 33. that it was the Cloud of the Ark of the Covenant, or the Cloud which during their Encampments rested on the Ark, and not the Ark itself that went before them: For the Ark was carried by the *Kobathites* in the very Middle of the Camp, *Numb.* ii. 17; iv. 5—15; x. 21.

AND THE CLOUD (*f*) rested in the Wilderness of *Paran*, which Wilderness of *Paran* is the same with that
which

(*e*) *Num.* x. 31, 33. *Deut.* i. 31, 33. (*f*) *Num.* x. 12.

which was before called the Wilderness of *Zin*; as manifestly appears from the Account which *Moses* gives of the Return of the Spies, who were sent to search out the Land of *Canaan*; for, says he, *they went and came to Moses and Aaron, and to all the Congregation of the Children of Israel, unto the Wilderness of Paran, to Kadesh (g)*. Whereas *Kadesh* is frequently declared to be situated in the Wilderness of *Zin (b)*; but this Wilderness is here called the Wilderness of *Paran*, because the Town of *Paran* was situated on the Borders of it, and because this Town lay on that Part of it, which was next to Mount *Sinai*, therefore *Moses*, when he speaks of this Wilderness after his leaving Mount *Sinai* in his Way to the Land of *Canaan*, frequently mentions it by the Name of the Wilderness of *Paran (i)*. Dr. *Shaw* observes, that in travelling from Mount *Sinai* to *Corondel* by the Midland Road you enter into the Wilderness of *Paran*, as it is now called, about the Half-way betwixt *Sinai* and *Corondel*: In one Part of which about ten Leagues to the Northward of *Tor*, there are several Ruins particularly of a *Greek* Convent called the Convent of *Paran*. But *Ptolemy* places the Situation of the Town of *Paran* in the Longitude of sixty-five Degrees, and in the latitude of twenty-eight, thirty; that is, about one Degree Westward and three Degrees Southward of *Jerusalem*.

AND now the *Israelites* having marched three Days and three Nights without pitching their Tents, many of

(g) Num. xiii. 26. (b) See Ib. xx. 1, 2. xxvii. 14. Deut. xxvii. 15. (i) See Num. x. 12; xii. 16; xiii. 26.

them began to be tired and complain against *Moses*. And *Jehovah* (i) heard it, and his Anger was kindled, and consumed those that were (k) lagging or loitering in the uttermost Parts of the Camp. And he called the Name of the place *Taberah*; which signifies Burning; because the Fire of *Jehovah* burnt among them. It is probable, that this Encampment might have been at *El-paran* (l), or the Plain of *Paran*, which is by the Wilderness, and that *Moses* had not Room to form an Encampment before on account of the Hills and the Inequality of the Ground between this Place and the Wilderness of Mount *Sinai*. And the People cried unto *Moses*; and when *Moses* prayed unto *Jehovah*, the burning Wind sunk (m) away, and he called the Name of the Place *Taberah*, which signifies *Burning*.

AND from *Taberah* they journeyed to *Kibroth-Hattava* before where they were long rested, the *Israelites*, being excited thereto by the (n) mixed Multitude of Strangers and *Egyptians* that were among them, fell a lusting, and said (o) who shall give us Flesh to eat? We remember the Fish that we did eat in *Egypt* freely; the Cucumbers, and the Melons, and the Leeks, and the Onions, and the Garlicks. And *Moses* heard the People complain every Man in the Door of his Tent. And *Moses* said unto *Jehovah*, I am not able to bear all this People alone,

- (i) Num. xi. 1. (k) So the Syriack Version renders it.
 (l) Gen. xiv. 6. (m) For so the original Word signifies.
 (n) Num. xi. 4. See also Exod. xii. 38. and Lev. xxiv. 10.
 (o) See Psalm lxxviii. 18—29.

because

because it is too heavy for me. And *Jehovah* said, Gather unto me seventy Men of the Elders of *Israel* whom *thou knowest to be Elders of the People, and Officers over them*; bring them up to the Tabernacle of the Congregation, that they may stand there with thee. And I will come down and talk with thee there; and *I will take of the Spirit which is upon thee, and I will put it upon them*; and they shall bear the Complaints and Burthen of the People as well as you, that thou bear it not thy self alone. And I will give you Meat to suffice not only for one Day, or two Days, or five Days, or ten Days, or twenty Days; but even for a whole Month. Where it is to be observed, that in *Exod. xxxiv. 29.* when *Moses* came down from Mount *Sinai* it is said, that the Skin of his Face shone, and therefore that the People were afraid to come nigh him: Wherefore *Moses* put a Vail on his Face, till he had done speaking with them. But when *Moses* went in before *Jehovah* to speak with him, he took the Vail off, until he came out. And when he came out and spake unto the Children of *Israel* that which he was commanded; the Children of *Israel* saw the Face of *Moses*, that the Skin of *Moses* Face shone; and *Moses* put the Vail upon his Face until he went in to speak with God. This Spirit therefore which God declares he will take some of from *Moses* and impart to the seventy Elders, was probably a Portion of that lucid flaming Appearance which shone upon the Face of *Moses*, which God communicated in some Degree to the seventy Elders, that, as it is afterwards said of *Joshua* (c), *all the*

(c) Num. xxvii. 20.

Congregation of the Children of Israel might be obedient.

So *Moses* did as he was commanded, and he brought the seventy Elders, and set them round the Tabernacle. And the Lord came down in a Cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy Elders, and it came to pass that when the Spirit rested upon them they prophesied; that is (*p*), they sang prophetick Hymns, and praised the Lord. But there remained two of those, who were written down or summoned by *Moses*, in the Camp; and came not to the Tabernacle because they were unclean or had touched some unclean Thing (*q*), which disqualified them from approaching the Tabernacle; and the Spirit rested upon them and they prophesied in the Camp.

IT appears that *Moses* had according to the Advice of *Jethro* some Time ago (*r*) appointed Rulers of Thousands, and Rulers of Hundreds, and Rulers of Fifties, and Rulers of Tens, who were to judge in small Matters; but the determination of great Matters *Moses* reserved to himself. Whereas God now creates seventy Elders into a (*s*) *Shanedrim*, or the supreme Council of the Nation, without whose Advice *Moses* was to do nothing which regarded the Publick; and therefore, whenever

(*p*) See 1 Sam. x. 5, 10. 2 Kings iii. 15—20. (*q*) See Num. ix. 6. 1 Sam. xx. 26. Jer. xxxvi. 5. Lev. xi. 24—43. Num. xxxi. 19—24. (*r*) Exod. xviii. 1—26. (*s*) See Remarks on Exod. xviii. 17.

any Thing was done that displeas'd the People, these Elders were to *bear the Burthen*, or Blame of it, as well as *Moses*. It is probable therefore, that as these seventy Elders were to be such as *Moses knew to be Elders of the People, and Officers over them*, that they were by Birth Men of the highest Station, and Rank among the *Israelites*. And as we find, that there were twelve Heads of Tribes nominated, who were to be the (*t*) Captains of each Tribe, or Princes of *Israel*, as they are stiled *Numb. vii. 1—78*. And, upon the next Numbering of the People after this, we find, that the Heads of the Families in each Tribe, who were next in Rank to these twelve supreme Heads amounted exactly to the Number Fifty-eight (*u*). It is therefore probable, that this Council was compos'd of these twelve supreme Heads of Tribes and these Fifty-eight secondary Heads of Familys; which make up the exact Number of Seventy. Which Assembly was appointed to be summoned by Sounding only one Trumpet to call together the Princes Heads of the Thousands of *Israel*. *Numb. x. 4*. And of Consequence we find, that they were afterwards frequently consulted, whenever Matters of Moment to the Publick either Military or Civil did arise: And are distinguished by the Title of *the Princes of the Congregation*; as when the Tribes of *Reuben* and *Gad* desired to have their Portion assign'd them on the other Side of *Jordan*. For

[(*t*) *Num. ii. 3—25*; *x. 14—28*.

(*u*) *Reuben, 4. Simeon, 5. Gad, 7. Judah, 5. Issachar, 4. Zabulon, 3. Menasseh, 8. Ephraim, 4. Benjamin, 8. Dan, 1. Asher, 5. Naphtali, 4. Sum Total, 58. Num. xxvi. 5—50.*

they came to *Moses* and to *Eleazar* the Priest, and unto the Princes of the Congregation, saying, &c. *Numb.* xxxii. 2. And when the *Israelites* made peace with the *Gibeonites* it is observed, that the Princes of the Congregation sware to them. *Josh.* ix. 15. And in the Determination of a Dispute about the Right of Inheritance, the Daughters of *Zelophebad* came near before *Eleazar* the Priest, and before *Joshua* the Son of *Nun*, and before the Princes saying, &c. *Josh.* xvii. 4. See also *Numb.* xxvii. 2, 31, 26. xxxvi. 1.

(u) AND there went forth a Wind from *Jehovah*, and brought Quails from the Sea, that is from *Egypt* over the Red-Sea, and let them fall by the Camp, as it were a Days Journey on this Side, and as it were a Days Journey on the other Side, round about the Camp; and they lay as it were two Cubits, or a Yard high, in some Places on the Face of the Earth, And the People stood up all that Day, and all that Night, and all the next Day, and they gathered the Quails: he that gathered the least gathered ten Chomers; and they spread them all abroad for themselves round about the Camp. Now it appears, that this Transaction happened towards the latter End of *April*, it being on the twenty-third Day of the second Month which answers to our *April* that the *Israelites* encamped in the Wilderness of *Paran*; and it was about the same Time in the preceeding Year that God relieved the *Israelites* in the same Manner, by sending Quails to them, when they were in the Wilderness of *Sin*, where they

(x) *Num.* xi. 31.

had arrived on the fifteenth Day of the second Month, *Exod.* xvi. 1, 13. So that this Miracle consisted not only in directing the Quails to fall about the Camp of the *Israelites*, as they did the foregoing Year; but also in the vast Number of them that fell in that one Spot; since each Person gathered enough to satisfy him and his Family for a Month. He therefore that gathered the least gathered ten Chomers, which Measure is in our Translation spelt Homer, *i. e.* the same Way with the Measure mentioned, *Exod.* xvi. 16. whereas this should be spelt a *Chomer* or *Chor*: and was one hundred Times as large as the Homer. For a *Bath*, or an *Ephab*, was the tenth Part of a Chomer, חֲמֵר *Ezek.* xlv. 11, 14. And an Homer עֶמֶר was only the tenth Part of an *Ephab*, or *Bath*, *Exod.* xvi. 36.

To preserve which Food from Putrefaction after they had killed them they spread them abroad in the Sun about the Camp. But it seems to me more than probable, notwithstanding that *Josephus*, and all the Versions agree in calling these Creatures *Quails*, which the *Hebrew* calls *Salav*; that they were rather a Species of Locusts, than of Quails. Mr. *Ludolf* in his *Ethiopick History*, l. i. c. 3. takes a great deal of Pains to shew, that *Moses* did not here mean Quails, but Locusts; because it was a Wind that brought over these Animals; that they were gathered in Chomers; and were spread abroad about the Camp to be dried: All which Expressions agree better with Locusts than Quails. Certain it is, that all Travellers both ancient and modern allow that Locusts

are:

are frequently eaten in the East; and that they pass from one Country to another in innumerable Quantities. It is also certain, that several Kinds of Locusts are allowed by *Moses* to be eaten, *Lev. xi. 22.* though he there calls none of them by the Name of *Salav*. But what principally weighs with me to think this *Salav* was a Species of Locusts is the Sentiments of the Author of the Book *Wisdom (x)*; who speaking of this Transaction says, that God dealing graciously with his own People prepared Meat for them of a strange Taste, even ὀβλυγομύρηα, which is the Word by which the *Septuagint* renders the *Salav* of *Moses*, to stir up their Appetite: to the end that they desiring Food, might for *the ugly Sight* of the Beasts sent among them, loath even that which they must needs desire. Which description does by no Means agree with *Quails*, though it is thus rendered in our *English* Translation; but agrees very well with the *ugly Appearance* of a Locust.

AND (y) while the *Flesh* was yet between their *Teeth*, ere it was chewed, the *Israelites* having again murmured for Want of Variety of Food; the Wrath of *Jehovah* was kindled against them, and *Jehovah* smote the People with a very great Plague. And he called the Name of that Place, *Kibroth-Hattaavah*; or *the Graves of Lust*, because they buried the People there that *Lusted*, after the Food, which they had left behind in *Egypt*. I suppose these Places of *Taberah* and *Kibroth-Hattaavah*, to be two different Stations; because they had different Names

(x) *Wisdom* xvi 2.(y) *Num.* xi 23.

given them, which would hardly agree to one and the same Station. Though the Story is told in the Book of *Numbers*, xi. 3, 34. without taking Notice of this Circumstance. But in the Book of *Deut.* ix. 22, *Taberah* and *Kibroth-Hattaavah* are mentioned as two different Stations.

AND the People journeyed from *Kibroth-Hattaavah* unto *Hazereth*, and abode some Time at *Hazereth*. And *Miriam* the Sister of *Aaron* having had a Quarrel with *Zipporah* the Wife of *Moses*, who was a *Cushite* (z) Woman, spake against *Moses*, and said, Hath *Jehovah* indeed spoken only by *Moses*? Hath he not spoken also by *Aaron* my Brother? And *Jehovah* heard it. Where it is to be remarked, that *Moses* did not make the Complaint to God; but God is said to have heard it of himself: And therefore probably *Joskua* when he revised these Works of *Moses*, added in the following Observation, *Now the Man Moses was very meek, above all the Men which were upon the Face of the Earth*, Numb. xii. 3. And *Jehovah* spake suddenly unto *Moses*, and unto *Aaron*, and unto *Miriam*, Come out you three unto the Tabernacle of the Congregation. And they three came out. And *Jehovah* said, If there be a Prophet among you, I *Jehovah* will make myself known unto him in a Vision, and will speak unto him in a Dream: But my Servant *Moses* is not so, with him have I spoke Mouth to Mouth,

(z) In our Translation it is rendered an *Ethiopian*, but the Original is *Cushite*, and it is plain she was born at *Midian* in *Arabia*, and not in *Ethiopia*.

and the Similitude of *Jekovab kath be beheld*. Wherefore then were ye not afraid to speak against my Servant *Mofes*. In our Translation this Passage is rendered, *And the Similitude of the Lord shall be behold*. But the Force of this Argument requires it to be translated thus: *And the Similitude of Jekovab kath be beheld*; wherefore then were ye not afraid to speak against my Servant *Mofes*. For it would be no Crimination of the People of *Israel* not to pay an extraordinary Degree of Respect or Obedience, to a Person whom God had only designed in Time to come to Honour. But the Crime was, that since God *had* already distinguished him with this extraordinary Mark of his Favour, yet that the People were not afraid to speak against him; and accordingly the *Septuagint* and *Syriack* Versions of the Bible render this Passage, *And the Glory of Jekovab be bath seen*, as the Original properly signifies. But the Question is, What this *Similitude* is which *Mofes* saw, that other Prophets did not, and were not to see. The original Word which we translate *Similitude*, is תמונה which in this Passage, and in *Pfal. xvii. 15.* is translated in the *Septuagint* Version by the Word Δόξα, *Glory*. In the fourth Chapter of *Job*, and sixteenth Verse it is made use of to denote the *Image*, or *Appearance* of a Spirit, which came to him in a visible Form; and in the twentieth Chapter of *Exodus* and the fourth Verse this same Word is made use of to exprefs that *Likeness*, which the *Israelites* were prohibited from making of any Thing in Heaven above, or in the Earth beneath. And therefore in the fourth Chapter of *Deuteronomy*, when the Prophet is enforcing this Commandment,

mandment, he says (*b*), And *Jehovah* spake unto you out of the Midst of the Fire; ye heard the Voice of the Words, but saw no תמונה *Similitude*, only ye heard a Voice. Take ye good heed unto yourselves, (for ye saw no Manner of *Similitude* on the Day the Lord spake unto you in *Horeb* out of the Midst of the Fire) lest ye corrupt yourselves, and make a graven Image.

Now then if there was no *Similitude* seen at the Giving of the Law, where and when was it, that *Moses* saw this *Similitude* of *Jehovah*? In answer to which it may be observed, that there are two Times specified when *Moses* saw the *Similitude*, or Appearance of a Person, under the Character, and as the Representative of *Jehovah*. The one Time when *Moses*, and *Aaron*, and *Nadab*, and *Abihu* (*c*), and Seventy of the Elders of *Israel* were ordered to come up a Part of Mount *Sinai* by themselves; For when they went up, it is said, *They saw the God of Israel*; and there was under his Feet as it were a paved Work of a Sapphire-stone, and as it were the Body of Heaven in his Clearness. And upon the Nobles of *Israel* he laid not his Hand, *i. e.* to destroy them; Also they saw God, and did eat and drink, *i. e.* and lived afterwards to eat and drink. For they apprehended that no one could see God, and live. But it is plain, that this could not be the Time alluded to in the Verse before us; because *Aaron*, and *Nadab*, and *Abihu*, and Seventy of the Elders of *Israel* saw the God of *Israel* at that Time as well as *Moses*.

(*b*) Deut. iv. 12, 15.

(*c*) Exod. xxiv. 9—11.

THE other (*d*) Time was, when *Moses* was ordered to go and bring up the People out of the Wilderness, and lead them towards the Land of *Canaan*; though God had declared that he himself would not go up in the Midst of them, because they were a stiff-necked People. Upon which *Moses* applied himself to *Jehovah*, and said, See thou sayest unto me, Bring up this People; and thou hast not let me know whom thou wilt send with me. Now therefore I pray thee, if I have found Grace in thy Sight shew me *thy Way*, that I may know thee. And he said *my Presence* shall go with thee. And he said unto him, If *thy Presence* go not with us, carry us not up hence. And *Jehovah* said unto *Moses*, I will do this Thing also that thou hast spoken. And *Moses* said, I beseech thee shew me *thy Glory*. And he said, I will make all *my Goodness* pass before thee, and I will proclaim the Name of *Jehovah* before thee; and he said, Thou canst not see my Face and live; for there shall no Man see my Face and live. But behold there is a Place by me, and thou shalt stand upon a Rock; and it shall come to pass, while *my Glory* passeth by, that I will put thee in a Clift of the Rock; and will cover thee with my Hand while I pass by; and I will take away mine Hand, and thou shalt see *what followeth me*; but my Face shall not be seen.

AND (*e*) the next Day when *Moses* returned again to Mount *Sinai*, *Jehovah* descended in the Cloud, and stood

(*d*) Exod. xxxiii. 1, 3, 12. &c.

(*e*) Exod. xxxiv. 1—

with

with him there, and proclaimed the Name of *Jekovab*. And *Jekovab* passed by before him, and proclaimed *Jekovab*, *Jehovab* God, merciful and gracious, long-suffering, and abundant in Goodness and Truth. And *Moses* made haste, and bowed his Head toward the Earth, and worshipped, and said, If now I have found Grace in thy Sight, O *Jehovab*, let my Lord, I pray thee go amongst us (for it is a stiff-necked People) and pardon our Iniquity, and our Sin, and take us for thine Inheritance. It must therefore be this second *Jehovab* which followed the first *Jehovab*, and which the Apostle to the *Hebrews* calls (*f*), *the Brightness of his Glory, and the express Image of his Person*, that was the *Similitude* of *Jehovab*, which God refers to, as a Proof of the superior Favour that *Moses* was in, with regard to any other of the Prophets, or even with Regard to *Aaron*.

AND the Anger of *Jehovab* was kindled; and behold *Miriam* became leprous white as Snow; and *Aaron* said unto *Moses*, Alas! my Lord, I beseech thee lay not the Sin upon her, wherein she hath done foolishly, and wherein she hath sinned. Let her not be as one dead. And *Moses* cried unto *Jehovab* saying, Heal her now, O God, I beseech thee. And *Jehovab* said, Let her be shut out from the Camp seven Days, and after that let her be received in again. And *Miriam* was shut out from the Camp seven Days; and the People journeyed not, till *Miriam* was brought in again.

(*f*) Heb. i. 3.

WHERE it is to be observed, that although this Story is told in the plural Number, as if both *Aaron* and *Miriam* had been guilty; yet that the Fault was only *Miriam's*, she only having been punished for it. And the Mention which is made of the Wife of *Moses* in the Beginning shews the whole Dispute to have arisen from some Quarrel between *Miriam* and *Zipporah*.

(g) AND afterward the People removed from *Hazereth*, and pitched in *Rithmah*, in the Wilderness of *Paran*. Now as it was from this Station in the Wilderness of *Paran*, when they removed from *Hazereth*, that the Spies were sent out to view the Land of *Canaan*, Numb. xiii. 1. it is manifest, that this Station was also known by the Name of *Kadesh*, and *Kadesh-Barnea*; because the Spies are said Numb. xxxii. 8. Deut. ii. 19. Josh. xiv. 7. to have been sent out from *Kadesh-Barnea* to search the Land of *Canaan*. And when they returned, it is said, Numb. xiii. 26. that they came to *Moses* and *Aaron*, and to all the Congregation of the Children of *Israel*, unto the Wilderness of *Paran*, to *Kadesh*. So that this Station, which is called *Rithmah* in Numbers xxxiii. 18. is plainly the same with *Kadesh*, or *Kadesh-Barnea*, in the Wilderness of *Paran*, or *Zin*: Not that we are to suppose, that the *Israelites* made no more Encampments between *Horeb* and *Kadesh* than those already mentioned; for says *Moses* (h), it is eleven Days Journey from *Horeb* to *Kadesh* in the Way to *Mount Seir* (i): But those particular

(g) Num. xii. 16; xxxiii. 18. (h) Deut. i. 2. (i) So this Verse ought to be translated, and not by the Way of *Mount Seir* as in our Version.

Stations

Stations are mentioned because they were remarkable for the Events which happened there. For they were three Days in arriving at *Taberah* in *Paran*, which was their first Stage, then they removed to *Kibroth-Hattaavah*; where on Account of gathering and drying their Locusts, they must have staid several Days; and from thence they removed to *Hazereth*, where they must have staid upwards of seven Days at least upon *Miriam's* Account: so that eleven Days and more were spent before they left *Hazereth*. It is likewise to be observed, that they left Mount *Sinai* on the twentieth Day of the second Month, which answers to our *April*; and they did not arrive at *Kadesh*, till about *the Time of the first ripe Grapes*, Numb. xiii. 20; which could not well be, even in that Country, till some Time in the Months of *July* or *August*.

As to the Word *Rithmah*, or *Rethmah*, or *Rethemah*, for the *Hebrew* Word may be read any of those Ways, I take it to signify no more than *the Desert*, or *Wilderness*, the Word *Rethem* (*k*), according to *Castellus* signifying *Locus desolatorius, Desertum*: And for this Reason I suppose that Station which in *Numbers xxxiii. 18, 19.* is

(*k*) A Desert may be called *Rethem* in *Hebrew*, as some uncultivated Places in *England* have obtained the Name of *Heaths*; from a Plant of that Name which thrives best in such Grounds. For the Word *Rethem* seems properly to be the Name of a particular Plant, which thrives in sandy desert Grounds. See *1 Kings xix. 4, 5*; where *Elijah* is represented as sleeping under a *Rethem*, which we translate a Juniper Tree in the Wilderness; and *Job xxx. 3, 4.* where the *Rethem*, or as we translate it, the Juniper-Tree, is represented as producing Food in the Wilderness.

called

called *Rithmah*, is the same Place with *Kadesh*, which is often specified by *Moses* as being in the *Wilderness*. And which is a Station of too great Significancy to have been omitted by *Moses* in his Recapitulation of their Journeyings, *Numb.* xxxiii. As to the Name of *Kadesh*, this Part of the *Wilderness* was formerly called *En Mishpat*, *Gen.* xiv. 6. which signifies *the Fountain of Judgment*, and thence possibly might be called by the *Israelites* *Kadesh*, which in the *Hebrew* Tongue signifies *the Holy*; it was from the *Israelites* also that this Station obtained the Name of *Kadesh-Barnea*, which is the same as to say, *Kadesh the Son of Wandering*, for so the *Hebrew* Word *Bar-nea* literally signifies, because it was at this Place that the forty Years Wandering was denounced against them by God, *Numb.* xiv. 33. And to this Place they returned thirty-eight Years after their first Departure from it, *Numb.* xxxiii. 36, 37.

As to the particular Situation of this Place, I am sorry that I cannot positively determine it. But I think it here necessary to take notice, that this Station of *Kadesh* to which *Moses* now brought the *Israelites*, is not that *Kadesh* near which *Abraham* lived for some Time in the Land of the *Philistines*, *Gen.* xvi. 14; xx. 1; but another Town of the same Name, for God declared to *Moses* that he would not lead the *Israelites* through the Land of the *Philistines*, although that was near, *Exod.* xiii. 17. And for this Reason it probably was, that this *Kadesh* is generally distinguished by the Name of *Kadesh-Barnea*, or *Kadesh* in the *Wilderness of Zin*, or in the *Wilderness*
of

of *Paran*. It is plain from all the Circumstances in the History of *Moses*, that it was not far from Mount *Hor*; Since it was from this Station that the *Israelite* Spies were sent to view the Land of *Canaan*, and *Moses* before he sent the Spies said unto the *Israelites*, (l) *Ye are come unto the Mountain of the Amorites.* Which Mountain of the *Amorites* is undoubtedly the same Mountain with Mount *Hor*, or Mount *Seir*. That it is the same with Mount *Seir* is plain from hence; because upon the Return of the Spies, when they had discouraged the *Israelites* so much by the Report they gave of the Strength and Number of the *Canaanites*, that they being frightened, were for returning again to *Egypt*, and said, (m) *Let us make a Captain, and return into Egypt: Jehovah* being wrathfully displeas'd at them declared, that they should for a Punishment *wander in the Wilderness forty Years, So that not one of these Men of this evil Generation shall see this good Land*; Deut. i. 35. By which Threatnings they were so much roused from their Fear, that they resolv'd instantly to go, and take Possession of the Land of *Canaan* by force; And says *Moses* (n), *they rose up early in the Morning and gat them up into the Top of the Mountain, saying, Lo we be here, and will go up into the Place which the Lord hath promised.* But as the Lord had declared that they should wander, and perish in the Wilderness; *Moses* inform'd them that this their Attempt should not prosper. Nevertheless, says *Moses*, *they presumed to go up unto the Hill Top; and the AMORITES which dwelt in that*

(l) Deut. i. 20. (m) Num. xiv. 4. (n) Ib. xiv. 40. Deut. i. 43.

Mountain, came out against them and chased them as Bees, and destroyed them in SEIR, even unto HORMAH (o). Whence it is manifest, that this Mountain of the *Amorites* to which the *Israelites* were come when they sent out the Spies, and where they remained till they returned, was called *Mount Seir*. But we ought to take care not to confound this *Mount Seir* with another Mountain of the same Name in the Land of *Moab*, where *Esau* the Brother of *Jacob* dwelt, on the East-side of the River *Jordan* almost over against *Jericho*. For *Rauwolf* in his Travels says (p), that beyond the River *Jordan* which separateth *Arabia* from *Judea* lie the high Hills *Abarim* and *Nebo*, over against *Jericho*, whence *Moses* had a full Prospect of the Land of *Canaan*, promised to *Abraham* and *Jacob*; one may see them thence (that is, from *Jericho*) so plainly, as also *Mount Seir* which toucheth them beyond the Dead Sea, in the Land of the *Moabites*, and *Ammonites*, that one would almost think they were very near. Which Mountain was so called probably on Account of *Esau's Hairiness* (q), the Word *Seir* in *Hebrew* signifying *Hair*, or *Hairy*. But the Children of *Esau* when they increased in Number, to one of which the Name of (r) *Seir* was given, having warred against the Inhabitants of this other Mountain *Seir*, which was at that Time called *Mount Hor*, and its Inhabitants *Horites*, or *Horims*, and prevailed against them (s); the Children of *Esau* succeeded them when they had destroyed them, and dwelt in their Stead. Whence it came to pass, that this

(o) Deut. i. 44. (p) Rauw. Trav. p. 234. (q) Gen. xxvii, 11, 16, 23. (r) Gen. xxxvi. 20. (s) Deut. ii. 8, 12.

Mountain was afterwards frequently called Mount *Seir*, as well as Mount *Hor*, and that Son of *Efau* who conquered it, was for Distinction sake called (t) *Seir the Horite*. For that this was the same Mountain with Mount *Hor* is plain from hence; that some Years after this, when the forty Years wandering in the Wilderness was near expired, and the Children of *Israel* were again returned to this same Station of *Kadesh* at the Foot of the Mountain of the *Amorites*, and were moving towards the Land of *Canaan*, then says *Moses* (u), *The Children of Israel, even the whole Congregation, journeyed from Kadesh, and came unto Mount Hor. And when King Arad* (x) *the Canaanite which dwelt in the South* (i. e. of the Land of *Canaan*,) *heard tell that Israel came by the Way of the Spies, or the Way which the Spies had gone formerly, then he fought against Israel, and took some of them Prisoners; and he called the Name of the Place HORMAH.* Whence it is manifest, that the Spies had before gone over Mount *Hor*; and that the *Israelites* were again driven back to the same Place on Mount *Hor*, which they had been driven to, formerly when they ascended (y) Mount *Seir*, that is even unto *Hormah*.

WHENCE it is also manifest, that *Kadesh* lay somewhere not far from the Foot of Mount *Seir*, or Mount *Hor*, and that this Mountain was between the *Israelites* and the Land of *Canaan*. Which plainly proves that Dr. *Shaw's* Assertion in his Supplement, p. 106. cannot be

(t) Gen. xxxvi. 20. (u) Num. xx. 22. (x) Ib. xxi. 1, 3.
 (y) Deut. i. 44.

true, viz. that *Kadesh* was situated upon the most advanced Part of Mount *Seir*, towards the Land of *Canaan*, and that it was their most Northern Station, before they turned off to the North East, towards the Land of *Moab*. Whereas it was in Reality the most Southern Station they had, after they had sent of their Spies. For otherwise when the Spies had returned; and they on their Repentance were resolved to go and take Possession of the Land of *Canaan*, what need was there for them to go back, and attack the *Amorites* on Mount *Hor*, if the *Israelites* had been between them and the Land of *Canaan*? See. *Numb.* xiv. 40. *Deut.* i. 41. See also *Ezek.* xlvi. 19. xlviii. 28. Or indeed if *Kadesh* had been situated upon the most advanced Part of Mount *Seir*, towards the Land of *Canaan*, as Dr. *Shaw* asserts, what need would there have been for *Moses* to have sent Messengers from *Kadesh* to the King of *Edom*, *Numb.* xx. 14. to desire his Leave to pass through his Country, in their Way to the Promised Land? Whereas if *Kadesh* be supposed to lie in the uttermost of the Border of *Edom* Southward, then such a Request will seem reasonable. It is likewise further to be observed, that *Kadesh* is represented *Numb.* xxxiii. 35—37. as lying between *Eziongeber* and Mount *Hor*; and therefore according to Dr. *Shaw*'s own Account of the Situation of *Eziongeber*, *Kadesh* must lie to the South of Mount *Hor*. Dr. *Pocock* says (z), that this Station of *Kadesh* is supposed to be eight hours North, or North North West of Mount *Sinai*, which may be computed to be about twenty Miles. And in another Place

(z) *Pocock Trav.* p. 157.

he says (a), that he was credibly informed that it was about sixteen Miles from the Convent (on Mount *Sinai*) to the North West. I cannot however but observe that (b) Dr. *Pocock*, in his Journey from *Sinai* to *Suez*, was near three Days in getting from Mount *Sinai* to the Foot of Mount *Hor*; for he left *Sinai* on his Road to *Kadesh April* the twenty-third, but travelled only two Hours that Day, and he did not arrive at the Foot of Mount *Hor* or *Jebel Te*, as this Mountain, or rather this Chain of Mountains, is now called, till *April* the twenty-sixth, though he mentions no Stops that he met in the Way. So that I apprehend *Kadesh* to be further distant from Mount *Sinai* than these Accounts of Dr. *Pocock's* suppose it to be; especially if we consider, that the *Israelites* made (c) eleven Days Journey to it, and two Miles a-day is rather too little for a Day's Journey, though certain it is that they could not move far, with such an Incumbrance of Women, and Children, and Cattle.

IN the Book of *Joshua* this Station of *Kadesh* is mentioned as being the most Southern Part of the South Boundary of the Children of *Judah*; for, says *Joshua*, (d) *and their South Border was from the Shore of the Salt Sea, from the Bay that looketh Southward. And it went out to the South-side to Maaleh-acrabbim (now Accaba) and passed along to Zin, and ascended on the South-side to Kadesh-barnea; and passed along to Hezron, and went up to Adar, and fetched a Compass to Karkaa, from thence it*

(a) *Pocock Trav.* p. 146. (b) *Ib.* p. 158. (c) *Deut.* i. 2.
 (d) *Josh.* xv. 2. See the Map.

passed

passed toward *Azmon*, and went out to the River of Egypt^e And the Goings-out of that Coast were at the Sea. Which Border is in the Book of Numbers (e) said to *along by the Coast of Edom*. And as the Account given of this Border began by proceeding from the East by the South towards the West, that is, from the Salt Sea to *Egypt*, it is manifest that *Kadesh* lay Westward of *Acrabbim* and Eastward of *Azmon* which Station or Town, as being the last mentioned before the going out at the River of *Egypt*, probably stood near the Borders of the Desert of *Shur* already mentioned; which seperated this Part of *Arabia* from *Egypt*; and lay somewhere between the Western End of Mount *Hor*, and the Northern End of the *Heropolitick*, or Western Gulph of the Red Sea. The fixing of which Stations of *Azmon* and *Kadesh* will be of great Use in the determining the future progress of the Children of *Israel* during there forty Years wandering in this Wilderness; because it will (f) appear that they set out by moving Westwar from *Kadesh* towards *Azmon*, and then return again Eastward from *Azmon*, to *Eziongaber*; and afterwards came back again from *Eziongaber* through *Kadesh* to *Azmon*, before they set out, towards the Close of the forty Years, in their direct Journey from *Azmon* for the Land of *Moab* over against *Jericho*.

AND being now come to *Rithmah* or *Kadesh*, ye, says *Moses*, came unto me every one of you, and said, We will send Men before us, and they shall search us out the Land, and bring us Word again by what Way we

(e) Num. xxxiv. 3.

(f) See the Map.

shall go up, and into what Cities we shall come; And the saying pleased me well. *Deut.* i. 19—23. Whereas in the Book of *Numbers* it is said, that *Jehovah* spake unto *Moses* saying, *Send thou Men* that they may search the Land of *Canaan*; and *Moses* by the Commandment of *Jehovah* sent them from the Wilderness of *Paran*: *Numb.* xiii. 3. The matter of Fact therefore seems to be this, that *Moses* summoned an Assembly of the People, wherein it was proposed to send Men out to search the Land; Which *Moses* having consulted God about, it was approved of by him; and *Moses* was accordingly commanded to send them. It is likewise to be remarked, that in the Speech which *Moses* is said by (g) *Josephus* to make to the People upon this Occasion, he says, “that of the two Things which God determined to bestow upon them, *Liberty* and the Possession of an happy Country; they were already Partakers of the one, by the Gift of God, and the other they should quickly obtain:” The civil Government of the *Hebrews*, being the best Form that was ever yet established for the Preservation of the Liberty of the People; as Mr. *Lowman* in his Treatise thereon has fully proved.

So (b) *Moses* took twelve Men, one out of every Tribe; among which were *Joshua* or *Hosea* the Son of *Nun*, of the Tribe of *Ephraim*, and *Caleb* the Son of *Jephunnab*, of the Tribe of *Judah*; And *Moses* sent them to spy out the Land of *Canaan*, and said unto them, Get

(g) *Jos. Ant.* l. 3. c 14. (b) *Deut.* i. 23. *Numb.* xiii. 4,—16, 20.

you up *from the South*, or (i) *by the South*, and go up into the Mountain, and see the Land what it is. *Now the Time was the Time of the first ripe Grapes*: Whence it appears that these Spies were sent out some Time towards the latter End of *July*, or the Beginning of *August*. For the Spies were forty Days abroad, and when they returned they brought with them a large Bunch of Grapes remarkable for its Size; as also some Pomegranates and Figs: So that it is probable, that their Return was about the Time of the Gathering in of the Grapes, and the rest of the Fruits of the Earth that are slow in coming to Maturity. And as the fifteenth Day of the seventh Month *Tisri*, which answers to our *September*, was the Day appointed by God for the Feast of Tabernacles; *Lev. xxiii. 34, 39*. Which Feast was to be observed soon after they had gathered in the Fruit of the Land; *Lev. xxiii. 39*. and for that Reason was also called the Feast of *In-gathering*, *which is in the End of the Year*, when they had gathered in the Labours out of the Field; *Exod. xxiii. 16*. When they had gathered in not only their Corn but their Wine, *Deut. xvi. 13*. If we therefore suppose the Spies to have returned on or about the sixth or seventh of *September*, and deduct forty Days from thence, this will bring us to the latter End of *July* as the Time of the first ripe Grapes, when the Spies were sent forth. And the Reason why I pitch upon the

(i) Num. xiii. 17. *בנגב*; for thus it ought to be translated, as this very Word is rendered *ver. 22*. and not *Southward*, as it is in our Translation, and almost all others, for they must go *Northward* to enter into the Land of *Canaan*. The *Septuagint* renders it, *and go up from this Wilderness*.

fifth Day of *September* is because the *Jews* observe that Day as a Fast in their Calendar, in Remembrance of the Sentence then passed on them to wander forty Years. Where it ought to be remarked, that the *In-gathering* is said to be *in the End of the Year*, *Exod.* xxiii. 16. And yet the Feast of *Ingathering*, when they had gathered in the Fruit of the Land, is commanded to be kept on the fifteenth Day of the seventh Month. *Lev.* xxiii. 34, 39. To reconcile which it must be observed, that the *Jews* had two Methods of reckoning the Commencement of the Year; the one called the Civil Year, and the other the Ecclesiastical Year; the one in Practice from the Commencement of the Word to the Exodus, when the Month of their Departure, which in Truth was the seventh Month of the Year, was from thence forward commanded to be reckoned as the first Month of the Year, *Exod.* xii. 2, 18. *Lev.* xxiii. 5. *Num.* xxviii. 16. xxxii. 3. By which means there came to be exactly six Months Difference between the Commencement of the Civil and the Ecclesiastical Year. And of Consequence, the seventh Month of the Ecclesiastical Year, at which Time was the *In-gathering of the Fruits of the Earth*, was the End or last Month of the Civil Year.

So the Spies went up and searched the Land, from the Wilderness of *Zin*, unto *Rehob*, as Men come to *Hamath*; and they ascended by the South, and came unto *Hebron*; and they came unto the Brook or Valley of *Eshkol*, and cut down from thence a Branch with one Cluster of Grapes, and they bare it between two upon

a Staff, and they brought of the Pomegranates, and of the Figs. And they returned from searching of the Land after forty Days: And they came to *Moses*, and to *Aaron*, and to all the Congregation of the Children of *Israel* unto the Wilderness of *Paran* unto *Kadesh* (k). And they told him, and said, We came unto the Land whither thou sentest us, and surely it floweth with Milk and Honey: and this is the Fruit of it. Nevertheless the People are strong that dwell in the Land, and the Cities are walled, and very great. And all the People, we saw in it, are Men of great Stature; so that we be not able to go against this People, for they are stronger than we. And all the Children of *Israel* lifted up their Voice and cried, and they said one to another, Let us make a (l) Captain, and return into *Egypt*. Which shews that this *Kadesh* here mentioned was the same Place with *Kadesh-Barnea*, from whence the Spies were also sent out to view the promised Land, as mentioned *Deut.* ii. 19. *Josh.* xiv. 7. because *Moses* says, *Numb.* xxxii. 8,—11. that it was at *Kadesh-Barnea* that *Jehovah's* Anger was kindled against them, saying, Surely none of the Men that came up out of *Egypt*, from twenty Years old and upward shall see the Land which I sware unto *Abraham*: And here in the thirteenth and fourteenth Chapters of *Numbers* this Event is said to have happened at *Kadesh*.

AND (m) *Joshua* and *Caleb* spake unto the Children of *Israel*, saying, The Land which we passed through to search it, is an exceeding good Land. If *Jehovah* de-

(A) *Num.* xiii. 26.(l) *Nchem.* ix. 17.(m) *Num.* xiv. 6.

light in us, then he will bring us into this Land, and give it us; only rebel ye not against *Jehovah*, neither fear ye the People of the Land, for they are Bread for us; their Defence is departed from them, and *Jehovah* is with us; Fear them not. But all the Congregation said, Stone them with Stones. Then *Moses* and *Aaron* fell on their Faces before all the Assembly of *the Congregation (m)* of the Children of *Israel*: And the Glory of *Jehovah* appeared in the Tabernacle of the Congregation before all the Children of *Israel*. And *Jehovah* said unto *Moses*, How long will this People provoke me? I will smite them with the Pestilence, and will disinherit them, and will make of thee a greater Nation than them: Where it is to be observed, that this is the second Time that *Moses* refused this Proffer.

AND *Moses* said unto *Jehovah (n)*, Pardon I beseech thee the Iniquity of this People, according unto the Greatness of thy Mercy, and as thou hast forgiven this People from *Egypt* until now. And *Jehovah* said, I have pardoned according to thy Word. But because all those Men which have seen my Glory, and my Miracles which I did in *Egypt*, and in the Wilderness, and have tempted me now these *ten* Times; surely they shall not see the Land which I sware unto their Fathers, their Carcases shall fall in this Wilderness, and their Children shall wander in the Wilderness (o) forty Years, after the Number of Days in which ye searched the Land; each

(m) Or an Assembly of the Princes and People which were summoned by the Sound of two Trumpets. (n) Num. xiv. 19. (o) Ib. ver. 32.

Day for a Year, shall you bear your Iniquities; save *Caleb* the Son of *Jepbunneh*, and *Joshua* the Son of *Nun*. Which Number of Years commence from the Time of their leaving *Egypt*, of which one Year and a half was spent already. And it cannot be denied, that the inflicting of this Punishment was both *Just* and *Wise*; since it was found by Experience that these People, who had been bred in *Egypt*, were perpetually upon the least Difficulty, or Disgust, for returning into *Egypt*; and had manifestly discovered a Tendency towards that Idolatry of the *Egyptians*, whom they had been bred up among; it was therefore probable, that had they come soon into *Canaan* they would either have fled into *Egypt* upon the first Defeat, or would have submitted to join with the *Canaanites* in the Worship of their Idols. Then said *Jehovah* unto them, But as for you (*p*), turn you, and get into the Wilderness towards the Red-Sea or, by the Way that leads to the Red-Sea. Where it is to be observed, that our English Translation only says, *by the Way of the Red-Sea*; which is a doubtfull Expression, and might be misunderstood as if the Red-Sea lay betwixt them and the Wilderness: Whereas they were already in the Wilderness, and were ordered only to take the Road which leadeth *towards*, or by the Way to the Red-Sea, as the original Word often signifies.

THEN the Children of (*q*) *Israel* answered and said, We have sinned against *Jehovah*, we will go up and fight according to all that *Jehovah* commanded us. But says

(*p*) Num. xiv. 25. Deut. i. 40. (*q*) Deut. i. 41. Num. xiv. 40.
Mose's

Moses unto them (*r*), Go not up for *Jehovah* is not among you. Nevertheless they would not hear but went presumptuously up into the Hill of *Seir*; although *Moses* with the Ark of the Covenant departed not out of the Camp. And the *Amalekites* and *Amorites* who dwelt in that Mountain chased them, and destroyed them in *Seir*, even unto a Place that was afterwards called *Hormah*, or *Chormah* (*s*). But the Difficulty here is to account for this Hill being called the Hill of the *Amorites*, *Deut. i. 20, 44*. To which the Answer is, that the *Amalekites* or *Horites* were the original Inhabitants; and that the *Edomites* had gotten Possession of it by Conquest; and therefore it is also called the *Land of Edom*, *Num. xxxiii. 37*. But that although it really and truly does not ever seem to have belonged to the *Amorites*; they are here mentioned as dwelling therein, and being the Proprietors thereof; because they came, as Allies and Assistants to the *Amalekites*, to defend this Pass against the *Israelites*; for the *Amorites* were Inhabitants of the South-parts of the Land of *Canaan*; *Gen. xiv. 7*. and seem to have come upon this very Occasion to assist the *Amalekites*; and therefore *Moses* says to the *Israelites*, when they attempted this Time to force their Passage over this Mountain, *The Amalekites and the Canaanites are there before you, and ye shall fall by the Sword*. See also *Num. xxi. 1, &c.*

THEN the *Israelites* returned, and wept before *Jehovah*; but *Jehovah* would not hearken to their Voice in

(*r*) *Num. xiv. 42, Deut. i. 43.*

(*s*) *Num. xxi. 3.*

permitting

permitting them to go now and take Possession of the Land of *Canaan*, so they abode in *Kadesh* many Days, according unto the Days, that they abode there, Deut. i. 45, 46. that is, according to the Days appointed by *Jehovah*. Now during their Abode here it probably was, that the Rebellion of *Corab*, *Dathan* and (t) *Abiram* happened during the Infancy of the Administration of *Aaron* and *Moses*; And soon after the late Defeat; it being a good Observation which *Josephus* makes on this Occasion, that great Armies, especially upon ill Success, are hard to be pleased, and are governed with Difficulty. For as *Corab* the Son of *Levi* seems to have aimed at depriving *Aaron* of the Ecclesiastical Jurisdiction; so *Dathan*, and *Abiram*, and *On* the Sons of *Reuben* seem to have had a Mind to supplant *Moses* in the civil Administration. *Corab* therefore with his two hundred and fifty Princes, all Sons of *Levi* famous in the Congregation, Men of Renown, and *Dathan*, and *Abiram*, and *On* with their Partisans gathered themselves together against *Moses* and against *Aaron*, and said unto them, Ye take too much upon you, seeing all the Congregation are holy, and *Jehovah* is among them: Wherefore then lift ye up yourselves above the Congregation of the Lord. And *Moses* spake unto *Corab*, and all his Company, saying, Even to-morrow *Jehovah* will shew who are his, and who is holy. This do, take you Censers *Korab* and all his Company; and put Fire therein, and put Incense in them before *Jehovah* to morrow every Man his Censer, two hundred and fifty Censers; thou also and *Aaron*

(t) Num. xvi. 1.

each of you his Censer: *Numb.* xvi. 5, 17. And it shall be that the Man whom *Jehovah* doth chose, he shall be holy. And on the Morrow they took every Man his Censer and put Fire in them, and laid Incense thereon, and stood in the Door of the Tabernacle. And *Moses* sent to call *Dathan*, and *Abiram*, the Sons of *Reuben*: And they said we will not come up: Is it a small Thing that thou hast brought us up out of a Land flowing with Milk and Honey; to kill us in the Wilderness, except thou make thyself altogether a Prince over us? Moreover thou hast not brought us into a Land that floweth with Milk and Honey; or given us Inheritance of Fields or Vineyards: *wilt thou put out the Eyes of these Men*; that is, by keeping them here in a sandy Desert; We will not come up. Then *Corah* gathered all the Congregation against *Moses* and *Aaron*, unto the Door of the Tabernacle. And *Jehovah* spake unto *Moses* and unto *Aaron* saying, Separate yourselves from among this Congregation, that I may consume them in a Moment. And there came out a Fire from *Jehovah*, and consumed the two hundred and fifty Men that offered Incense. And *Jehovah* spake unto *Moses* saying, Speak unto *Eleazar*, the Son of *Aaron*, that he take up the Censers out of the Burning, for they are hallowed, let them be made into broad Plates for a Covering of the Altar: for they offered them before *Jehovah*, therefore are they hallowed. And *Jehovah* spake unto *Moses*, saying, Get you up from about the Tabernacle. The *Hebrew* Copy says in this Place, *ver.* 24. Get you up from about the Tabernacle of *Corah*, *Dathan*, and *Abiram*; which cannot be right, because

because *Dathan* and *Abiram* had refused to come up, *ver. 12.* And in the Verse following *Moses* is said to have risen up, *and went unto Dathan and Abiram.* The *Septuagint* Version therefore seems to be in the right in this Place, where *Moses* only says to the People, *Get you up from about the Assembly of Corah.*

So *Moses* rose up and went unto *Dathan* and *Abiram*; and the Elders of *Israel* followed him. And he spake unto the Congregation saying; Depart I pray you from the Tents of these wicked Men, and touch nothing of theirs, lest ye be consumed in all their Sins. And *Dathan* and *Abiram* came out, and stood in the Door of their Tents, and their Wives, and their Sons, and their little Children. And *Moses* said hereby ye shall know that *Jehovah* hath sent me to do all these Works. Whence it appears that the Sedition of *Dathan* and *Abiram*, &c. was directed against *Moses*, as that of *Corah* was against *Aaron*, for says *Moses*, *I have not done them of mine own Mind*; as *Dathan* and *Abiram* would persuade you. If these Men die the common Death of all Men, then *Jehovah* hath not sent me. But if *Jehovah* make a new Thing and the Earth open her Mouth, and swallow them up; then ye shall understand that these Men have provoked *Jehovah*. And it came to pass as he made an End of speaking, that the Ground clave asunder that was under them; and the Earth opened her Mouth and swallowed them up; they and all that appertained to them, went down alive into the Pit, and the Earth closed upon them.

AND in some Time (*u*) after all the Congregation of the Children of *Israel* murmured against *Moses* and *Aaron* saying, Ye have killed the People of *Jehovah*, Num. xvi. 41. And it came to pass when the Congregation was gathered against *Moses* and against *Aaron*, that they looked towards the Tabernacle: And behold the Cloud covered it, and the Glory of *Jehovah* appeared. And *Moses* and *Aaron* came before the Tabernacle: And *Jehovah* spake unto *Moses* saying, Get you up from among this Congregation, that I may consume them as in a Moment. And *Moses* and *Aaron* fell on their Faces, that is, to intercede with *Jehovah* for the People. And *Moses* said unto *Aaron*, Take a Censer and put Fire therein from off the Altar, and put on Incense, and go quickly into the Congregation, and make an Attonement for them: for there is Wrath gone out from *Jehovah*, the Plague is begun. And *Aaron* did as *Moses* commanded him; and run into the midst of the Congregation, and stood between the Dead and the Living, and the Plague was stayed. Now they that died in the Plague were fourteen thousand seven hundred, beside them that died about the Matter of *Korah*, Numb. xvi. 41—50. And (*x*) *Jehovah* spake unto *Moses* saying, Speak unto the Children of *Israel*, and take of every one of them a Rod, of all the Princes according to the House of their Fathers twelve Rods: and write thou every Man's Name upon the Rod of *Levi*. And thou shalt lay them up in the Tabernacle, before the Ark of the Testimony. And

(*u*) Hebrew, *To Morrow*.

(*x*) Num. xvii. 1.

it shall come to pass that the Man's Rod whom I shall chose shall blossom; *And I will make to cease from me the Murmurings of the Children of Israel.* And *Moses* spake unto the Children of *Israel*, and every one of the Princes gave him a Rod apiece. And *Moses* laid up the Rods before *Jehovab* in the Tabernacle. And it came to pass that on the Morrow *Moses* went into the Tabernacle, and behold the Rod of *Aaron* for the House of *Levi* was budded, and brought forth Buds, and bloomed Blossoms, and brought forth Almonds. And *Moses* brought out all the Rods from before *Jehovab*, unto all the Children of *Israel*, and they looked and took every Man his Rod. And *Jehovab* said unto *Moses*, bring *Aaron's* Rod again before the Ark of the Testimony, to be kept for a Token against the Rebels; and thou shalt thereby take away their Murmurings from me that they die not. Which Punishment of *Corab*, *Dathan*, and *Abiram*, with the Plague, together with this open and publick Decision of God in Favour of *Aaron*, so effectually quieted the Murmurings of the Children of *Israel* that we hear no more Complaints or Disturbances amongst them, till they wanted Water in this very Station about thirty-eight Years afterwards.

AND therefore God at this Time to prevent any further Disputes (y), repeats to the Priests and *Levites* their several Charges, and appoints their separate Offices: And gives them their several Portions, and appoints their Maintenance. He likewise describes the Method of ma-

(y) Num. xviii. 1.

king the Water (z) for Purification from Sin; and of using it in purifying the Unclean.

AND when the *Israelites* had remained at *Kadesh* as long as *Jehovah* thought convenient, *Deut.* i. 46. By the abiding of the Cloud upon the Tabernacle, they were at last directed by the Removal of the Cloud from off the Tabernacle, and going before the Host of the *Israelites* to turn and take their Journey into the Wilderness toward the Red Sea (a). And when they departed from *Kadesh*, or (b) *Rithmah*, they pitched at *Rimmon Perez*. Which possibly was that *Rimmon* that was afterwards on the Conquest of *Canaan* given to the Tribe of (c) *Judah*, along with *Kadesh*. Which is a further Proof, that *Rithmah* and *Kadesh* were one and the same Place.

AND from *Rimmon Perez*, they pitched in *Libnah*; which City was on the Conquest of *Canaan* given to the Tribe of *Judah*; *Josh.* xv. 42. And was by them given as a City to the Sons of *Aaron* to reside in amongst them, 1 *Chron.* vi. 57.

AND from *Libnah* they pitched at *Rissah*.

AND from *Rissah* they pitched at *Kebelathab*.

AND from *Kebelathab* they pitched in Mount *Shepher*.

F f f 2

AND

(z) *Num.* xix. 1. (a) *Deut.* ii. 1. *Num.* xxxiii. 18.
(b) *Ib.* ver. 19. (c) *Josh.* xv. 23, 32.

AND from *Shaphar* they encamped in *Haradeth*.

AND from *Haradath* they pitched in *Makeloth*.

AND from *Makeloth* they encamped at *Thabath*.

AND from *Thabath*, they pitched at *Tarab*: probably the *Tharabasa* of *Josephus*, which he says the *Jews* took from the *Arabians*.

AND from *Tarab* they pitched in *Mithcab*.

AND from *Mithcab* they pitched in *Hashmonah*, probably the same with *Azmon* which was appointed as the South West Boundary of the Children of *Israel* between the Wilderness of *Zin* and *Egypt*. This Place of *Hashmonah* as well as the *Azmon* of *Joshua* being both rendered in the *Septuagint* SELMON, *Josh.* xv. 3. *Numb.* xxxiii. 29.

AND having gone thus far towards the Red Sea Westward they now departed from *Hashmonah* or *Azmon*, and returned back again towards Mount *Hor*, and encamped at (e) *Beeroth* belonging to the Children of *Jaakan*, upon the Mountain *Hor*, where *Aaron* (f) afterwards died, and was buried.

THAT

(e) *Deut.* x. 6. (f) It is a very common Thing in the Language of the Old Testament to mention an Action before it came

to

THAT *Moseroth*, Numb. xxxiii. 30, 31. or *Mosera*, Deut. x. 6. is a Part of Mount *Hor* seems plain to me from hence; first because *Moses* is said to have died there; and secondly because Mount *Hor* lies directly in the Passage from *Hashmonah*, Numb. xxxiii. 30. to *Exiongeber*, two Places whose Situations we cannot well be mistaken in. And as *Moses* says in the Book of *Numbers* that the *Israelites* travelled from *Hashmonah* to *Moseroth* from thence to *Benjaakan*, and from thence to *Hor-bagid-gad*, and from thence to *Jodbatbab* in the Way to *Exiongeber*; and as it is said, in *Deut.* x. 6. That from *Beeroth*, belonging to the Children of *Jaakan*, or *Bene-Jaakan*, they came to *Moseroth* where *Aaron* afterwards died, and from thence journeyed to *Gudgodah*, and from *Gudgodah* to *Jotbab*, a Land of Rivers of Waters. I therefore take both these Itineraries to refer exactly to the same Time and Places. I suppose, therefore, that *Bæeroth* might belong to *Bene-Jaakan*, or the Children of *Jaakan*; though the Place where they themselves lived might be a little further to the Eastward. And that the *Israelites* did not arrive at the Habitation of *Bene-Jaakan* till after they left *Moseroth*, and from thence went to *Hor-ba-Gidgad*, i. e. *Gidgad* or *Gudgodah*, which was upon Mount *Hor*.

AND they departed from *Moseroth*, and travelling still further Eastward, they encamped at *Bene-Jaakan*, or the
to pass without specifying the Word *afterwards*. As in *Gen.* x. 11, where *Ashur* is said to have gone out and built Cities; before his Birth is mention'd, which is not till *ver.* 22.

Habia.

Habitation of the Sons of *Jaakan*, which the *Septuagint* Version calls *Banea*.

AND from *Bene-Jaakan*, or *Banea* they encamped at *Gidgad*, or *Gudgodab* (*g*), as it is called in all the rest of the Versions, but as being on the Borders of Mount *Hor*, which was a long Chain of Mountains reaching almost from the *Heroopolitick* Gulph of the Red Sea to within thirty Miles of *Accaba* on the North End of the *Elanick* Gulph, it was therefore called *Hor-ba-Gidgad*, or *Gidgad* on Mount *Hor*.

AND from *Hor-ba-Gidgad* they pitched in (*b*) *Jotbathab*, a Land of Rivers of Waters. And therefore probably by the Sea Coast. The *Septuagint* renders it, *Etebatka* which I take to be *Elath*, that being mentioned as in a Plain, *Deut.* ii. 8. and *1 Kings* ix. 26; as being beside *Ezion-Geber*, on the Shore of the Red Sea, that is, on the Shore of the *Elanick* Gulph of the Red Sea.

AND from *Jotbathab* they encamped at *Ebrona*, or *Acrena*, as it is called in the *Arabick* Version.

AND from *Ebrona* they encamped at *Ezion-Geber* a Port on the *Elanick* Gulph, famous for being that Port whence *Solomon* sent his Ships for Gold to *Ophir*, *1 Kin.* ix. 26. *2 Chron.* viii. 17. 18. Which Port is now pro-

(*g*) *Deut.* x. 6. (*b*) In our *English* Translation this Word is spelt differently in *Nam.* xxv. 11. 33. and *Deut.* x. 7. but in the Original the Word is the same.

bably the same with that which is called by the *Arabs*, *Ab-el-Djabab*, the *Pert of Gold*, and is in the *Book of Deut.* i. 1. called *Dizabab* which stands upon the Shore of the *Arabick Gulph* at two Days Distance according to (k) *Dr. Shaw*, but at three Days Distance according to (l) *Dr. Pocock*, from *Mount Sinai*.

AND from *Ezion-Geber* they then turned back again, ^{40th Y.} and travelled Westward towards the Desert of *Zin*, or ^{1st Mo.} *Kadesh*, and pitched in (m) *Kadesh*; in the first Month of the fortieth Year after they had left the Land of *Egypt*. At which Time it probably was that the *Israclites* gave this Place, at their Return to it again, the Name of *Kadesh-Barnea*, or *Kadesh, the Son of Wandering*, as the Word literally imports; having wandered about the Wilderness from the Time of their first leaving this Station till their Arrival at it again, the Space of thirty-seven Years and a half. For they had now spent thirty-nine Years compleat since they left *Egypt*; which they left in the Month of *March*; and the first Time they left *Kadesh* was in the Autumn of the Year following.

AND while the People abode this Time in *Kadesh*, (n) *Miriam* the Sister of *Aaron* died there, and was buried. And this Station being situated in a sandy Desert, there was no Water for the Congregation; And they gathered themselves together against *Moses* and against *Aaron*, saying, Would to God that we had died when our

(k) *Shaw's Travels*, p. 356.

(l) *Pocock's Travels*, p. 137.

(m) *Num.* xxxiii. 36; xx. 1.

(n) *Ibid.*

Brethren died before *Jehovah*. And why have ye brought up the Congregation of *Jehovah*, that we and our Cattle should die here. And *Moses* and *Aaron* went from the Presence of the Assembly unto the Door of the Tabernacle, and they fell upon their Faces; and the Glory of *Jehovah* appeared unto them. And *Jehovah* spake unto *Moses* saying, Take the Rod, and gather thou the Assembly together, thou and *Aaron* thy Brother, and speak ye unto the Rock before their Eyes, and it shall give forth its Water, and thou shalt bring forth Water to them out of the Rock.

AND *Moses* took the Rod from before *Jehovah*; and, as it is probable that this was the same Rod with which *Moses* performed his Wonders in *Egypt* as well as that with which he struck the Rock in *Rephidim*, it therefore appears that this Rod was laid up in the Ark of the Covenant, according to the Tradition of the *Arabians*, as well as that of *Aaron* which budded, *Numb.* xvii. 10. *Heb.* ix. 4. though there is no Mention made thereof in Scripture. Or possibly it might have been one and the same Rod, with which all these Wonders were performed. And *Moses* and *Aaron* gathered the Congregation together before the Rock, and he said unto them, Hear now ye Rebels; must we fetch you Water out of this Rock? And *Moses* lift up his Hand, and with his Rod he smote the Rock twice: and the Water came out abundantly, and the Congregation drank, and their Beasts also.

Now it is to be observed, that in this Transaction *Moses* and *Aaron* displeas'd God so much, that they were both excluded from entering into the Land of Promise upon that Account. For says (o) *Jehovah* unto *Moses* and *Aaron*, because ye believed me not, to sanctify me in the Eyes of the Children of *Israel*; therefore ye shall not bring this Congregation into the Land which I have given them. And again *Jehovah* said unto (p) *Aaron*, *Aaron* shall be gathered unto his People for he shall not enter into the Land which I have given unto the Children of *Israel*, because ye rebelled against me at the Waters of *Meribah*. And after the Death of *Aaron* God said unto *Moses* (q), Thou shalt be gathered unto thy People as *Aaron* thy Brother was gathered. For ye rebelled against my Commandment (in the Desert of *Zin*, in the Strife of the Congregation) to sanctify me at the Water, before their Eyes; that is, the Water of *Meribah* in *Kadesh*, in the Wilderness of *Zin*. And a little before his Death God said unto *Moses*, Because ye trespass'd against me among the Children of *Israel*, at the Waters of *Meribah-Kadesh*, in the Wilderness of *Zin*; because ye sanctified me not in the midst of the Children of *Israel*; thou shalt see the Land before thee, but thou shalt not go thither unto the Land which I give the Children of *Israel*, Deut. xxxii. 51, 52. The holy (r) *Psalmist* gives this Account of this Transaction, that the *Israelites* anger'd *Jehovah* also at the Waters of Strife, so that it went ill with *Moses* for their Sakes; because they provoked

(o) Num. xx. 12.

(p) Ib. ver. 24.

(q) Ib. xxvii. 13, 14.

(r) Psal. cvi. 32, 33.

his Spirit, so that he spake unadvisedly with his Lips. It is plain therefore by putting these Passages together, that the Offence of *Moses* consisted in speaking *unadvisedly with his Lips*, and that this inconsiderate Speech consisted in *not sanctifying God at the Water before their Eyes*. Now all that is recorded of this Speech of *Moses* is this, Hear now ye Rebels! must *we* fetch you Water out of this Rock? Whence it is probable, that *Moses* and *Aaron* were so provoked with the Murmurs of the People against them; that they forgot to give the Glory of the Miracle to God; but assumed it to themselves, saying, Must *we* fetch you Water out of this Rock? And for this Reason it probably was that *Moses* was obliged to strike the Rock *twice* (*s*); the Water not issuing at the first Stroke, that he might be made sensible of his Error, and recollect himself; and *sanctify* God. Upon the doing of which and striking the Rock a second Time, the Water came out abundantly, and the Congregation drank, and the Beasts also.

Now it is very remarkable, that both these Stones which *Moses* struck, the one in the Valley of *Rephidim*, and the other in the Wilderness of *Kadesh*, should be both extant at this Day; and carry about them such incontestable Marks of the Truth of this Narration, and the Veracity of the *Mosaical* History, as ought to fill the Mind with a Religious Reverence; and strike those little Criticks dumb, who endeavour to depreciate from the Merit of this History of *Moses*, by carping at some gram-

(*s*) Num. xx. 11.

matical Failings, which either Time has introduced, or our own Ignorance cannot set to rights.

I HAVE already given an Account of the first Stone in the Valley of *Rephidim* out of the Travels of Dr. *Shaw* and Dr. *Pocock*; and I shall now transcribe out of this last Author the Description which he gives of the Rock in *Kadesb* (t). “ In one of the Roads from the Con-
 “ vent of *Sinai* to *Suez* there is exactly such another
 “ Stone as the Rock of *Massab* and *Meribab* in *Rephi-*
 “ *dim*, with the same Sort of Openings all down, and
 “ the Signs where the Water ran. I was desirous to pass
 “ by it in my Return, but unfortunately was led another
 “ Way. I asked the *Arabs* about it, who told me it
 “ was likewise called the Stone of *Moses*. The first Ac-
 “ count I had of it, I can very much depend upon, be-
 “ ing from a Manuscript Journal, writ by the present
 “ *Prefetto* of *Egypt*, from the *Propaganda Fide*, who
 “ went this Journey with an *English* Gentleman now in
 “ *London*. The Way to it is by the Valley of *Sbeick*
 “ *Salem*, being about sixteen Miles from the Convent to
 “ the North West. The Reason why I am so particular
 “ is, because it is said, that this must be the Rock *Me-*
 “ *ribab*, in the Wilderness of *Zin*, or *Kadesb*, which
 “ *Moses* smote twice, and the Water came out abundant-
 “ ly, being after they returned into these Parts from
 “ *Ezion-geber*; though the Father takes no notice of
 “ this Particular, but only relates what he observed.”
 Thus far Dr. *Pocock*, but I am surprized and amazed,

(t) *Pocock Trav.* p. 147.

that a Person of so commendable a Spirit of Enquiry as this Author was furnished with could possibly leave the Country without seeing it. It being more worth being certified of, as having been less noticed, than perhaps any other Curiosity of the same Consequence in the whole World.

AND (u) *Moses* sent Messengers from *Kadesh* unto the King of *Edom* saying, Let us pass I pray thee through thy Country, we will not pass through thy Fields nor through thy Vineyards; we will go by the King's Highway, and if I and my Cattle drink of thy Water, then I will pay for it. And he said thou shalt not go through. And *Edom* came out with much People, and with a strong Hand. Thus *Edom* refused to give *Israel* Passage through her Border, wherefore *Israel* turned away from him. And the Children of *Israel* journeyed from *Kadesh*, and came to Mount *Hor*. And *Jehovah* spake unto *Moses* saying, Take *Aaron* and *Eleazar* his Son, and bring them up into Mount *Hor*. And strip *Aaron* of his Garments, and put them upon *Eleazar* his Son. And *Aaron* shall be gathered unto his People, and shall die there. And *Moses* did as the Lord commanded, and they went up to (x) *Moseroth* on Mount *Hor* in the Sight of all the People. And when all the Congregation saw that *Aaron* was dead, they mourned for *Aaron* thirty Days.

40th Y.
5th Mo.
1st Day.

AND *Aaron* the Priest died (z) in the fortieth Year after the Children of *Israel* were come out of the Land

(u) Num. xx. 14. (x) Deut. x. 6. (z) Num. xxxiii. 38, 39.

of *Egypt* on the first Day of the fifth Month. And *Aaron* was one Hundred twenty-three Years old when he died.

AND when King *Arad* the *Canaanite* (a), which dwelt in the South of the Land of *Canaan* heard tell that *Israel* was coming by the Way of the Spies; or the same Road which the Spies had before taken; that is, over the Mountain *Hor*, Numb. xiii. 17; he fought against *Israel*, and took some of them Prisoners. And *Israel* vowed a Vow unto *Jehovah*, and said, If thou wilt indeed deliver this People into my Hand, then will I utterly destroy their Cities. And *Jehovah* hearkned to the Voice of *Israel*, and delivered up the *Canaanites*; and they utterly destroyed them and their Cities: And he called the Name of the Place *Hormah*, or *Chormah*, that is, *Devoted to Destruction*; that Word being derived from the *Hebrew* Word *Cherem*, which signifies an *Anathema*, or *Curse*.

AND they journeyed from Mount *Hor* (b), by the Way which leadeth towards the Red Sea, to compass the Land of *Edom*; and the Soul of the People was much discouraged because of the Way; the South-side of Mount *Hor* (c) being a sandy Desert. And the People spake against *Moses*, Wherefore have ye brought us up out of *Egypt* to die in the Wilderness? For there is no Bread, neither is there any Water, and our Soul

(a) Num. xxi. 1; xxxiii. 40. (b) Ibid. xxi. 4.

(c) Pocock Trav. p. 187.

loatheth this light Bread, this *Manna*. And *Jehovab* sent fiery Serpents (*d*) among the People, and they bit the People, and much People of *Israel* died. Wherefore the People came to *Moses*, and said, We have sinned, for we have spoken against *Jehovab*, and against thee; pray unto *Jehovab* that he may take away the Serpents from us. And *Moses* prayed for the People: And *Jehovab* said unto *Moses*, Make thee a fiery Serpent, and set it upon a Pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And *Moses* made a Serpent of Brass, and put it upon a Pole, and it came to pass, that if a Serpent had bitten any Man, when he beheld the Serpent of Brass he lived.

AND the Children of *Israel* (*e*) having set forward from Mount *Her* towards the Red Sea to compass the Land of *Edom*, they pitched in *Zalmonab*, or *Hashmonab*, or *Azmon*, these being only three different Names for the same Place. For what the *Hebrew* in this Place calls *Zalmonab*, and what it calls *Hashmonab*, or *Chasmonab*, Num. xxxiii. 29, 30. is rendered by the *Septuagint*, *Selmon* (*f*); and in like manner, what the *Hebrew* calls *Azmon*, Josh. xv. 4. the *Septuagint* likewise renders *Selmon*. And, indeed, whoever considers the Boundaries that were allotted to the Children of *Israel*, and compares them with their Travels in the Wilderness, as de-

(*d*) Dr. *Shaw* observes, that the Desert of *Sin*, or *Kadesh*, abounds with Lizards and Vipers, *Trav.* p. 350. (*e*) Num. xxxiii. 41.

(*f*) See *Reland's Pal.* p. 605. where speaking of *Azmon*, he says, *Σελμων* legitur in quibusdam Codicibus Græcis.

scribed *Num.* xxxiii. will find these three Names agree to one and the same Place ; and that the *Israelites* were only then traversing the utmost Boundary that was assigned to them Southward. For, says God to *Moses*, your South Quarter (*b*) shall be from the Wilderness of *Zin*, along by the Coast of *Edom*, and your South Border shall be the utmost Coast of the Salt Sea Eastward (*c*). And your Border shall turn by (*e*) the South to the Ascent of *Akrabbim*, and pass on to *Zin*. And the Going-forth thereof shall be by the South to *Kadesh Barnea*, and shall go on to *Hazar-Adar*, and pass on to *Azmon* : And the Border shall fetch a Compass from *Azmon* to the River of *Egypt*. And the Out-goings of it shall be at the Sea. And that by this River of *Egypt* is meant the *Pelusiæ* Branch of the River *Nile* is plain from hence, because *Herodotus* (*e*) calls Mount *Casius*, the Foot of which extended to *Pelusium*, the Boundary between *Egypt* and *Palestine*. And *Pliny* (*f*) places the Boundary of the two Kingdoms near the same Place, that is, at the Out-going of the *Sarbonic* Lake, for says he, *Mox Idumæa incipit & Palestina ab emersu Sarbonis*

(*b*) *Num.* xxxiv. 3, &c. (*c*) In *Joshua* it is, *From the Bay that looketh Southward*; which agrees also with the Situation of this Bay, it being situated at the South-East Corner of the Salt Sea, *Josh.* xv. 2.

(*d*) In our *English* Translation it is, *From the South*, which cannot be the Meaning of *Moses* when he is describing this Southern Border. And the *Hebrew* will bear being render'd, *By the South*, or, *In the South*, as well as, *From the South*.

(*e*) Ἀπὸ Κασίᾳ ἔρχεται τῆ ἀρίζωνι Ἀιγύπτου τε καὶ Συρίῃ. *Herod.* l. 3. c. 5. (*f*) *Plin. Nat. Hist.* l. 5. c. 13.

Lacus.

Lacus. Which was only on the other Side of Mount *Cafius* towards the East, as *Pelufium* was on the West. Which shews that Dr. *Pocock* (g) cannot be right when he places the River of *Egypt* at *Rhinocolura*.

Now whoever will consult the Maps will find that that there is a Bay which projects towards the South-East Corner of the Salt-Sea, or Dead-Sea; and that this Bay lies somewhat to the Eastward of the *Elanick*, or Eastern Gulph of the Red Sea, near the North End of which are the Mountains of *Accaba* which in *Arabick* signifies *the Ascent*, which Place I suppose to be the same with the *Accrabin* of *Moses*, and which is therefore called the *Ascent of Accrabin*. This Border therefore was to ascend by the South, or Southward, from the Dead-Sea to *Accrabin*. And then to pass on to the Desert of *Zin*, *Paran* or *Kadesh*. And then to proceed still by the South till it came to *Kadesh-Barnea*, and from thence to pass along to *Hezron*, and then to go up to *Adar*, and from thence to fetch a Compass to *Karkaa*, and from thence to pass towards *Azmon*, and thence to fetch a Compass to the River of *Egypt*.

Now in the Journeyings of the *Israelites* it is plain, that they went from *Sinai* to *Kadesh*, and that from *Kadesh* they went towards the Red Sea, and came to *Hosbmona*, *Schmona*, or *Azmon*. Which probably stood somewhere between the End of the *Heroopolitick* Gulph of the Red Sea and the Western End of Mount *Hor*, or

(g) Pocock Trav. Vol. I. p. 18.

Jebel Te. And from thence they returned still, keeping on the South-side of Mount *Hor* or *Jebel Te* on the Edge of the Coast of *Edom*, to *Moseroth* the Place where *Aaron* afterwards died on Mount *Hor*, and going on by the Road of *Bene-Jaakan* to *Eziongeber* on the Northern End of the *Elanick* Gulph; they from thence returned back again to *Kadesh*, and set out from thence to Mount *Hor*, where they fought with King *Adar*, and from thence by the Way of the Red Sea returned the second Time to (g) *Azmon*. Where we left them at present. By which means they had literally compassed one Part of Mount *Hor*, or Mount *Seir* many Days, *Deut.* ii. 1, 3. having spent upwards of thirty-seven Years in travelling from the South to the West, and from the West by the South to the East, and from the East back again to the West of this Mountain.

AND now the *Israelites* being arrived at *Azmon*, having travelled from Mount *Hor* into the Wilderness by the Way of the Red Sea, *Deut.* ii. 1: After they had compassed Mount *Seir* many Days; *Jekocab* spake unto *Moses* saying, Ye have compassed this Mountain long enough: turn you *Northward*, and command thou the People saying, Ye are to *pass through* the Coast of your Brethren the Children of *Efau*, which dwell in *Seir*, and they shall be afraid of you; take ye good heed of your selves therefore. Meddle not with them; for I will not give you of their Land, no not so much as a Foot breadth, because I have given Mount *Seir* unto *E-*

(g) Num. xxxiii. 41.

ſau for a Poſſeſſion; ye ſhall buy Meat of them for Money, that ye may eat; and ye ſhall alſo buy Water of them for Money; that ye may drink, *Deut.* ii. 1—6. So they journeyed from *Zalmonah*, or *Azmon*, and paſſing through the Land of *Edom*, they pitched in *Punon*, *Numb.* xxxiii. 42. At which Time the *Edomites* did not come againſt them as they did formerly with a ſtrong Hand, and much People, *Numb.* xx. 20. But let them paſs quietly paying for what they eat, or what they drank, *Deut.* ii. 28, 29. For *Jehovah* had made them afraid of them, *Deut.* ii. 4. The Word *Punon*, or *Pinon*, in *Hebrew* ſignifies a *Jewel*; and was a Name given to one of the Sons of *Eſau*, as mentioned *Gen.* xxxvi. 41: from whom this Place was probably ſo called, as being the chief Seat of the Reſidence of Duke *Pinon*, or *Punon*; but where ſituated I cannot be poſitive. This however is certain, that before the *Iſraelites* departed this Time from *Zalmuna*, they had only travelled on the Edge of the Land of *Edom*, but now they were commanded to *turn Northwards*, and to *paſs through* the Country paying for what they ſhould eat and what they ſhould drink; they were therefore probably led by this Road Northward of *Petra*, (i) which was only at the Diſtance of ten *Roman Miles* from *Elatb*, or the North End of the *Elanick Gulph*, at which Place they had been in the firſt Courſe of their Peregrination. And *Eusebius* (k) ſays, that *Punon* lay between *Petra* and *Zoar*; ſo that it muſt have been ſomewhere more Northward or farther off from the Red Sea than *Petra*.

(i) *Rel. P.L.* p. 929. (k) *Id. ibid.* p. 71.

AND they departed from Punon, and pitched in *Oboth*. *Ptolomy* mentions three Places in *Arabia Petræa* which he calls *Calguia*, *Maliatha*, and *Eboda*, which last by his Calculations lay half a Degree West of *Petra*; but as the Numbers mentioned by *Ptolomy* are in many Places manifestly and demonstrably corrupted there is no relying upon any of his Calculations; for had *Oboth* lain so much to the West of *Petra* the *Israelites* must have come to *Oboth* before they arrived at *Punon*, their Journeys from *Zalmuna* to the Country of the *Moabites* lying mostly North-Eastward. *Stephanus* (q) in *Ethnicis*, mentions a Place called *Oboda* in the Region of the *Nabathæans*, where, according to *Uranius*, King *Obodes* was buried, whom the *Nabathæans* worshipped with divine Honours. Now *Strabo* (r) mentions one King *Obodes* who lived in the Time of *Augustus Cæsar* when *Ælius Gallus* was sent on an Expedition against the *Arabians*, and that *Ælius* passed through the Territories of *Obodes* in his Expedition against *Arabia Felix*, and that in his Return he came to a Place called *Caalla*, then to *Malotha* which lay near a River, and then to *Neraboma* or the *black Village* in the Country of *Oboda* or *Oboth*, which lay upon the Sea. So that it is probable, that this *Oboda* of *Stephanus*, and the *Eboda* of *Ptolomy* are the same Place with the *Oboth* of *Moses*; and that the Name of *Obodes* was a Name borrowed by their Kings from great Antiquity, and that the Territory of *Oboth* extended in After-ages as far as the *Elanick Gulph*: And therefore it is reasonable to

(q) Reland. Pal. p. 91. (r) Strabo l. 16. p. 780.

think that the City of *Oboth* did not lie very far from the Sea; but might lie on the Northern Boundary of the Plains of *Eloth* and *Eziongeber*. And hence it came to pass, that when the *Israelites* journeyed towards *Moab*; they are said to have passed by from their Brethren the Children of *Esau*, which dwelt in *Seir*, through the Way of the Plain from *Eloth* and *Eziongeber* (s). Which plainly shews, that they did not go at any very great Distance from the *Elanick* Gulph of the Red Sea. Now it is to be observed, that the Mountains of *Accaba*, which in *Arabic* signifies an *Ascent*, and which in the Books of *Moses* and *Jeshua* are called the *Ascent of Acrabbim*, and which lie at the End of the *Elanick* Gulph; are according to Dr. *Pocock* (t) at thirty Miles Distance from the End of Mount *Hor*, or Mount *Seir*; which Space probably composed the Plains of *Eloth* and *Eziongeber*. How far this Plain extended up into the Country is not mentioned, but probably it must have reached as far as *Oboth*, because that in passing from *Punon* and *Oboth* towards the Wilderness of *Moab*, *Moses* says, the *Israelites* passed through or by the Way of the Plain of *Eloth* and *Eziongeber*.

(u) AND when they departed from *Oboth* they pitched in *Sim* or *Jie-abarim*, in the Border of *Moab* (x), in the Wilderness which is before *Moab* towards the Sun-rising. And when they were in *Jie-Abarim* *Jehovah* repeated the same Commands to them with Regard to the *Moa-bites* which he had done with Regard to the *Edomites*,

(s) Deut. ii. 8. (t) Pocock Trav. p. 137. (u) Num. xxxiii. 44, 45. (x) Ib. xxi. 11. Judges xi. 18.

that they should not distress them, nor contend with them in Battle (y); *Moses* therefore probably sent the same Message to them, that he had done to the *Edomites* in Mount *Seir*; to desire Leave to pass through their Land, by the King's high Road paying for what they should eat, and what they should drink. To which having received a favourable Answer, *Deut.* ii. 29. Then said *Moses* to the Children of *Israel* (z), *Now rise up and get you over the Brook Zered*, so they removed from thence, and pitched in the Valley of *Zered* (a). *And the Space in which they came from Kadesh-Barnea, until they were come over the Brook Zered was thirty and eight Years*; which is a plain Proof that *Kadesh* in the Wilderness of *Paran*, *Numb.* xiii. 26. from whence they sent out the Spies to view the Land of *Canaan*, and to which the Spies returned, was the same Place with *Kadesh-Barnea*, though several Authors have supposed them to be two different Places. And as they left *Egypt* on the fourteenth Day of the first Month about Midnight; and left Mount *Sinai* on the twentieth Day of the second Month in the next Year; and the Spies returned to them at *Kadesh-Barnea* in Autumn in the same Year; so if you add thirty-eight Years thereto, this will make thirty-nine Years and a half from their Departure out of *Egypt*, till their passing the Brook *Zered*. Which they did not pass (b) until all that Generation of the Men of War which came out of *Egypt*, save *Caleb* and *Joshua* (c), were wasted out from among the Host, as the Lord sware unto them. Upon which Occasion it was that *Moses* composed that Song, or Psalm,

(y) *Deut.* ii. 9, 18. (z) *Ibid.* ver. 13. (a) *Num.* xxi. 12.
 (b) *Deut.* ii. 14. (c) *Ib.* i. 36, 38.

concerning the Shortness of human Life, which is inserted among the Psalms of *David*, wherein Mention is made of the Reduction of human Life to the Period of fourscore Years (*d*).

AND *Jehovah* spake unto *Moses* (*e*) saying, Thou art to pass over through *Ar*, the Coast of *Moab* this Day, and when thou comest nigh over against the Children of *Ammon*, distress them not, nor meddle with them, for I will not give thee of the Land of the Children of *Ammon* any Possession. Having therefore removed from the Valley of *Zered*, and passed quietly through *Ar* on the Coast of *Moab* (*f*), they pitched on the other Side of *Arnon*. Where it is to be observed, that *Moses* calls the South-side of *Arnon*, the other Side of *Arnon*; whence it appears, that *Moses* must have been on the North-side of *Arnon*, when he wrote this Part of the History. For as *Moses* had not yet entered on the Territories of *Sibon*, King of the *Amorites*, nor asked his Leave to pass through his Territories, this Encampment must have been in the Land of the *Moabites*, which was on the South-side of *Arnon*. For *Arnon*, says *Moses*, is the Border of *Moab* between *Moab*, and the *Amorites*, Numb. xxi. 13. It is therefore more than probable, that this Part of the History was not written till *Moses* had been some Time in the Plains of *Moab*; and had written the Book of *Deuteronomy*, to which Book I apprehend he refers, when he says, in the next Verse: Wherefore it is said, in the Book of the Wars of *Jehovah*, what he did in the Red Sea,

(*d*) Psal. xc. (*e*) Deut. ii. 17, 18, 19. (*f*) Num. xxi. 12, 13.
and

and in the Brook of *Arnon*. Which Book I suppose was originally called, *the Book of the Wars of Jehovab*. But this Title being afterwards either lost, or altered by some ignorant Scribe, has occasioned the great Mistake there is in the two first Verses of the Book of *Deuteronomy*. In the second and third Chapter of which Book there is a more particular Account given of this Passage of the *Israelites* over the Brook *Arnon*, and of the Engagements which ensued, than in any other of *Moses* Writings. And I cannot but think, that there was also a particular Account of the Transactions which happened near the *Red-Sea* between the first and second Chapter, which has been lost; but two Verses of which are preserved in the tenth Chapter of *Deuteronomy*, and are inserted by Mistake between the fifth and the eighth Verses of that Chapter; but which, any one who reads them, and compares them with the Context, may easily perceive to be a manifest Dislocation.

IT likewise appears, that the *Israelites* passed through the Coast of *Moab* from the Brook *Zered* to the River *Arnon*, without any Molestation from the *Moabites*; as they had done through the Territories of the *Edomites*, without any Disturbance from them; whereas it is represented in *Judg. xi. 17, 18.* as if the *Edomites* and *Moabites* had both refused a Passage to the *Israelites*; and that therefore in their Passage to *Arnon* they came not within the Border of *Moab*. Which must be a Mistake, for they could not get to the River *Arnon* without passing through the *Moabite* Territories; and therefore in the
 Message

Message which *Moses* sent to *Sibon*, King of the *Amorites*, from the Banks of *Arnon*, he mentions his having passed through the Territories of the *Moabites*, by their Consent, *Deut.* ii. 26—29. At first, indeed, the *Edomites* did not only refuse a Passage to the *Israelites*, but actually came out against them with much People, and with a strong Hand, *Numb.* xx. 20. At which Time it is possible that they might have been refused a Passage by the *Moabites* also; both these Refusals being spoken of as happening about the same Time, *Judg.* xi. 17. But afterwards when *Jehovah* had interposed, and made them afraid of the *Israelites*, *Deut.* ii. 4. then it is plain from the History of *Moses*, that they passed through the Land of *Edom*, and through the Coast of *Ar* belonging to the *Moabites* without any Opposition.

AND *Moses* (g) sent Messengers out of the Wilderness of *Kedemoth* unto *Sibon* King of *Heshbon* with Words of Peace, saying, *Let us pass through thy Land as the Children of Esau which dwelt in Seir, and the Moabites which dwelt in Ar did unto me. I will go along by the high Way, I will neither turn to the right Hand nor the left. Thou shalt sell me Meat for Money that I may drink: only I will pass through on my Feet, until I pass over Jordan, into the Land which Jehovah our God giveth us.* But *Sibon* would not let them pass through the Land. (b) And *Jehovah* said unto *Moses*, Behold I have begun to give *Sibon* and his Land before thee; begin to possess that thou mayest inherit his Land. And *Moses* having crossed the River

(g) *Deut.* ii. 26—29. (b) *Ib.* ver. 31

Aaron, came to a Place where there was no Water. And the Lord spake unto *Moses* (*d*), saying, Gather the People together, and I will give them Water. And being relieved thereby, than *Israel* sang this Song, *Spring up O Well! Sing ye unto it: The Princes digged the Well, the Nobles of the People digged it, standing by the Lawgiver with their Staves.* And hence this Place was called *Beer*, which signifies a *Well*, and *Beer-Elim*, that is, the Well of the Princes, as it is called by the Prophet *Isaiab* (*e*).

AND when the People were refreshed, they went on to possess the Land. And *Sihon* came out against them, he and all his People to fight at *Jabaz* (*f*). And *Israel* smote him with the Edge of the Sword. Then *Moses* (*g*) sent to spy out *Jaazer*, and he took the Villages thereof, and drove out the *Amorites* that were there. And they took all the Cities at that Time, which belonged to *Sihon* King of the *Amorites*, from *Aroer*, which is by the Brink of the River *Arnon*; and the City *Hesbon*, which is in the Valley (*b*); even unto *Gilead*, there was not one

I i i

City

(*d*) Num. xxi. 16. (*e*) Isa. xv. 8. (*f*) Deut. ii. 32. Num. xxi. 23. (*g*) Ibid. ver. 32.

(*b*) For so this Verse, Deut. ii. 36. ought to be translated, as it is in the *Septuagint* Version; the original Word signifying, *in the Valley*, as well as, *by the River*; and as this very Word is translated, Deut. iii. 16, &c. In like Manner ought *Josh. xi. 2.* and *Josh. xiii. 9.* to be amended in the Translation, where this City is said to be in the *Midst of the River*, instead of the *Midst of the Valley*; whereas none of the

Rivers

City that was too strong for them, only unto the Land of the Children of *Ammon* they came not; nor unto any Place of the River *Jabbock*, for *Jabbock* was the Border of the Children of *Ammon*; Deut. iii. 16. nor unto the Cities of the Mountains, nor unto whatsoever *Jehovah* their God had forbid them, Deut. ii. 37.

Now it is to be observed, that these *Amorites* were not the original Possessors of this Country (*i*); but that *Sibon* King of the *Amorites* had fought against the former King of *Moab*, and had taken all his Land out of his Hand, even unto *Arnon*. Wherefore says *Moses*, they that speak in *Proverbs* say, Come to *Heshbon*, let the City of *Heshbon* be built and prepared. For there is a Fire gone out of *Heshbon*, a Flame from the City of *Sibon*; it hath consumed *Ar* of *Moab*, and the Lords of the high Places of *Arnon*. Wo to thee *Moab*; thou art undone, O People of *Chemosh*: he hath given his Sons that escaped, *i. e.* that escaped being killed, and his Daughters, into Captivity unto *Sibon* King of the *Amorites*. We have shot at them; *Heshbon* is perished, even unto *Dibon*, and we have laid them waste even unto *Nophah*, which reacheth unto *Medeba*. Now it is plain, that

Rivers from *Arnon* to *Jabbock* were large enough to compass such a City as *Heshbon*; which seems to have been the Name of the City that is described as being in the Midst of the Valley between *Aroer* and *Dibon*, or between *Arnon* and *Jabbock*. As appears by comparing Num. xxi. 30. with Josh. xiii. 9. which City of *Heshbon*, is particularly specified as being the Capital of *Sibon*, King of the *Amorites*, Num. xxi. 26.

(*i*) Num. xxi. 26.

the

the above Quotation was a *Song*, that was made by some of the Conquerors, in Memory of the Victory of *Sibon* over the *Moabites*; which is here called a *Proverb*, or *Parable*, as this same Word is rendered in *Micb. ii. 4.* upon much the same Occasion, the Word *Mashal* signifying any short Narrative or sententious Speech. And therefore the Prophecies of *Balaam*, Num. xxiii. 7, 18, &c. the Reasonings of *Job*, Job xxvii. 1. the Prophecies of *Ezekiel* in the Old Testament, *Ezek. xvii. 2. xx. 49. xxiv. 3.* and the Instructions of our Saviour in the New Testament are call *Parables*, not only on Account of their metaphorical Expressions, but also of their Comprehensiveness (*k*).

THEN the *Israelites* (*l*) turned, and went up the Way to fight against *Og* the King of *Baschan*, who had joyned with *Sibon* against them. *Deut. xxix. 7.* And *Og* the King of *Baschan* went out against them; he and all his People to Battle at *Edrei*. And *Jehovab* delivered into their Hands *Og* also the King of *Baschan*, and all his People. And they took at that Time out of the Hand of the two Kings of the *Amorites*, (that is, from *Og* and *Sibon*) all the Land which belonged to them on this Side *Jordan*, from the River of *Arnon* unto *Mount Hermon* inclusive (*m*). These Words according to the Original should be translated thus: And they took at that Time the Land out of the Hand of the two Kings of the *Amorites*, which on this Side *Jordan* from the River of *Arnon* unto *Mount Hermon* (*n*). Now as there is no Verb in the Original

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after

(*k*) See *Psal. lxxix. 11, 12.*
11, 12. (*n*) *Deut. iii. 8.*

(*l*) *Deut. iii. 1.*

(*m*) *Josh. xiii.*

after the Pronoun *which*, this may be supplied, either with the Verb *were*, or *was*. If the Word *was* be inserted, then it will relate to the Land, but if the Verb *were* be inserted, then it will refer to the two Kings of the *Amorites*; and may have been inserted to distinguish these Kings of the *Amorites* from those that were on the Western Side of *Jordan* (*m*); in which Sense the *Septuagint*, *Samaritan* and *Syriack* Versions, as well as the *Targum* of *Onkelos* have rendered this Text. And indeed there is a Necessity for its being so translated; because it is not true that they took from these two Kings all the Land which was on this Side *Jordan*: Since it is positively asserted, that (*n*) *unto the Children of Ammon they came not, nor unto any Place of the River Jabbock*, (for *Jabbock* (*o*) was the Border of the Children of *Ammon*) *nor unto the Cities of the Mountains, nor unto whatsoever Jehovah their God had forbid them*. And in another Place it is said, that after *Israel* had smote *Sihon* with the Edge of the Sword they (*p*) possessed his Land from *Arnon* unto *Jabbock*, *even unto the Children of Ammon, for the Border of the Children of Ammon was strong*, i. e. defended with Mountains between them and the *Amorites*. Now in order to reconcile these last Passages with the Vulgar Translation of the above Passage in *Deut.* iii. 8. as also with what is said *Josh.* xi. 22. that the *Israelites* possessed all the Coasts of the *Amorites*, from *Arnon* even unto *Jabbock*, and from the Wilderness even unto *Jordan*; Mr. *Reland* (*q*) supposes, that the Land

(*m*) Gen. xiv. 7. 13; xlvi. 22. Num. xiii. 29. (*n*) Deut. ii. 37.

(*o*) Ib. ii. 16. (*p*) Num. xxi. 24. (*q*) Reland. Pal. l. i. c. 21.

the *Ammonites* was to the East of those Lands of the *Amorites*, which were at this Time conquered by the *Israelites*. Which however is impossible; for had they been to the East of these Countries then the Land of the *Ammonites*^s would have been absolutely excluded from having any Thing to do with the River *Jabbock*, which was a Brook that emptied itself into the River *Jordan* (m). And the Land to the Eastward of the Country of *Sibon* betwixt it and the River *Euphrates*, was a Wilderness, known by the Name of the Wilderness of *Kedemoth*. See *Deut.* ii. 26. and compare with *Josh.* xiii. 18.

IN order therefore to remove these Difficulties it is to be remarked, that the *Moabites*, *Ammonites*, and *Midianites* were at this Time to be considered as one People, united in League under one Prince, *Balak*, the Son of *Zippor* (n). That the *Moabites* and *Midianites* were at that Time one People under *Balak* their common Prince appears from hence, that whereas it is said by *Moses*, that *Balak*, the Son of *Zippor*, sent Messengers unto *Balam*, these Messengers prove to be the Elders of *Moab*, and the Elders of *Midian*; for, says he, *And the Elders of Moab and the Elders of Midian departed with the Rewards of Divination in their Hands; and they came unto Balaam, and spake unto him the Words of Balak* (o). And that the *Moabites* and *Ammonites* were also one People under *Balak* King of *Moab*, is plain from hence, that *Moses* only takes Notice of Leave being granted un-

(m) Gen. xxxii. 10. compared with Gen. xxxii. 22, 23. (n) Num. xxii. 4. (o) Ibid. ver. 7.

to him by the *Moabites* (p) to pass through the Coasts of *Ar*; which Coasts of *Ar* were inhabited by the *Ammonites* as well as the *Moabites*, as appears from the Charge given by *Jehovah* to the *Israelites* when they came upon these Coasts: For, says *Jehovah* unto *Moses*, distress not the *Moabites* (q), neither contend with them in Battle; for I will not give thee of their Land for a Possession, because I have given *Ar* unto the Children of *Lot* for a Possession. Now the Children of *Lot* were *Moab* (r) and *Ben-Ammi*, who was the Father of the Children of *Ammon*. The *Ammonites* therefore were reserved by this Prohibition, from being distressed by the *Israelites*, as well as the *Moabites*; which appears still plainer, by the second Repetition of this Charge given by *Jehovah* to *Moses*, according to the Words of *Moses*, when he says (s), The Lord spake unto me, saying, Thou art to pass over through *Ar*, the Coast of *Moab*, this Day. And when thou comest nigh over against the Children of *Ammon*, distress them not, nor meddle with them; for I will not give thee of the Land of the Children of *Ammon* any Possession, because I have given it unto the Children of *Lot* for a Possession. Whence it appears, that the Land of *Ar*, was possessed both by the *Moabites* and *Ammonites*. Which Coasts of *Ar* begun at the Brook *Zered* (t), and continued the whole Way from thence by the Side of *Jordan*, and the *Asphaltic Lake*, even unto the Brook *Jabbock*, for *Jabbock* (u) was the Border of the Children of *Ammon* whose Territories extended Eastward as far

(p) Deut. ii. 29. (q) Ibid. ver. 9. (r) Gen. xix. 37, 38.
 (s) Deut. ii. 17, 18, 19. (t) Ib. ver. 13. (u) Ib. iii. 16.

as the River *Euphrates* : Which is therefore called *the River of the Children of Ammon*, Num. xxii. 5. For so this Verse ought to be translated. It appears further, that the Land of *Ar*, and Border of *Moab* lay upon the Coasts of the *Asphaltick* Sea and the River *Jordan*; because the River *Arnon* emptied itself into them, and this River is described by *Moses*, as going down to the Dwelling of *Ar*, and lying upon the Border of *Moab*, and probably separated the ancient and true Boundaries between the Northern Territories of *Moab* and the Southern Territories of *Ammon*. And as the *Israelites* are positively said to have (z) come by the East Side of the Land of *Moab*; so when they were come to the River *Arnon*, they would have continued to have gone along in the Territories of the *Moabites*, or of the *Ammonites*, if *Sibon* King of the *Amorites* had not deprived the *Ammonites* (a) of this Part of the Country of *Ar*, by taking from them *Heshbon* and all the Villages thereof even unto *Dibon*, and laying them waste even unto *Nophab*, which reacheth unto *Medeba*. Which was about (b) half the Land of the Children of *Ammon*; by a Division made from North to South, that is, by drawing a Line along the Valley at the Back of the Hills *Abarim*, &c. from the Eastern End of the River *Jabbock* to *Arnon*. By which means one (c) half of the Valley and all the Mountains belonged still to the *Ammonites*, and the other half of the Valley to the Eastward belonged to the *Amorites*. And therefore the *Israelites* when they had conquered *Sibon*, and taken from him *Ja-*

(z) Judg. xi. 18.

(a) Num. xxi. 26.

(b) Josh. xiii. 25.

(c) Deut. iii. 16. See Josh. xii. 2.

baz and Jaazer, and the City Heshbon even unto Dibon, yet (d) came not at this Time into the Land of the Children of Ammon, nor unto any Place of the River Jabbock, nor unto the Cities of the Mountains, which lay on their left Hand, nor unto whatsoever of Ar, i. e. whatsoever Cities of Ar, the Lord their God forbid them to meddle with (e). They therefore left one half of the Valley (f) unmolested, that is, the Border even unto the River Jabbock, the Plain also and Jordan, and the Coast from Chinnereth even unto the Sea of the Plain, even the Salt Sea, under Ashdod Pisgab Eastward, WHICH WAS THE BORDER OF THE CHILDREN OF AMMON. Which Words are so placed both in the Original, and in all the Versions as to seem to refer only to the River Jabbock, but it is manifest from the Context that they must also refer to the rest of the Quotation, or there will be no possible Place of Habitation near the River Jabbock left for the Children of Ammon.

As therefore the *Israelites had not come unto any Place of the River Jabbock (g)*, it is to be observed, that when *they went to attack Og King of Bashan (h), they turned and went up the Way to Bashan: Gilead*, which belonged unto *Og King of Bashan*, lying to the North of the River *Jabbock*, not far from the River *Jordan*; and the Lake of *Gennesareth*. And as *Jabbock* was the Border of the *Ammonites*, whom the *Israelites* were forbidden to distress; they therefore *turned* from them, to go and attack

(d) Deut. ii. 37. (e) Ib. ix. 18, 19. (f) Deut. iii. 16, 17. Joth. xii. 2, 3. (g) Deut. ii. 37. (h) Num. xxi. 33.

the King of *Bashan*. And Og the King of *Bashan* came out against them, he and all his People to Battle at *Edrei*. (b) And they smote him till none was left remaining; and they took all his Cities, threescore Cities, all the Region of *Argob*, the Kingdom of Og in *Bashan*. All these Cities were fenced round with high Walls, Gates, and Bars, beside unwall'd Towns a great many. And they took at that Time out of the Hand of the two Kings of the *Amorites*, (i. e. from Og and *Sibon*) all the Land, that was in their Possession (i), on this Side *Jordan* from the River of *Arnon* unto Mount *Hermon*. All the Cities of the Plain, or of the Valley, from *Arnon* to Mount *Gilead*, and all *Gilead*, and all *Bashan*, unto *Sbalchab* and *Edrei*, Cities of the Kingdom of Og in *Bashan*.

AND now (k) the Children of *Reuben* (l), and the Children of *Gad* (m), and the half Tribe of *Manasseh*, Deut. ii. 13. Num. xxxii. 33. having a very great Multitude of Cattle, when they saw the Land of *Jazer*,

(b) Deut. iii. 3, &c. (i) So is Josh. xi. 22. to be understood.

(k) *Josephus* places this Transaction after the Conquest of *Moab* and *Midian*, but I think it more natural to place it here immediately after the Conquest of that Country, as it is placed both in the Books of *Numbers* and *Deuteronomy*, rather than to leave this Country quite unpossessed by the *Israelites*, and to suppose the Tribes of *Reuben*, *Gad*, and *Manasseh* returning by themselves to leave their Wives and Children in the walled Towns; because of the Inhabitants of the Land, Num. xxxii. 17. (l) Num. xxxii. 1. Deut. iii. 12.

(m) These Words are inserted in the *Samaritan Pentateuch*, and ought manifestly to have been in the *Hebrew Copy*.

K k k

and

and of *Gilead* that the Place was a Place for Cattle, they spake unto *Moses* and to *Eleazar*, the Priest, and unto the Princes of the Congregation, saying, If we have found Grace in (n) thy Sight, let this Land be given unto thy Servants for a Possession. And *Moses* said, Shall your Brethren go to War, and you sit here? And they came near and said, We will build Sheepfolds for our Cattle, and Cities for our little Ones; but we ourselves will go ready armed before the Children of *Israel*, until we have brought them into their Place: And our little ones shall dwell in the fenced Cities, *because of the Inhabitants of the Land*, Num. xxxii. 17. Which plainly shews, that all the Inhabitants were not quite extirpated; and of Consequence what Allowance is to be made for the Strength of the Eastern Method of Speaking, when it is said, as it was of this very Country: *And we utterly destroyed them, as we did unto Sihon King of Heshbon, utterly destroying the Men, Women and Children of every City*, Deut. ii. 24. iii. 36. And they further said, We will not return unto our Houses, until the Children of *Israel* have inherited every Man his Inheritance. And *Moses* said unto them, If ye will do this Thing, if ye will go armed before *Jehovah* to War, then this Land shall be your Possession. And they said, Thy Servants will do as my Lord commandeth. So concerning them *Moses* and *Eleazar* the Priest, and *Joshua* the Son of *Nun*, and the chief Fathers of the Tribes of the Children of *Israel* commanded, or

(n) This Discourse though spoken to *Moses* and *Eleazar*, and the Congregation of the Princes, is directed to *Moses* as President of the Assembly.

decreed, That they might have their Request. For so this Verse ought to be translated, and not, *So concerning them Moses commanded Eleazar, &c.* as in our Translation, Num. xxxii. 28. For the Application was made not to *Moses* only, but unto *Moses*, and unto *Eleazar*, and unto the Princes of the Congregation, *ver.* 2. And in general, it is to be observed, that *Moses* is said to have done, and commanded many Things, which were done and commanded by the Assembly of the Congregation, because he was the President, or principal Person; as for Example, it is said after this, *ver.* 33, that *Moses* gave unto the Children of *Gad*, and to the Children of *Reuben*, &c. the Kingdom of *Sikon* King of the *Amorites*, &c.

AND because the Children of *Machir* (o) the Son of *Manasseh* had gone up against *Gilead* and taken it, and dispossed the *Amorite* that was in it; *Moses* gave half *Gilead* (p) and all *Bashan*, unto *Machir* the Son of *Manasseh* and he dwelt therein; that is, he gave it unto the Children of *Machir*; for *Machir* having had Children born to him before the Death of *Joseph* (q) must have been dead long ago: But in the Eastern Stile it is very

(o) Num. xxxii. 39. (p) Deut. iii. 12, 13. Josh. xiii. 31. *Moses* says nevertheless that he gave *Gilead* to *Machir*, the Son of *Manasseh*, Deut. iii. 15. Num. xxxii. 39. And *Joshua* says, that *Moses* gave all the Cities of *Gilead* to the Children of *Gad*, Josh. xiii. 25. that is, all the Cities of their Half of *Gilead*. For he positively says, *ver.* 31. that half *Gilead* was given to *Machir* the Son of *Manasseh*. Which shews however with what a Latitude these Expressions are to be interpreted. (q) Gen. 1. 23.

common to express the Posterity of any Person under the Denomination of the Person himself, as *Israel* is in numberless Places put for *the Israelites*. And because *Jair*, (*q*) the Son of *Manasseh*, had been instrumental in taking the Region of *Argob* (*r*) and the Towns thereof, therefore *Moses* gave the Region of *Argob* in *Baschan*, and the Towns thereof, threescore great Cities with Walls, and brazen Bars to the Children of *Jair*, and he called them after his own Name *Baschan-Havoth-Jair*, that is, the Villages of *Jair* in *Baschan*.

THEN *Moses* returned back again and pitched at *Dibon-Gad* (*s*), on the Northern Border (*t*) of the Territories of *Sihon* King of the *Amorites*; and distributed the rest of the conquered Lands among the *Gadites* and the *Reubenites*. And put the *Gadites* in Possession of the other Half of *Gilead* (*u*), from *Ramath Mizpeh* (*x*) or *Ramath-Gilead* and *Mabanaim*, where *Jacob* wrestled with the Angel, unto the Border of *Debir*, and unto the Edge of the Sea of *Chinnereth*, on the other Side of *Jordan Eastward* (*y*). And in the Country of *Sihon*

(*q*) *Jair* was the Son of *Segub*, the Son of *Gilead*; the Son of *Machir*, the Son of *Manasseh*, 1 Chron. ii. 21, 22.

(*r*) Num. xxxii. 41. Deut. iii. 14. Josh. xiii. 30. 1 Kings iv. 13; 1 Chron. ii. 21, 22. (*s*) Num. xxxiii. 45.

(*t*) See Num. xxi. 30. where the Territories of *Sihon* are said to extend from *Heshbon* even unto *Dibon*. (*u*) Deut. iii. 12.

(*x*) Josh. xiii. 26, 30; xxi. 38. Gen. xxxi. 48, 49.

(*y*) Josh. xiii. 27. where it should be remarked, that the Book of *Joshua* was written on the West Side of *Jordan*.

the *Amorite*, he gave them *Dibon* (y), thence probably called *Dibon-Gad*, to distinguish it from another *Dibon* given to the *Reubenites* (z), and *Ataroth* and *Aroer*, (not *Aroer* upon *Arnon*, as mentioned *Deut.* ii. 36. for that belonged to the Tribe of *Reuben*; but *Aroer* that was before *Rabbath*, as mentioned *Josh.* xiii. 25. and *Atroth* and *Shophan* and *Jaazer*, and *Jegbebab*, and *Bethnimrah*, and *Bethbaran*, fenced Cities, which they repaired afterwards and rebuilt.

THEN *Moses* removed from *Dibon-Gad* and encamped in *Almon-Diblathaim* (a), or *Diblath* on the Edge of the *Wilderness* (b). And put the *Reubenites* in Possession of *Heshbon*, and *Elealeh*, and *Kirjathaim*, and *Nebo*, and *Baalmeon*, and *Skibmah*, &c. even unto *Aroer* on the Banks of the River *Arnon* (c).

AND from *Almon-Diblathaim*, or *Diblath*, which was on the Edge of the *Wilderness* of *Kedemoth* (d), and probably not far from *Beer*, where the *Israelites* had been in want of Water at their first coming into the Land of *Sihon* King of the *Amorites*; they went to *Mattanah*; And from *Mattanah* to *Nabaliel*; and from *Nabaliel* to *Bamoth*, situated in that Part of the *Valley*, which was in:

(y) Num. xxxii. 34.

(z) Josh. xiii. 15, 17.

(a) Num. xxxiii. 46.

(b) Ezek. xi. 14.

(c) Josh. xiii. 15.

(d) See Deut. ii. 26. Josh. xiii. 18.

xxi. 37.

the Country of Moab (e). Into which they entered peaceably (f) by Permission of the Moabites, going along the King's High-way, paying for what they should eat, and what they should drink. And from Bamoth in the Valley, that is in the Country of Moab, they went to the Top of Pilgab that looketh towards Jeshimon, or the Wilderness. From whence they set forward and pitched in the Plains of Moab on this Side Jordan by Jericho (g).

Now during these Transactions, (h) Balak the Son of Zippor being (i) King of the Moabites and Midianites, and Ammonites, at that Time; when he saw all that Israel had done to the Amorites, he was sore afraid of the People, because they were many. And having a Design to make War against them, Josh. xxiv. 9. he said unto the Elders of Moab, and the Elders of Midian, Now shall this Company lick up all that are round about us, as the Ox licketh up the Grass of the Field. He sent Messengers therefore to Balaam the Son of Beor to Pethor in Mesopotamia (k), saying, Behold there is a People come out from Egypt, they cover the Face of the Earth,

(e) Num. xxi. 18, 19, 20. (f) Deut. ii. 29. (g) Num. xxii. 1. xxxiii. 48, 49. (h) Ibid. xxii. 1, &c.

(i) Hence these People are indifferently called either Moabites or Midianites, or Ammonites, in the Remainder of the Books of Moses. But as the Moabites were the most powerful of the three Balak is called here King of the Moabites only: And as it occasions Confusion sometimes to call them Moabites, sometimes Midianites, and sometimes Ammonites, I shall for the future call them only Moabites.

(k) Deut. xxiii. 4.

and

and they abide *ever against me* (l). Come now therefore I pray thee, and curse me this People. And the Elders of *Moab*, and the Elders of *Midian* departed, with the Rewards of Divination in their Hand. And they came unto *Balaam*, and spake unto him the Words of *Balak*. And he said unto them, Lodge here this Night, and I will bring you Word as *Jehovah* shall speak unto me. And *God* (m) came unto *Balaam*, and said unto him, Thou shalt not curse the People: for they are blessed. And the Princes of *Moab* rose up, and they went unto *Balak*, and said, *Balaam* refuseth to go with us. And *Balak* sent yet again Princes, more and more honourable than they. And they came to *Balaam*; and he said unto the Servants of *Balak* (n), If *Balak* would give me his House full of Silver and Gold, I cannot go beyond the Word of *Jehovah my God*, to do less or more. Now therefore I pray you tarry here this Night, that I may know what *Jehovah* will say unto me more. And *God* came unto *Balaam* at Night, and said unto him (o), If *the Men come to call thee*, rise up and go with them; but

(l) Hence it appears, that this Message was sent before *Israel* had actually entered the Territories of *Moab*, probably while they were in the Territories of the *Amorites*, East of *Pisgab*, after the Battle of *Jahaz*. (m) See Remarks, Part I. p. 250.

(n) Here these Elders, both *Moabites* and *Midianites*, these more honourable Princes are called the Servants of *Balak*. They are also called Kings, *Num.* xxxi. 8. (o) *Hebrew* בָּנָי which may be render'd, *Seeing that the Men are come*; as it is in the *Syriack* Version. See *Exod.* xx. 25. *Num.* xxxvi. 4. *1 Sam.* xv. 17. *Amos* vii. and so the *Greek* Particle Εἰ is to be understood, *Mat.* vi. 22. *Luke* xi. 34. But in this Place I think it should be render'd IF.

yet the Word which I say unto thee, that shalt thou do. And *Balaam* rose up in the Morning, and saddled his Ass, and went with the Princes of *Moab*. And God's Anger was kindled *because he went*; that is, because he went of himself, possibly without waiting to know whether the Princes of *Moab* would *come up to call him*; but certainly with an ardent Desire to gratify *Balak*, and to curse the Children of *Israel* if possible. And therefore when he came to *Balak*, it appears, that he tried all the Tricks he was Master of, to find out some *Divination against Israel*. For it is to be observed, that the Princes of *Moab* the first Time they came, brought only a Present, *the Rewards of Divination*: But now they came and proffered him great Preferment, *to promote him to very great Honour*; so that *Balaam* seems to have been over-hasty to go with them; and therefore also he was withstood by the Angel, and had his Charge renewed of speaking nothing but as directed, *ver. 25*.

AND the *Angel of Jehovah* stood in the Way, -for an Adversary against him. And when the Ass saw the Angel of *Jehovah*, she fell down under *Balaam*: And *Balaam's* Anger was kindled, and he smote the Ass with a Staff. And *Jehovah* (*p*) opened the Mouth of the Ass, and she (*q*) said unto *Balaam*, What have I done unto thee, that thou hast smitten me these three Times? Then

(*p*) Here the Angel of *Jehovah* is called *Jehovah*. (*q*) God may as well speak out of the Mouth of an Ass to *Balaam*, as out of a Cloud, or out of a fiery Bush to *Moses*; or out of Fire to the People of *Israel*, Deut. iv. 12.

Jehovah

Jehovah opened the Eyes of *Balaam*, and he saw the Angel of *Jehovah* standing in the Way, and his Sword drawn in his Hand; and he bowed down his Head and fell flat on his Face, and said unto the Angel of *Jehovah*, I have sinned; for I knew not that thou stoodest in the Way against me; *Now therefore if it displease thee, I will get me back again.* From which Expression, it seems reasonable to think, that *Balaam* was conscious to himself of having been too officious in going with the Princes of *Moab*; and that he *rose* in the Morning without being *called*, or solicited to go along with them. And the Angel of *Jehovah* said unto *Balaam*, Go with the Men; but only the Word that I shall speak unto thee, that thou shalt speak: So *Balaam* went with the Princes of *Balak*. And when *Balak* heard that *Balaam* was come, he went out to meet him, unto a City of *Moab*, which is in the Border of *Arnon*, *in the utmost Coast*, that is, of the Kingdom of *Moab*. And *Balak* said unto *Balaam*, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? Am not I able to promote thee to Honour? And *Balaam* said, Lo, I am come unto thee, *have I now any Power* at all to say any Thing? the Word that *God putteth in my Mouth*, that shall I speak.

AND it came to pass on the Morrow that *Balak* took *Balaam*, and carried him up into the high Places of *Peor*, that thence he might see the utmost Part of the People. And *Balaam* (r) said unto *Balak*, Build me here seven

(r) Num. xxiii. 1, &c.

Altars; and stand by thy Burnt-offering, and *I will go* peradventure *Jehovah* will come to meet me; and whatsoever he sheweth me, I will tell thee. And he *went* to an high Place, or as the Original properly signifies, he went solitary, or by himself: Where it is to be observed, that *Balaam* retired by himself, to try his Enchantments; *Chap. xxiv. 1.* But God, or the Angel of God, which had before spoken unto him, met *Balaam*, and *Jehovah* put a Word in his Mouth, and said, Return unto *Balak*, and thus shalt thou speak. And he returned and took up his Parable, and said, How shall I curse, whom God hath not cursed? Or, How shall I defy, whom God hath not defied? &c. And *Balak* said unto *Balaam*, what hast thou done unto me? I took thee to curse mine Enemies, and behold thou hast blessed them. And he answered and said, Must I not take heed to speak that which *Jehovah* hath put in my Mouth? And *Balak* said unto him, Come I pray thee with me unto another Place, from whence thou mayest see them; *thou shalt see but the outmost Part of them, and thou shalt not see them all*; and curse me them from thence. And he brought him into the Field of *Zophim*, to the Top of *Pisgab* (s). And he said unto *Balak*, Stay here by the Burnt-offering, while I meet *Jehovah* yonder. And *Jehovah* met *Balaam*, and put a Word in his Mouth, and said, Go again

(s) This shews that the *Israelites* were not then in the Valley of *Moab* near *Jordan*, but in the Valley on the East of Mount *Abarim* or *Nebo*, because this being the Place where *Moses* was brought to have a View of the Land of *Canaan*, *Deut. xxxiv. 1.* must of Course have fully overlook'd the Valley of *Moab* by *Jordan* near *Jericho*.

unto,

unto *Balak*, and say thus. And he took up his Parable, and said, Behold I have received Commandment to bless; and he hath blessed, and I cannot reverse it. *He will not behold Trouble in Jacob, or Affliction in Israel.* Surely there is no Enchantment against *Jacob*, neither is any Divination that will take Place against *Israel*. Our Translation renders these Words thus: He *hath* not beheld Iniquity in *Jacob*, neither *hath* he seen Perverseness in *Israel*: Which was undoubtedly not true. See *Exod.* xxxii. 9. But the *Septuagint* renders it more properly. Οὐχ ἔσαι μόχθος ἐν Ἰακώβ, οὐδὲ ὀφγήσειαι πόνον ἐν Ἰσραήλ. Since the original Word *און*, which we translate *Iniquity* signifies *Trouble*, as well as *Iniquity*. And the Word *עמל*, which we render *Perverseness*, undoubtedly signifies *Labour* and *Trouble*, being derived from the Verb *עמל*, which *Buxtorf* renders *Laboravit, Molestia affecit, &c.*

AND *Balak* said, Neither curse them at all, nor bless them at all. But *Balaam* answered and said, Told not I thee, saying, all that *Jehovah* speaketh, that I must do? And *Balak* said, Come I pray thee, I will bring thee unto another Place; peradventure it will please God, that thou mayest curse them me from thence. And *Balak* brought *Balaam* to the Top of *Peor*, that looketh towards *Jeshimon*, or the *Wilderness*; for so it is rendered in all the Versions, *Syriack, Arabick* and *Samaritan*; and not *Jeshimon* as in the *English*. Which also shews that the *Israelites* were encamped on the East of the Mountains of *Moab*, during this Transaction, the *Wilderness*

of *Kedemoth*, lying Eastward, *Numb.* xxi. 11. *Deut.* ii. 26.

AND when *Balaam* (*t*) saw that it pleased *Jehovah* to bless *Israel*, he went not out as at other Times, to seek for *Enchantments*, but he set his Face towards the Wilderness, and saw *Israel* abiding in his Tents; and the Spirit of God came upon him; and he fell into a Trance and saw a Vision. And when he was recovered, he took up his Parable, and said, *Balaam* the Son of *Beor* hath said, and the Man (*u*) whose Eyes were shut, that is, in a Trance or Vision, but are now open, hath said, He hath said, which heard the Words of God, which saw the Vision of the Almighty falling into a Trance, but having his Eyes open: How goodly are thy Tents, O *Jacob*, &c. Blessed is he that bleffeth thee, and cursed is he that curseth thee. Then *Balaam* (*x*) being divinely inspired, took up his Parable and said, *I shall see him, but not now; I shall behold him but not nigh; there* (*y*)

(*t*) *Num.* xxiv. 1. (*u*) So in the *Hebrew*, but in the *English* Translation it is, *Whose Eyes are open*, *Num.* xxiv. 15.

(*x*) *Num.* xxiv. 17. (*y*) *Heb.* *Is come*. It being common in the prophetic Style to express future Things as already in Being; because the Prophet saw them as at that Instant in View. Thus the *Sybil* Prophetess in *Vingil* speaking of future Times, says:

———— *Bella, horrida Bella,*
Et Tyberim multo spumantem sanguine cerno.

Virg. Æn. 6. l. 86.

And it should be remarked, that *Balaam* is represented as having seen this in a Vision, *Num.* xxiv. 16.

SHALL.

SHALL COME *a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall finite the Corners (or (y) Princes) of Moab, and destroy all the Children of SETH.* Which Prophecy is generally understood to refer immediately to some one Person of the Seed of *Jacob*, who should in Process of Time be a great Conqueror; and mediately or mystically to refer to the *Messiah*, who was to be of the Seed of that Conqueror, and should reclaim those Countries here mentioned, to the Worship of the true God, by destroying and rooting out Idolatry. And therefore in the Targum of *Onkelos*, this Passage is rendered thus: *There shall come a King out of Jacob; and Christ shall be anointed in Israel, &c.* But as it is not the Design of these Papers to enter into the Explanation of these Prophecies; or the Application of them to the Event; I shall at present consider this Passage, no further than to enquire what is meant by that Part of the Prophecy which says, *And shall destroy all the Children of SETH.* The Generality of Commentators, following the Targum of *Onkelos*, have interpreted this of *all Mankind*, supposing *Setb* the Son of *Adam* to be put for *Adam*. But I cannot help thinking this Interpretation to be exceeding flat; because the Prophet is in this Passage particularizing several Places which bordered on the Land of *Canaan*, and in particular mentions *Moab*, *Edom*, and *Seir*. And therefore as this Expression is no where else to be met with in the whole Scriptures, *R. Nathan* (z) supposes *Setb* to be the Name of some re-

(y) As it is in the Margin of our Bible.
loc.

(z) Drufius in
markable

markable City in the Country of the *Moabites* $\mu\upsilon\upsilon$ *Grotius* (a) supposes it to be the Name of some *Moabitè* Prince. But in my Opinion it is the *Egyptians*, that are meant by *the Children of Seth*; who as well as the *Moabites*, and *Edomites* bordered also on the Land of *Canaan*: *Sethos* or *Seth* being probably at the Time of this Prophecy the reigning King in *Egypt*. For (b) according to *Manetho*, *Moses* was expelled *Egypt* in the Life-time of *Amenophis*, the Father of *Sethos*, when *Sethos* was eighteen Years of Age; which *Sethos*, or *Seth*, was known by the Names of *Rameses* or *Egyptus*, as well as that of *Sethos*. It is also manifest, that *Sethos* had a Brother whose Name was *Danaus*, and that these two Brothers, who were Princes in the *Upper Egypt*, quarrelled about the Throne; and that *Egyptus* or *Sethos* getting the better of his Brother *Danaus* obliged him, together with his Uncle *Lynceus*, to fly into *Greece*. Now as these Persons had no Way of getting at the *Mediterranean* Sea, but by going through the *Lower Egypt*, it is probable that *Danaus* first fled from his Brother for Protection to *Acherres*, who lived at *Zoan* in the *Lower Egypt*; which Kingdom having been greatly weakened by the immense Loss of Troops and Chariots and Horses, which they had lately suffered in the Red Sea, when *Cenobres* was drowned; *Acherres* was not able to support *Danaus* against the conquering Army of *Sethos*, who having pursued him thus far and obliged him to quit that Kingdom; probably took the Advantage of the Weakness of *Acherres* to seize upon this Kingdom; and

(a) Grot. in loc. (b) See Part I. p. 285.

united the *Upper* and *Lower Egypt* under one Dominion, and communicated the Name of *Egypt*, to both those Kingdoms of the *Upper* and *Lower Egypt*, which before were known by the distinct Names of *Chamia* and *Mestre*, by which also they are called by the *Arabians* to this Day, when spoken of seperately, but have ever since this Conquest, when spoken of together, been generally called by the Name of the Kingdom of *Egyptus*, or *Egypt*. Which when *Egyptus* had effected, and had re-peopled the City of *Rameses* that had been deserted by the *Israelites*, with a Colony of his own People from the *Upper Egypt*, he might thence obtain the additional Title of *Egyptus Rameses*. And as the Word *Seth* according to *Plutarch* (c) signifies *the Power that overturns all Things, or that overleaps all Bounds*. He might also have obtained that Name on Account of this very Transaction. And as this Prophecy of *Balaam* was delivered about forty Years after the Destruction of the *Egyptians* in the Red Sea, here was full Time for this Revolution to have taken Effect, and for the Report of this Transaction to have reached the neighbouring Kingdoms of *Palestine* and *Mesopotamia*. And as *Egyptus* was undoubtedly known by the Name of *Sethos*, or *Seth*, as well as of *Egyptus*, I am inclined to think it is the *Egyptians* that are here meant in this Prophecy of *Balaam*, by *the Children of Seth*. And I am confirmed in this Opinion by a Prophecy in the Book of *Isaiab* (d) relating to the Days of the *Messiah*, in which among

(c) Plutar. de Isid. & Osir. f. 49.
1, &c. xix. 1, &c. xxi. 11.

(d) Isa. xv. 1, &c. xviii.

other Places, that shall be affected thereby, with regard to the Destruction of their Idolatry, that Prophet particularly specifies the Kingdom of *Egypt*, as well as the Kingdoms of *Moab*, and *Edom*.

AND *Balak's* Anger was kindled, and he smote his Hands together, and said unto *Balaam*, I thought to promote thee unto great Honour, but lo, *Jehovab* hath kept thee back from Honour. And *Balaam* rose up and returned to his Place; and *Balak* also went his Way. Not that *Balaam* returned then to *Mesopotamia*, but that he and *Balak* parted only at present; for he never reached Home, but abode among the *Moabites*, and in order to engratiate himself with the King, and acquire Honour he gave them this Advice, that if he had a Mind to destroy the *Israelites*, he should not attempt it by open Force, but by seducing them to Idolatry and Fornication, which would incense *Jehovab* against them, and deprive them of the Protection of their God. Which Advice the *Moabites* having pursued, did indeed excite the Anger of God against those *Israelites* that were guilty; but much more against the *Moabites* who had enveighed them; and therefore he afterwards ordered *Moses* to extirpate them.

IT is plain from this whole Story that *Balaam* was a Diviner, and received *the Rewards of Divination*, or divined for Hire (*c*): And it appears from this Part of the Story, that even when *Jehovab* sent his Angel to speak with him, that he was too sollicitous to recommend him-

(c) See 2 Pet. ii. 15. Jude 11.

self to the Favour of *Balak*, and when he came to *Balak*, pretended to acquire his Information by the Virtue of some Enchantments, that he made use of. And I make no doubt that he tried all the Art he was Master of, to comply with the Desires of the King of *Moab*; but God was too strong for him: And therefore he was forced to cry out; that there was no Enchantment against *Jacob*, nor Method of Divination that would take Place against *Israel* (*f*). And it appears plainly from the whole Purport of this Part of the History of *Moses*; that the Reason why Almighty God was pleased to interfere so much in this Transaction between the King of *Moab* and *Balaam*, was because he had a Mind to preserve the *Moabites* from Destruction: He had before declared to *Moses*, and the Children of *Israel*, that he did not intend to give them any Part of the Land of *Moab* for a Possession, and therefore he absolutely prohibited them from contending with them in Battle; *Deut.* ii. 9, 19. And to keep *Balak* and the People of *Moab* quiet from molesting the *Israelites*, he seems to have taken this Opportunity of informing them of his Designs, in Favour of the *Israelites* by one of their own Diviners whom they put the greatest Confidence in; and therefore also in the End of *Balak's* Prophecy, which he makes by Inspiration from God, he concludes with mentioning the sad *Catastrophe* which was to happen to the *Amalekites*, who being *the first of the Nations*, that took Arms against the *Israelites* (*g*), his latter End should be that he perish for

(*f*) See Num. xxiii. 23. and the Notes thereon in Part I. p. 250.

(*g*) 1 Sam. xv. 2.

ever (b). Which indeed seems to have quieted the Moabites, as to taking up Arms against *Israel*; but not against endeavouring their Destruction by seducing them to eat Things sacrificed unto Idols, and to commit Fornication; according to the private, but pernicious Advice; that was given them by *Balaam*, Rev. ii. 14. Numb. xxxi. 16.

AND *Israel* (i) abode in *Shittim* and the People began to commit Whoredom with the Daughters of *Moab*; and they called the People to the Sacrifices of their Gods: And the People did eat of their Sacrifices and bowed down to their Gods; and *Israel* joined himself unto *Baal-Peor*. The *Psalmist* (k) says, that they eat the Sacrifices of מֵתִים *Metim*, which our Translation with that of the *Samaritan*, *Arabic*, *Syriac*, &c. renders, *The Sacrifices of the Dead*. Whereas I am inclined to think it should be rendered, *They ate the Sacrifices of Harlots*. For though the best Commentators suppose this to allude to their worshipping of dead Heroes; yet I cannot agree therewith, because I do not apprehend that the deifying of dead Heroes was yet brought into Practice. The *Aborigines Egyptians*, according to *Herodotus* (l) never worshipped dead Men. The *Romans* were not yet in Being: And it is very remarkable, that when *Romulus* (m) first instituted his Religion in *Rome*, that he prohibited the Use of any Images whatsoever in Temples. And among the *Grecians* the worshipping of

(b) Num. xxiv. 20.

(i) Num. xxv. 1. (k) Psal. cvi. 28.

(l) Herod. Euterpe.

(m) Euseb. Præp. p. 78, 410.

deified Heroes was not introduced till the Time of *Orpheus*, at the soonest, who lived but two Generations before the War of *Troy*, and his Plan was not reduced into Form till about the Time of *Hesiod* and *Homer*; and therefore *Herodotus* says (n), that he is of Opinion, that *Hesiod* and *Homer*, who lived not above four hundred Years before his Time were the Persons who introduced the Genealogy of the Gods among the *Grecians*, imposed Names upon each, assigned their Functions and Honours, and clothed them in their several Forms. It is certain, that at this Time the *Moabites* worshipped the God *Moloch*, 1 Kings xi. 7. and *Chemosh*, Num. xxi. 29. as well as *Baal-Peor*. But the best Criticks (o) suppose these two Gods *Moloch* and *Chemosh* to be only Emblems of the Sun. It is most probable, that the Sun, the Moon, the Planets, the Heavens, and the Earth were the first Objects of Idolatry: To which we may add this of *Baal-Peor*, which they worshipped not as the Representative of any particular Person, but as being the Emblem of Fertility (p) and Generation; as his Name sufficiently denotes, which literally translated signifies the *Naked God*. And therefore *Moses* observes, that as soon as the *Israelites* joined themselves to *Baal-Peor*, they began to com-

(n) Herod. Euter. See also Euseb. Præp. p. 59. (o) See Selden. de Diis Syriis. Spencer. de Leg. Heb. l. 2. c. 10. Vossius de Origine & Progressu Idol. l. 2. c. 5. And Calmet's Dissertation on *Moloch* and *Chemosh* prefixed to his Commentaries on *Numbers* and *Leviticus*. (p) Eusebius says, that this also was the Reason of worshipping the *Phallus* among the *Greeks* and *Romans*. Euseb. Præp. p. 50, 54.

mit Whoredom with the Daughters of *Moab*. And the Prophet *Isaiab*, speaking of this Defection of the *Israelites*, says, they went to *Baal-Peor*, and seperated themselves to that *Shame*; and *their Abominations were as they loved* (q). And as *Moses* positively declares, that the Women of the *Moabites* caused the Children of *Israel* through the Counsel of *Balaam*, to commit Treſpaſs againſt *Jehovah* in the Matter of *Peor* (r). And as St. *John* in the Book of *Revelations* (s) declares, that this Stumbling-block which *Balak* caſt before the *Israelites*, by the Advice of *Balaam*, conſiſted in eating Things ſacrificed to Idols, and committing Fornication. Therefore I ſhould apprehend, that this Word נִתִּים ſhould rather be derived from נָתָה which ſignifies the ſame with the *Latin* Word *Homo*, a *Man*, or *Woman*, than from נִיתָה which ſignifies *to die*. And that this Expreſſion of the *Pſalmiſt* is equivalent to that of the Prophet *Hoſea*, when he ſays, they ſeperated themſelves with *Whores*, and ſacrifice with *Harlots*, Hof. iv. 14.

AND *Jehovah* ſaid unto *Moses* (t), Take the Chiefs of the People, and call an Aſſembly, and hang up the *Offenders* before *Jehovah*, againſt, or in the Face of the Sun, that the fierce Anger of *Jehovah* may be turned away from *Israel*. Our Translation renders this Verſion thus: *Take the Heads of the People, and hang them up before the Lord againſt the Sun*. Which is ſticking too literally to the Words of the *Hebrew*, becauſe the Expreſſion of *Heads* is very ambiguous. But the Targum of *Onkelos*, explains

(q) Hof. ix. 10.
(r) Num. xxv. 4.

(s) Num. xxxi. 16.

(t) Rev. ii. 14.

explains it as above, which Interpretation is fully confirmed by the following Verse. And *Moses* said unto the Judges, (that is, the Chiefs or Heads of the Tribes, whom he had assembled), Slay every one his Men that were joyned to *Baal-Peor*. Which when they had accordingly done; while they were weeping before the Door of the Congregation, behold one of the Children of *Israel* came and brought unto his Brethren a *Mocbitish* Woman in the Sight of *Moses*, and in the Sight of all the Congregation of the Children of *Israel*; and when *Phineas* the Son of *Eleazar* the Priest saw it, he rose up from amongst the Congregation, and took a Javelin in his Hand; and he went after the Man of *Israel* into the Tent, and thrust both of them through. And the Slaughter (t) was stayed from among the Children of *Israel*; all the Men, that followed *Baal-Peor*, having been destroyed from among them. *Deut.* iv. 3. Our Translation renders this Part of the Verse, So the Plague was stayed from the Children of *Israel*. But there was no Mention before of any Plague. The Offenders indeed were ordered to be put to Death, to be slain, by the Judges, or Magistrates, *ver.* 5. But the Word which in the *English* Version is rendered a Plague, may as well be rendered either Slaughter, or any other Kind of Destruction; being derived from the Verb פָּגַע which is translated by *Buxtorf*, *Cecidit*, *Percussit*, *Verberavit*, *Plaga affecit*, *item Offendit*, *Impegit*: And is used by *Moses* to denote all those various Kinds of Vexations, and Destructions with which God plagued the *Israelites*,

(t) *Num.* xxv. 8.

Exod. ix. 14. And in 2 *Sam.* xvii. 9. this very Word is translated *Slaughter*; as it should have been in the Verse before us.

AND (*u*) they that died in or by the *Slaughter* were twenty and four thousand. Whereas St. *Paul* (*x*) makes them but twenty and three Thousand, which must be a Mistake in one of the Transcripts: And seems to be in that of the New Testament, because the *Septuagint* Version, which is generally quoted by St. *Paul* agrees with the *Hebrew*. And it came to pass *after the Slaughter* that *Jehovah* (*y*) spake unto *Moses*, and unto *Eleazar* the Priest saying, Take the Sum of all the Congregation of the Children of *Israel*, from twenty Years old and upwards, all that are able to go to War. And when they were numbred they were found to amount to six hundred and one thousand seven hundred and thirty.

AND *Jehovah* (*z*) spake unto *Moses*, saying, Unto these shall the Land be divided for an Inheritance, according to the Number of Names: To many thou shalt give the more Inheritance, and to few thou shalt give the less Inheritance. Notwithstanding the Land shall be divided by Lot; according to the Names of the Tribes of their Fathers, they shall inherit. And these shall be your Borders. Your South Border shall be from the Shore of the Salt Sea, from the Bay that looketh South-East-ward (*a*) to *Maaleh-acrabbim*, or the Ascent of *Acrabbim*,

(*u*) Num. xxv. 9. (*x*) 1 Cor. x. 8. (*y*) Num. xxvi. 1.
 (*z*) Num. xxvi. 52. (*a*) In the Book of *Joshua* it is *Southward*,
 but

crabbim, (now *Accaba*) and pass on to *Zin*; and ascend up on the South-side unto *Kadesh-Barnea*; and pass along to *Hezron*, and go up to *Adar* and fetch a Compass to *Karkaah*, and from thence pass on towards *Azmon* (*b*). And the Border shall fetch a Compass from *Azmon* unto the River of *Egypt*, and the Goings-out of it shall be at the Sea. Compare *Num.* xxxiv. 3—5. with *Josh.* xv. 2, 3, 4.

AND as for the Western Border, you shall have the great Sea, or the *Mediterranean* Sea (which was called *the great Sea* in comparison with the Sea of *Tiberias*, or the *Salt Sea*) for a Border. This shall be your Western Border, *Num.* xxxiv. 6.

AND for your Northern Border, from the Great-Sea you shall point out the Mountain-Mountain; or the Great Mountain, that is, Mount *Libanus*; and from the Mountain-Mountain, or Mount *Libanus*, you shall point out your Border to the Entrance in of *Hamath*, and from thence by *Zedad*, through *Ziphron* to *Hazar-Enan*, which lies at the North End of *Jordan*, to the Border of *Damascus* Northward. Compare *Num.* xxxiv. 7, 8. with *Ezek.* xlviii. 1. Where I cannot but remark, that

but in the Book of *Numbers* it is *Eastward*; so that it may properly be said to be *South-Eastward*.

(*b*) This Word *Azmon* is in this Place translated by the *Septuagint* *Asmon*, though in *Josh.* xv. 4, the same Word in the *Hebrew* is translated *Selman*; which shews *Azmon* and *Selman* to be one and the same Place.

those

those Verses in *Num.* xxxiv. 7, 8. are very ill translated by the *English* and most other Versions; (except the *Septuagint* and *Vulgate*;) for they translate it to this Purpose: From the Great Sea you shall point out for you Mount *Hor*; from Mount *Hor* you shall point out your Border to the Entrance of *Hamath*. Now the Name of *Hor* having been already often given to a Mountain in *Arabia-Petræa*, where *Aaron* died, which lies due South of *Judea*, makes a wonderful Confusion in the Geographical Description of the Northern Boundary of *Judea*, even among some of the most learned Commentators. The Expression therefore in the Original of *Hor-ha-Hor*, should have been translated *the great Mountain*, or the *Mountain-Mountain*, as it properly signifies, and not Mount *Hor*. The *Septuagint* therefore in this Place, renders it, Παρὰ τὸ ὄρος τὸ ὄρος. And the *Vulgate* *Montem Altissimum*. Which leaves it to the Reader to judge of the Name of that great Mountain which was in the North of the Land of *Canaan*; and which really and truly was Mount *Libanus*.

AND you shall point out your East Border from *Hazar-Enan* to *Shephan*, called in the *Arabick* Version *Phamia*; and the Coast shall go down to *Riblah* on the East-side of *Ain*, or *the Fountain*, i. e. the Springs of *Jordan*; which Place was afterwards called *Panium*. For *Josephus* (c) speaking of *Panium*, says, This Place is a very fine Cave in a Mountain, under which there is a great Cavity in the Earth; and the Cavern is abrupt and pro-

(c) *Jos. Ant.* l. 15. c. 10.

digiouſly deep and full of Water. Over it hangs a vaſt Mountain, and under the Cavern ariſe the Springs of *Jordan*. Which Collection of Waters was alſo probably called *the Fountain of Daphne*; as this Word *Ain* is rendered, both in the *Arabick* Verſion and the *Vulgate*. For *Joſephus* (*d*) ſpeaking of the Lake *Semechon* ſays, its Marſhes reach as far as the Place *Daphne*; which in other reſpects is a delicious Place; and hath ſuch Fountains as ſupply Water to what is called *little Jordan*, under the Temple of the golden Calf; whence it is ſent into great *Jordan*. And from *Ain*, ſays *Mofes*, the Border, ſhall reach into the Side of the Sea of *Chinnereth* (or *Gennesareth*, or *Tiberias*, or the Sea of *Galilee*, for it goes by all theſe Names) Eaſtwards: and the Border ſhall go down to *Jordan*, and the Goings-out of it ſhall be at the Salt Sea; *i. e.* at the South Eaſt Corner of it, where the Southern Border was deſcribed to have begun, *Num.* xxxiv. 10, 11.

AND *Mofes* (*e*) commanded the Children of *Iſrael*, ſaying, This is the Land which you ſhall inherit by Lot, which *Jehovah* commanded to give unto the nine Tribes, and to the Half-tribe; for the Tribe of the Children of *Reuben*, according to the Houſe of their Fathers, and the Tribe of the Children of *Gad*, according to the Houſe of their Fathers, have received their Inheritance, and the Half-tribe of *Manaſſeh* have received their Inheritance, on this Side *Jordan* Eaſtward, towards the Sun-riſing.

(*d*) *Joſ. de Bell. Jud.* l. 4. c. 1.

(*e*) *Num.* xxxiv. 13.

THEN the Males of the *Levites* being (*f*) numbered after their Families, from one Month old and upwards, were found to amount to twenty-three thousand. Among which, as well as among the rest of the Tribes, there was not a Man of them whom *Moses* and *Aaron* numbered, when they numbered the Children of *Israel* in the Wilderness of *Sinai*; save *Caleb* the Son of *Jephunneh*, and *Joshua* the Son of *Nun*.

AND *Yehovab* spake unto *Moses* (*g*), saying, Command the Children of *Israel*, that they give unto the *Levites* of the Inheritance of their Possession, Cities to dwell in; and ye shall give also unto the *Levites*, Suburbs for the Cities round about them; for their Cattle, and for their Goods, and for all their Beasts. And the Suburbs shall reach from the Wall of the City and outward, *two Thousand Cubits* round about. And ye shall measure from without the City on the East-Side two thousand Cubits, and on the South-Side two thousand Cubits, and on the West-Side two thousand Cubits, and on the North-Side two thousand Cubits; and the City shall be in the Midst; this shall be to them the Suburbs of the City. And hence probably it came to pass, that two thousand Cubits came to be allowed by the *Jews*, for a Sabbath Day's Journey; because they might take a Walk of that Extent without going beyond the Boundary of their City. In the *Hebrew* Copy and *English* Version, and most of the others, the fourth Verse of this Chapter, runs thus:

(*f*) Num. xxvi. 57—65.

(*g*) Ibid. xxxv. 1.

And the Suburbs shall reach from the Wall of the City, and outward *one thousand* Cubits round about. But I do not see how this can possibly be reconciled with the following Verse. *Fagius Vatabulus* and *Clarius* suppose, the one thousand Cubits of the Suburbs to be for Ornament only; and refer the other thousand to be for Use; and that both these are included in *ver. 5.* one of which only was mentioned in *ver. 4.* But as they bring no Proofs in support of these Assertions, I should think it more prudent to suppose it a Mistake in the *Hebrew Copy*; and to rectify our Translation by the *Septuagint Version*, which makes both Numbers the same in both Verses, and makes the Suburbs to extend in both Places, two thousand Cubits about the City. As for Mr. *Lowman's* (*b*) Interpretation of that Expression in *ver. 5.* where it is said, and you shall measure *from without the City*, on the East-Side two thousand Cubits, &c. Which Measure he therefore supposes must be directed *inwards*; I can by no means approve of it: First, because I do not think the Words will bear that Interpretation, and secondly because a Suburb of one thousand Cubits would be much too small for a City which, according to his Computation, would be a Square of four Thousand Cubits.

AND among the Cities which ye shall give unto the *Levites*, there shall be six Cities for Refuge, which ye shall appoint for the Manslayer, that he may flee thither: and to them ye shall add forty and two Cities: So all the Cities ye shall give to the *Levites*, shall be forty and

(*b*) Low. Diff. p. 311.

eight Cities: Which would in general amount to four Cities a Tribe; but as some Tribes were larger and some less; therefore God commanded *Moses*, that from them that had many, he should give many; but from them that had few he should give few.

AND *Jehovah* spake unto *Moses* (i), saying, Speak unto the Children of *Israel*, and say, When ye be come over *Jordan*, into the Land of *Canaan*, then ye shall appoint you Cities, to be Cities of Refuge for you; that the Slayer may flee thither which killeth any Person at unawares. Ye shall give three Cities on this Side *Jordan*, and three Cities, shall ye give in the Land of *Canaan*, which shall be Cities of Refuge. And at the same Time, God gave several Rules for the Conduct of the Assembly of the Congregation in judging between the Slayer and Revenger of Blood.

THEN *Moses* (k) severed three Cities on this Side *Jordan*, towards the Sun-rising, that the Slayer might flee thither, which should kill his Neighbour unawares, and hated him not in Times past; and that fleeing unto one of these Cities he might live. Namely *Bezer* in the Wilderness in the plain Country, of the *Reubenites*; and *Ramoth* in *Gilead* of the *Gadites*; and *Golan* in *Bashan* of the *Manassites*. Which City of *Bezer* as it is now pointed in the *Hebrew* Copy is in the *Septuagint*, and in the rest of the Versions called *Boser*, and therefore ought probably to be read in the same manner in the *He-*

(i) Num. xxxv. 8—34.

(k) Deut. iv. 41—43.

brew. Which City is *Gen.* xxxvi. 33. *Isa.* xxxiv. 6. lxiii. 1. *Jer.* xlix. 7, 13, 22. *Amos* i. 11, 12. said to belong to *Idumæa* or the Territory of *Edom*. But in *Jer.* xlvi. 24. it is described as in *Deut.* iv. 43. to belong to the Country of the *Moabites*, and as it was given into the Possession of the Tribe of *Reuben*, it must of Consequence have been situated Northward of the River *Arnon*, which was the Southern Boundary of that Tribe, *Josh.* xiii. 15. Which shews manifestly, that *Edom* or *Esau* was at first settled on the East-Side of *Jordan*, in that Country which was, at the Time of *Moses*, possessed by *Sihon* King of the *Amorites*; though his Posterity afterwards removed, and went and took Possession of Mount *Hor* bordering on the Wilderness of *Kadesh*, *Zin*, or *Paran*.

THEN came the Daughters (*k*) of *Zelophehad*, the Son of *Hepher*, the Son of *Gilead*, the Son of *Machir*, the Son of *Manasseh*, of the Families of *Manasseh*, the Son of *Joseph*; and they stood before *Moses*, and before *Eleazar*, and before the Princes, and before all the Congregation, by the Door of the Tabernacle, saying, Our Father died in the Wilderness, and he was not in the Company of them that gathered themselves together against *Jehorah*, in the Company of *Korah*, but died in his own Sin, and had no Sons; why should the Name of our Father be diminished away, from among his Family, because he hath no Son? Give unto us therefore a Possession among the Brethren of our Father. And *Moses* brought their Cause

(*k*) Num. xxvii. 1—11.

before *Jehovah*. Where it should be observed, that the Daughters of *Zelophehad* brought their Cause before *Moses*, and before *Eleazar*, and before the Princes and all the Congregation; but as this was a new Case, concerning which they had received no Directions from *Jehovah*; *Moses* went into the Tabernacle to consult *Jehovah*, and he laid the Cause before *Jehovah*: And it is probable, that he received the Answer from *Jehovah*, in the same manner as he had formerly done upon the Dedication of the Temple; when he heard the Voice of one speaking unto him from off the Mercy-seat that was upon the Ark of the Testimony from between the two Cherubims, Num. vii. 89. And *Jehovah* said, The Daughters of *Zelophehad* speak right. Thou shalt surely give them a Possession among their Fathers Brethren. And he said, Let this be a Statute unto the Children of *Israel*, that if a Man die and have no Son then ye shall cause his Inheritance to pass unto his Daughters: And if he have no Daughters, unto his Brethren; and if he have no Brethren, then unto his Kinsman, that is next to him of his Family.

AND the chief Fathers of the Families of *Gilead*, the Son of *Machir* (1) came near, and spake before *Moses*, and before the Princes and before the chief Fathers of the Children of *Israel*. And they said, *Jehovah* commanded my Lord to give the Land for an Inheritance, by Lot to the Children of *Israel*: And my Lord was commanded by *Jehovah*, to give the Inheritance of *Zelophehad* our Brother unto his Daughters. And if they be

(1) Num. xxxvi. 1.

married to any of the Sons of the other Tribes of the Children of *Israel*; then shall their Inheritance be taken from the Inheritance of our Fathers. And when the Jubilee (*m*) of the Children of *Israel* shall be, then shall their Inheritance be put unto the Inheritance of the Tribe whereunto they are received: So shall the Inheritance be taken away from the Inheritance of the Tribe of our Fathers. And *Moses* commanded the Children of *Israel* according to the Word of *Jehovah*, i. e. as he had done in the preceeding Case, by laying it before *Jehovah*, and then reporting the Answer from *Jehovah*; and said, Let the Daughters of *Zelophehad* marry to whom they think best; only to the Tribe of their Father shall they marry: So shall not the Inheritance of the Children of *Israel*, remove from Tribe to Tribe; for every one of the Children of *Israel* shall keep himself *to the Inheritance* of the Tribe of his Fathers, &c. Which Determination, tho' it seems to be confined to Women who were Heiresses; but not to oblige other Women to marry within their own Tribe; yet I apprehend it virtually included it; because an Estate might fall to a Woman after she was married, who was no Heirefs at the Time of her Marriage.

(*m*) The Reason of this was, that by the Law of the Jubilee established, *Lev. xxv. 10—17.* the Lands of the *Israelites* were unalienable for more than forty-nine Years at most; but if sold, or any otherwise disposed of, they must be returned to the original Owner at the next Jubilee.

AND *Jehovab* (n) spake unto *Moses*, saying, Vex the *Moabites*, and smite them; for they vexed you with their Wives, wherewith they have beguiled you in the Matter of *Peor*: Avenge the Children of *Israel* of them; *afterward thou shalt be gathered unto thy People* (o). And *Moses* spake unto the Children of *Israel*, saying, Arm some of yourselves unto the War, and let them go against the *Moabites*, and avenge *Jehovab* of *Moab*; of every Tribe a Thousand throughout all the Tribes of *Israel* shall ye send to the War. And *Moses* sent them to the War, a Thousand of every Tribe, them and *Phineas* the Son of *Eleazar* the Priest with the holy Instruments, and the Trumpets to blow in his Hand. Which is the only Instance of any Mention of *the holy Instruments* that were sent out to War; the Generality of the *Jews*, among which is *Aben-Ezra* understand it of the Ark; and *Jonathán* the *Chaldee* Paraphrast, of the *Urim* and *Thummim*: But other Commentators understand these Words to refer only to the Trumpets, which were always to be blown by some of the Sons of *Aaron*, Num. x. 8. and that *Phineas* was therefore sent upon that Account. As to my own Opinion, I think the Expression of the holy Instruments cannot possibly refer to the *Urim* and *Thummim*; for then the High Priest must have gone himself, and not his Son, the Breast-plate of Judgment being a Part of his Dress when he consulted God by *Urim* and *Thummim*, *Exod.* xxviii. 22—30. Nor do I think

(n) Num. xxxi. 1; xxv. 16. (o) The Inserting these Words by *Moses* is the Reason why I defer this Transaction to the last:

it refers to the Trumpets, because the Words of the Original are, And *Moses* sent *Phineas* the Son of *Eleazar* the Priest, to the War, and the holy Instruments and the Trumpets, &c. i. e. both with the holy Instruments and the Trumpets. Certain it is, that the Ark was carried in the Midst of the Army of the *Israelites*, when they encompassed *Jericho*, Josh. vi. 1—16. But this was not to a Field-battle, but in order to shew the Power of God in destroying the Walls of *Jericho*. What therefore weigheth most with me to suppose these holy Instruments to refer to the Ark, is the Resolution which the *Israelites* came to when distressed by the *Philistines*, of sending for the Ark into the Camp: Let us, say they, fetch the Ark of the Covenant of the Lord out of *Shiloh* unto us, that when it cometh among us, it may save us out of the Hand of our Enemies, 1 *Sam.* iv. 3. Now they would not have said this, if they had not had some Experience, or at least Tradition, of the Ark of the Lord having produced this Effect; and as I do not recollect that the Ark is ever said positively to have been carried where there was a Field-battle, but in this Fight of the *Israelites* against the *Philistines*; therefore I suppose this Battle of the *Israelites* against the *Moabites* where twelve Thousand Men engaged the numerous Forces of *Moab*, defeated them, and utterly destroyed them, without loosing one single Man on the Side of the *Israelites*, must have laid a Foundation for the subsequent Expectation of the *Israelites* in their Battle against the *Philistines*: And of Consequence that the Ark of the Covenant was included in the Expression of *the holy Instruments*; the Ark

O o o

being

being a Part of the Burthen of the *Kobathites*, which they were to carry covered up along with the holy Instruments and Vessels of the Sanctuary, *Num.* iv. 4—15.

AND the twelve Thousand *Israelites* slew, beside the rest of them that were slain in Battle, *Evi* and *Rekem*, and *Zur*, and *Hur*, and *Reba*, five Kings of *Moab*; *Balaam* also the Son of *Beor* (*p*) they slew with the Sword. And they took the Women of *Moab* Captives and their little ones, and took the Spoil of their Cattle, and all their Flocks, and all their Goods. And *Moses*, and *Eleazar*, and all the Princes of the Congregation, went forth to meet them without the Camp. And *Moses* was wroth with the Officers of the Host, and said unto them, Have ye saved all the Women alive? Behold these caused the Children of *Israel*, through the Counsel of *Balaam* to commit Trespas against *Jehovah* in the Matter of *Baal-Peor*. Now therefore kill every Male that is grown up to Puberty, and every Woman that hath known Man by lying with them. The Reason for which seems to be this: Because this *Baal-Peor*, this *Naked God*, was probably the same infamous Deity, that was afterwards worshipped by the *Greeks* under the Character of *Hermes*, and by the *Latins* under the Character of *Priapus*. It might therefore be very prudent to destroy those lewd Creatures, whether Male or Female, who

(*p*) *St. Peter* calls him *Balaam* the Son of *Beſor*, which muſt be a Miſtake in the Tranſcript, *2 Pet.* ii. 15. ſince all the Verſions unani- mouſly agree with the *Hebrew*.

had so far lost their Shame, and their Modesty, as to worship such a Deity; lest as they had hitherto beguiled the *Israelites* with their Wiles in the Matter of *Baal-Peor*, they should continue to spread their Abominations in the Camp of *Israel*. In our Translation, and in all the Versions the Words are, *Every Male among the little ones*; but the *Hebrew* says only, every Male, אִשָּׁר which literally signifies, *In Pube*; and therefore this Sentence may be rendered, *Every Male that is arrived at Puberty*. For that all the Males were not destroyed is manifest from the Directions afterwards given *Deut. xxiii. 3.* not to admit a *Moabite* into the Congregation of Magistrates, till the tenth Generation; which would have been needless had the Males been all destroyed. And if any were spared surely it must have been the little ones.

THEN God commanded those who had been in the Battle to abide without the Camp seven Days; and whosoever had killed any Person, and whosoever had touched any slain, to purify both themselves and their Captives, on the third Day, and on the seventh Day. And, says he, purify all your Raiment, and all that is made of Skins, and all Work of Goat's Hair, and all Things of Wood. Only the Gold, and the Silver, the Brass, the Iron, and the Lead; every Thing that may abide the Fire, ye shall make it go through the Fire, and it shall be clean; nevertheless it shall afterwards be purified with the Water of Separation: See *Num. xix. 9, 7.* and all that abideth not the Fire ye shall make go through the Water. And ye shall wash your Cloaths

on the seventh Day, and ye shall be clean, and afterwards ye shall come into the Camp. And *Jehovah* spake unto *Moses*, saying, Do thou, and *Eleazar*, and the chief Fathers of the Congregation divide the Prey into two Parts between them that took the War upon them, and the rest of the Congregation. And levy a Tribute unto *Jehovah*: Out of the Portion of the Men of War which went out to Battle, take one Soul of five Hundred both of the Persons, and of the Beeves, and of the Asses, and of the Sheep, and give it to *Eleazar* the Priest, for an Heave-offering to *Jehovah*: And of the rest of the Children of *Israel's* Portion thou shalt take one out of Fifty; and give them unto the *Levites*, which keep the Charge of the Tabernacle. And the Officers (*q*) which were over Thousands of the Host, the Captains of Thousands, and Captains of Hundreds came near unto *Moses*, and said, Thy Servants have taken the Sum of the Men of War, which are under our Charge, and there lacketh not one Man of us. We have therefore brought an Oblation for *Jehovah*, out of (*r*) what every Man hath gotten, of Jewels of Gold, Chains, and Bracelets, Rings, Ear-rings, and Tablets, to make an Atonement for our Souls before *Jehovah*. And *Moses* and *Eleazar* took the Gold of the Captains of Thousands, and of Hundreds, and brought it into the

(*q*) Num. xxxi. 48. (*r*) In the Original and all the Translations it is, *What every Man hath gotten*; but it is plain, that it was a Tribute of a fiftieth, and five hundredth Part out of what they had gotten. See *ver.* 28 and 30.

Tabernacle, for a Memorial for the Children of *Israel* before *Jehovah*.

AND now *Moses* being settled at quiet in the Plains of *Moab*, Josh. xiii. 32. made a further Distribution of all those Lands which were conquered from the King of *Moab*, and the Princes of *Midian*, *Evi*, and *Rekem*, and *Zur*, and *Hur*, and *Reba*, Num. xxxi. 8. Josh. xiii. 32. So that *Jordan* now became their Border to the West, Josh. xiii. 23. from the Edge of the Sea of *Chinnereth* Eastward, Josh. xiii. 27. Num. xxxiv. 11. that is, from the South-East Corner of the Sea of *Chinnereth* along the River *Jordan* to the Goings-out of the *Salt Sea*, i. e. to the End of it, Num. xxxiv. 12. So that the River *Jabbock* was now a Part of their Territories, which till the *Moabites* had excited God's Wrath against them they were prohibited from touching, Deut. ii. 37; iii. 8. Which new Conquests were distributed between the two Tribes of *Reuben* and *Gad*; Half of the Land of the Children of *Anmon* being given to the Tribe of *Gad*, Josh. xiii. 25; and the Remainder to the *Reubenites*, Josh. xiii. 15—28.

AND *Jehovah* said unto *Moses* (s), Get thee up into this Mount *Abarim*, and see the Land which I have given to the Children of *Israel*. And when thou hast seen it, thou also shalt be gathered unto thy People, as *Aaron* thy Brother was gathered; for ye rebelled against my Commandment at the Water of *Meribah* in *Kadesh*.

(s) Num. xxvii. 12.

in the Wilderness of *Zin*. And *Moses* spake unto *Jehovab*, saying, Let *Jehovab* the God of the Spirits of all Flesh, set a Man over the Congregation, who may go out before them, and go in before them; that the Congregation of *Jehovab* be not as Sheep that have no Shepherd. Which Expression of *going in and out before them*, is borrowed from the Practice of the Shepherds in the Eastern Countries, who walk before their Flocks, when they lead them, either to their Pasture, or from their Pasture towards their Sheepfolds: And is frequently applied metaphorically to the Government of Princes over the People, either when they *led them out* to War, or conducted them otherwise by the Civil Administration of Justice. See *Deut.* xxvii. 6; xxxi. 2. *Judges* ii. 15; xi. 3. *2 Sam.* iii. 25. *2 Chron.* i. 10. *Psal.* lx. 10, &c. &c.

AND *Jehovab* said unto *Moses*, Take thee *Joshua* the Son of *Nun*, a Man in whom is the Spirit, and lay thine Hand upon him. And set him before *Eleazar* the Priest, and before all the Congregation; and thou shalt put some of thine Honour upon him, that all the Congregation (*t*) of the Children of *Israel* may be obedient. And he shall stand before *Eleazar* the Priest, *who shall ask Counsel for him*, after the Judgment of (*u*) *Urim* before *Jehovab*.

(*t*) The Congregation, *i. e.* not only the People, but also the Assembly of the Congregation of the Princes may acknowledge him for their President. See Note on *Deut.* xxiii.

(*u*) This shews the Difference there was between the Administration
of

Jehovah. At his Word they shall go out, and at his Word they shall come in, even all the Congregation. I have mentioned before, that I do not think there can possibly be a stronger Proof of the divine Mission of *Moses*, than the Appointment of *Aaron* and his Sons, to the high Priesthood, which is still further confirmed by this Appointment of *Joshua* to be the Successor of *Moses*, as to the Temporal Government, for had not *Moses* been under the Influence of a superior Power, it is impossible but he must have had some Regard for his own Family; whereas his own Children seem to have been utterly disregarded by him, and left entirely upon a Level with the rest of the *Levites*: Without one Foot of Possession, in the Land of *Canaan*, and even without the least honorary Distinction, to put them above any one Person in the whole Tribe.

AND *Jehovah* (x) spake unto *Moses*, and gave him several Instructions concerning the Forms to be observed in making of Offerings, as well Burnt-offerings, as Meat-offerings, and Drink-offerings: And at what Time the

of *Moses*, and that of *Joshua*, or any of his Successors, to whom God spake Face to Face, as a Man speaketh to his Friend, *Exod.* xxxiii. 11. But there arose not a Prophet since in *Israel* like unto *Moses*, whom *Jehovah* knew Face to Face, *Deut.* xxxiv. 10. Inasmuch as the Answer of God to the Questions proposed was now no more to be given to any one but to the High Priest, who was always to be present when *Joshua* had any Question to propose to *Jehovah*, and was indeed to *ask Counsel for him*.

(x) Num. xxviii. 1—31; xxix. 1—40; xxx. 1—16.

general Publick Offerings were to be made; as also concerning Vows: which are set down at large in the twenty-eighth, twenty-ninth, and thirtieth Chapters of *Numbers*.

AND now *Moses* (y) knowing that he must soon die, though his Eyes were not dim, nor his natural Force abated, *Deut.* xxxiv. 7. having revised his former Works, and put his last Hand to them; drew up a summary Account of the whole Proceedings of the *Israelites*, from their Arrival at Mount *Sinai*, till his Departure from them; in which he mentions several Particulars omitted in his former Writings, as well as recapitulates the Laws already given, which is on that Account called the Book of *Deuteronomy*, that is, *the second Law*. This Book begins therefore with saying, *These be the Words which Moses spake to Israel on this Side Jordan in the Wilderness, in the Plain over against the Red Sea, between Paran and Tophel, and Laban, and Hazeroth, and Dizabab.*

WHERE it is manifest, that there is some great Mistake, the Wilderness of *Moab* being always called *the Wilderness on this Side Jordan*; and the Wilderness in the *Plain over against the Red Sea*, being always understood to denote the Wilderness of *Paran*, *Zin*, or *Kadesh*, which lay between *Paran*, and *Tophel*, and *Hazeroth*, and *Dizabab*. To rectify which Mistake, *Onkelos* in his *Targum* or *Chaldee Paraphrase* has rendered it thus: *These*

(y) *Deut.* i. 3.

be the Words which *Moses* spoke to all *Israel* on this Side *Jordan*, Repremanding them for the Offences committed in the Wilderneys over against the Red-Sea, &c.

BUT the Commentators seem terribly puzzled about the Names of the Places here mentioned; some of the Names not having been before specified. It is however to be remarked, that Places at that Time, and in that Part of the World, not having obtained any fixed Name of their own; were denominated either from some adjoining Mountain, or Vale, or Winter Torrent, or Spring, or from some other remarkable Circumstance; and hence it comes to pass that the same Place might obtain several Names. But of all these Places, so it happens, that there really is but one of them whose Situation cannot be fixed almost to a Demonstration. The Situation of *Hazereth* (z) cannot be disputed, as lying between Mount *Sinai* and *Kadesh* in the Desert of *Paran*; and probably not far from it, as being the last Stage mentioned, before the Arrival of the *Israelites* at *Kadesh*, in the Wilderneys of *Paran*. Nor can the Situation of *Paran* be well disputed, there being a Convent now existing which is called the Convent of *Paran*, towards the South-East Corner of the Wilderneys; but the great Disputes are about *Tophel*, and *Laban*, and *Dizabab*. As to the Situation of *Tophel*, I allow the fixing of that to be conjectural; but as *Taberah*, and *Kibroth-Hattaavab* (a) are Names that were undoubtedly given to Places, on Account of what happened to the *Israelites* in those

(z) Num. xi. 35 ; xii. 16. (a) Ibid. xi. 3, 34.

Places; so I should apprehend that the Word *Tophel*, which signifies *Inspid* might have been given to that Station of the *Israelites* where they complained of their Manna; *that their Souls loathed that light Bread* (z), as we translate it. The Disagreeableness of which Food I should rather apprehend to have been its *Inspidness*, than its *Lightness*; *for its Taste was as the Taste of fresh Oil*, Num. xi. 8. And it may be observed, that *Job* makes use of the Word תפל *Tophel*, to denote Bread, that is *insipid*, and that cannot be eaten without Salt. Which the *Septuagint* renders, ἄψιδον ἄνευ ἀλός, and is compared to the Taste of the White of an Egg, *Job*. vi. 6. And as the Name of that Station where the *Israelites* complained of their *insipid* Bread, is not mentioned by *Moses*, I am inclined to think that Station was called *Tophel*, but this I acknowledge to be so far conjectural. Which Conjecture will however be strengthened when we come to consider the Situation of the Places. As to *Laban* every one who understands *Hebrew* must know that the radical Letters in *Laban*, and *Libnah*, are exactly the same; and that the *Hebrews* originally, having written their Words without Vowels, this Word might with equal Justice be either read *Laban*, or *Libon*, or *Lebon*, and the *Septuagint* reads *Libnah*, mentioned Num. xxxiii. 20. Λιβων, *Lebon*, the *Samaritan* *Lebon*, the *Arabic*, *Syriac*, and *Targum of Onkelos*, *Lebna*. So that I apprehend the *Laban* in *Deut.* i. 1. to be the same with the *Libnah* of Num. xxxiii. 20, 21. which was not far from *Rithmah*, or *Kadesh*; and as for the Termin-

(z) Num. xxi. 5.

tion *Ab*, that is of no Manner of Consequence; the *H* at the latter End of a Word being by the *Hebrews* either added, or omitted *ad Libitum*. So that Place which in *Josh. xv. 3.* and *Num. xxxiv. 4.* is written *Azmenah*, is in the following Verse, *Num. xxxiv. 5.* written *Azmon*. So that Village which in *Josh. xv. 3.* is called *Chazar Addarab*, the Village of *Addarab* is *Num. xxxiv. 4.* written *Addar*. It is likewise to be observed, that if the Name of a Place ended with a Consonant, when the *Hebrews* spoke of going to that Place, they frequently added an *H* to the End of it. An Example of which is mentioned above *Num. xxxiv. 4, 5.* As for *Dizabab* that is certainly the same Place with *Eziongeber*, which is at this Day called by the *Arabs*, *Dsabab*, or *Meenah el Dsabab*; i. e. *the Port of Gold*. In the *Hebrew* what we translate *Dizabab*, is only *Zabab* which literally signifies *Gold*, and agrees exactly with the Name *Dsabab* now given the Port of *Eziongeber* by the *Arabians*. And if we come to consider the Situation of all these Places here mentioned, we shall find it exactly to agree with the Description given of the Wilderness of *Paran* by *Moses*, when he calls it, *the Plain of the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizabab*. For *Dizabab* is manifestly on the East of the Wilderness of *Paran*, on the Borders of the *Elanick* and Eastern Gulph of the *Red-Sea*. *Paran* was situated towards the Southern Part of it, not far from Mount *Sinai*. *Hazeroth* lay not far from *Paran*. *Laban*, or *Lcbnab*, lay between *Kadesb* or *Rithmah*, and *Hashmonah*, or *Azmenah*, which was towards the North-west Corner

of the Wilderness; and therefore probably lay upon the Western Border of the Wilderness. And as for *Tophet*, if we suppose it to refer to that Station of the *Israelites* where they (*a*) complained of their insipid Manna, this Station was in the Road between Mount *Hor*, and *Azmon*, or *Hashmonah*, or *Zalmona*, as plainly appears by comparing *Num. xxi. 1—5*, with *Num. xxxiii. 37—41*. which must have been on the North-side of the Wilderness. So that these Towns between which the Plain of the Red Sea is said to have stood, *Deut. i. 1*. were manifestly situated in the Wilderness of *Paran*, towards its East, West, North, and South Borders. But in my humble Opinion, these two first Verses of the Book of *Deuteronomy* should not be looked upon as a Part of the Book, but rather as the Title of it; either written by *Moses*, or some Transcriber by way of Memorandum, and afterwards by Mistake, inserted in the Body of the Book: And that the Book of *Deuteronomy* really begins only at the third Verse.

40th Y.
11th M.
1st Day.

ON the first Day (*b*) therefore of the eleventh Month of the fortieth Year *Moses* spake unto the Children of *Israel*, according to all that *Jehovah* had given him in Commandment. And began with refreshing their Memory with a short Recital of what had passed ever since their Departure from *Egypt*, till their Arrival in the Plains of *Moab*; which is contained in the four first Chapters of the Book of *Deuteronomy*. The last of which Chapters ends in this Manner; And this is the Law which

(*a*) *Num. xxi. 5.*

(*b*) *Deut. i. 3.*

Moses set before the Children of *Israel*: These are the Testimonies, and the Statutes, and the Judgments, which *Moses* spake unto the Children of *Israel*, after they came forth out of *Egypt*. On this Side *Jordan*, in the Valley over against *Beth-Peor*, in the Land of *Sibon*, King of the *Amorites*, who dwell at *Heshbon*, whom *Moses* and the Children of *Israel* smote after they were come forth out of *Egypt*, and they possessed his Land, and the Land of *Og* King of *Basban*, two Kings of the *Amorites*, which were on this Side *Jordan*, towards the Sun-Rising from *Aroer* which is by the Bank of the River *Arnon*, even unto Mount *Sirion* (for so it should be written, as it is in the *Syriac* Version, and not *Sion*: See *Deut.* iii. 9.) which is *Hermon*. And all the Plain on this Side *Jordan* Eastward, even unto the Sea of the Plain under the Springs of *Pisgab*, *Deut.* iv. 44-49. Now it is manifest, that the Valley over-against *Beth-Peor* in the Plain on this Side *Jordan* Eastward, which reached even unto the Sea of the Plain, or the *Salt Sea*, *Deut.* iii. 17. under the Springs of *Pisgab*, was not in the Land of *Sibon* King of the *Amorites*; as is above said, but in the Land of *Balak* King of the *Moabites*, wherefore this Place is called *the Plains of Moab by Jordan near Jericho*, *Num.* xxxiii. 48, 49. xxxv. 1. And therefore this Passage ought to be rectified, in Imitation of the first Verse of this Book in this Manner: This is the Law which *Moses* set before the Children of *Israel*: These are the Testimonies, and the Statutes, and the Judgments, which *Moses* spake unto the Children of *Israel*, after they came forth out of *Egypt*, on this Side *Jordan*, in the Valley over against *Beth-Peor*, after they had conquered; the Land of *Sibon* King of the *Amorites*, &c.

IN the fifth Chapter *Moses* repeats the Covenant that was made in *Horeb* at the Giving of the Ten Commandments. And in the sixth Chapter gives them an Exhortation to Obedience. In the fourth Verse of which *Moses* says, *Hear O Israel, Jehovah our God is one Jehovah. And thou shalt love Jehovah thy God with all thine Heart, and with all thy Soul, and with all thy Might. And these Words which I command thee this Day, shall be in thy Heart. And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest in the Way, and when thou liest down, and when thou risest up. And thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes. And thou shalt write them upon the Posts of thy House, and on thy Gates, &c.* Which Passage of Scripture the *Jews* interpreted literally and thought themselves obliged thereby to repeat it twice every Day, that is, when they were about to lie down at Night, and when they rose in the Morning, and thereto they added, *Deut. xi. 13. 21. and Num. xv. 37—41.* Which Form of Devotion was called the *Shema* from the first Word of it, *Hear*, which in *Hebrew* is שְׁמָע *Shema*. They likewise wrote these Words in Pieces of Parchment, and literally wore them as Frontlets on their Foreheads, and as Bracelets on their Arms, and nailed them to the Posts of their Doors. So careful were they to observe the *Letter* of the Law. It is however very remarkable, that when one of the Scribes came to our Saviour, and asked him, which is the first Commandment

ment of all, He answered him out of this Passage in *Deuteronomy*, and said unto him, The first of all the Commandment is, *Hear O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength: This is the first Commandment;* Mar. xii. 28—30. probably because this Passage of Scripture, from the frequent Repetition of it, was so well known unto them. In the seventh Chapter *Moses* gives them a Charge against entering into a Compact and Alliance with the *Canaanites*, and worshipping their Idols, when they were to take Possession of that Land. In the eighth Chapter exhorteth them to obey this Command by recapitulating God's Mercies towards them. And in the ninth he endeavours to dissuade them from attributing their Success to their own Righteousness, or their own Might, by recapitulating the many Distresses they suffered on Account of their frequent Rebellions. In the tenth he shews nevertheless that God is merciful, as well as just, and that upon their Repentance he renewed the broken Tables of the Commandments, and granted them many other Favours. In which Chapter there is a manifest Dislocation of the sixth and seventh Verses, which are wrong placed; and seem to be so very imperfect, that they ought only to be looked on as a small Part of a large History of the Journey of the *Israelites*. In the eleventh Chapter he exhorts them to Obedience, by shewing that a Blessing and a Curse is set before them: In the tenth and eleventh Verses of which Chapter, *Moses* has inserted this beautiful Description, and Comparison of the two Countries

of *Egypt* and *Canaan*, *For*, says he, *the Land whither thou goest to possess it, is not as the Land of Egypt, from whence ye came out, where thou sowedst thy Seed, and wateredst it with thy Foot, as a Garden of Herbs; but the Land whither ye go to possess it, is a Land of Hills and Vallies, and drinketh Water of the Rain of Heaven.* *Egypt* is remarkable for being free from Rain: And therefore for want of Rain, the *Egyptians* are obliged to depend upon the Overflowings of the *Nile*, for fructifying their Grounds in general, at the Time of its periodical Return. But at all other Times, they are obliged to have Recourse to Art and to raise the Water out of the River, and some deep Pits by the Help of Machines; which Water is afterwards directed in its Course by little Channels cut in the Ground, which convey the Water to those Places where it is wanted; and when one Part of the Ground is sufficiently watered, they then stop that Chanel, by thrusting some Earth into the Entrance of it with their Foot and then also with their Foot open a Passage into the next Chanel, and so on; which is here meant by the Expression of *watering a Garden with the Foot*. A Custom that is well known to those who have lived any Time in hot Climates.

IN the twelfth Chapter *Moses* informs them, that all Places of idolatrous Worship are to be destroyed. And that all their Sacrifices shall be made in a certain Place which God will appoint, and no where else: And prohibits the eating of Blood at the Time of Sacrificing, as the Heathens did, *lest they should be snared by following them:*

Shem: To which *Num.* xxv. 2. probably refers also. In the thirteenth Chapter he informs them, that all Diviners and Idolaters, or Enticers to Idolatry, are to be put to Death: And in the fourteenth, that they ought not to disfigure themselves in their Mournings after the Manner of the *Heathens*; because they were a holy People, chosen to be a peculiar People unto *Jehovah* himself (c); that they ought not to feed upon unclean Meats, which he numbereth unto them: And in the latter End of this Chapter there is a new Kind of Tithe ordered to be paid, which was not to be given to the *Levite* for his Maintenance; but was Year by Year, for two Years together, to be brought to *Jerusalem*, either in Kind, if near, or in Value, if at a Distance; which might be laid out in purchasing whatsoever they delighted in; in Oxen, or Sheep, or Wine, or strong Drink, or whatsoever their Soul desired; and must be eaten there before *Jehovah*, that the Person who brought it, and *his Household* might rejoice. But every *third Year* this Tithe of their Increase the same Year was to be laid up within their Gates, and spent in Hospitality and Charity at Home; which is in the *Septuagint* Version on *Deut.* xxvi. 12, called their *Second Tithing*, and was to be offered up to God with a set Form of Prayer, and then given to the Levite, and the Stranger, and the Fatherless, and the Widow, that those who were within their Gates might eat, and be satisfied. Now it is to be observed, that this is the Method of Feasting to this very Day among the

(c) See *Lev.* xix. 28. *Jer.* xvi. 6.

Arabians, who are the most retentive of ancient Customs of any People in the World. For says Dr. Pocock (d) the *Arabs* use either a round Skin laid on the Ground for a small Company, or large Woollen Cloths for a great Number, spread all over the Room, and about ten Dishes repeated six or seven Times over, laid round at a great Feast, and whole Sheep and Lambs boiled and roasted in the Middle. When one Company has done, another sits round, even to the meanest, till all is consumed. And an *Arab* Prince will often dine in the Street, before his Door, and call to all that pass, even Beggars, in the usual Expression, *Bisimillab*, that is, *In the Name of God*; who come and sit down, and when they have done, give their *Hamdellilah*, that is, *God be praised*. Which explains that Expression of our Saviour's, *Luke* xiv. 12. *When thou makest a Feast, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor thy rich Neighbours; lest they also call thee again, and a Recompence be made thee*; (that is, do not only call or invite them,) *but when thou makest a Feast call also the Poor, the Maimed, the Lame, and the Blind; Or as above, the Stranger, the Fatherless, and the Widow.*

IN the fifteenth Chapter *Moses* informs them, that every seventh Year is to be a Release of all Debts; that there may be no Poor among them: Nor any Usury taken for Loans between *Israelite* and *Israelite*. By which Means all Tyranny and Oppression of the Rich over the

(d) Pocock Trav. p. 183.

Poor was effectually prevented. In the sixteenth, he reminds them of observing the Passover; the Feast of Weeks; and the Feast of Tabernacles: And that Judges and Officers must be appointed in all their Cities for the Distribution of Justice. The Original says, *In thy Gates*; because the Judges sat in the Gates of the Cities for the Distribution of Justice, *Deut. xxi. 29.* as it is practised in *Barbary* and *Arabia* to this Day. And hence *Jeremiah* complaining of the Want of Justice says, the Elders have ceased from the Gate. *Lam. v. 14.* In the seventeenth Chapter *Moses* informs them, that whoever will not be governed by the Determination of the Magistrates shall be put to Death. And gives them Advice in the Choice of a Supreme Magistrate, whom he here calls a *King (e)*; that must be chosen from among themselves. In the eighteenth Chapter he informs them, that the Priests and Levites shall have no Inheritance, but that *Jehovah* will provide for them: And that if any Diviner or Enchanter comes among them they shall not listen unto him: For that *Jehovah* will raise them up Prophets, and in particular one like unto *Moses*, and will put his Word in his Mouth, according to their own Request at Mount *Horeb*, when they desired not to hear the Voice of *Jehovah* any more, but begged of *Moses* to mediate between God and them. *Exod. xx. 19. Deut. v. 23—27.* In the nineteenth, he reminds them of appointing three Cities of Refuge; and appoints the Punishment of false Witnesses. In the twentieth Chapter,

(e) *Deut. xvii. 14, &c.*

he settles the Method and Form of those Speeches which were to be made to the People by the Priest and the Officers before they enter into Battle. And tells them how they are to treat those Cities which accept or refuse the Proclamation of Peace. In the twenty-first, he settles what is to be done when a Murder is committed, and it be not known who hath committed it : And orders, that if a Man have two Wives he shall not disinherit the first-born Son out of Favour or Affection for the other Wife ; but that a stubborn and disobedient Son should be stoned to Death. In the twenty-second Chapter, he recommends Humanity in general to be shewed both to Man and Beast : With several other useful Laws.

IN the twenty-third Chapter *Moses* declares, that he that is wounded in the Stones, or hath his Privy Member cut off, shall not enter into the Congregation of *Jehovah*, that is, shall not be elected as a Member of the Assembly of the Congregation, or of the Assembly of Elders : Since it cannot be supposed, that such a Misfortune should be a sufficient Cause for being excommunicated, and being deprived of all the Benefits of Society : See on the contrary, *Isa.* lvi. 3, 4, 5 ; but only that such should not be chosen to be Judges and Magistrates ; because every Body knows that the Loss of *Courage*, so necessary in Magistrates, is the general Consequence of such a Misfortune. Besides it is manifest, that the Expression of the *Congregation* is frequently made use of to denote, not the whole Body of the *Israelites*, but the Assembly of the Elders, and Magistrates, as appears from *Num.* x.

27; xxxv. 12, 14, 25. *Josh. xx. 6*, where *the Congregation* is spoken of as *judging*, or *sitting in Judgment*. See also *Lev. viii. 3*. where *Moses* is commanded to gather *all the Congregation* together: And in the Verse following it is said, that *Moses* did as *Jehovah* commanded him, and *the Assembly* was gathered together, &c. And *Lev. ix. 1*. this *Assembly* is described to consist of *Moses* and *Aaron*, and his Sons, and the Elders of *Israel*. To which Prohibition *Moses* adds, that a *Bastard*, or a *Moabite*, or *Ammonite* shall not be chosen into the Assembly of the Congregation, even to his tenth Generation. The Reason for the excluding of *Bastards*, seems to be for the Discouragements of such unlawful Progenies: And the excluding of *Moabites* and *Ammonites* seems to be on Account of the vicious Habits they may have acquired from their Parents, who were Worshipers of *Baal-Peor*.

IN the twenty-fourth, twenty-fifth, and twenty-sixth Chapters *Moses* gives them several Laws with regard to Divorces, Pledges, Manstealers, Leprosy, the Hire of Servants, and the Gleaning of Harvest: That the Number of Stripes given to an Offender shall not exceed forty. That the Ox which treadeth down the Corn ought not to be muzzled: Of raising Seed to a Brother: Of unjust Weights; and reminds them that the Seed of *Amelek* is to be blotted out: And appoints the Form of Confession at the Time of offering the Baskets of First-fruits. In the twenty-seventh and twenty-eighth Chapters *Moses* commands the Elders of *Israel* that as soon as they

passed

passed over *Jordan* (e), and were come to Mount *Ebal*, they should set up great Stones, and plaister them with Plaister, and write upon them *all* (f) the Words of this Law; and there build an Altar of unchisled Stones: Then he appoints the Form of Blessing and Cursing which was then to be read publickly against the Disobedient, and in Favour of those who observed this Law. In the twenty-ninth and thirtieth Chapters he delivers to them an Exhortation to Obedience, from the great Miracles they had seen wrought by God in their Favour; and the continued Protection afforded them, for forty Years together in the Wilderness, where neither their Shoes, nor their Cloaths waxed old; neither did they want Meat or Drink: As well as from the extraordinary Success they since met with in their Battles against the *Amorites*. That nevertheless God will not spare the Guilty, but not separate evil unto him, according to all the Curses of the Covenant that are written in this Book: And that they that err must be inexcusable because their Duty is plainly laid before them, and they have either Death or Life in their own Choice.

(e) The Words in the Original are: And it shall be *on the Day* when you shall pass over *Jordau*, &c. unto the Land which *Jehovah* thy God giveth thee; that thou shalt set thee up, &c. But it is plain from *ver. 4.* and from *Josh. viii. 30, 32.* that this was not done till they came to Mount *Ebal*.

(f) *Josephus* seems to think, that these Words referred only to the Blessings and Curses; which is most probable. *Jos. Ant. l. 4. c. 8.* But *Josephus* seems to be under a great Mistake in this Part of his Book, and to confound the Altar which *Joshua* afterwards built as directed, with one built in the Land of *Moab* by *Moses*.

AND

AND now *Moses* having spent about thirty Days in ^{40th Y.} this Work, on the first Day of the twelfth Month of ^{12th M.} the fortieth Year, he summoned all *Israel* together; resigned his Charge to *Joshua*, and setting him before *E-leazar* and all the Congregation; he gave him a Charge in their Sight. And he laid his Hands upon him, and imparted to him some of that visible Illumination with which *Moses* himself had been honoured (g), that the Children of *Israel* might be obedient unto him. Then he delivered this Book of Laws, which *Moses* had written, unto the Priests the Sons of *Levi*; commanding them to read it before all *Israel* at the End of every seven Years. Which Book of Laws *Josephus* (b) says, *Moses* delivered to the *Israelites* when forty Years were completed within thirty Days; at which Time *Moses* gathered the Congregation together near *Jordan*, and there made his last Exhortation to them, and died on the first Day of the Month *Adar*. And he commanded them to take this Book of the Law and put it *by the Side* of the Ark of the Covenant, that it might be there for a Witness against them (i). Our *English* Translation renders it, *And put it in the Side of the Ark of the Covenant*. The *Hebrew* may be rendered either Way; but as the *Septuagint* Version says, Ἐκ πλαγίων, *by the Side*, I prefer that Translation.

(g) See Exod. xxxiv. 29. Num. xi. 17; xxvii. 17—23. Deut. xxxi. 32, 33; xxxiv. 9. (b) *Joseph. Ant.* l. 4. c. 8.

(i) Deut. xxxi. 26.

THEN *Moses* composed a Song, which *Josephus* (K) says, was in *Hexameter Verse*, setting forth the Mercies and Vengeance of God in a strong and short Light. The eighth and ninth Verses of which Song, according to the *Hebrew Text*, run thus: Remember the Days of old, consider the Years of many Generations: Ask thy Father, and he will shew thee, thy Elders, and they will tell thee; when the most High divided to the Nations their Inheritance, when he seperated the Sons of *Adam*, he set the Bounds of the People, according to the Number of the Children of *Israel*. For *JEHOVAH's Portion is his People: Jacob is the Lot of his Inheritance*. Which has puzzled the Commentators to reconcile with Matter of Fact, and to make the Number of the various Nations upon Earth, agree with the Number of the Children of *Israel*. For if the Number of the Children of *Israel* be only computed by the Number of his immediate Descendants, which were only thirteen, viz. twelve Sons and one Daughter; this Number would be too few for the Number of Nations dispersed over the whole Earth: And if all the Descendants of *Israel* are taken into the Account, then the Number will be infinitely too large. I apprehend therefore there is some Mistake in the *Hebrew Copy* which is come to our Hands; and that it ought to be rectified according to the *Septuagint Version*, which runs thus, Remember the Days of old, consider the Years of many Generations: Ask thy Father, and he will shew thee, thy Elders, and they will tell thee: when the most High divided to the

(K) *Jos. Ant.* l. 4. c. 5.

Nations their Inheritance, when he separated the Sons of *Adam*, he set the Bounds of the Nations, according to the Number of the Angels of God; and *JEHOVAH'S* Portion is his People *Jacob*, the Line, or (l) Boundary, of his Inheritance *Israel*. With which the wise Son of *Sirach* also agrees when he says (m), For in the Division of the Nations, of the whole Earth, God set a RULER, (or governing Angel) over every People; but *Israel* is THE LORD'S Portion. Which Sentiment seems to be strongly supported by some Expressions in the Book of *Daniel*, where the Angel *Gabriel* is sent to him to make him understand the Vision (n). And to give him Skill and Understanding (o). And he said unto him, Fear not *Daniel*; for the first Day that thou didst set thine Heart to understand, and to chasten thyself before thy God, thy Words were heard, and I am come for thy Words. But the PRINCE (or ruling Angel) of the Kingdom of *Persia* withstood me one and twenty Days; but lo, *MICHAEL* THE FIRST PRINCE (or chief ruling Angel) came to help me (p). And again he said, And now will I return to fight with the PRINCE (or ruling Angel) of *Persia*: and when I am gone forth, lo, the PRINCE (or ruling Angel) of *Grecia* shall come. But I will shew thee that which is noted in the Scripture of Truth: and there is none that holdeth with me in these Things, but *MICHAEL* YOUR PRINCE (q). And speaking of those Days, when God shall plant the Tabernacles of his Palace between the Seas, that is, between the

(l) See 1 Cor. x. 16. (m) Ecclus. xvii. 17. (n) Dan. viii. 16.
 (o) Ibid. ix. 21, 22. (p) Ibid. x. 12, 13. (q) Ibid. x. 20, 21.

Mediterranean and the *Dead-Sea*, in the glorious holy *Mountain*, or at *Jerusalem*, he says, *And at that Time shall MICHAEL stand up THE GREAT PRINCE* (or ruling Angel) *THAT STANDETH FOR THE CHILDREN OF ISRAEL. And there shall be a Time of Trouble, such as never was since there was a Nation, even to that same Time (r), &c.* Whence it appears that God did appoint ruling Angels to preside over every People; and that as the Name of *GABRIEL* which signifies the *Strength, or Power of God*, was for Distinction Sake given to that Angel, who was sent to *Daniel* to make him understand the *Vision*, and to give him *Skill and Understanding*: So the Name of *MICHAEL*, which signifies, *who is like to God, or who is the Similitude of God*, was given to that *Great, or first Prince who standeth for the Children of Israel*. As therefore the reading of this Text according to the *Septuagint Version* is supported not only by that Passage quoted out of the Book of *Ecclesiasticus*, but also by other Parts of the Old Testament; and corresponds with the general Opinion, of the most learned ancient *Jews (s)*: I am inclined to prefer the *Septuagint Version* of this Text, to the present Reading in our *Hebrew Bible*. And what adds no small Weight with me in this Affair, is an Expression made use of by *St. Paul* in his Epistle to the *Hebrews*, where speaking of the *second Coming* of our Saviour, when he shall appear in a State of Glory manifestly superior to Angels (*t*), he says, *For unto the Angels hath he not put in Subjection the World to come whereof we speak (u)*.

(r) Ibid. xii. 1.

(s) Euseb. Præp. Ev. l. 7. c. 15.

(t) Heb. i. 3, 4, 9.

(u) Ibid. ii. 5.

Whence it seems to appear, that it was St. *Paul's* Opinion, that this present World had been put in Subjection to Angels.

AND in the last Verse of this Song, according to the *Septuagint* Version, are those Words which are quoted by St. *Paul* in his Epistle to the *Hebrews*, and by him applied to *Jesus Christ*, on his Exaltation to the right Hand of God, *And let all the Angels of God worship him: Heb. i. 6.* which have probably been omitted out of the *Hebrew* Copy by some Mistake, and should therefore be restored.

THEN *Moses* being put in Mind by God, that he must now go up to Mount *Nebo* and die (x); before his Departure from them, he gave his Blessing to all the Tribes; among which the Blessing which was given to the Tribe of *Simeon* is not in the *Hebrew* Copy; but the *Septuagint* Version mentions it to this Purpose, *and let Simeon be many in Number, Deut. xxxiii. 6.* The Blessing of *Ashur*, runs thus, *Let him, or rather, he shall dip his Foot in Oil, his Shoes shall be Iron, and Brass; and as his Days so shall his Strength be; Deut. xxxiii. 24, 25.* Which alludes to his Lot in the Land of *Canaan*, that was to be in a plentiful Country, where according to the Prediction of his Father *Jacob*, *his Bread was to be fat, and he was to enjoy Royal Dainties; Gen. xlix. 20.* Which is further alluded to in this Prophecy of *Moses*,

(x) Deut. xxxii. 48.

ly describing his Situation in a Country, abounding with Olives, where the Oil should be so plentiful as to run out of the Prefs upon the Ground, so that he should tread, or dip his Foot in it. The second Part of this Prophecy, *his Shoes shall be Iron and Brass*, should be rendered, *his Bars*, or his *Bolts*, shall be Iron and Brass; in which Sense the Word לַעֲלֵךְ is rendered *Nebem. iii. 3. Cant. v. 5.* and alludes to the Security of his Borders, or Frontiers. And therefore follows, and as his Days so shall his *Strength*, or rather his *Rest*, be: For so the Word קִבְּרָה which we translate *Strength*, ought to be rendered, the radical Word קָבַח signifying *Quiavit*, according to *Castellus*. The Meaning of which is, that from the Security of his Frontiers, which were guarded by the Sea on one Side, and high Hills on all the rest, this Tribe should enjoy constant, and perpetual Peace.

AND *Moses* being one hundred and twenty Years of Age (*y*), went up to the Top of *Pisgab*, to see the Land of *Canaan*, and then to die; as is fully set forth in the thirty-first, thirty-second, thirty-third, and thirty-fourth, Chapters of *Deuteronomy*. But it must be observed, that the two last Chapters; and the nine last Verses of the thirty-second Chapter, from the Close of the Song of *Moses*, are not to be supposed to have been written by *Moses*; because he had not Time to do it before his Death, and had already delivered his Books to the *Levites*, Deut. xxxi. 25. It ought likewise to be remarked,

(*y*) Deut. xxxi. 25.

that *Moses* is, *Deut.* xxxiii. 5. stiled *King in Jeshurun*, or *Israel*, which is a Title that he never gave himself; and therefore probably is added in by *Joshua*: But which however accounts for an Expression made use of by *Moses* in *Gen.* xxxvi. 31. when speaking of the Progeny of *Esau*, he says, *These are the Kings that reigned in the Land of Edom, before there reigned any King over the Children of Israel.* Which Expression hath occasioned Sir *Isaac Newton* (z) to imagine, that the Book of *Genesis* was not written entirely in the Form now extant, before the Reign of *Saul*; whom he supposed to be the first King that reigned over the Children of *Israel*. But had that great Author recollected that the Title of *King* was not only given to *Moses* in this Book of *Deuteronomy*, but also is applied to the *Judges*, who ruled in *Israel* long before the Time of *Saul*, he would hardly have supposed, that the finishing of the Book of *Genesis* could have been deferred so long. For that the *Judges* were sometimes called *Kings* is manifest from hence, because in several of the Transactions which are mentioned in the Book of *Judges*, as coming to pass during the Interregnum of the *Judges*; the Author of that Book speaking of those Transactions says, they came to pass, *When there was no King in Israel* (a); that is, in the Interim between the Reign of the *Judges*, when there was no particular *Judge* appointed to reign over them, as frequently happened. And since we find that *Joshua*, the Successor of *Moses*, wrote an Account of his Tran-

(z) *Newton* on *Dan.* P. I. c. 1. (a) *Judges* xvii. 6; xviii. 1; xix. 1; xxi. 25.

factions, and entered them in the Book of the Law of God, which Book was written by *Moses*, and delivered by him to be kept by the Priests and the *Levites*, Deut. xvii. 18; xxxi. 25. It seems more reasonable to think that the Book of *Genesis*, which was also written by *Moses*, should be revised by *Joshua* at the same Time that he entered the Account of his own Transactions in the Book of the Law of God; and that *Joshua* added in at the same Time a few of the last Chapters to the Book of *Deuteronomy*, where there is Mention made of the Blessings which were prophetically spoken by *Moses*, and delivered extempore by him to the several Tribes, just before his Death; as also of his Death, and of the Children of *Israel* weeping for him thirty Days, which exactly compleated the fortieth Year of the Journeyings of the *Israelites*; than to suppose them left unfinished to the Days of *Saul*.

AND with regard to the Dislocations, which have since happened, this is not to be wondred at, if we consider the early Age of the World, in which these Books were written; that it was before the Invention either of Paper or Parchment; when the Art of literary Writing was in its Infancy; and the Scribes were obliged to make use of the Leaves or Bark of Plants or Trees, which could not be so compleatly tacked together, but that the Ligatures would easily fail. And indeed in such a Multitude of detached Pieces, as these Books of *Moses* must have been composed of, and which of Consequence were very liable to be put into Disorder, it is wonderful that at the recovering

recovering them by *Ezra*, at the Restoration of the *Jewish* Temple, after they had been missing for so long a Time, they should be found so compleat even as they were. Whereas now since the Art of making Paper and of binding Books, and of Printing has been discovered, the Perusal of these Works of *Moses* hath been so common, and the collating of the Passages, by the Help of Concordances, hath been made so easy, that the least Blemish, the least Failing may be readily discovered. And as for the Repetitions, and seeming Want of Connexion, which are to be observed in the Books of *Moses*, we shall find that beautifully accounted for by the Prophet *Isaiab*, when we consider the Theocracy of the *Israelites*, as then in its Infant State, under the Administration of God; and that therefore the *Israelites* were not then to be treated as Persons living under an antient and established Form of Government, but as Children in the Hands of a Schoolmaster (*b*), who were to be instructed by *Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line; here a Little and there a Little*, Isa., xxviii. 9, 10, 13.

(*b*) Gal. iii. 24.

F I N I S.

E R R A T A.

PAge 9. l. 6. *for it, r. them*; p. 56. l. 6. *add one*; *ib.* l. 7. *dele*
one; p. 62. l. 21. *for where he, r. who*; p. 76. Margin, *for 190,*
r. 187; p. 79. marg. *for 248. r. 242*; p. 81. marg. l. 27. *add 293*;
p. 95. l. 4. *for Exod. r. Num.* p. 121. marg. *for 393, r. 394*; p. 129.
marg. *for 392, r. 418*; p. 141. marg. l. 10. *for 581, r. 518*; p. 152.
marg. l. 22. *add 543*; p. 176. marg. l. 16. *add 558*; p. 310. l. 10.
dele as; p. 311. l. 1. *add by*; p. 317. notes l. 25. *add given*; p. 332.
l. 10. *for thy, r. my*; p. 342. l. 13. *for works, r. wrote*; p. 361.
l. ult. *for 8606, r. 8600*; p. 419. l. 21. *for Neraboma, r. Neracoma*;
p. 446. l. 1. *add And.*

