

3
Critical Examination

Of the Reverend

Mr. Dean *Prideaux's*

CONNECTION

OF THE

OLD and NEW TESTAMENT.

By Mr. *JOHN LE CLERC*
Professor of Divinity at *Amsterdam*.

Made English from the French Original.

Addressed to the Earl of NOTTINGHAM.

PART I.

L O N D O N;

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in *Warwick-Lane*. M.DCC.XXII.



To the Right Honourable

DANIEL

Earl of Nottingham.

MY LORD,



S the Reverend Mr.
Dean PRIDEAUX has
publicly acknowledged,
* “ That he owed all his
“ Promotions in the Church to

* In his Dedication.

“ your Noble Family, and therefore
 “ thought it his Duty to lay the
 “ Product of his Studies at your
 “ Lordship’s Feet ;” it is hoped the
 following EXAMINATION of his
 valuable Work (of The Old and
 New Testament Connected) by a
 Learned Foreigner, will, for the
 Regard you have shewn to the Au-
 thor Himself, be equally acceptable.

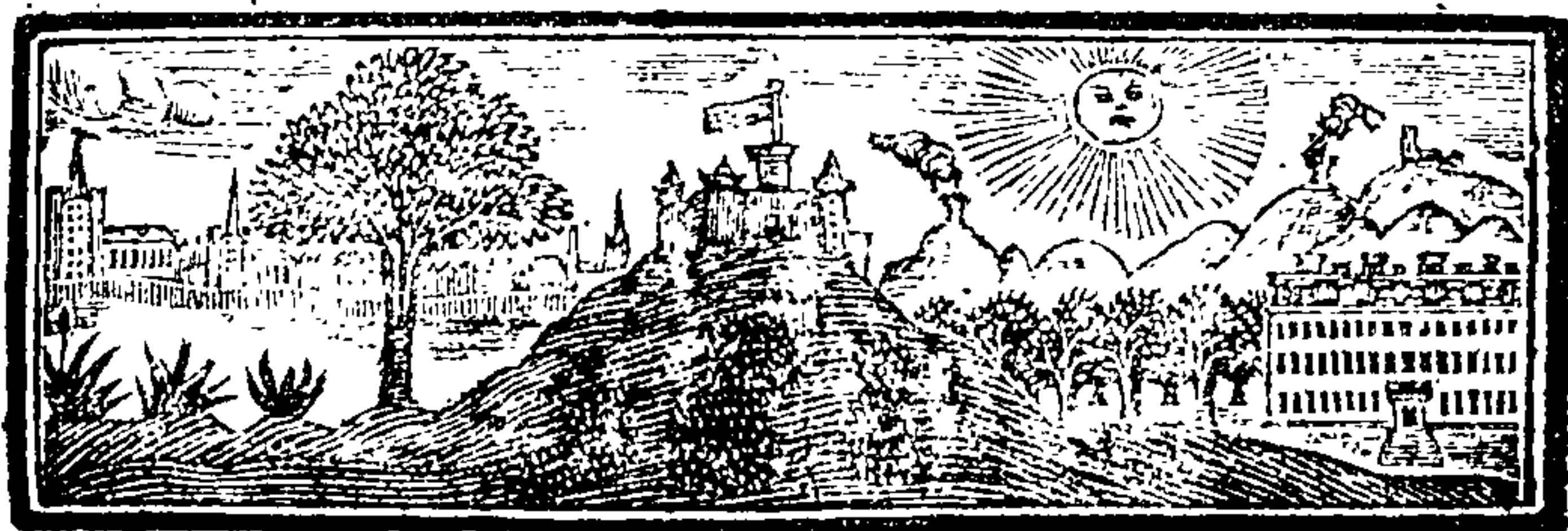
To your Lordship therefore this
 Translation is most humbly sub-
 mitted, by

Philalethes.

London, March 3.

c 1721-2.





A
Critical Examination

O F

Dean *Prideaux's* Connection, &c.



MONSIEUR LE CLERC,
in his last *Bibliothèque* *,
just now imported from a-
broad, after acquainting us
that Dean *Prideaux's* Con-
nection of the *Old* and *New*

Testament is already published in *French*
at *Amsterdam*, and in *Dutch* at *Leyden*;
thus begins his own Remarks.

* *Bibliothèque Ancienne & Moderne*, Tom. XVI.
pour l'Année 1721. partie seconde, pag. 366.

THIS Work (of the *Connection, &c.*) is indeed useful to all Degrees and Conditions of Men, who would know the *History of the Jews and Neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the Time of Christ.*

The State and Fortune of the *Jews* after their Return from the *Babylonish-Captivity*, down to the Time of the *Maccabees*, is very little known, for want of such Antient Historians as might give us a proper Light in this Affair. We see in this Work, with the greatest Pleasure imaginable, the *Pagan* History connected with the *Jewish*, from the Reign of *Ahaz*, the Father of *Hezekiah*, as far as it was possible to be done from the Fragments of Oriental History treating of those Countries. But in the Times which follow, this *Connection* has been much more easy, as well as certain; as we may remark it from the Period of the Reign of *Cyrus*. The Dean has likewise very often reconciled the *Chronology* of *Pagan-Authors*, with that of the Scripture, which serves as a Confirmation of the Truth of the Sacred History. We may find herein besides, the *Prophetick-Chronology*, if I may so express my self; that is to say, not only the Time at which every

(5)
every Prophet from the Reign of *Abaz* King of *Judah* so prophesied, but likewise that of the *Accomplishment* of their *Prophecies* concerning the *Jews* and *Neighbouring Nations*. In putting together these *Prophecies*, as well as in his Relation of the *Sacred* and *Profane History*, Dr. *Prideaux* explains many Passages which deserve our utmost Attention. He has likewise taken occasion to throw in many important Digressions upon Transactions which have regard to the *Holy Scripture*, or to the Antiquities of the *Hebrews*.

The celebrated Dr. *James Usher*, Archbishop of *Armagh* in the Kingdom of *Ireland*, was the first Guide we had in these late dark Ages, by ranging the History of the Kingdoms of *Syria*, *Assyria*, *Media*, *Babylon*, and *Persia*; and connecting them to the History of the *Hebrews*. Our Author indeed acknowledges, that he is much beholden to this great Man, tho he has sometimes taken the liberty to depart from his Sentiments. Sir *John Marsham* (in his *Canon Chronicus Ægyptiacus*, &c.) has also very much contributed to our understanding the Order of these Histories, and has with great Care and Fidelity amassed together and cleared up all their Fragments. But the Dean has reduced all this to a Method so elegant .

elegant and unperplexed, that it renders the Perusal of his Work agreeable to every Reader. He could not better have employed his Time, in a venerable old Age, and under the “calamitous Affliction of a Distemper, which drove him out of the Pulpit, and wholly disabled him from the Duty of his Profession,” as he observes in his Preface; wherein many curious Particulars in *Chronology*, and the Computation of the *Jewish-Year* and *Coins*, are judiciously inserted.

I shall now proceed to make some Observations in the Course of this Work. Upon the Year 574, before the Birth of *Christ*, the Dean recounts the Accomplishment of the *Judgments* which befell *Pharaoh Hophra*, King of *Ægypt* *, (or *Apries*, as he is called by *Herodotus*) “And which God had denounced by the Mouth of his Prophets, (*Ezekiel* xxix. 17, &c.) This is immediately followed by the History of the Siege of old *Tyre* by *Nebuchadnezzar*, who after Thirteen Years made himself Master of it. Several Remarks will be here found upon this City, and the Chronology of its Kings reconciled to That of the Holy Scripture. Were all the antient Historians now extant, who wrote Accounts of that City

* See CONNECTION, Part I. 8vo Edit. p. 90. Book I.
and

and of *Babylon*, we should doubtless find a great many Passages which would clear up others in Scripture, not to be understood at this Day ; because the few *Fragments* we have remaining of those Historians, are not sufficient for this purpose. These *Fragments* have been formerly collected and published by *Joseph Scaliger*, with his own Notes, at the end of his learned Work, *De Emendatione Temporum* ; but have since his Time, by Archbishop *Usher* and Sir *John Marsham*, been better illustrated.

Under the Year 570, we are entertained with a Description of *Babylon*, of the Temple of *Belus*, and of the other famous Works undertaken and compleated by *Nebuchadnezzar*, who first adorned that City “*with a Magnificence and*
“*Expence wherein he exceeded what-*
“*soever had been done by any King*
“*before him **.” The History of this Prince is a great Help towards the understanding of the *Prophets* ; but that of *Cyrus*, which follows it, under the Year 559 before *Jesus Christ*, is still a greater Help.

Under the Year 536 and the following Years, there are abundance of Remarks concerning the Return of the *Jews* from

* See CONNECTION, p. 95. Book II.

the *Babylonish* Captivity, and upon their Re-establishment at *Jerusalem*; upon the *Second Temple* and all its Parts, and *its Magnificence beyond the former**; upon the *Sanctuary*, and every thing that was therein. Those who have prosecuted Studies of this kind, perhaps may not find here a great deal to improve their Knowledge; but as there are but few Readers of that sort, the Generality will be very well pleased to find herein, what they knew but imperfectly before, explained at large with the utmost Exactness and Elegance; and even the *most knowing* will find something to incite them to consider these Matters with more Care, because our Author never fails of saying somewhat singular upon every thing he advances. “ † But still what
 “ was the main Glory of the *First Tem-*
 “ *ple*, those extraordinary Marks of the
 “ Divine Favour, with which it was ho-
 “ noured, were wholly wanting in the
 “ *Second*. The *Jews* reckon them up in
 “ these five Particulars: I. The *Ark* of
 “ the *Covenant* and the *Mercy-Seat*,
 “ which was upon it. II. The *Shecinah*,
 “ or Divine Presence. III. The *Urim*
 “ and *Thummin* (which were the Orna-

* See CONNECTION, p. 142. Book III.

† Ibid. p. 145. Book III.

ments of the High-Priest, when he consulted the Oracle of God. IV. The *Holy Fire* which descended from Heaven upon the Altar, at the time of Solomon's Dedication of the Temple, and which they ever after preserved, as the *Rabbins* believe, without suffering it to be extinguished, till the time that the Temple was burnt by the *Chaldeans*. And, V. The *Spirit of Prophecy*."

The *Ark* is described by the Dean in a very copious manner; and he observes, among other Circumstances, that the Staves upon which it was borne, *on the Shoulders of the Levites*, * were overlaid with Gold, and "put thorough Golden Rings made for them, not on the Sides of the *Ark*, as all hitherto have asserted, but on the two Ends of it: A plain Argument of which is, that the High-Priest, when he appeared before the Ark, on the great Day of Expiation, is said to have gone up to it *between the Staves*." Dr. *Prideaux* says nothing of the Form of the *Cherubims*; they were, as it appears from *Ezekiel*, (Chap. 6. x. 15, 20.) Animals with Four heads, one whereof represented a *Man*, the second a *Lion*, the third an *Ox*, and

* See CONNECTION, pag. 150. Book III.

the fourth an *Eagle*, with Feet corresponding to each respective Species. See what I have said upon this Subject in my *Commentary* upon the *Pentateuch*, *Exod. xxv. 18.*

It must be confessed, according to the Dean's Opinion, " that they did a-new " make an *Ark* for the *second Temple*,†" but it had therein neither the Tables of the *Decalogue*, nor the *Rod* of *Aaron*, nor the *Pot* of *Manna*, nor the *Shecinah*, or *Symbol* of the *Presence* of *God* in the *Cloud*, nor was any Oracle pronounced from thence. But after the Return of *Esdras* from the *Babylonish* Captivity, he made a Collection of the Holy Books, with the Grand Synagogue, or Assembly of the Heads among the *Jews*, and repositied them in the *Ark*. This is no where said in the Old Testament; and it is very certain, that in the Time of *Pompey*, or of *Vespasian*, there was none of these in the most *Holy* of *Holies*. (See *Corn. Tacitus*, Book V. Chap. 9. and *Buxtorf's* Treatise on the *Ark*, Chap. 21.)

" The *Shecinah* did first appear when
 " *Moses* consecrated the Tabernacle
 " and was afterwards on the Consecra-
 " ting of the Temple by *Solomon*, trans

† See CONNECTION, pag. 160. Book III.

" later

“ lated thither. And there it did conti-
 “ nue (*says the Dean*) in the same visi-
 “ ble manner, till that Temple was de-
 “ stroyed, but after that it never ap-
 “ peared more * ”. This is barely but a
 Conjecture, for it is no where said in
 Scripture, that this Cloud continued in
 the same *visible manner* from the Dedi-
 cation by *Solomon* to the Destruction of
 the Temple: Nor is it so much as said,
 that it appeared upon the *Ark* when
 they carried it in their Armies. A Cir-
 cumstance like which, in my Opinion,
 ought never to have been omitted, if
 true.

In treating upon the *Urim* and *Thum-*
min, the Dean, after rejecting the Opi-
 nions of Dr. *Spencer*, and some others,
 believes that we must certainly under-
 stand by it † “ only the Divine Virtue
 “ and Power, given to the *Breast-Plate*
 “ in its Consecration, of obtaining an
 “ Oraculous Answer from God, whenever
 “ Counsel was asked of him by the
 “ High-Priest with it on, in such
 “ manner as his Word did direct; and
 “ that the Names of *Urim* and *Thum-*
 “ *min* were given hereto, only to de-
 “ note the Clearness and Perfection which
 “ these Oracular Answers always carried

* See Pag. 151. ut supra. † See Pag. 153. ut supra.

“ with them.” For *Urim* signifieth *Light*,
 “ and *Thummin* *Perfection*.” But *Mo-*
ses describes what is thus called, as
something which they put upon the
Breast-Plate, and which descended oppo-
 site to the Heart of the Person who wore it.
 Which is, in my Opinion, a Proof that
 he meant only some *external Ornament*,
 such as perhaps might be a Collar com-
 posed of *Carbuncles* and *Pearls*, as the
Hebrew Words seem to signify. (See
Exodus xxviii. 30.) The Dean has like-
 wise maintained, and with a great deal
 of Reason, in my Judgment, that the
 Oracles pronounced by the means of
 the *Urim* and *Thummin* were *Vocal*
Answers: The Question is only, whether
 it was God himself that made the Sounds
 of these Answers, or whether he answer-
 ed by the Mouth of his High Priest, as
 appears to me more probable. (See
 what is said on *Numbers* xxvii. 21.) The
 Scripture speaks in so few Words of
 Things of this sort, that it is not easy
 to resolve in sure and conclusive Terms,
 the Questions which may be started upon
 these Heads.

Of this Nature is the Question of
 which our Author speaks in relation to
 the *Celestial Fire*, which fell upon the
Altar of *Solomon*, when he Dedicated
 it: I mean, whether it was *kept in* till
 the

till the Destruction of the *First Temple*. We have nothing Formal or Decisive, either for or against this, in the Scriptures: and I should be apt to believe, that, under the *Idolatrous Kings*, this Fire might very well have been *extinguished*.

Under his Article of the *Spirit of Prophecy*, which, according to the *Rabbins*, was wanting to the *Second Temple*, the Dean has reason not to take this in all its rigour; since the *Rabbins* very well knew that *Haggai*, *Zachariah* and *Malachi* prophesied under the *Second Temple*. It must indeed be confessed, that within that Period, they had not so many Prophets as under the *First Temple*.

According to our Author, * “ Besides these Five Things, there was wanting also a Sixth, that is, the Holy Anointing Oil, which was made by *Moses* for the Anointing and Consecrating of the *King*, the *High Priest*, and all the *Sacred Vessels* made use of in the House of God.” But here we have again the *Rabbins* play’d upon us, who only say this, without any Proof to support what they assert. The Dean indeed has reason to say, that the *Second Tem-*

* See CONNECTION, Pag. 159. ut supra.

ple, if we may reckon that of *Herod* to be so, had something whereby all these *Wants and Defects* were abundantly repaired; that is, in the coming of the *Messiah*, who frequently honoured it with his *Presence*, (*Malachi* iii. 1. *Haggai* ii. 7, 9.)

Under the Year 522, before *Jesus Christ*, Dr. *Prideaux* speaks fully of the *Magians* and *Sabians*, the two principal Sects of the Eastern Idolaters. “The *Magians* were the Worshippers of *Fire*, and the *Sabians* of *Images* †”. To show the Original of Idolatry, he begins with describing the Religion of *Noah*, which, according to his Sentiments, consisted in “the Worshipping of one God, the Supreme Governour and Creator of all Things, with hopes in his Mercy through a Mediator.” As to the first Article, concerning a God, the Governour and Creator of all Things, I have nothing to object; but I can scarce believe that *Noah*, or any of his Age, had any Idea of a *Mediator*. It is not sufficient to shew, that this was a Reasonable Opinion, as the Dean attempts to do, but he ought to have proved directly, that the People of that Age actually held such a Doctrine. Every

† See CONNECTION, Pag. 177. Book III.

thing that is *Reasonable* does not come within the Conception of all the World, for then all the World had been *Christians* before the coming of *Jesus Christ*. We do not find that the ancient *Jews* had any Idea like this, at least not any so clear as it is at this Day with *us*. As *Great* and *Supreme* as the *Being* of *God* is, and as *low* and *humble* as is *That* of *Man*; as we prove in all kinds his *Goodness*, and that we are his *Creatures*; this was sufficient Ground for us to Address directly and immediately to *God*, in hopes of obtaining whatever we stood in need of. So that it is not apparent to *us*, how the Posterity of *Noah* imagined, they had a Necessity of chusing *Mediators*, by the means of whom they might approach the *Supreme God*, much less reason have we to believe “ their Notion of the *Sun*, *Moon*, “ and *Stars*, being the Tabernacles or “ Habitations of these *Mediators**”. We ought to have Passages very exprefs to the Purpose, to suppose that the first Idolaters reasoned in this manner.

In my Opinion, it is more probable that Men began to fall into Idolatry in the Adoration of the Angels that appeared to the Patriarchs in Human Shapes, that by

* See Pag. ult.

degrees they equalized them to the Supreme God, and at length gave them a place among the Stars. To these they afterwards added Human Souls, whom they likewise exalted to the Stars, as is plain from the Instance of *Isis*, whom the *Ægyptians* after his Death made a *Star*, which they called *Sothis*, that is, the *Dog-Star*. (See the *Philological Index* of the learned Mr. Stanley, in his Account of the *Eastern Philosophers*, under the Words *Astra*, *Idololatria*, and *Stellæ*.)

The Dean is likewise of Opinion, that they at first worshipped their *Mediators*, “*per Sacella* †; that is, by their Tabernacles, by which they meant the *Orbs* themselves.” A Point which demanded some formal Passage for its Confirmation. He adds to this, that as these *Orbs* were often under the Horizon, “and thence they were at a loss how to Address them in their absence; to remedy this, they had recourse to the Invention of Images.” But of this likewise, he gives no manner of Proof. If I may be permitted to guess, it would be better to say, that these Images owed their Original to the Human Form, under which the Angels appeared, and under which

† See Page ult. & seq. 178.

the Idolaters. worshipped Men, whom after their Death, they raised to the Rank and Dignity of Gods.

“ This Religion, according to the Dean,
 “ first began among the *Chaldeans*,
 “ which their Knowledge in *Astronomy*
 “ helped to lead them to. From the
 “ *Chaldeans*, says our Author farther, it
 “ spread itself over all the East, where
 “ the Professors of it had the Name of
 “ *Sabians* (or *Isabians*.) From them it
 “ passed into *Ægypt*, and from thence to
 “ the *Grecians*, who propagated it to all
 “ the Western Nations of the World †.”

Notwithstanding this, it might very well be, that Idolatry should be dispersed over *Greece* by the Inhabitants of *Asia Minor*, who in the most antient Ages seem to have peopled the Isles of the *Archipelago*, and the Oriental Coasts of *Greece*; for the first Colonies do not seem to me to have been planted from any great distance. Besides, the *Ægyptians* were Enemies to Navigation, and were not so presently known to the *Greeks*, who knew nothing of Them neither, till they began themselves to traffick.

“ * And therefore Those, *continues the*
 “ *Dean*, who mislike the Notion advanced

† CONNECTION, p. 178. Book III.

* Ibid.

“ by *Maimonides*, (*Moreh Nebuchim*) that
 “ many of the *Jewish* Laws were made in
 “ opposition to the Idolatrous Rites of the
 “ *Sabians*, are much mistaken, when they
 “ object against it, That the *Sabians* were
 “ an inconsiderable Sect, and therefore
 “ not likely to have been so far regarded
 “ in that Matter. They are now indeed,
 “ since the Growth of *Christianity* and
 “ *Mahometism* in the World, reduced to
 “ an inconsiderable Sect; but antiently
 “ they were all the Nations of the World
 “ that worshipped God by Images. And
 “ that *Maimonides* understood the Name
 “ in this Latitude, is plain from hence,
 “ that he tells us, the *Sabians*, whom he
 “ spoke of, were a Sect, whose Heresy
 “ had overspread almost all Mankind.
 “ The Remainder of this Sect still sub-
 “ sists in the East under the same Name
 “ of *Sabians*, which they pretend to have
 “ received from *Sabius* (or rather *Tsabi*)
 “ a Son of *Seth*.”

“ * Directly opposite to these were the
 “ *Magians*, another Sect, who had their
 “ Original in the same Eastern Countries.
 “ For they abominating all Images, wor-
 “ shipped God only by Fire. They began
 “ first in *Persia*, and there, and in *India*

“ were the only Places where this Sect
 “ was propagated, and there they remain
 “ even to this day. Their chief Doctrine
 “ was, that there were two Principles,
 “ One which was the Cause of all Good,
 “ and the Other the Cause of all Evil;
 “ that is to say, God and the Devil. That
 “ the former is *represented by Light, and*
 “ *the other by Darkness, as their truest*
 “ *Symbols.*”

The Reader may consult what the
 Learned Mr. *Stanley* has said in the First
 Book of his *Lives of the Eastern Philo-*
sophers. The Dean discourses likewise
 of the Religion of the antient *Magians*,
 and of *Zoroastres*, under the 486th Year
 before the Birth of Christ. You will here
 meet with whatever the Eastern People
 hold, whose Tenets are confounded with
 an Infinity of Fables, as well as those
 which have proceeded from the *Greeks*.
 Their Doctrines are a surprizing Collec-
 tion of Contradictions and Chimera's, as
 may be easily observed from the Article
 which Monsieur *Bayle* has given us, in
 his Dictionary, upon this Head; where
 it is very hard to extract and disengage
 those few Truths, which are so blended
 with the Lyes of the *Grecian* and *Orien-*
tal Systems. They, who have a Desire
 to know what the *Persian* and *Arabick*
 Authors hold, need only consult the

Learned Mr. *Hide*, Of the Religion of the ancient *Persians* †.

|| Under the Year 458 before the Birth of Christ, our Author speaks of *Ezra*, and under the Year 446, of what he did towards collecting together, and setting forth, a correct Edition of the Holy Scriptures *.

The Dean observes with a great deal of Reason, that “ This *Ezra* was not
 “ the immediate Son, but of the Descen-
 “ dants of *Seraiah* the *High Priest*, who
 “ was slain by *Nebuchadnezzar*, when
 “ he burnt the Temple and City of *Jeru-*
 “ *salem*; for then he must have been, at
 “ least, 132 Years old, when he returned
 “ to *Jerusalem*: which is by no means
 “ credible. And yet we find him alive
 “ in the Time of *Nehemiah*, fifteen Years
 “ after, when according to this Account
 “ he must have been 147 Years old, tho’
 “ he was then of that Vigour, as to bear
 “ the Fatigue of reading the Law for a
 “ whole Forenoon together to all the
 “ People of the *Jews*: which is a thing
 “ wholly unlikely in those Days *.

† Printed at Oxford, 1700. in 4to.

|| CONNECTION, p. 260, &c. Book V.

* Idem, p. 321.

** Idem, p. 260, & seq.

As our Author is of opinion, that † *the Beginning of the 70 Weeks of Daniel is to be fixed down to this Year, which was the Seventh Year of the Reign of Artaxerxes Longimanus*: he thereunder treats amply of this Affair, and lays it down for certain, that *the going forth of the Commandment to restore and build Jerusalem, was the Commission granted to Ezra by Artaxerxes, to bring back the Jews who were willing to accompany him*. If we take this Explication for granted, as it has a great deal of Probability on its side, the Dean is of opinion, *That the Seventh Year of Artaxerxes Longimanus, being coincident with the Year of the Julian Period 4256, if we reckon from thence seven Weeks and sixty two Weeks, or 483 Years, (and if we then add one) this will lead us down to the very Year in which the Ministry of the Gospel first began* *. We have no more to do, but to throw our Eyes on the Tables of the 13th Book, *De Doctrinâ Temporum*. The Manner in which the Dean has explained this Prophecy, is indeed as probable as any other; but Those, who maintain that Christ suffered in the 29th Year of the common Æra, as Father *Bonjour*

† CONNECTION, p. 265. Book V.

* Idem, p. 291. Book V.

does, (of whom mention is made in the 15th Tome of the *Bibliothèque Choisie*) will insist that their Opinion is every whit as probable as his. This whole Article of Dr. *Prideaux* is well worthy of the general Perusal.

The same Regard is to be had to what he has advanced, upon that Occasion, concerning the Age of *Nehemiah* and *Sanballat*; but which I know not how to sum up, so as to make it intelligible, without a greater Compass than can be here allowed. Let every one therefore refer to the Original. He maintains, that *all that is contained in the 12th Chapter of Nehemiah, from the Beginning of it to the 27th Verse of the same, was never written by Nehemiah*; as many other Learned Men have likewise conjectured. He there in effect speaks of the High Priest *Jaddua*, as to his having lived down to the Time of *Darius the Persian*, the last of that Name, and who was conquered by *Alexander*. “It is an Interpolation, says the Dean, there inserted long after his Death by those, who received this Book into the Canon of Scripture. For as *Ezra*, as far as he went in that Collection, which he made of the Holy Scriptures, inserted in several Places such Interpolations, as he thought necessary for the clearer under-

“ understanding of them ; so they who
 “ laboured after him in the perfecting of
 “ the said Collection, did the same in
 “ the Books, which they afterwards ad-
 “ ded to it, till they had compleated the
 “ whole, about the Time of *Simon the*
 “ *Just.* For he being the last of those,
 “ whose Labours were employed in the
 “ settling the Canon of the Scriptures of
 “ the *Old Testament*, and this Book be-
 “ ing the last that was received into it,
 “ as being the last that was written, it
 “ is justly reckoned to have been in his
 “ Time, that it was first thus received
 “ into the Number of the Sacred Books,
 “ and then this Interpolation was added
 “ by him, and those who were assisting
 “ to him in this Work.———And that
 “ this is an Interpolation, the Interrup-
 “ tion, which is made thereby in the
 “ Sense and *Connection* of that part of
 “ the Book, doth sufficiently show ; and
 “ most Learned Men, that have consider’d
 “ this Matter, are now convinced that
 “ it is so *.” Others, as well as *Petavius*,
 have been of the same mind, and those
 who will take the pains to read this
 Passage with Attention, will, I believe,
 come into this Opinion. We ought from
 hence to conclude, that it is to very little

* CONNECTION, p. 301. Book V.

purpose that those zealous People, but People of a very un-enlightened Zeal, have been offended that some should concur in Opinion, that the like Interpolations have been made in the *Pentateuch*. The Reasons of every thing agreeing well together, which is made an Objection to this, have no force against positive Facts; and we are not to look for in Scripture what we *wish* to find there, but to believe what we find.

Dr. *Prideaux* has subjoined several curious Remarks to combat the Opinion of those, who do not believe that the *Artaxerxes*, who in the seventh Year of his Reign granted *Ezra* the Commission, from the Date whereof our Author begins to number the *seventy Weeks*, could be *Artaxerxes Longimanus* †. The same Prince granted a new Commission to *Nehemiah* in the twentieth Year of his Reign: for the Scripture, which makes *Nehemiah* and *Ezra* Contemporaries, will not admit any Doubts upon this Head. But say some, the Age of *Nehemiah*, and that of *Sanballat*, will not suffer that this should be the *Artaxerxes* who was surnamed *Longimanus*; for *Nehemiah*, Chap. xii. 22. speaking of the Reign of *Darius Codomanus*, King of

† CONNECTION, p. 305, & seq. Book V.

Persia, and of the time wherein *Jaddua* was High Priest, as of Things past, must consequently have survived both the one and the other. However, from the twentieth Year of *Artaxerxes*, down to that Time, he must have been 123 Years old ; to which, if you add the 30 Years which *Nehemiah* must have had to be Governour of *Judæa*, then he must have been 153 Years old, or little less, if he was made Governour younger. But we do not find Instances of Persons of that Age being chosen into Employments of such Importance. For *Sanballat*, he too must have been yet Older, as is made very plain. The Dean refutes those who would have it, that it was *Darius Nothus* of whom mention is made, *Nehem.* xii. 22. or who would have it, that there were two *Sanballats**. But these Sentiments are not given into, only to make *Josephus* agree with the Holy Scriptures, or rather the Holy Scriptures with *Josephus* ; for without that Historian, there had been no Suspicion of this kind. For we should never have had but one *Sanballat* any more than we should have had but one *Nehemiah*, who Both lived under the Reign of *Artaxerxes Longimanus*. But for fear of slipping into

* See CONNECTION, Pag. 298. & seq. Book V.

an Error in his opposing *Josephus*, he was obliged to find a *Sanballat* under the Reign of *Alexander* the Great, because he had placed him in that Period, for want of understanding History and Chronology. It is this that has drawn a Censure on that Author, from the Dean. If the Objection is in itself strong, it is likewise no less justly founded. “Wedif-
 “cover in his Works, *says the Dean*,
 “that they have in them many great
 “and manifest Mistakes, and no part of
 “them more than the Eleventh Book of
 “*Antiquities*, in which is written what
 “gives the Ground for this Objection.
 “For therein he frequently varies from
 “Scripture, History, and Common Sense,
 “which manifestly proves it to have been
 “the least consider’d, and the worst di-
 “gested, of all that he hath written.
 “Therein he makes *Cambyfes*, who was
 “the first that reigned after *Cyrus*, to
 “have been the *Persian* King, that by
 “his Decrees forbid the going on with
 “the Rebuilding the Temple; whereas
 “the Scripture plainly tells us it was
 “*Artaxerxes*, who is there named in
 “the third place after *Cyrus* †”.

What made *Josephus* commit this Error, is, that he hath pass’d over

† See CONNECTION, Pag. 302, Book V.

Abasuerus, who is named, *Esdra* iv. 6. as the first King to whom the Enemies of the *Jews* wrote against them, and who might well have been *Cambyfes* the Son of *Cyrus*. But there is not one Word said that he laid any Prohibition upon the *Jews* against Rebuilding. This is attributed only to *Artaxerxes*, who is named in the following Verse, and distinguished from him in the preceding one. It seems probable that this was *Magus Smerdis* ; “ He
 “ inserts into this Book, *continues the*
 “ *Dean*, out of the Apocryphal *Esdra*,
 “ the fabulous and absurd Story of the
 “ three Chamberlains contending before
 “ *Darius Hystaspis* about what was
 “ *Strongest* † ; and making *Zerubbabel*
 “ to be one of them, and to obtain the
 “ Victory in this Contest, he introdu-
 “ ceth *Darius* giving him, for the Re-
 “ ward of this Victory, a *Decree* for
 “ another Return of the Captive *Israelites*,
 “ to *Judca*, which is neither spoken of
 “ in Scripture, nor consisting with it ;
 “ and placeth at the Head of those who
 “ he saith then returned, *Zerubbabel* the
 “ Governour, and *Jeshua* the High
 “ Priest : whereas it is certain, from
 “ *Ezra*, *Haggai*, and *Zechariah*, that

† *Wine*, the Power of a King, Women, or Truth.

“ they were then both at *Jerusalem* :
 “ And there, on the Exhortations of the two
 “ Prophets last mentioned, setting forward
 “ the Rebuilding of the Temple * ”.

All this is clear and evident. And we know not how to excuse *Josephus* for having read the Scriptures so negligently, or for not having followed them in spite of all his Protestations to the contrary ; tho he had no other Monuments or Authorities in which he could confide. “ And then he goes on,
 “ *says the Dean*, out of the same Romance, to relate, as consequential to
 “ this second Return (which is wholly
 “ fictitious) all that which the Scriptures
 “ tell us was done after the first, and
 “ in some Particulars very much exceeds
 “ the Fictions of the Romancer himself.
 “ For he makes those who came from
 “ *Babylon* to *Judæa* in this fictitious
 “ Return, to be Four Millions Eight
 “ Thousand Six Hundred eighty four
 “ Men ; a monstrous Number ! ” †

The Dean attributes, as it appears to me, to *Josephus* (Book XI. Chap. iii. and x. according to the Distinction of Dr. *Hudson's* Edition, printed at *Oxford*) the Faults which are made by his Transcribers. These are his Words : Τὸ κεφάλαιον

† See CONNECTION, pag. ult. Book V. * Ibid.

τῶν ἀπερχομένων περὶ ἑτὶ δώδεκα τὴν ἡλικίαν γερονότων ἐκ
 τῆς Ἰούδα φυλῆς καὶ Βενιαμίνδος, μυριάδες τετρακόσιοι ἑξήκοντα
 δύο, καὶ ὀκτακί χίλιοι: i. e. *The Number of those
 who returned from twelve Years of Age
 and upwards, of the Tribes of Judah
 and Benjamin, were four hundred sixty
 two Myriads, and eight Thousand.* In
 the first Edition by Froben, the Number
 of Myriads, or Tens of Thousands, is
 expressed by the Letters υξβ' which make
 462 in our Figures; that is to say, that
 they amounted to Four Millions Six hun-
 dred and Twenty eight thousand Persons.
 In the *Oxford* Edition beforementioned,
 these Numbers are expressed in Words at
 length, and there you have ὀκτακόσιοι instead
 of ὀκτακόσιαι, for μυριάδες is of the Feminine
 Gender. But this does nothing to the
 Purpose; I should rather believe that
Josephus had wrote μυριάδες δ', χιλιάδες β',
 τετρακόσιοι β', for this Reason, that the *Greek*
 Interpreters of *Esdras* have precisely set
 this very Number. I don't know why
 the Dean puts at the end 684 Men, of
 which I do not find a Syllable in the
Greek Text. I should imagine that the
 Numbers which were placed between
 μυριάδες and ξβ', are now wrote wrong,
 and that the Transcribers either changed
 them, or set them down according to their
 own Fancy. It is very well known, that
 an infinity of Faults has been committed
 in

in ancient Books in point of Numbers and we likewise find in the Words of our Author, that one Mistake is crept in, in setting down the Number of *Josephus*, since instead of *Six hundred twenty eight thousand*, he has it *Eight thousand six hundred and eighty four* ; an Error which cannot be attributed to the *Dean*, but to his Transcriber. I therefore do not say this as a Reproach in any kind, but only give this Observation a place here, as an Instance of the Faults which Transcribers frequently commit.

What makes me guess that the Copiers of *Josephus* are the real Authors of the Numbers in this Passage, is, that the Error is too enormous for such a Man as *Josephus* to fall into. And the Dean confirms this Conjecture of mine, where he adds, that *Josephus* makes “ the Women and Children that belonged to them to be no more than *Forty thousand seven hundred and forty two* ; a Disproportion which is utterly incredible, especially among those who had Plurality of Wives.”† For this Reason it is in no kind credible, that *Josephus* should make the Number of those that returned above *Four Millions and six hundred thousand* Persons.

† Ibid.

The Dean adds, that *Josephus* “ makes *Xerxes*, who succeeded *Darius Hy-staspis* (*Jewish Antiq.* Book XI. Ch. v.) to have been that *Artaxerxes* of the Holy Scriptures, who sent *Ezra* and *Nehemiah* to *Jerusalem*; whereas the 32d Year of that *Artaxerxes* is mentioned in Scripture, and it is certain the Reign of *Xerxes* did not exceed One and twenty ”*.

Dr. *Prideaux* has doubtless all the Argument of his Side, and *Josephus* cannot be excused for mistaking *Xerxes* for *Artaxerxes*, who is expressly named in *Ezra*, Chap. viii. ver. 1. and in *Nehemiah*, Chap. xiii. ver. 6. The Dean likewise very well proves, in the Sequel of his Discourse, that there was but one *Sanballat*, who was a Contemporary of *Nehemiah*; and that the other whom *Josephus* brings down to the Time of *Alexander* the Great, was one purely of his own Invention. He makes *Sanballat* to live a great deal longer than he really did, and it is this which has imposed upon the Learned, and made them believe that there were two; since they could not imagine that he, who had been freed among those with *Nehemiah*, could be

* Ibid.

the same with him that lived in the time of *Alexander*.

“ That which led *Josephus* into this
 “ Error, says Dr. *Prideaux*, I take it,
 “ was the common Notion that hath long
 “ obtained among his Countrymen, that
 “ the *Darius* whom *Alexander* conquer-
 “ ed was the Son of *Abasuerus* by
 “ *Esther*. †” Now this being supposed,
 he ought to have made him the Successor
 to *Artaxerxes*, who, according to *Jose-
 phus*, is the same with *Abasuerus*, as the
Greek Interpreter of the Book of *Esther*
 was of Opinion before him ; not *Darius*
Nothus who succeeded him, but *Darius*
Codomannus, who was conquered by *Alex-
 ander*. As the *Jews* read nothing of
 the *Greek* Books from which they might
 have learned the Succession of the *Persian*
Kings, it was very easy for them to
 commit so grand a Mistake, and every
 one knows that they have committed
 others as gross in their *Talmud*. For
 the Confirmation of what I have been
 saying, that *Josephus* believed *Abasue-
 rus* to be *Artaxerxes*, we need only read
 the Sixth Chapter of his Eleventh Book.
 But *Josephus* had expressly said it, as I
 believe, from the beginning of his Chapter,
 and every one might read it there, if you

† See CONNECTION, pag. 305. Book V.

take away the Mistake made by the Transcribers. These are the Words with which he begins, τελευτήσας δὲ Ξέρξης, τὸν βασιλέα ἐς τὸν υἱὸν Κύρου, ὃν Ἀρταξέρξης ἱππάρχης καλεῖται, συνέβη μετὰ τῆν α. i. e. *But upon the Demise of Xerxes, his Kingdom descended to his Son Cyrus, whom the Greeks call Artaxerxes.* Instead of Κύρου, *Cyrus*, we ought to read Ἀσσηρόν, *Assuerus*. It is a wonder to me, that those who have published *Josephus*, were not at all aware of this. Some *Pagan Transcriber*, who knew that there were two *Cyrus's*, Kings of *Persia*, but who did not know that one *Artaxerxes* was likewise called *Assuerus*, gave him the Name of *Cyrus*; and the succeeding Transcribers kept it so in their Copies, without any Enquiry into the Matter. We may see moreover by the fifth Chapter, where *Josephus* relates a great many things, which the Books of *Ezra* and *Nehemiah*. tell us were transacted under *Artaxerxes*, as if they had happened under *Xerxes*; One may see, I say, from thence, that Dr. *Prideaux* had reason to say, he could easily cure other Faults in *Josephus*, besides those which he has remarked. After this we ought not to be surprized, that a Man, who so hardily departs from the Scriptures, in a History which he borrows only from them, should

F speak

ſpeak ill upon a Point, which he could only learn from the *Greeks*.

His History makes it appear, as the *Dean* ſays, with much Reaſon, that he believed that a Son of *Abafuerus*, or of *Artaxerxes Longimanus*, was the laſt King of the *Persians*. “ * For having
 “ therein given us an Account of all the
 “ Kings of *Persia*, from *Cyrus* to *Arta-*
 “ *xerxes Longimanus*, in that exact Series
 “ of Succeſſion, in which they reign’d
 “ one after the other, he leaps all at once
 “ down to *Darius Codomanus*, the laſt
 “ of theſe Kings, without ſaying a ſingle
 “ Word of thoſe that fall in betwixt the
 “ two. Which is a plain Argument that
 “ he took that laſt *Darius* to have been
 “ the *Darius* that ſucceeded the *Arta-*
 “ *xerxes*, who has been before mention’d.”
 For had not this been the Caſe, he had certainly ſaid ſomething of the State, in which the *Jews* found themſelves, under the ſucceeding Kings, to the Time of *Darius Codomanus*. This may make us entertain ſome Doubts of what he ſays concerning the Manner in which *Alexander* treated the *Jews*, and of that Reſpect with which this Prince ſaluted *Jaddua* the High-Prieſt. Nor does he deſerve that we ſhould credit him, as to what he

* CONNECTION, Book V. p. 305.

says to the Advantage of his own Nation in that Regard ; because he makes no Scruple even of Untruths in their favour.

In this same Book our Author begins to recount what *Ezra* did in favour of the *Jeewish* Nation, and explains it at full length. “ † The two chief things which
 “ he had to do, were to restore the Ob-
 “ servance of the *Jeewish* Law, according
 “ to the antient approved Usages, which
 “ had been in practice before the Capti-
 “ vity under the Directions of the Pro-
 “ phets ; and to collect together, and set
 “ forth a correct Edition of the Holy
 “ Scriptures : in the Performance of Both
 “ which, the *Jeews* tell us, he had the
 “ Assistance of what they call the *Great*
 “ *Synagogue*, which they tell us, was a
 “ Convention consisting of one hundred
 “ and twenty Men, who lived all at the
 “ same time under the Presidency of *Ezra*,
 “ and were assisting to him in Both these
 “ two Works : and among these they
 “ name *Daniel*, and his three Friends,
 “ *Shadrach*, *Mesach*, and *Abednego*, as the
 “ first of them, and *Simon the Just* as
 “ the last of them.” They pretend that
 they were all Contemporaries. “ * Tho’

† CONNECTION, Book V. p. 321.

* Ibid.

“ from the last Mention which we have
“ of *Daniel* in the Holy Scriptures, to
“ the Time of *Simon the Just*, there had
“ passed no less than two hundred and
“ fifty Years. But all this they reconcile
“ by that absurd and wretched Account,
“ which they give of the History of those
“ Times. For they tell us, that the whole
“ *Persian* Empire lasted only fifty two
“ Years, and that the *Darius* whom we
“ call *Darius Hystaspis*, (or rather No-
“ thus, as we have above taken notice)
“ was the *Darius* whom *Alexander* con-
“ quered ; and that *Simon the Just* was
“ the same with *Jaddua* the *High-Priest*,
“ who received *Alexander* at *Jerusa-*
“ *lem*.” And according to this Account,
Daniel and *Jaddua* might have been
Contemporaries. But as the Chronology,
and Computation, is false, we can have no
Assistance from it herein. In order to
find some Truth in what the *Jews* say,
our Author will have it, “ † That these
“ one hundred and twenty Men were
“ such Principal Elders, as lived in a con-
“ tinued Succession from the first Return
“ of the *Jews* after the *Babylonish* Cap-
“ tivity, to the Death of *Simon the Just*,
“ and laboured in their several Times,
“ some after others, in the carrying on

* CONNECTION, Book V. p. 321, &c.

“ of the two great Works abovementioned,
 “ till Both were fully compleated
 “ in the Time of the said *Simon the Just*,
 “ (who was made High-Priest of the
 “ *Jews* in the 25th Year after the Death
 “ of *Alexander the Great*) and *Ezra*
 “ had the Assistance of such of them as
 “ lived in his Time. But the whole
 “ Conduct of the Work, and the Glory
 “ of accomplishing it, is by the *Jews*
 “ chiefly attributed to him, in testimony
 “ of their singular Respect.” But it is
 not very safe to put any Confidence in the
Jewish Histories, and this whole Relation
 may probably be a Fable, almost even to
Ezra’s labouring to establish the Obser-
 vation of the Law among the *Jews*, as
 he himself witnesses in his Book. There
 can be no Certainty in the retouching a
 Fable to reduce it to an History.

The Dean next proceeds to give us a
 Definition of the Respect which the *Jews*
 paid to the *Oral Law*, and which is like-
 wise but a meer Fable without any Foun-
 dation: He afterwards says something
 of the Manner in which the *Tbalmud*
 was compiled; but I shall make no Stop
 upon this Head, since this was not put in
 execution till several Ages afterwards.

The great Business of *Ezra* in this
 Matter, “ was to get together as many
 “ Copies of the Sacred Writings as he
 “ could,

“ could, and out of them all set forth a cor-
 “ rect Edition *.” This is according to the
 Account of the *Jews*, and the Christian
 Doctors have gone much farther; but all
 this is neither founded upon Scripture, nor
 any other Author that deserves our Credit:
 so that we can in no kind rely upon it.

The Dean afterwards has a great num-
 ber of Remarks upon all the Books of
 which the Holy Scriptures did then con-
 sist, the disposing them in their proper
 Order, and the settling the *Canon* of
Scripture in *Ezra's* Time; upon such
 Parts of the Scripture as they read then in
 their Synagogues, and upon the Chapters
 and Verses respectively: but the Division
 of these two last cannot be thrown back
 to any great distance of Time, as our
 Author makes it evident †.

“ The third thing, *as Dr. Prideaux*
 “ *informs us*, which *Ezra* did about the
 “ Holy Scriptures in his Edition of them,
 “ was, he added in several Places through-
 “ out the Books of this Edition, what
 “ appeared necessary for the illustrating,
 “ connecting, or compleating of them;
 “ wherein, *says the Dean*, he was assist-
 “ ed by the same Spirit by which they
 “ were at first wrote: of this sort we
 “ may reckon the last Chapter of *Deu-*

* CONNECTION, p. 331. Book V. & seq. † Ibid.

“ *teronomy*, which giving an Account of
 “ the Death and Burial of *Moses*, and of the
 “ Succession of *Joshua* after him, it could
 “ not be written by *Moses* himself, who
 “ undoubtedly was the Pen-Man of all
 “ the rest of that Book. It seems most
 “ probable, that it was added by *Ezra*
 “ at this Time*.” But could it not as
 probably be added by any other Pro-
 phet?

I may reasonably make the same Que-
 stion upon those other Additions, of which
 the Dean has likewise amassed a consider-
 able Number. I think that in a Matter
 of this nature, he should have been some-
 what less positive and dogmatical: when
 we lay down a System which is not foun-
 ded upon any certain Authority, or con-
 clusive Reasons, we ought to speak with
 some Doubt and Shew of Uncertainty.
 Otherwise we run the hazard of deceiving
 ourselves, and the more Consequences we
 pretend to draw, the more we run the
 Risque of putting off Romance for real
 History.

There is a great deal more reason to
 affirm, as Dr. *Prideaux* maintains in his
 subsequent Pages, “ † *That Ezra wrote*
 “ *out the whole* in the *Chaldee* Charac-
 “ ter. For That having now grown

* CONNECTION, p. 342, & seq. Book V. † P. 345.
 “ wholly

“ wholly into Use among the People af-
 “ ter the *Babylonish* Captivity, he chan-
 “ ged the old *Hebrew* Character for it,
 “ which hath since that Time been re-
 “ tained only by the *Samaritans*, among
 “ whom it is preserved even to this day.
 “ ———For the *Chaldee*-Character is one
 “ of the beautifullest, and the *Samaritan*
 “ the uncouthest, and the most uncapa-
 “ ble of Calligraphy of all that have
 “ been used among the different Nations
 “ of the World. But the Opinion of most
 “ learned Men, and upon good Grounds,
 “ is on the other side ; for there are ma-
 “ ny old *Ferwisch* Shekels still in being,
 “ and others of the same sort are fre-
 “ quently dug up in *Judæa*, with In-
 “ scriptions on them in *Samaritan* Let-
 “ ters.”

Another Point that has been greatly
 questioned, is, “ * Whether *Ezra* on this
 “ Review did add the Vowel Points
 “ which are in the *Hebrew* Bibles ; or
 “ whether this be a more recent Inven-
 “ tion.” It is a Controversy which has
 been disputed with a great deal of
 Warmth between *Lodovicus Capellus*,
 Professor of *Hebrew* in the University of
Saazur, and *Buxtorf* (the Son) of *Basil*.
 The former has maintained in his *Arca-*

* CONNECTION, p. 346.

num Punctationis, printed at *Leyden* in 1624, that these Points were invented by the *Masorites* after the compiling of the *Talmud*: and the Other, in 1647, attempted to confute him, in a Book intitled, *De Punctorum, Vocalium, & Accentuum, in Libris Veteris Testamenti, Origine*. *Capellus* replied to him in another Treatise, which he called *Arcani Punctationis Vindiciæ*; which did not appear till a long while after the Decease of Both of them, in the Year 1689, in the Collection of *Capellus* his *Critica Sacra*, printed at *Amsterdam*. To which Books it is necessary Recourse should be had, in order to form a just Judgment upon this important Question. Dr. *Prideaux*, however, does not fail to give us an Idea elegant and copious enough for the general understanding of the Matter in this Debate. He begins with the Arguments produced by *Capellus*, and then subjoins those of *Buxtorf*: After which, he couches his own Sentiments of the Matter under the Six following Divisions: (Pag. 352. Book V.)

I. “ That the Vowel Points having never been received by the *Jews* into their Synagogues, this seems to be a certain Evidence that they were never anciently looked on by them as an Authentick part of the Holy Scripture of the Old Testament; since they, to

“ to this Day, make use of Copies that
 “ have no Points at all.” †

II. “ That it is most likely that these
 “ Vowel Points were the Invention of
 “ the *Nazarites*, a little after the Time
 “ of *Ezra*; for that when the *Hebrew*
 “ Language ceased to be the Mother-
 “ Tongue of the *Jews*, as it is agreed
 “ on all Hands that it did after the *Baby-*
 “ *lonish* Captivity, it was scarce possible
 “ to teach that Language without these
 “ Vowel Points.” *

Upon this Head the Dean takes some scope, to shew, that tho a Language already perfectly known might be read without these Vowels, as the *Arabians* read theirs, yet it was not possible that the *Jewish* People, who had forgot their old *Hebrew* in the *Chaldee*, could read their *Hebrew* Books. But, in the *first place*, the *Jews* had not entirely lost the Use of their Language in the *Chaldee*; tho it must doubtless be granted, that they had considerably corrupted it, by their Intercourse with *Babylon*, and otherwise. This is evident by the Books of *Ezra* and *Nehemiah*, which are, for the greatest part in *Hebrew*, as well as by those of *Haggai*, *Zechariah* and *Malachi*, who would never have taken care to prophesy in a Tongue that was unknown. *Secondly*,

† See CONNECTION, p. 347. Book V. * Ibid p. 351. & seq.

The Use of the *Hebrew* might very reasonably be preserved among the *Jews*, because they did not mingle much with other Nations, but kept chiefly one among another. *Thirdly*, The Affinity between the *Hebrew* and the *Chaldee* likewise preserved the Knowledge of the Language. It was not therefore so difficult, as we may believe, to read the *Hebrew* without Points. *Fourthly*, Nor is there any Necessity to suppose, that the common *Jews* could with ease come at the reading of the Sacred Books in the *Hebrew*; it was sufficient for them that they heard them read and explained in the *Chaldee* in their Synagogues, and that they should put an implicit Faith in their Doctors, who, from the Time of *Ezra*, and during the succeeding Ages, instructed their Disciples; *vivâ voce*, to read the *Hebrew*. We know very well, that the *Jews*, for some Ages before *Jesus Christ*, adhered more to Oral Tradition than the Scriptures themselves. *Fifthly*, If they made any Faults in the Manner of their reading, they put themselves in no great Pain about the Matter; as we see the *Greek* Interpreters, whom we call the *Septuagint*, have made a considerable Number of Mistakes, which they would easily have avoided, if they had had a Copy with Points. But notwithstanding

this, they have passed for *Inspired Writers* among the *Hellenist Jews*, such as *Philo* was ; and *Josephus* himself, who was a *Hebraist*, if I may so express myself, gives them his Testimony of being very exact.

III. “ * These Vowel Points were for
 “ many Ages only of private Use among
 “ the *Masorites*, whereby they preserved
 “ to themselves the true Readings of the
 “ Holy Scriptures, and taught them to
 “ their Scholars ; but they were not re-
 “ ceived into the Divinity-Schools till
 “ after the making of the *Talmud*.”

First, If any one says this was otherwise, either among the *Jews* or *Christians*, we might regard it as a Fact which Tradition had preserved ; but as it is but a Conjecture to solve a Difficulty of *Capellus*, that if they had Points from the Time of *Esdra*s, they had not been unknown either to the ancient *Greek* Interpreters, or to St. *Jerom*, or to the *Talmudists* ; we should find it a great Difficulty to pass this upon our Author. *Secondly*, Some will indeed say, that a Conjecture is no Fact, and that we should be very cautious how we use such Conjectures in the writing of History, for fear it should descend into a Ro-

* See CONNECTION, Pag. 358. Book V.

mance, by joining too many of these Guesses together, and drawing Consequences from them.

IV. “ † All those Criticisms in the
 “ *Masorah*, that are upon the Points,
 “ were made by such *Masorites* as lived
 “ after the Points were received into the
 “ Divinity-Schools of the *Jews*. For
 “ this Profession of Men continued from
 “ the Time of *Ezra*, and the Men of
 “ the Great Synagogue, to that of *Ben*
 “ *Asher* and *Ben Nephthali*, who were
 “ two famous *Masorites*, that lived about
 “ the Year of our Lord 1030, and were
 “ the last of them. For they having,
 “ after many Years Labour spent herein,
 “ each of them publish’d a Copy of the
 “ whole *Hebrew* Text, as correct as they
 “ could make it, the Eastern *Jews* have
 “ followed that of *Ben Nephthali*, and
 “ the Western *Jews* have followed that
 “ of *Ben Asher*; and all that hath been
 “ done ever since, is exactly to copy after
 “ them, both as to the Points and
 “ Accents, as well as to the Letters, with-
 “ out making any more Corrections or
 “ *Masoritical* Criticisms or Observations
 “ upon either. These *Masorites*, who
 “ were the Authors of the *Masorah* that
 “ is now extant, were a monstrous tri-

† See CONNECTION, pag. 359. & seq. Book V.

“ fling fort of Men, whose Criticisms
 “ and Observations went no higher than
 “ the Numbring of the Verfes, Words
 “ and Letters of every Book in the *He-*
 “ *brew* Bible, and the marking out which
 “ was the middle Verfe, Word and Letter
 “ of them ; and the making of other fuch
 “ poor and low Observations concerning
 “ them, as are not worth any Man’s
 “ reading, or taking notice of.”

But it was not fo, that thofe who had
 that Name given them among the Chri-
 ftians, according to the Custom of the
Greek and *Latin* Antiquity, acquired to
 themfelves their Reputation. If they had
 not done fomething more for the Prefer-
 vation of the *New Testament*, they had
 made but very little progrefs in the Fame
 of future Ages. It is very probable, that
 thefe two Rabbins, if any fuch Men as
 they ever lived, did confult at leaft a
 few ancient Manuscripts, by the affift-
 ance of which, each compleated his Edi-
 tion. But it muft be owned, that there
 is a great deal of Irregularity in the man-
 ner of writing the Confonants, and in
 the Vowels, which they have written
 under them ; and which makes it evident
 that they who publish’d thefe Editions,
 did nothing more than Consecrate the
 Faults of their Copies. If we had the
 Exemplars extant, which were only in
 the

the Time of *Origen*, I doubt not but the Matter in Dispute would appear to us in a quite different Light.

V. “ * These Vowel Points having been
 “ added to the Text with the best Care
 “ of those who best understood the Lan-
 “ guage, and having undergone the Re-
 “ view and Corrections of many Ages, it
 “ may be reckoned that this Work hath
 “ been done in the perfectest manner that
 “ it can be done by Man’s Art ; and that
 “ none who shall undertake a new Punc-
 “ tuation of the whole, can do it better :
 “ However, (*continues the Dean*) since
 “ it was done only by Man’s Art, it is
 “ no authentick part of the Holy Scrip-
 “ tures, and therefore these Points are
 “ not so unalterably fixed to the Text,
 “ but that a Change may be made in
 “ them, when the Nature of the Context,
 “ or the Analogy of Grammar, or the
 “ Stile of the Language, or any thing
 “ else, shall give a sufficient Reason for
 “ it.”

Whatever might farther be urged concerning the Learning, and great Care of these *Masorites*, there might still be Faults in these Consonants which have been caused by the Distance of Time, and the Mistakes of Transcribers, as it

* See CONNECTION, Pag. 360. Book V.

happens in all other Books, but particularly in the *New Testament*, as is evident from the Variety of different Readings. We are to presume, that the Divine Providence, in a peculiar manner, watched over the *Old Testament*, lest Time, or Transcribers, should give rise to any Mistakes which might be liable to introduce any thing opposite to the Law of *Moses*: But this Divine Vigilance did not extend so far as to regard Grammatical Niceties, or any thing else which had not immediate Reference to that Law. We may say the same as to the *New Testament*, the Preservation whereof might, to use that Expression, *interest the Divine Providence*; but it did not prevent the creeping in of various Readings, as we plainly find, but none of which introduces any new Doctrine, or is opposite to any yet laid down. If we had but as great a Number of *Hebrew* Copies that were as ancient, in proportion from the Times wherein the Originals were written, we should not probably find fewer Readings, as we must acknowledge from that Variety which we may draw from the Translation of the *Septuagint*, and which, as *Capellus* has demonstrated, are very numerous. If we had any Manuscripts of the *Old Testament* of 2000 Years date or upwards, we

we should soon perceive that the ancient *Jewish* Copiers did not less disagree with one another, than Those of the *Greeks* do, who have copied the *New*. But as the Edition of the *New Testament* by *Alcala de Henares*, has almost entirely fixed the Text of the Apostles Writings ; the Editions of the *Masorites*, for about 1000 Years past, have regulated those of the Prophets, as they stand at this Day.

VI. “† It doth not from hence follow,
 “ (*by what we have said concerning the*
 “ *Masorites, the Inventors of Pointing*
 “ *in the Hebrew Text*) that the Sacred
 “ Text will therefore be left to an arbitrary and uncertain Reading. For
 “ the genuine Reading is as certain in
 “ the unpointed *Hebrew* Books, as the
 “ genuine Sense is in the pointed ; the
 “ former indeed may sometimes be mistaken or perverted, and so may the latter : and therefore whether the Books
 “ be pointed or unpointed, this doth not
 “ alter the Case to one who thoroughly
 “ knows the Language, and will honestly
 “ read the same.” *

I shall proceed no farther in the Examination of this Work at present, but

† See Page 360.

shall resume it in the ensuing Volumes of my *Bibliothèque*; beginning regularly from that part of the History where I now leave off, and making such suitable Observations, as I have done upon the Passages I have already examined.

I think I may not here improperly subjoin some Observations which I have made upon the *First Part* of the *Dutch* Version of this Work abovementioned, made by Mr. *Driebergh*, which was transmitted to me since the Beginning of these Remarks went to the Press.

His Version is equally faithful and elegant, as all must allow that understand the *Dutch* Tongue. But he has not contented himself with the Labour of Translating only, tho that of itself was a Task of Difficulty; but he has likewise taken the Pains to search into all the Passages quoted by Dr. *Prideaux*, in their Originals, and every where to make the most accurate References to them. He has moreover given Quotations from many Modern Authors, either in confirmation, or for the clearing up of what the Dean advances. He sometimes also subjoins his own Sentiments upon the Subjects handled, and does not always confine himself to subscribe to the Opinion

Opinion of his Author whom he translates. But whenever he differs from the Dean in Sentiment, he does it with the utmost Modesty, and confesses all the Esteem imaginable for him. It is a Liberty always allowed to the Translators, or Interpreters of Authors, to make their Remarks in this manner, provided they distinguish their Observations from the Text, as Mr. *Driebergh* has every where done, by putting his Additions between two distinct *Crotchets* for that purpose.

Monsieur *Vitringa*, the Elder, who is a very excellent Judge in these Parts of Learning, and whose Impartiality is universally confessed, having obtained a Sight of part of this Work before it was published, without the Author's Knowledge, was pleas'd to return it to the Bookseller with an Approbation not only much in Honour of the Dean's Performance, but of the Translator's likewise, and of his Remarks. Which Approbation Monsieur *Vitringa* gave to be prefix'd to the Book.

To give the Readers some Idea of Mr. *Driebergh's* Notes, it will be proper to produce some few of them in this Place.

Under the Year 1522, before the Birth of Christ, Dr. *Prideaux* having related to us how the Seven great Princes of *Persia* had defeated the *Magian Smerdis* and his Faction, he says, “ That it was
 “ from this Time, that they first had the
 “ Name of *Magians*, which signifying
 “ the *cropt-ear’d*, it was then given un-
 “ to them by way of Nick-Name and
 “ Contempt, because of this Impostor
 “ who was thus *cropt* *.” He quotes upon this Head the Authority of an *Arabick Lexicon*, intitled, *Alcamus* or *Canus*, which says, “ That *Mige-Gush* signified
 “ in the Language of that Country then
 “ in use, one who had his *Ears cropt*;
 “ and that all the Sect of the *Magians*
 “ were so called from a Ring-Leader of
 “ that Sect, who was thus *cropt* †.” Under this Article likewise the Dean collects what *Herodotus*, *Justin*, and other Authors write of this *Smerdis*, plainly shewing that he was the Man.

Mr. *Dricbergh* says hereto, and with a great deal of Reason, in my opinion, That the Original of this Name of the *Persian* Sages is in no kind probable. This Sect, who were then in great Reputation and Esteem at the *Persian* Court, after that Accident befell *Smerdis*,

* CONNECTION, Book III. p. 176. † Ibid.

of having his Ears cut off, ceased to take upon themselves a Name that carried Reproach along with it. He thinks it much more likely and reasonable, that They, who introduced that Science or Religion, which was called the *Magia*, or *Magick*, in *Persia*, obtained their Appellation from the Name of that Country, from which they originally descended : in like manner as the Sages of the *Babylonians* bore the Stile of *Chaldeans*, as coming from the Region called *Chaldaea*. There was, to say the truth, a People in *Media*, whom they called *Magi*, as he proves from *Herodotus* and *Strabo*, as corrected by *Casaubon*. We may likewise give Etymologies of the Word *Magus*, drawn from the Oriental Languages, much more happy and probable than That produced from *Alcanus*. The *Arabians*, or modern *Persians*, are too little skill'd in the antient Tongues of their own Countries, for us to lay any Strefs, or ground any Argument upon their Suppositions.

Mr. *Driebergh* likewise proves, in relation to the Word *Sabians*, which Dr. *Prideaux* makes a general Name, to signify all such as worshipped Images, that this Title is of no greater Antiquity, than the *Alcoran* and such other *Arabick* Writers, as wrote within a short Time after *Mahomet*. It is no where to be found
either

either in *Greek* or *Latin* Authors, which gives us great room to believe that this Name, to distinguish any certain particular Sect, is not of that antient Date, which the Doctor would have us think it is. This is a Point, which very well deserves to be thoroughly examined. I have said a Word or two, in the Philological Index by the Learned Mr. *Stanley*, upon the Name of the *Sabeans*, that it should rather be written *Tsabiens*, not to confound it with the Name of those People so called in *Arabia Felix*.

Under the Year 486, Mr. *Driebergh* proves, from the very direct Passages in *Strabo*, that the *Magi* had considerable Societies and Temples in *Pontus* and *Cappadocia*. Mr. *Stanley* has touch'd this Matter but very short and flightly, towards the Conclusion of his second Book of the Lives of the Oriental Philosophers. But Dr. *Prideaux* is wholly silent upon this Subject.

Under the Year 332, where the Dean has spoken “ of the *profound Awe*, and
 “ *religious Veneration*, with which *A-*
 “ *lexander the Great* saluted *Jaddua*,
 “ the *Jewish High-Priest*” (according to the Account given by *Josephus*, Book XI. Chap. 8.) Mr. *Driebergh* observes, that our Historian “ introduces *Parmenio*,
 “ while all stood amazed at this Beha-
 “ viour

“viour of the King, which was so much
 “contrary to their Expectations, asking
 “*Alexander* the Reason of it, and how
 “it came to pass that He, whom all a-
 “dored, should pay such Adoration to the
 “Jewish High-Priest.” But *Alexander*
 as yet had not ordered himself to be wor-
 shipped, as Mr. *Driebergh* very well ob-
 serves. But to this Observation it may
 be objected, That tho the *Greeks* did not
 yet in Truth pay him any Rites of Ado-
 ration, nor he at that time had exacted
 any from Them, the *Eastern* People might
 nevertheless worship him, and he not
 hinder them from so doing: and that it
 is of these Nations whom *Josephus* is to
 be understood to speak. Notwithstand-
 ing, that Historian has retailed such a
 Number of idle Fables, and downright
 Untruths, in the Course of his Book, that
 he is in no kind worthy to be credited;
 and in nothing less than in this one Pas-
 sage, where he makes it his Business to
 raise the *Jews* above the *Samaritans*. It
 is in this very Chapter, that he makes
Sanballat to be living in the Reign of
Alexander; because he found it more to
 his Purpose to have the *Jews* preferred to
 the *Samaritans*, by *Alexander*, who sub-
 dued the Empire of the *Persians*, than
 by *Artaxerxes Longimanus*, a King of
 that Nation. *Josephus* cannot be counted
 of

of that Reputation for the Verity of his History, that in favour to his Representation we should rather allow two *Sanbalats*, than accuse him of a Mistake or Falsification, as Dr. *Prideaux* hath sufficiently proved Both upon him. The late Mr. *Van Dale*, a very zealous Enemy of Falshoods and Impostures, has charged that Historian with Untruths, and also in the same Dissertation challenged a great many Fables of *Josephus* *. Some others likewise have affirmed, that we ought to put amongst the Number of these Fables, what that Historian has said of the Manner in which *Alexander* received *Jaddua*; as the late Learned Dr. *Hudson* particularly observed, in a short Note which he made upon that Passage of *Josephus*.

He is of opinion, nevertheless, that *Justin*, in the 9th Chapter of his XIth Book, has an Allusion to this Story in the following Words: *Tunc in Syriam profiscitur, ubi obvius, cum infulis, multos Orientis Reges habuit*: He then marched into Syria, where he was met by many Eastern Princes, with Mitres on their Heads. But then *Jaddua* was no King of the Jews. It is likewise observ'd

* Chap. X. of *Van Dale's* Dissertation on *Aristeas*, concerning the *Seventy* Interpreters, printed in 4to. M.DCC.V. by

by *Josephus*, that the Kings of *Syria* also came about *Alexander*. But *these Kings* seem more probably to have been the *Satrapæ*, or Great Commanding Officers, than real Kings; for *Syria* had been for a considerable Time under the Jurisdiction of *Persia*. What the *Latins* understand by *Insula*, was an Ornament worn by such as surrendered themselves, and asked Quarter, or sued for Favour; as the Commentators on *Justin* have explained it. But *Faddua*, according to *Josephus*, appeared in his Sacerdotal Vestments, and adorned with his *Tiara*, in the Front whereof was inscribed, *Holiness to the Creator*; a sufficient Testimony that he was consecrated to God.

Under the Year 330, Mr. *Driebergh* very happily discovers the proper Name of the Metropolis of *Persia*, not to have been *Persopolis*, which is of *Greek* Derivation, but *Πέρσαι*, as he proves by a number of Authorities. I conjectured in the 4th Impression of my *Criticisms*, published in MDCCXII †, that the true Name of this City was *Fars-abad*, or *Pars-abad*, according to Monsieur *Chardin*; because these Words in the *Persian* Language signify the Habitation of the *Persians*: and it might very well happen,

† Written against Dr. *Bentley*.

that, by Contraction, the *Greeks* supplied it with the Word *Persai*, without adding the last Word ; because the *Persians* themselves call'd it *Fars*, or *Pars*, a Word that signifies the Nation or Country of the *Persians*. He afterwards proves that *Quintus Curtius* was much in the wrong for saying, that *Alexander* burnt that City, and that it was only the Palace of the *Persian* Kings which he so destroy'd, as *Strabo* and *Arrian* affirm ; as likewise that it is evident that this City was in Being, even after the Death of *Alexander*. Which last Remark of this Author well deserves our strictest Attention.

Under the Three Hundredth Year before CHRIST, we find a Remark upon the Changes that *Alexander's* Conquests in *Asia* caus'd there, with regard to the Cities that the *Macedonians* built there, in divers Provinces, and to the Religion and the *Greeks*, which they introduced in those Parts. Hence it is, that we find to this day Inscriptions in *Greek* of very great Antiquity, in those Countries where the *Greek* Tongue was never in Use among the Inhabitants.

Under the Year 293, there is likewise a Remark which relates to that Passage, where Mr. *Driebergh* shews that *Seleucia*, built on the *Tigris* by *Seleucus Nicator*, was one of the Causes of the Decay and
Ruin

Ruin of Old *Babylon*. But he makes it appear, that *Babylon* was not, in a short Time afterwards, † “ exhausted of its “ Inhabitants, and brought to Desolation “ by the Neighbourhood of *Seleucia*, “ on the *Tigris*, which *Seleucus Nicator* “ built there on purpose for this End,” as Dr. *Prideaux* seems to believe: But that 350 Years interven’d, before the Spot, on which that City was built, became entirely desolate. This he demonstrates to be true from *Diodorus Siculus*, *Maximus Tyrius*, and *Lucian*. The Prophet *Isaiab* has indeed foretold the Destruction of *Babylon*, as if it was to have happened on the Instant, and have been as totally destroy’d as it really afterwards was, and to this day is. - But we are not to take the Threats of that Prophet, in such Sense, as if that extreme Desolation was to have been accomplished in a very short Period of Time. The Destruction of this famous City began under the Government of the *Persians*, but it was still in Being under the *Seleucidae*, till the Time that it was as absolutely demolish’d, as it is at this Hour. Predictions of Prophets are not to be regarded as Chronological Histories of what shall happen, in which the Detail

† See CONNECTION, Book VIII. pag. 568.

of every Circumstance is to be found, according to its Order in Time, and the immediate Succession and Connection of all its Parts. For want of considering this Point rightly, the Words of the Prophets have been often erroneously explain'd. Some Remarks are likewise to be made in Dr. *Prideaux's* remaining Books, as of *Babylon* and *Seleucia* existing at One and the same Time ; upon which Subject I shall here make no Stop or Hesitation.

The END of the FIRST PART.





A

Critical Examination

O F

Dean *Prideaux's* Connection, &c.

PART II.



MONSIEUR LE CLERC, in the *Second Part* of the *Nineteenth Volume* of his *Bibliothèque Ancienne & Moderne*, for the Year 1723, gives us an Account that Monsieur *Driebergue* has Published at *Leyden*, the *Second Volume* of his Translation of Dean *Prideaux's* CONNECTION, &c.

K

From

From whence, says *Monsieur Le Clerc*, we shall give some farther Examples of that Gentleman's *Notes* upon this Work.

I. Under the Year Two Hundred Eighty Six, before the Birth of Christ, *Monsieur Driebergue* gives an Account of the Foundation of the Temple of *Hierapolis* which was Built by STRATONICE.

This History is taken out of the Tract of the Syrian GODDESS, which is to be found among the Works of *Lucian*. * The real Name of this *Goddeſs* was never known, notwithstanding her *Temple* soon became one of the most famous and most frequented *Temples* of the whole *East*. It must, by no Means, be confounded with that of *Heliopolis*, as *Monsieur de la Roque* † has very plainly demonstrated.

Lucian in that Tract of the Syrian GODDESS, acknowledges, that he is wholly ignorant which of the *Grecian Divinities* she was. § As all that was said of those
Deities

* This Piece, Of the *Syrian GODDESS*: Being an Account of the Temple, and Religious Ceremonies of the City of *Hierapolis* in *Syria*. Is excellently Translated by *Charles Blount*, Esq; in the *English Version* of *Lucian's Works*, by several Hands, in four Vol. 8vo. See Vol I. page 241.

† See, *Voyage de Syrie*. Printed at *Paris* 1722.

§ There is a wonderful Story related by those of *Hierapolis*, How that in their Country, there was a great Pit made, which received all the Water
where

Deities, was, generally speaking, no other than Fables and Inventions of Poets, or the knavish Tricks of their Priests, it must be wondered at if they could not bring their several respective Ideas to a Reconciliation.

II. Under the Year Two Hundred Eighty Four, before *Christ*, Dean *Prideaux* gives the following Account by what means *Ptolomy Philadelphus*, obtained the Statue of *Sarapis*, or *Serapis* of the *inopians*, (upon the *Pontus-Euxinus*, or Black-Sea) and caused it to be set up in *Alexandria* in *Egypt*.

“ † While *Ptolemy* the first of that Name that Reigned in *Egypt*, was busying him-
K 2 “ self

whereupon *Deucalion* erected Altars, and built a *Temple* over-against the same Pit, in Honour of *Juno*: But others again say, that *SEMIRAMIS* of *Babylon* erected this *Temple* to her Mother *DERCETO*. There is also another Sacred Story, That the *Goddeſs* is *RHEA*, and the *Temple* the Work of *Artis*: But that which best Satisfies me, ſays *LUCIAN*, is the Relation of the *Greeks*, who think the *Goddeſs* to be *Juno*, and the *Temple* the Work of *BACCHUS*. But it is related, That the First and moſt ancient *Temple*, is not the ſame with that which is there at preſent; but that the preſent *Temple* was Built, purſuant to the Command of *Juno* to her in a Dream, by *STRATONICE* Wife to the King of *Aſſyria*, with whom her Son in Law fell in Love. See *Lucian*.

† Tacitus Hiſtor. lib. 4. cap. 83, 84. Plutarchus *Iſide & Oſoride*. Clemens Alexandrinus in Protrep-

“ self in fortifying *Alexandria* with it
“ Walls, and adorning it with Temples
“ and other publick Buildings, there ap-
“ peared to him in a Vision of the Night
“ a young Man of great Beauty, and more
“ than an human Shape; and Commanded
“ him to send to *Pontus*, and fetch from
“ thence his Image to *Alexandria*, pro-
“ mising him, that his doing this, should
“ make that City famous and happy, and
“ bring great Prosperity to his whole King-
“ dom, and then, on his saying this, as-
“ cended up into Heaven in a bright flame
“ of Fire out of his Sight. *Ptolemy* be-
“ ing much troubled hereat, called toge-
“ ther the *Egyptian* Priests to advise with
“ them about it; but they being wholly
“ Ignorant of *Pontus*, and all other Fo-
“ reign Countries, could give him no an-
“ swer concerning this Matter; whereon
“ consulting one *Timotheus* an *Athenian*
“ then at *Alexandria*, he learnt from him,
“ that in *Pontus* there was a City called
“ *Sinope*, not far from which was a Temple
“ of *Jupiter*, which had his Image in it,
“ with another Image of a Woman, stand-
“ ing by it, that was taken to be *Proser-*
“ *pina*. But after a while, other Matters
“ putting this out of *Ptolemy*’s Head, so
“ that he thought no more of it, the Vi-
“ sion appeared to him again in a more ter-
“ rible Manner, and threatned Destruction
“ to

“ to him and his Kingdom, if his Com-
“ mands were not obeyed; with which
“ *Ptolemy* being much terrified, immediate-
“ ly sent away Ambassadors to the King
“ of *Sinope* to obtain the Image. They
“ being ordered in their way to consult
“ *Apollo* at *Delphos*, were Commanded
“ by him to bring away the Image of his
“ Father, but to leave that of his Sister.
“ Whereon they proceeded to *Sinope*, there
“ to Execute their Commission in the Man-
“ ner as directed by the Oracle. But nei-
“ ther they with all their Sollicitations,
“ Gifts, and Presents; nor other Ambassa-
“ dors, that were sent after them with
“ greater Gifts, could obtain what they
“ were sent thither for, till this last Year.
“ But then the People of *Sinope* being
“ Grievously oppressed by a Famine, were
“ content on *Ptolemy's* relieving them with
“ a Fleet of Corn, to part with their God
“ for it, which they could not be induced
“ to do before. And so the Image was
“ brought to *Alexandria*, and there set up
“ in one of the Suburbs of that City called
“ *Rhacotis*, where it was Worshipped by
“ the Name of *Serapis*, and this new God
“ had in that Place, a while after, a very
“ famous Temple erected to him called the
“ *Serepeum*. And this was the first time,
“ that this *Deity* was either Worshipped
“ or known in *Egypt*; and therefore it
“ could

“ could not be the Patriarch *Joseph*, that
“ was Worshipped by this Name, as
“ some would have it. For had it been
“ he, that was meant thereby, this Piece
“ of Idolatry must have been much more
“ Ancient among them; and must also
“ have had its Original in *Egypt* it self,
“ and not been introduced thither from a
“ Foreign Country. Some of the Ancients
“ indeed had this Conceit, as * *Julius*
“ *Firmicus*, † *Ruffinus* and others, but
“ all the Reason they give for it is, that
“ *Serapis* was usually Represented by an
“ Image with a Bushel on its Head, which
“ they think denoted the Bushel where-
“ with *Joseph* Measured out to the *Egypt-*
“ *tians* his Corn in the time of Famine,
“ whereas it might as well denote the
“ Bushel with which *Ptolemy* measured
“ out to the People of *Sinope* the Corn,
“ with which he Purchased this God of
“ them. §

Upon this Passage Mr. *Driebergue*
Remarks, That there is abundance of Pro-
bability, that *Ptolemy* gave an *Ægyptian*
Name to an *Asian* Divinity, which in *Asia*
went under another Denomination, this he
did

* In Libro de Errore Prophanarum Religionum.

† Histor. lib. 2. cap. 23. § See CONNECTION Vol.
2. Part 1. 8vo. page 11, 12.

did purely to humour the *Ægyptians*. He suspects this *Deity* to have been *Æsculapius*, who was the *God* of *Physick*, and *Sarapis* was the same among the *Ægyptians*. But it seems still more probable, that *Sarapis* was an ancient *Ægyptian* Divinity, as *Gerrard John Vossius* believed him to be, and has even proved, in Contradiction to *Joseph Scaliger*, in his First Book of the *Pagan Theology*, Chap. XXIX.

The Name of this *Deity* signifies *Dominus Bos*, in *Hebrew* שַׂאֵר אֲבִיר *Shaar Abir*; for *Apis* and *Sarapis* was but one and the same *God*, and *Apis* is always represented under the Figure of a *Calf*. Those who deduce this Name from the *Greek* Word *κόψω* which signifies a *Bier* or *Coffin*, and the Name *Apis*, as *Dean Prideaux* does, are not very happy at *Etymologizing*, nor can they ever produce proper Names, half *Ægyptian* and half *Greek*. It was a *Divinity* of the ancient *Ægyptians*, whatever *Tacitus* and his Followers may have said to the contrary.

But notwithstanding *Dean Prideaux* says, “ It’s certain *Serapis* was not Originally an *Ægyptian* *Deity* anciently Worshipped in that Country, but was an adventitious *God* brought thither from abroad about the Time which we now Treat of. The Dean adds, that the ancient Place of his Station *Polybius* tells
“ us

“us (*lib. 4. p. 307.*) was on the Coast of
“the *Propontis* on the *Thracian* side
“over-against *Hierus*, and that their *Ja-*
“*son*, when he went on the *Argonautic*,
“Expedition Sacrificed unto him.” Yet
in my Opinion, Mr. *Driebergue* is also
very much in the Right, in saying, That
a certain Temple in *Thrace*, which was
called *Serapeion*, because it was Con-
secrated to the God *Serapis*, could, by
no Means, have been so Named from
the Time of *Jason*, and that that Hero
did not Sacrifice to that *Deity*, as is
pretended to be prov’d from a Passage of
Polybius, who says no such Thing, but
only, That *Jason* offered up a Sacrifice to
the *Twelve Gods* in a certain Place upon
the *Asian Coast*, opposite to the *Serapeion*
of *Thrace*; which he mentions purely to
mark the Situation of the Spot of Ground
where he made his Sacrifice, as M. *Drie-*
bergue very clearly Demonstrates. The
Ægyptian Divinities, in those remote Ages,
were intirely unknown out of *Ægypt*.

He farther observes, and with abundance
of Reason, That, in the Time of *Alexan-*
der the Great, there could not possibly
have been a *Serapeion* at *Babylon*, notwithstanding *Plutarch* and *Arrian* have
affirmed it, as having Read in the *Ephemer-*
ides of the Reign of that Monarch, That
“When he lay Sick in that City, some
“

of his Friends went to pass the Night in the *Serapeion*, to make a Tryal whether or no *Serapis* would not reveal to them some Remedy for the Cure of their Sovereign."

These *Ephemerides* Mr. *Driebergue* suspects to have been False and Imaginary, or, at least, Corrupted by some Body. I rather believe, That there was a Temple at *Babylon*, Consecrated to some *Babylonian* Deity, which was called by a different Name, but, that the *Macedonians* wrongly imagin'd it to be the same with *Serapis*, because it was put to the same Use, and, as they supposed, had the same Virtues as this *Serapis* had among the *Aegyptians*. It was after this Manner that the *Greeks* interpreted the Name of *Belus*, a *Babylonian* Divinity, by the Word *Zeus*, or *Jupiter*. This Temple at *Babylon* was only call'd *Serapeion*, in Consequence to the *Macedonian* Interpretation; *Interpretatione Macedonica*. So it is that *Tacitus* says, That the ancient *Suezers* made Mention of *Castor* and *Pollux*, according to the *Roman* Interpretation; in his Book *de Moribus Germanorum*, Chap. xliii: So that it is no wise Necessary to exclaim against the Falsity of the *Ephemerides* of *Alexander*.

Serapis was an ancient *Deity* of the *Aegyptians*, and known there long before

fore the Time of *Alexander* the Great, whatever the Opinion of *Tacitus* might be. If it was true that *Ptolomy* caus'd the Statue of a *God* to be Transported from *Sinope* to *Ægypt*, and that he gave it the Name of *Serapis*, this must likewise be only, *Interpretatione Ægyptiâ*: But this History of *Tacitus* is no other than a mere Romantick Fiction, as every one that has Read it, must needs acknowledge.

III. Under the Year One Hundred Sixty Four, before the Birth of *Christ*, Dean *Prideaux* says, “ That the City of *Elymais* in *Persia* was greatly renowned for its Riches both of Gold and Silver, and that there was in it a TEMPLE of *Diana*,* in which was vast Treasure.”†

Mr. *Driebergue* believes, that *Helam*, which the *Greeks* have Translated *Elymais*, was the Name of a *Country* and not of a *City*, and he is in the Right. Perhaps, among the *Persians*; this Province was call'd *Elyma*, whercof the *Greeks* have form'd *Elymais*, purely to give a *Greek* Termination to that *Barbarous* Word. I believe, also, that, in *Stephanus Byzantiinus*, we ought to Read, not *Elymai*; but “ *Elymais*, a Province of the *Assyrians*,
Bordering

* 1 *Maccab.* vi. 1, 2. &c.

† See, CONNECTION. Vol. II. Part I. 8vo. pag. 200. B. III.

(71)

“ Bordering upon *Persia*, and not far from
“ *Susiana*. The Inhabitants are call’d
“ *Elymeans*.” And after this Manner,
likewise, *Thebais* is the Name of a Pro-
vince, or Country, in the Higher *Ægypt*.

IV. Under the Year One Hundred Thir-
ty Nine, before the Birth of *Christ*, Dean
Prideaux says, “ That *Simon* being insta-
“ led in the Sovereign Command of *Ju-*
“ *dea*, by the general Consent of all that
“ Nation, thought it would be of great
“ Advantage to him for his firmer E-
“ stablishment in it, to get himself acknow-
“ ledged, what they had made him, by
“ the *Romans*, and to have all their for-
“ mer Leagues and Alliances renewed
“ with him under the Stile and Title,
“ which he then bore of High-Priest and
“ Prince of the *Jews*. And * therefore
“ he sent an Embassy to them for this
“ Purpose, with a Present of a large
“ Shield of Gold, weighing a Thousand
“ *Minae*, which according to the lowest
“ Computation of an *Attic Mina* amount-
“ ed to the Value of Fifty Thousand
“ Pound of our present Sterling Money.
“ Both the Present, and the Embassy, were
“ very acceptable to the Senate, and there-
“ fore they not only renewed their League
“ L 2 “ and

* 1 *Maccab.* xiv. 24. and Chap. xv. 25.

“ and Alliance with *Simon* and his People
 “ in the manner he desired, but also or-
 “ dered, that *Lucius Cornelius Piso* one
 “ of the Consuls should write Letters to
 “ *Ptolomy* King of *Egypt*, *Attalus* King
 “ of *Pergamus*, *Ariarathes* King of *Cap-*
 “ *padocia*, *Demetrius* King of *Syria*,
 “ and *Mithridates* King of *Parthia*, and
 “ to all the Cities and States of *Greece*,
 “ lesser *Asia*, and the Isles, that were then
 “ in Alliance with them, to let them
 “ know, that the *Jeews* were their Friends
 “ and Allies, and that therefore they should
 “ not attempt any thing to their Damage,
 “ or Protect any Traytors or Fugitives of
 “ that Nation against them, but should de-
 “ liver up to *Simon* the High-Priest, and
 “ Prince of the *Jeews*, all such Traytors
 “ and Fugitives, as should flee unto them,
 “ whenever demanded by him.” *

Upon this Passage Mr. *Driebergue* very
 reasonably Conjectures, That the *Jeews* de-
 manded such Recommendatory Letters from
 the *Romans*, with no other View than to
 Establish a Commerce with the People
 there Spoken of. In Effect, the People of
Deles, who are mentioned to have carried
 on a very considerable Trade, as appears
 by *Strabo* and *Pausanias*, whom Mr.
 This

* See, CONNECTION, Vol. 2. Part 1. 8vo. p. 289. B. IV.

Driebergue quotes upon this Occasion. This still appears to this Day by some ancient Inscriptions, which Testify, that the *Tyrians*, who were in those Times the greatest Traders in the *Mediterranean* had there, as we say in *Holland*, both *Magazines* and a *Comptoir*. This we may more particularly see by a very remarkable Inscription given us by the late Dr. *Spon*, in his *Miscellanea Erudite Antiquitatis*, Sect. X. Numb. 70. Mr. *Driebergue*, likewise takes Notice of several other Decrees which the *Romans* made in Favour of the *Jeews*, and of the Lenity with which they Suffer'd the publick Profession of the *Jeewish* Religion; which Example he says, the *Jeews* would never have follow'd, had they had the same Superiority over the *Romans* as the *Romans* had over them.

V. Under the Year One Hundred Thirty Six, before the Birth of *Christ*, Dean *Prideaux* says, “ The Wars which followed after the Death of *Alexander* among those that Succeeded him, had in a manner extinguished Learning in all those Parts; and it would have gone nigh to have been utterly lost amidst the Calamities of those Times, but that it found a Support under the Patronage of the *Ptolomies* at *Alexandria*.” †

It

† See, Connection, Vol. 2. Part 1. 8vo. p. 294. B. IV.

It has been thought, that that Loss was occasion'd by the continual Wars, which the Successors of *Alexander* had between themselves, from the Time of his Decease: But Mr. *Driebergue* is not of that Opinion. He believes, that it proceeded from the Aversion the Philosophers of those Times (such as the *Epicureans*, and the *Stoicks* who despis'd all Eloquence) had for Learning and Sciences; and upon this Subject he refers his Readers to several Passages in the ancient Authors whom he quotes. He also, makes it appear, That the Kings of *Aegypt*, being mighty Encouragers of all manner of elegant Literature, invited a great Number of the most learned and ingenious Men to *Alexandria*, and that in Process of Time, Learning and Sciences were Spread over all *Greece* and even in *Italy*, where the *Romans* began to have a Taste for those Things.

VI. Under the same Year, One Hundred Thirty Six, before the Birth of *Christ*, Dean *Prideaux* says, “ When the Prosperity of the *Romans* and the great
“ Wealth obtained thereby, became the
“ Occasion that they degenerated into
“ Luxury and Corruption of Manners,
“ they drew Decay and Ruin as fast upon
“ them; as they had before Victory
“ and Prosperity, till at length they were
“ undone

(75)

undone by it. So that the Poet * said
justly of them.

*Lux'ry came on, more cruel than our Arms;
The vanquish'd World revenging with its
[Charms.*

“ When the Ambassadors had taken a
full View of *Alexandria*, and the State
of Affairs in that City, † they Sailed up
the *Nile* to see *Memphis*, and other
Parts of *Egypt*; whereby having tho-
roughly informed themselves of the
great Number of Cities, and the vast
Multitude of Inhabitants that were in
that Country, and also of the Strength
of its Situation, the Fertility of its Soil,
and the many other Excellencies and
Advantages of it, he observed it to be a
Country, that wanted nothing for its
being made a very potent and formida-
ble Kingdom, but a Prince of Capacity
and Application sufficient to form it
thereto. ‡

Diodorus

* ---- Sævior Armis Luxuria incubuit
Victumq; ulciscitur Orbem. Juv.

† Diodorus Sic. Legat. 32.

¶ *Egypt in the Trine of Ptolomy Philadelphus had
in it 33, 339 Citics Theocrit. Idyl. 17. (The Works
of Theocritus, are admirably Translated into English
by Mr. Creech. Printed for E. Curll in the Strand.
12mo.)* ‡ See *Connect.* ut supra. p. 296. B. IV.

(10)

Diodorus Siculus affirms, that there were but Three Thousand Cities in *Egypt*, which indeed, is much more probable. It is true that Sir *John Marsham* * believes, that in *Diodorus Siculus*, instead of Three Thousand, we should read Thirty Thousand; but, in Effect, he contradicts that Historian; who does not pretend to say, that, in his Time, the *Ægyptian* Nation was increased in Numbers, but rather diminish'd. It is not to be suppos'd, that the Inhabitants of a Country are continually increasing; so that we ought to Judge that, as the Time advances, humane Species are increasing throughout the Universe; if we imagine so, we should find our selves grossly mistaken. For, in Effect, Pestilences, Epidemical Diseases, and Wars may destroy infinite Numbers of People, and the Tyranny of Sovereign Princes, may oblige the Inhabitants of a Country to abandon it, and to retire into another, where they think they can live unmolested, and free from Persecution.

VII. Under the Year One Hundred Twenty Four, before Christ, Mr. *Driebergue* plainly demonstrates, That, there is a great Appearance, that the Seven *Persian* Lords, who expell'd the *Magi*, divided,

* Vide, Canon Chronicus *Ægyptiacus*, Fol.

ded, in some Measure, the *Persian* Monarchy among themselves. The Kings of *Armenia*, *Pontus*, and *Cappadocia* pretended to claim their Descent from Three of those Lords. A Passage is to be met with in *Plato*, where he seems to intimate that *each* of those *noble Personages* had his Share in the Dividend: But not a Word of it is to be found in the Life of *Darius* the Son of *Hystaspes*, and in Effect, it must be acknowledg'd, that the ancient Historians are very imperfect in this particular.*

VIII. Under the Year Eighty Five, before *Christ*, Mr. *Driebergue* Remarks, that the Books of *Aristotle*, which were concealed in a Vault by his Executors, were to all Appearance, for Fear of those Princes, who were making Collections of Books to fill their Libraries, lest they should force those valuable Manuscripts from them. Yet, never the more for that, must it be supposed that there were none of *Aristotle's* Works common in the Hands of the Publick. It is not credible that none of his Disciples were possessed of his *Exotericks* (*Lectures upon Rhetorick*) which Work he Communicated to all without Reserve.†

M

IX. Un-

* See *Connect.* ut supra. p. 316. B. V.

† Ibid. ut sup. p. 392. B. VI.

IX. Under the Year Eighty before *Christ*, contrary to the Sentiments of many Chronologists, it is affirmed, "That there was no King who Reigned in *Egypt* between *Ptolemy Latbyrus*, and *Ptolomy Auletes*:" This Particular ought to be very carefully looked into by the Dean, and examined, because two several Princes are supposed to have intervened.*

X. Under the Year Sixty Five, before *Christ*, Dean *Prideaux* asserts, "That the latter *Antiochus*, King of *Syria*, who was dethroned by *Pompey*, was, by no Means, the same who Reigned afterwards in *Comagena*, which Province *Pompey* left him, after he had despoiled him of all the rest of his Dominions. But the Learned are of a different Opinion; and Mr. *Driebergue* makes it appear, at least I think he does, that they are in the Right, and that the Kings of *Comagena* were descended from the antient Kings of *Syria*.†

XI. Under the Year Sixty Three, before *Christ*, the Dean gives an Account, that, "as soon as the *Romans* had made themselves Masters of the Temple of *Jerusalem*, *Pompey* with several others of the chief Commanders of the Army accompanying him went up into it, and not

* Ibid. ut sup. p. 396, B. Ibid.

† Ibid. ut supra, p. 421. B. Ibid.

“ not contenting themselves with viewing
 “ the outer Courts, * caused the most sa-
 “ cred Parts of the Temple it self to be
 “ opened unto them, and entered not only
 “ into the Holy Place, but also into the
 “ Holy of Holies, where none were per-
 “ mitted by their Leave to enter, but the
 “ High-Priest only once in a Year, on their
 “ great Day of Expiation ; which was a
 “ Profanation offered this Holy Place, and
 “ the Religion, whereby God was there
 “ Worshipped, which the *Jezees* were ex-
 “ ceedingly Grieved at, and most grie-
 “ vously Resented beyond all else, that
 “ they suffered in this War. Hitherto
 “ *Pompey* had found wonderful success in
 “ all his undertakings, says Dean *Prideaux*,
 “ but in this Act it all ended. For hereby
 “ having drawn God’s Curse upon him, he
 “ never Prospered after.” This, over the
Jezees, was the last of his Victories. †

Mr. *Driebergue* does not believe that
Pompey, by the Sight only of that Holy-
 Place could have incensed the Supreme
 Divinity against him to so high a degree,
 M 2 since,

* Josephus. Antiq. lib. 14. cap. 8. and De Bello
 Judaico lib. 1. cap. 5. Lucius Florus. lib. 3. cap. 5.
 Tacitus Historiarum. lib. 5. cap. 9. Cicero. in Orati-
 one pro Flacco.

† Ibid. ut Sup. p. 440. B. VI.

since, as the Dean acknowledges, tho' " he
" found in the Treasuries of the Temple
" Two Thousand Talents in Money, be-
" sides its Utenfils, and other things of a
" great Value there laid up, yet he touch-
" ed nothing of all this, but left it all there
" entire for the sacred Uses to which it was
" devoted, without the least diminution of
" any part.

Had he says Mr. *Driebergue*, made any Attempts upon the Privileges or Functions of the *Priesthood* something might have been objected against him. Had he Pilla- ged or Spoiled the Temple, he might then have been accused of the worst of Robbe- ries, a detestable Sacrilege. Tho' he did not even attempt it. But on the contrary as the Dean owns, " the next Day after
" ordered the Temple to be cleansed, and
" the Divine Service to be there again car-
" ried on in the same manner as formerly.
" However, adds Dean *Prideaux* this did
" not expiate for his Prophanation of God's
" Holy Temple, and the Impiety which
" he had made himself Guilty of there-
" by."*

But Mr. *Driebergue* makes it fully ap-
pear, that *Pompey* had sufficiently injur'd
and

* See, ut sup. p. 440. B. VI.

and persecuted the Jews in several other
Respects, for which he might with much
greater Reason, be censured, than for his
having a Curiosity to see the most *Sacred*
Part of the *Temple*, and wherein there
was nothing at all.

The END *of the* SECOND PART.

